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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

It Pays to Be Thorough.

It pays to be thorough. Thoroughness is not only a security against failure, but an assurance that the finished work will be something worth while. Many years ago an ambitious country boy planned to go to a large city and make a name for himself in the business world. He read this advertisement in the paper: "Wanted—A bright, energetic boy. Address in own handwriting, 'Wholesale House.'" The advertiser was at the head of a large business. The country boy wrote a letter of application. He read it and then tore it up. He wrote another, with the same result. And still another. After working for hours, he wrote one that suited him and forwarded it. In two days he received a letter asking him to come to the office of the advertiser. "Did you write this letter?" was the employer's first and only question. The boy answered modestly: "Yes." "The position is yours," the employer said. He had received more than two hundred letters, but that country boy's letter was the only one that appealed to him. It demonstrated a spirit of thoroughness. It was neat, carefully written, and well worded. The letter was the only recommendation needed. The boy is now one of the most successful business men in this country, and he frequently tells this little story of his start in the business world to encourage other boys to be thorough even from the very beginning. ♣ ♣ ♣

The Evolution of a Painstaking Boy.

There is another true story that brings out the same lesson in a different way. A lady was returning to the home of her childhood after an absence of thirty years. The town had grown and prospered until it no longer resembled the little village that she had pictured in her mind. "Whose beautiful home is that?" she asked, pointing to a residence that was not only substantial, but elegant in its every appearance. "That is the home of Dr. William Walker, whom we regard as the best physician in the State," her escort replied. "O, yes, I remember little Willie Walker!" the lady said. "He was the little fellow that picked such nice berries. Father used to say that you need never sort his berries the second time. They were always perfect." So it happened that little Willie, the perfect berry picker, came to be the leading physician. Thoroughness was the basis of his success. Thoroughness had borne its fruit for thirty years. "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." The evolution of a painstaking boy is usually the making of a thoroughly good man. And if this principle of thoroughness works such wonders in business life, how mightily should it prevail in matters of spiritual progress!

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A Good Resolution for 1918.

Let us resolve to be thorough in our work for the Master during 1918. We cannot please him unless we do; for, while Jesus is a tender-hearted and forgiving Lord, he will not condone slipshod service. The best rule for thoroughness is found in Paul's words to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." To be thorough, we must study the Book that makes a man "thoroughly furnished unto all good works;" and in doing this we have the assurance that it will be the most profitable investment we can make. Begin the new year with the resolution that you will study the Bible from beginning to end before the year is done; that you will not miss a single Lord's-day service, nor any part of it; that you will always be prompt and cheerful and thorough in the performance of every duty. Let no duty be considered too small for your careful attention. The most important part of a phonographic record is the needle. It is estimated that this small instrument travels not less than three miles in its circuit every time a piece is played. Not only must the needle travel this distance, but it must not deviate the one-thousandth of a fraction of an inch from its groove, else the harmony of the selection is destroyed. Thus a life, to be in perfect harmony with God's will, must not deviate from the path outlined in his "guidebook from earth to heaven." For the year 1918 "let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

OUR CONTRIBUTORS

The Mission of the Church.

BY J. PORTER SANDERS.

"Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." (Eph. 5: 25-27.)

The church of which mention is made in the word of God is the greatest, grandest, sublimest, and most glorious institution in the land of the living or known to mortals here below. Its prominence, preëminence, grandeur, and magnificence are seen over and above all other institutions.

1. In view of its origin. With whom did the church of which the Bible speaks originate? It originated with Him who stands at its head and for whom it is named. Every church or institution must have a head, place, and time of beginning. Every body must have a head. The Mormon body has Joseph Smith as its head. The Lutheran Church has Martin Luther as its head. Go back the stream of English literature till you come to John Wesley, and you have found the beginning of the Methodist Church. Who stands at the head of the church of which mention is made in the Book? Peter? No. Peter was doorkeeper. Alexander Campbell? No. The church of which the Book speaks was in existence about eighteen hundred years before Alexander Campbell was born. The church of which the Bible speaks antedates every institution peculiar to the Christian age. Who stands at its head? Who started it? "And he is the head of the body, the church: who is the beginning, the firstborn from the dead." (Col. 1: 18; see, also, Eph. 1: 20-22.) These passages tell us that Christ is the head and that he is the beginning of the church of which the Bible speaks.

2. In view of its cost. I realize that the intrinsic worth and value of a thing is not always computable or determinable by the price paid therefor; but I know that the value of the church of Christ is inestimable, incomputable, and unfathomable, otherwise the God of heaven would not have sacrificed his only Son to die such an ignominious and shameful death to purchase it. The church of Christ has been purchased by his own shed blood. Any church not purchased with his blood is not his, and he has purchased but one.

3. In view of its destiny. Every institution originated by man or any set of men is destined to destruction. "Every plant which my heavenly Father planted not shall be rooted up." (Matt. 15: 13.) His father did not plant, establish, or originate the Campbellite, Methodist, Baptist, or Presbyterian Church; hence, if such institution or plants are in existence, they will be rooted up and destroyed. He planted only the church of which his Son stands as head—the church of Christ, body of Christ, of which every individual Christian is a member by virtue of his obedience to the gospel. Daniel (2: 44) tells us that this kingdom or church will "stand forever." And Paul says: "Then cometh the end, when he shall deliver up the kingdom to God, even the Father." (1 Cor. 15: 24.) Your being saved and delivered up to the Father in the day of judgment depends upon your being in the institution that he planted in the world—the church of Christ, body of Christ, church of the living God.

4. In view of its mission. Think of it! An institution that originated in the mind of Jehovah, that cost the life of his only Son to purchase it, and that is destined to exist coetaneous and contemporary with the never-ending cycles of eternity, must have a great, grand, and glorious mission to fill in the world. Everything that Jehovah has placed in this world has a mission to fill, a work to do, a duty to perform. Jehovah had a purpose and object in the creation of man, and he has a great mission to fill or duty to perform. Jesus was sent into this world on the greatest of all missions. He came to seek and to save that which was lost—the human family.

Whatever we may find the mission of the church, collectively or as a body, to be, becomes my mission and your mission to the extent of our ability as individual members of that church or body. The church is made up or composed of Christians. "Now ye are the body of Christ, and severally members thereof." (1 Cor. 12: 27.) "Know ye not that ye are the temple of God?" (1 Cor. 3: 16.) There is a responsibility resting upon each individual Christian as members of the body, or church of Christ. "From whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." (Eph. 4: 16.) Each joint must supply its part in this great work.

1. It is the mission of the church of the Lord Jesus Christ to promulgate, disseminate, make known, or preach the gospel to the lost sons and daughters of Adam's benighted race. Sometimes we hear the remark from some that they do not believe in missionaries' being sent to foreign fields of labor. If they do not, it is because they lack faith in the teaching of Christ. The religion of Jesus is preeminently a missionary religion just as comprehensive as the habitable globe, with no such distinctions and discriminations as domestic and foreign fields of labor. The Book says go "into all the world, and preach the gospel to every creature" in all the world. The Book says "go." Who is to do this going? Every Christian. How? He may preach the gospel with his tongue, with his pen, or with his life, by living the principles of the gospel in his life. "And how shall they preach, except they be sent?" (Rom. 10: 15.) "And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth to your account." (Phil. 4: 15-17.) Paul says again that the church of the living God is the pillar and ground of the truth. (1 Tim. 3: 14.) It is the pillar, ground, stay, or support, of the truth. It is the mission of the church to send the truth to those who have it not. "To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God." (Eph. 3: 10.) Jesus taught that whosoever would give even a cup of water to drink to a disciple in the name of a disciple, or because we belong to Christ (not to the lodge), we would not lose our reward. (See Mark 9: 41.) Sometimes the question is asked: "What is God going to do with the heathen who dies in his sins, not having heard, believed, and obeyed the gospel?" We are all anxious to know what God is going to do with the other fellow. What is he going to do with me? What is he going to do with you? God has not promised to save a single soul in disobedience to the gospel. Peter asks: "What shall be the end of them that obey not the gospel?" (See 1 Pet. 4: 16, 17.) This applies to souls in China, Japan, Tennessee, Kentucky, and Alabama alike—anywhere and everywhere. Paul says that those who die, not having obeyed

the gospel, will be punished with everlasting destruction. (See 2 Thess. 1: 7-9.) This applies to souls in Europe as well as to souls in Nashville. What is God going to do with those Christians who claim to be the church of Christ, who have the truth and know their duty, and fail or refuse to send the gospel light to those who sit in spiritual darkness, ignorance, and superstition? Now read the third chapter of Ezekiel. I shall not take the space to quote it verbatim. You will find that Ezekiel was made a watchman unto the house of Israel. He was commanded to hear the word from Jehovah and give them warning from him. The record says that when Jehovah says that the wicked man shall die and we give him not warning, the same wicked man shall die, whether in Japan or Tennessee, but his blood will he require at our hands. O, the responsibility that rests upon each and every Christian to do his or her bit in sending the gospel light to those who have it not! Read this chapter carefully and prayerfully.

2. It is the mission of the church of the living God to save the world. "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened." (Matt. 13: 33.) It is the work or property of leaven to assimilate or change that into which it is placed, but one million bushels of leaven will never leaven one teacup full of meal unless the two in some way come in contact with each other. The power that saves is in the gospel of the Son of God, but the saving power of the gospel will never save one lost soul unless in some way the gospel and the sinner are brought in contact with each other. Here is where the work of the church comes in—bringing the sinner and the gospel together. The church can preach the gospel to the lost with the tongue, the pen, and the lives lived by Christian men and Christian women. Christians, comprising the church of the Lord Jesus, are the salt of the earth. (Matt. 5: 13.) It is the property of salt to save; but unless the salt and fresh meat come in contact with each other, the meat will spoil. So Christians are the salt of the earth, the saving power, if they retain their influence for good. Hence the necessity of guarding our lives and influence, that those "of the contrary party may be ashamed, having no evil thing to say of us." (Tit. 2: 7, 8.) Paul says "we have this treasure [God's plan or power for saving the lost] in earthen vessels." (2 Cor. 4: 7.)

3. It is the mission of the church of the Lord Jesus to be a light reflector, light dispenser, light bearer, or light disseminator. Jesus says that Christians, composing his church, are "the light of the world." (Matt. 5: 14.) Jesus said while here that he was "the Light of the world." He is gone now and says that his followers are the light of the world. On one occasion the demand was made: "We would see Jesus." That is the demand of the world now. They are looking for the Christlike life. Those who saw Jesus in the flesh saw God. It is the desire of our Heavenly Father that the world see Jesus ~~in the flesh~~ now in the lives lived by Christians. A great many times I fear the world is disappointed. Paul says: "Do all things without murmurings and questionings; that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life." (Phil. 2: 14-16.) From this we see the gospel is the word of life, the word that gives life or light and saves; but it must be held forth. The church is the candlestick. (Rev. 2: 20.) The candlestick is that which holds up and supports the light. The sun is for the purpose of giving light to the material universe and its inhabitants, but a dark cloud will obscure that light from us. So will bad habits, evil deeds, and ungodly lives obscure and hide our influence for good. O, how we ought to guard our influence!

4. It is the mission of the New Testament church that she should make herself ready, having arrayed herself in pure linen, clean and white. "Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints." (Rev. 19: 7-9.) Here we learn that it is the mission of the church, the bride, to be ready when Jesus, the Bridegroom, comes the second time. She is to be dressed in pure linen, bright and pure. What is this? The righteous acts of the saints. "But when the king came in to behold the guests, he saw there a man who had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless." (Matt. 22: 12.) O, dear reader, think of this question being asked you at the last moment! You will never be granted an entrance into the realms of celestial bliss unless in life you achieve and acquire that Christian character represented or described by the wedding garment mentioned above.

Brother Dunn Enters a New Field.

BY PRICE BILLINGSLEY.

Brother John E. Dunn has gone as a kind of missionary and good Samaritan to work among our soldier boys now in training in the army cantonments. As a volunteer religious worker, under the auspices of the National War Work Council, he has charge of one of the Young Men's Christian Association buildings at Camp Sevier, Greenville, S. C.

I think we have all felt that something should be done for the spiritual welfare of the young men now being gathered in the nation's soldier camps—felt that we should try to take the gospel there and do what was possible to counteract evil tendencies and to keep those who are Christians in touch with church life. But we have been in doubt how to proceed in that direction. It was suggested that Brother Dunn would be most fit for such an effort, whereupon that good man declared his willingness to undertake the work. And it was decided that he should go, though it was found that he would have to join the Y. M. C. A. and by the War Work Council be officially assigned to a definite sphere of labor. Only in this way can we send a man to work among and have free access to the soldiers. These necessary steps were taken, and thus Brother Dunn is now in the camp with the soldiers, the church at Cookeville, Tenn., very graciously and generously engaging to support his family, and the Lawrence Avenue Church, in Nashville, Tenn., paying his incidental expenses and equipping him for the work, while his living expenses are met by the Association in the camp where he is quartered.

Brother Dunn is not a part of the army, but in this way he is permitted to go in and work with those who undoubtedly need, and will continue sorely to need, the succor he can give. In no way is he restricted as to his teaching. He may go on unmolested preaching Christ, and him crucified, and leading men to obey God. In both public preaching and in private social touch, he has an unlimited field to work in. And while his building serves but one regiment of soldiers, he yet may keep in touch with and do personal work among the boys throughout the camp. To the full measure of his splendid energies he may minister to the hearts, the minds, and mayhaps even to the bodies of our boys. Is not this a great door opened to us?

We of Warren County, Tenn., have many boys at Camp Sevier. And, speaking personally, what a consolation to know that we have there with them a man of the stamp

of Brother Dunn, who rejoices to devote his whole time and mind and energies to teaching them the way of God in truth, impressing right principles upon them, and generally looking after and guiding them! And, of course, he may serve not only our own boys and those who are members of the body of Christ, but also, as far as in him is, all others of those splendid fellows who soon—alas!—must go away to fight and perhaps to die on foreign fields. And where is a man more energetic, warm-hearted, and consecrated than John Evans Dunn? His selection for this enterprise is most fortunate—he seems especially fitted for it. But the work is very hard and confining and will heavily tax his resources. He may not have to go overseas, but likely he will be kept at this task for the duration of the war. And in this great and untried undertaking he asks for and should have the sympathy and daily prayers of all the brethren.

The Christian's Behavior in the Present Crisis.

BY JOHN E. DUNN.

The world is now passing through a terrible ordeal—the world war—such as this generation has never seen before, and the like we shall most likely never see again. The present distress that is upon us calls for a knowledge of duty and a wisdom in doing our duty that most of us do not have. I believe the present calamity has caught most of the best of us off our guard and almost wholly unprepared to deal with the situation wisely, calmly, and scripturally. The following scriptures bearing on the subject should be carefully studied:

"Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men." (Tit. 3: 1, 2.) "Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme; or unto governors, as sent by him for vengeance on evildoers and for praise to them that do well. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men: as free, and not using your freedom for a cloak of wickedness, but as bond servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king." (1 Pet. 2: 13-17.)

Christians, above all men, should be "obedient" to civil authorities, humble, kind, courteous, and wise in both their language and behavior, "showing all meekness toward all men." The present is a time when Christians ought to be "wise as serpents, and harmless as doves." This does not mean that we should obey man rather than God, if a clash between God's kingdom and the kingdoms of this world should come. The course of the apostles Peter and Paul furnish us with both teaching and examples in such an emergency. Peter and John, when "charged" by civil authorities "not to speak at all nor teach in the name of Jesus," answered: "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard." Again: "We must obey God rather than men." If the time should ever come when Christians are ordered to disobey God, they should obey God and accept the punishment of the civil authorities submissively. They should accept whatever persecution befalls them without murmur or complaint, if it be to go to prison or death. Under severe trial God's children should in patience and self-control possess their souls. In times like these we should manifest the spirit of Christ.

I am sorry to say that in a number of instances I have seen brethren (men and women) manifest an ugly and resentful spirit. I have heard them use angry words and speak evil of the government and the officials. Such behavior is unbecoming to a follower of the meek and lowly Jesus and in disobedience to New Testament teaching. Such conduct only makes it more difficult for those who are asking the officials to consider their consciences. It places the Christian, who ought to be an example unto all men, in an ugly light before the world.

During twenty-five years of public career as a minister of the gospel I have had to deal with officials and public servants. I have traveled much and have been in constant contact with railroad officials. I have often gone before government officials in behalf of unfortunates. I have always endeavored to make my wants known in a courteous and submissive manner. I never have in any instance been treated discourteously or harshly. In nearly every instance my requests have been granted.

I believe in times like these especially we should show ourselves polite, kind, gentle, and submissive. We should seek to be helpful and not antagonize. Now is a most excellent time to study the examples in behavior of Christ, Joseph, Daniel, Peter, and Paul. If we will be faithful to duty and manifest a gentle and submissive disposition, I believe we shall come out all right. We are now being offered the greatest opportunity of our lives to be of genuine service to suffering humanity. As for me and my house, we shall serve all we can in kindness and love.

Taking the Oversight.

BY JOHN T. HINDS.

The apostle Peter, who claimed to be "a fellow elder," exhorted the elders in the following words: "Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock." (1 Pet. 5: 2, 3.) It seems hardly possible to crowd more sound, helpful advice into the same number of words than is found in this statement. Perhaps no apostolic instruction would be more beneficial to the church than this, if it were faithfully carried out. Individually the elders do not need advice any more than other Christians, but as elders their work should have a much broader influence than the ordinary member.

The value of the elders' work and position in the church is seen at once when we consider the names applied to them. The term "elder," which carries the thought of age, implies general experience. It is not considered wise in human affairs to fill the most responsible places with young and inexperienced persons. Men, to be elders, should be old enough to know something of life's real problems, and in the church long enough to know something of church problems. Paul covers the case at this point by saying: "Not a novice, lest being puffed up he fall into the condemnation of the devil." (1 Tim. 3: 6.) The term "pastors" also is applicable to elders. This is seen in Acts 20: 28, where Paul tells the elders to "feed" the church. The Greek for "feed" in the noun form is the word translated "pastors;" hence, the elders are the spiritual feeders of the flock.

In the same verse the apostle says the Holy Spirit had made them "overseers," or, as given in the Revised Version, "bishops." The word "bishop," then, gives the idea of oversight. Since elders are "overseers" of congregations, we can see the need of the apostle's exhortation about taking or exercising the oversight. I do not wish to note all the items in this exhortation; but, presuming the elders to have all the desirable traits here commended, let us consider simply the question of doing the work—actually exercising the oversight.

I am convinced that many elders are good men, well posted, "apt to teach," and possess in no small degree the qualifications given, but are practical failures in overseeing the work. Some way the real idea in the word "overseer" seems never to have made any impression upon them.

If it were anything else except the church, they would at once understand what overseership means. But in the church the idea prevails in many congregations that the elders are to do all the work, or practically all. They are expected to read the scripture lessons, offer the prayers, preside at the Lord's table, and make about all the talks. If it is not expected thus by many congregations, I fear some elders expect it that way. Some may even want it that way.

That kind of procedure would be strange in other things. An overseer is just a superintendent. Overseers are expected to know how to do the work, else they would not know how to direct it, but not to do it all. Imagine a road overseer doing all the work, while the men under him sit around and watch. No more fatal mistake, I am sure, can be made by elders than to do about all the work. Just how by such a system they can expect to develop any talent in the congregation is not easy to see. Where will future elders, deacons, and evangelists come from, with such handling of congregations?

It will not do to suppose other congregations will raise up elders and preachers, for they might reason after the same fashion. It will not meet the case, either, to say that your congregation is so well posted and has had so many good preachers that they cannot endure the mistakes and weak efforts of the members. If that is the case, your members need a change of heart. We are not supposed to conduct public worship to meet the demands of the worldly-minded element, but rather to worship God and strengthen the weak. The congregation needs the development, and oversensitive members who are not willing for it are seriously failing in both work and kindness.

Why should elders read the lesson every Lord's day, when, perhaps, there are fifty brethren who could easily take part in this part of the work? Why ask the same two or three only to read instead of asking different ones every service? Why should one of the elders always preside at the Lord's table, when others could easily and acceptably do it? Why should the regular deacons always pass the emblems, when many others are always present? Why not teach every brother to offer thanks and dismiss, so any of them might serve? In short, why do not elders oversee the work instead of trying to do it all?

No use to say that members will not take part. Some may not be persuaded to do anything, but most of them can be influenced to do something. A good overseer shows his skill when he gets all to do something. Give the simplest and easiest tasks to the inexperienced, but give all something to do. In this way all the talent will be developed, every one will have his heart in the work, and future elders and preachers will grow up among us, while elders will be doing the work of bishops by really "exercising the oversight." Next Lord's day is the time to begin this work if it has not been already started.

There is no use to say that teaching and studying the Bible in the Bible-study work will meet the demands in this matter. Nothing but actually appearing before the whole church in some capacity will wear off the embarrassment and make one a public worker in the church. No amount of special or private teaching will make one a public worker. It may help much in preparing for the work, but real success comes in public work of any kind only to the one who undertakes the work itself. Why elders fail in having this work done, I cannot understand. Overseers should be overseers in fact.

The power which thinks and works within us is, according to its nature, a power as never-dying as that which holds together suns and stars. . . . Its nature is eternal as the divine mind, and the supports of my being (not of my corporeal form) are as firm as the pillars of the universe.—Herder.

QUERY DEPARTMENT

Brother McQuiddy: In a town where there is no Young Men's Christian Association hall, is it wrong to use the meetinghouse for a lecturer to explain the work of the Y. M. C. A. in the war or training camps and to raise money for that work? What I want to know in particular is, Is it wrong to use the house for the lecture?

S. P. HOCHSTETTER.

As the meetinghouse is only a convenience or expedient, there can certainly be no wrong in permitting the Y. M. C. A. to use it for a lecture. The body of Christ, composed of men and women, and not the meetinghouse, is the church. While we may deface the walls of a building, it is not possible to morally corrupt wood and stone. While people should love the church and should have pride in the place where the church assembles, there certainly can be no wrong in granting the Y. M. C. A. permission to lecture in the building, as such lecture neither defaces nor corrupts the meetinghouse.

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Brother McQuiddy: 2 Chron. 9: 30 states that "Solomon reigned in Jerusalem over all Israel forty years." Please state the age of Solomon at the time of his death, giving book, chapter, and verse where the age is given.

J. N. WATKINS.

The Bible does not state in so many words Solomon's age when he died. We have an account, however, in 2 Sam. 12: 24, of Solomon's birth. This, according to the chronology, was 1033 B.C. The passage reads: "And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon." We learn from 1 Kings 11: 42, 43 of Solomon's death. These verses read: "And the time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead." This was 975 B.C. Subtracting 975 B.C. from 1033 B.C. would make Solomon fifty-eight years old at the time of his death. Solomon was crowned king of Gihon by the direction of his father when aged and infirm. This was 1015 B.C. He was the tenth son of David, and second by Bath-sheba.

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Brother McQuiddy: You seemed to have failed to get my question. I did not seek to know if it was right to confess Christ, our sins, etc.; but, is an oral confession, a confession with the mouth, confession that Jesus is the Christ, a condition of pardon as is faith, repentance, and baptism? I understand we Christians are required to confess Christ and confess our sins as long as we live, but this has no reference to my question. ISH SIMMONS.

I do not understand from the teaching of the word of God that the formal confession is made a prerequisite of salvation as is faith, repentance, and baptism. The conditions of salvation, as laid down by Christ himself in the great commission, are faith, repentance, and baptism. When we go to the first teaching under this commission, we find that on the day of Pentecost the conditions of salvation were faith, repentance, and baptism. This is also true of every example of conversion that we find in the Acts of the Apostles. In the case of Philip and the eunuch, Philip inquired of him to know about his faith, as he was acting under the commission that "he that believeth and is baptized shall be saved." As he had demanded baptism at his hands, he was ready to baptize him, provided he believed. So he said: "If thou believest with all thine heart, thou mayest." However, as one must have faith in order to be scripturally baptized, the baptist should inquire as to the faith of the candidate. The most direct way to learn this is to ask the question: "Do you believe that Jesus is the Christ, the Son of God?"

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Withdrawal of Fellowship From the Disorderly Walking.

BY J. C. M'Q.

Subtraction is as necessary as addition. Churches that seek to build up a large membership regardless of the character of the membership are not living in obedience to the plain and positive commands of the Lord. A large membership composed of wood, hay, and stubble—composed of people who do not lead holy and unblamable lives—is not "the light of the world" and "the salt of the earth." The Holy Spirit meant much when he said: "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." (Tit. 2: 11-14.) While the Holy Spirit permits us to keep company with fornicators, the covetous, extortioners, and idolaters, because we could not live in the world without associating with such, yet he does not permit us to keep company with one who is called "a brother" that is guilty of such acts. He says: "But as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat." (1 Cor. 5: 11.) From this we learn that a Christian is not to associate with one who professes to wear the name of Christ and is guilty of such wickedness in a way that would build him up or uphold him in his wrongdoing. This means far more than withdrawing from such in the assembly of the saints: it means to withdraw our association in the ordinary affairs of life. We are not to eat with such a one, neither to keep company with him. This does not mean, however, that we are to count such a one as an enemy because he has fallen into error; but we are to admonish him as a brother and seek to lead him out of his wrongdoing.

Paul, in writing to the Thessalonians, says: "And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother." (2 Thess. 3: 14, 15.) Cutting off a member from the body of Christ should be the last resort. It should never be done in a spirit of malice or persecution, but in a spirit of love and firmness.

A Positive Command.

The command to withdraw from the disorderly is simple, clear, and positive. It is no harder to understand than the language, "He that believeth and is baptized shall be saved." The command is in the name of our Lord Jesus Christ, meaning that by his authority and direction the withdrawal is done. If we cannot withdraw from one in the name of Christ, then we should not withdraw at all. It should be clear also that we withdraw ourselves from a brother because of disorderly walking. Paul says: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." Thus it will be noted that this was not a simple admonition or exhortation, but a positive command to withdraw, not from a few or some, but from "every brother that walketh disorderly." Faithful churches will see that this scripture is obeyed. Unfaithful churches will permit adulterers, extortioners, and revilers to live in full fellowship and good standing in the church. Paul, in writing of the fornicator who had his father's wife, commands the church at Corinth: "In the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5: 4, 5.) It will be seen that the withdrawal is, first, for the salvation of the offender or guilty person, and, secondly, for the protection of the church, as "a little leaven leaveneth the whole lump." If adulterers, idolaters, and revilers are permitted to live in the church in full fellowship and good standing, others will be emboldened to do likewise, and thus the whole body will become corrupt. In the name of the Lord Jesus Christ, in the love of the truth, and in the fear of God, churches should withdraw from the disorderly walking. They should not permit the law of the land to prosecute such offenders and put them in the penitentiary before withdrawing fellowship from them. While we criticize politicians and find fault with our lawmakers, yet it is too true that often they land criminals in the penitentiary before the church withdraws fellowship from them. Evidently the church at Corinth withdrew from the guilty criminal who had his father's wife. We learn that the turning him over to Satan for the destruction of the flesh had the desired effect, for of this same person Paul writes in 2 Cor. 2: 5-8: "But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all. Sufficient to such a one is this punishment which was in-

flicted by the many; so that contrariwise ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I beseech you to confirm your love toward him." Criminals must be sorry for their sins; and not only sorry, but so sorry that they turn away from them. It must not be a sorrow of the world, or sorrow simply because one's sin is discovered. "The sorrow of the world worketh death." Truly penitent men loathe and hate sin with all the intensity of their souls. They spew it out of their mouths, trample it under their feet, and put it forever behind their backs. No man has gotten sin out of his system who deliberately and willfully refuses to confess his sin. While all have sinned and come far short of the glory of God, in order to stand approved and accepted in his sight, like David, they must be ready to say: "I have sinned."

Churches are sometimes loath to do as God directs, considering the consequences. It is not our prerogative to consider the consequences; but we must consider only what God commands us to do, do it, and leave the consequences with him. Paul says: "Holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith: of whom is Hymenæus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme." (1 Tim. 1: 19, 20.) Until we have the courage to do as did Paul, excommunicate those who have made shipwreck of the faith, we are not true to the word of the Lord. The word of the wicked "will eat as doth a gangrene: of whom is Hymenæus and Philetus; men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some." (2 Tim. 2: 17, 18.)

Turn Away from Factionists.

Paul, in writing to the church at Rome, says: "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." (Rom. 16: 17, 18.) Men who uphold factionalism and those who are guilty of dividing churches contrary to the doctrine of Christ become guilty of these sins. Evangelists should not be guilty of such conduct, for it is not warranted by the word of God. The beloved John writes: "If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." (2 John 10, 11.) Preachers have too high a regard for unity who place unity above the plain and positive teaching of the word of God. Paul labeled divisions and contentions over preferences for preachers "carnality," and to be carnal-minded is death. As Christ is not divided, so we may say that the truth is a unit and does not produce a divided sentiment. Men who place Paul or Cephas or Apollos above the truth have not the spirit of our Lord Jesus Christ. When we have been as true to the word of God as possible, still there will be evildoers stealing the livery of heaven in which to serve the devil. There will be those professing a form of godliness, but denying the power thereof. There will be whited sepulchers claiming to be in the church, while in reality they are tares in the world and will at last sink down to eternal woe. The church is in the world. "The field is the world." The wheat and the tares grow together in the world, but not in the church, as the church is smaller than the world and represents only a peculiar people, zealous of good works. It represents those who have crucified the lusts of the flesh and the affections thereof and are living nearer and "nearer, my God, to thee."

Is There More Than One Way?

BY E. G. S.

Some people seem disgusted at the idea that there is but one way to get into Christ and be saved. It is an admitted fact that salvation is in Christ, and that people must get into him to reach salvation. Now we are not talking about what God can do, but about what he has done, to save sinners. God is able to do anything that ought to be done, so far as we know. But the serious question with us is, what has he required the people to do? All this has been plainly revealed in the New Testament, and our business is to learn what that is and then obey just as directed.

In the New Testament we learn that when Jesus had said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," the people were astonished at what he said and wanted to know how a man could be born again when he was old; they were astonished beyond measure and asked how that could be. See the first part of the third chapter of John, where the passage occurs. When we understand that Jesus was illustrating how people enter into Christ, into the kingdom of God on earth, we can readily understand the figure. Baptism being the last step in the obedience to the gospel in becoming Christians, we can readily understand it. That is, if we regard baptism as an immersion, a burial in water, the figure of the passage is easily understood. In baptism, people are buried in the water and immediately raised up out of it. This action is very similar to a birth and puts people into Christ, and it is in that act they are introduced into Christ, in whom is salvation. (See Eph. 3, first part of the chapter.) So it is very plain that baptism, which is performed in water, is the entrance into Christ, "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." This shows clearly that remission of sins comes to us when we are baptized into Christ, and not till then. But if we change the act of baptism into sprinkling or pouring, then those that were alien sinners are not in Christ and cannot be; for baptism is the only step in the Christian religion in which water can be used by divine authority. It also shows us that baptism is a burial, since it is the only sense in which water is used in the Christian religion as an ordinance. But if we reject immersion and put sprinkling in its place, we destroy the idea of baptism being a burial; and yet the word of God emphatically says, "buried with him in baptism." (See Rom. 6: 4.) Hence we not only knock out part of the inspired word of God, but we knock out the whole idea of receiving remission of sins, when we drop out baptism as a condition of remission, for the simple reason that remission of sins is not promised till people are baptized. Those, therefore, who drop out immersion not only change the word of God, but defraud themselves out of the promise of salvation. Sprinkling a little water on people defrauds people out of salvation; for there is no promise of salvation till baptism has been performed—and baptism means immersion. Therefore, to reach the promise of pardon, aliens must believe the gospel, repent, and be baptized; and then the promise is sure, for it is God's promise.

Obedience to the gospel is man's part, but the promise of pardon is God's part. And when the alien sinner believes, repents, and is baptized, his pardon is sure. God will never fail to fulfill his promise when man fills the obedience required of him. When man does his part, he may be perfectly sure that God will do what he has promised. But the promise of heaven will not be fulfilled till a faithful, Christian life has been completed. Hence the Christian must be faithful in the service of God to the end of life to be sure of heaven when he dies. But why should

there be a failure in the Christian life, when heaven is promised at the end of that sort of life? Everything needful, therefore, to move the Christian to be faithful to the end of life has been given; and if a failure is made, it will be man's fault, and not on the Lord's part. The Lord's part, therefore, is complete, and it only remains for man to complete his part, and then heaven is sure. Surely such promises on the part of God ought to stimulate all Christians to be faithful until death takes them away. If they will do this, they may be happy in life and at death and through all eternity. Surely such a prospect ought to stimulate Christians to be faithful.

Therefore, when alien sinners want to be saved, they must believe the gospel, repent, and be baptized, in order to be sure their past sins are forgiven. Then they must go right on living the Christian life as given in the New Testament. Nothing short of faithful obedience, both in becoming Christians and in living the Christian life as the word of the Lord directs, will prepare people for heaven. This is plainly taught in the New Testament; and if people do not obey it, they have no promise of eternal life. It is not enough, therefore, to become Christians; but so long as they live they must faithfully live the Christian life, even until death calls them away. If the doctrine that a Christian can never fall away and be lost were true, then falling from grace would be an impossibility. But no such teaching is found in the New Testament. On the other hand, the New Testament plainly teaches that those who turn away from a righteous life and go back into a sinful life the remainder of their days are certain to be eternally lost.

The Future of Men.

BY D. L.

Many will dissent from the position that there is more of scripture truth in the world and greater love for it, and especially among the disciples of Christ, and more real inclination to obey God, than there was fifty years ago, or at any previous time in the world's history. None the less, we are sure these things are true.

Fifty years ago the knowledge of the Scriptures was confined to a few persons. Among the disciples some studied certain portions of the Bible, and were familiar with these portions, but were ignorant of the other portions of it. They learned that there were certain general divisions of the Scripture, and this knowledge caused them to ignore all parts, save what they esteemed specially directed to them. I have known preachers to deprecate the study of the Old Testament as useless and have had elders of the church to tell me that they thought the time given to the study of the Old Testament was wasted. Those who think this have failed to grasp the teachings of the New Testament, for it continually refers to the Old Testament for illustration and precedent, and says the things in the Old Testament were recorded for our admonition and instruction and warning. Those who thus teach and those who fail to study the Old Testament cut themselves off from this warning and instruction given by the Lord for their good.

There are divisions of the Bible that must be observed to properly understand it. These divisions are as much a part of the revelation of God as is the matter contained in the Scriptures. While there are divisions in the Scriptures, there is also a connection between the different portions which must be observed in order to a proper understanding of the different parts. No one portion can be well understood without a true conception of the Bible as a connected whole. The disciples had taken one step forward, but had failed to realize the importance of studying the Book as a connected whole; hence their conclusions were often one-sided and imperfect.

Outside of the disciples there was an entire neglect of the study of the Scriptures, even by church members, save as done by preachers. The Book to the masses of the people was almost as entirely unknown as if yet hid in its original Greek. The ordinary preachers read it as detached and disconnected proverbs and texts, about which they could weave sermons. On these sermons the masses depended for their knowledge of the Bible. It was meager and disconnected.

There were a few scholars in Europe and America that had studied the Bible as a connected whole, and some of them had written commentaries on the Scriptures that will through future years be monuments to their industry, learning, and fidelity in teaching the word of God. These were read but little by preachers or others. A. Campbell and his father were reared and educated among these students of the Bible in Scotland and came to America, settled in the Western country, and popularized that knowledge and aroused an interest among the people in Bible study. From this impetus the study of the Bible has spread in continually widening circles to the present.

Much of this study has been from an unfavorable standpoint and under unfavorable surroundings. In the days of the ignorance of the Scriptures parties had arisen and denominations built up in the religious world. The study of the Scriptures was from a party standpoint and for the purpose of sustaining party dogmas and denominational organizations. But in studying the Scriptures from this standpoint and for these ends, truths not directly bearing on these party questions would creep into the minds and hearts of many, and when party strife had exhausted itself, these truths would spring up in the heart and life. There is such a thing as persons running so far in the interest of party that a reaction will take place and they will see the evil and wrong of the parties and will turn from them and seek religious development in other directions—the direction of personal piety, purity, and holiness.

Then men differ to some extent in mental capacity and moral tempers, so that the same truths will impress different persons somewhat differently. There will be no antagonism or contradiction in the impressions made, but diversity. One class of men will be impressed with the truths concerning the church as a body, with its organization and ordinances and public services and worship; another class of men, with sympathetic temperaments, will be impressed with the work of looking after the sick, the distressed, and the poor, and of administering help and comfort to them; still another class of men will be impressed with the honesty, uprightness, and integrity taught in the Scriptures; and each of these classes would be lightly impressed with the features of Bible teaching that impressed the others. Each of these classes left to themselves would develop abnormally along one line and neglect the truths running along the other lines. To avoid this, God combines them into one body—the church of Jesus Christ—so that the different temperaments and tendencies may moderate each other and through the combination a united and harmonious development of the body of Christ might be secured. The ruling tendency of one class will complement the weakness of the other. In this way God can make one completed and harmonious body out of one-sided and imperfect parts. Man is one-sided and imperfect; the word of God is many-sided, well-rounded, complete, and perfect. But man in his imperfection develops, if left alone, into a one-sided partisan.

In spiritual and religious matters there are ebbs and flows in the currents. The flow in one direction produces an ebb in another that draws the current in turn in that direction. These influences must be taken into consideration in estimating the religious condition of the world.

The Bible has been studied from a partisan standpoint for the last one hundred years. The party spirit has been

developed abnormally and all else has been sacrificed to the interest of party. In the observance of scripture knowledge emotional excitement was substituted for intelligent submission to the word of God. With the increase of scripture knowledge and under stress of party contention this has been given up, and party fealty and work to build up the party have well-nigh absorbed all the elements of true religion. To raise money to build up the party has become the great leading motive in all religious parties. Care for the poor and help for the afflicted have been provided partly from drinking in the Spirit of Christ and partly because, under the public sentiment developed by the study of the word of God, the care of the afflicted is an effective means of strengthening and building up the party.

But there has been an almost entire neglect of personal devotion, private and family worship, and regard for integrity and honesty among church members. Under the one-sidedness of humanity many men who reverence God and the Bible, seeing the neglect of these things in the churches, turn from the churches and let their religion run wholly in practical honesty and charity. This is so marked at this time that, along with the demands of business that honesty and integrity should be observed, they are held in higher esteem in the business world than in the churches. This is owing to the influence of the Bible on the community generally—those who failed to be impressed with the importance of church membership and the observance of the ordinances of religion, through which man's sense of responsibility to God is kept alive; but their religion consists in being honest toward men and in helping the needy. Even among preachers strict truthfulness and honesty in rendering to every man that which is his due is lightly regarded. The moral and public sentiment in the world is better on this question of honesty and integrity than it is in the churches. Instances are not rare of persons being condemned in the courts for dishonesty that are never interfered with in the churches. This arises from a perversion of the true ends and purposes of the Christian religion on the part of both classes in some points.

An increased knowledge of the Bible must produce a waning interest in parties, a greater regard for truth and honesty, and personal and private devotion. This first shows itself in a waning interest in religion as now manifested in denominationalism. In losing this interest all churches share the indifference. This has the appearance of indifference, skepticism, infidelity toward God. It does in some cases result in this. But a general declension of interest in all churches may be expected when the tide of feeling for the parties begins to recede. I believe the spirit of devotion to party has passed the flood tide; the rage for organizations to build up the party is receding.

As impossible as the result seems, all parties, all denominations in religion, must be broken down and swept out of the way before the rule of Jesus can find its perfect work on earth. This prospect is discouraging to all who do not believe firmly in God and his word. But the result must come. With this must come a falling away from professed faith in God. None the less, the work must be done. The mission of the word of God is to root up and destroy, as well as to plant and build up. One must precede the other until in the religious world every practice and party and society and denomination not planted by God shall be rooted up, that the word of God, the seed of the kingdom, may have free course and bear much fruit. The darkest hour frequently precedes the dawn. "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever: but thou, Lord, art most high for evermore." (Ps. 92: 7, 8.) All the nations and people that have set at defiance the will of God in the past have perished. It will continue to be so until the end. The failure of all the teachings and institutions not founded upon the Rock, the immovable Rock of God's word, must come. Only they who build upon the Rock will survive; and however dark the prospect or widespread the prevailing desolation, they who trust God and are faithful to his word will abide with God. Teach and spread the word of God; reject all else. God is full of mercy and compassion, and forbears long with man.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." There has been a temporal and temporary fulfillment of this once; there will be a spiritual and eternal one in the future.

A Great Opportunity.

The times in which we are now living are, in many respects, quite distressing. We are called upon to endure hardships and to make sacrifices. Many homes in our land have seen their young men leave to become soldiers in the army which the government is assembling in camps and cantonments to train for active service in the field.

Seeing the great need of sending preachers of the gospel to the camps, we appealed to Brother John E. Dunn, of the Lawrence Avenue congregation, to make the sacrifice to go. However, before the appeal had been made, he said he had been seriously considering the matter. Soon the way was opened, and he left for Greenville, S. C., on December 26. He has gone to a great missionary field, and we trust he will accomplish great good for the cause of Christ and humanity. We heartily commend the congregation at Cookeville, Tenn., in voluntarily promising to contribute largely to the support of his family while he is away on his mission of mercy. His own congregation advanced the necessary funds for his equipment and travel, hoping other congregations, when advised of the situation, would willingly help bear the burden and seek fellowship in the work.

The brethren of Texas are putting forth efforts to help the soldier boys in Texas encampments.

The circumstances are such as demands a sacrifice on the part of all who feel an interest in the welfare of our young men in the army.

But I must say, in behalf of Sister Dunn, that she certainly is contributing much to this great work when she is willing for her husband to be away from their home engaged in working for the temporal and eternal welfare of the young men of the army. Many fond mothers whose boys have been called to leave their homes to enter the army are praying to-day for "peace on earth and good will to man." JAMES E. AND FANNIE S. SCOBEY.

Nehemiah.

A lonely figure on a city wall,
Inspecting all the ruin wrought through years
Of feebleness, of warfare, and decay!
The moon's enchanting light is over all,
But of its glamor unaware appears
The man absorbed in his intense survey.

O, get thee forth upon thy ruined walls,
Forth in the silence of the dewy night!
Like Nehemiah see the wreck, and plan
To build like him; in vain Sanballat calls
Derisive names, and Jews bewail their plight—
The wall proceeds, for God has found the man.

—Ida Ahlborn Weeks.

Georgia and the Far Southern Field

By S. H. Hall

Atlanta.

My eleventh year in this splendid city has just ended, and the twelfth year has been entered with songs, prayers, and thanksgiving. It would be hard to find another place as good as Atlanta. Too, it would be hard to find Christians who excel the faithful here. Last year was the best in the history of the work, and everything indicates that 1918 will be a record breaker. Brother Morgan H. Carter, who has done such a fine work at Macon, has moved to this place, which means more than words can express to our work. Carter lives close to God. He is just fine. He knows how to "hustle." That you may know that I speak the truth, I give a "bit" of the work he is doing. He preaches, as a rule, three times on Lord's days, conducts a Bible drill for the young people every Sunday evening, and conducts a similar drill at East Point on Tuesday nights and at South Pryor Street on Wednesday nights. Besides this, he is doing some university work, visits the sick, and conducts a Bible-story class for the children on Thursday afternoons. He is putting new life into the work, and is appreciated by every member of the church. Other men will soon be here to join us in this great work.

I feel here that I should say a word about four more men we have here—viz.: O. D. Bearden, Hugh E. Garrett, H. C. Morgan, and T. J. Hunton. Brother Bearden and his wife's loyalty to God started the Atlanta work. Garrett was baptized by Brother Bearden about seven years ago. He is another man that has grown wonderfully and now wields the sword of the Spirit with power. He has had burdens to bear and battles to fight that but few know about. But, in spite of this, he has been, and continues to be, one of our best workers. Morgan and Hunton are not so old in the service; but they have been working side by side for nearly a year, preaching here and there and helping the work greatly. There are others here that I would be glad to mention, but time and space forbid.

I am glad to say that I am in the best of health, so far as I can tell. I weigh one hundred and ninety pounds—too much to do the walking that I once did.

May I ask our friends everywhere to continue to pray for us? Too, let me insist that every one of our readers in this State work as never before during the year 1918. The Lord bless the faithful everywhere.

♣ ♣ ♣

The Work at Dalton, Ga.

Brother W. C. Graves and wife are now located at Dalton, and will give that section of the State their undivided attention. We have small congregations at Donnegln, Tunnel Hill, and Mount Sinai, not very far from Dalton. Brother Graves will see to their needs as well as the work in Dalton. His last report indicates that the work goes well, and we are expecting great good to be done there this year.

I feel it not amiss to say a few words about Brother Graves. He was baptized in May, 1912, during the second meeting conducted at East Point. His growth has been marvelous. He spent two years in the Nashville Bible School. He loves the truth, and nothing delights him more than the privilege of teaching it to others. We have no man in the State more dependable than he. Graves can take the hardest places—places where others, as a rule, would fail—and come out with success. He knows how to "stick to it." We are proud of Graves, and our prayers follow him wherever he goes. The Lord bless him in his new field.

The Work at Macon.

Brother C. E. Coleman and family have moved to Macon, and will keep busy in the central city of the State. Macon is a fine place to live and work. The congregation there has in it some of our most reliable members. I would be glad here to call each one by name and speak of his and her excellence in the work of our Lord. These splendid people have in Brother Coleman and wife two characters unexcelled in consecration to God and devotion to his kingdom. But few people live as close to God as Charlie Coleman and wife. Macon is to be congratulated for securing the services of such people. Nothing but good news are we expecting from their section of the State this year. The Lord will bless and keep them.

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Camp Gordon.

I am glad to report that our preaching and communion services at Camp Gordon on Lord's-day afternoons are becoming more and more interesting. Two of the soldier boys—George Willey and Clifford F. Pinkston—were baptized into Christ on Christmas Day, and were entertained in the home of Brother J. T. Farmer. Brother and Sister Farmer have one son in France and another soon to go, and it was a pleasure for them to do for the above-named soldiers as they would have others do for their own.

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Why Search the Scriptures?

BY MORGAN H. CARTER.

In the midst of an age of criticism and unbelief relative to the inspiration of the Bible, some have imagined that this is the time when we must defend the Scriptures. But, as some one has recently said, "I believe the Scriptures will defend themselves." We would not talk of defending a lion, but we would say, "Let him loose." So may we say: "Let loose the word of God. Teach it and preach it by word and life, and it is capable of defending itself and bringing about in the world, through the coöperation of the Holy Spirit, the condition which Jehovah desired."

Why search the Scriptures? Because this library of sixty-six volumes, composed by about thirty-six men, covering a period of some sixteen centuries, written in the Hebrew and Greek languages, composes the greatest historical collection of books the world has ever seen. No man knows history who is ignorant of the Scriptures. If you would be learned in the really authentic annals of men, then become conversant with the Book of books.

Again I say search the Scriptures, because they contian the only satisfactory explanation of the creation of our universe. The nebular hypothesis, the Darwin theory of evolution, and a multitude of similar ideas have come. Many of them have seen their day and passed, and the passing of the others shall come so surely as the sun rises and sets; for in the end there shall be victory, and God's word shall stand out supreme. We find the explanation of the origin of life, the law of species, and the great fundamental facts upon which all true science is based. He that would know this universe must know the word of God, because God is the biggest and best thing in the universe.

We should also search the Scriptures because they contain the richest literary gems. Milton has well said: "There are no orations like those of the prophets, and no songs like the songs of Zion." If you would be cultured in the greatest things that have brought about the most splendid culture the world has ever seen, then search the Scriptures, for they bring an image of Him who is the ideal of all those who possess the true greatness that shall stand forever.

These three reasons, which are great in themselves, sink

into comparative insignificance when you see three other reasons far greater in their magnitude. Let me briefly call your attention to these last and supreme reasons.

First, search the Bible because it is the word of God. Jehovah has not spoken in vain. He, the all-powerful, all-wise, just, holy, and merciful God, full of loving-kindness and mercy, who spoke unto our fathers in times past, has spoken to us in these last days through his Son. This message is full of power and is used for the salvation of the lost. God has spoken to you. Will you not hear? God has offered you pardon and salvation and eternal life. Will you not accept this love letter which he sends, and drink of its truth, that you may live?

With such a diversity of ideas, with such a multiplicity of churches and creeds, we are bewildered if we undertake from a viewpoint of simple reason to ascertain which is right. But God has provided a plan by which we may know the absolutely safe course, and that plan is to take Christ himself as our Savior. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. . . . For my yoke is easy, and my burden is light." He provides salvation for those who will accept him as their Savior and make him constantly the master of their souls.

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Finally, we must eat of God's word because it is essential to our being. Just as God has made us physical beings who absolutely must eat in order to live, and just as this food is brought into beings through a process which God alone understands, so our spiritual existence is dependent upon spiritual food which is made up entirely of the word of God, and for which no man can offer a substitute. "Why will ye die?" Come to Christ. Crown him King of all. Take his word, even himself, as your food; take his Holy Spirit and live the Christ life for the glory of God and the salvation of men. Now is the acceptable time. To-day is the day of days to sacrifice, serve, and suffer for God. Awake! Arise! On to victory for Christ!

In Memory of David Lipscomb

David Lipscomb's life is an open book, complete, and I would not change it, if I could; but, in compliance with the Standard's request, and with Sister Lipscomb's approval, I write this brief memorial.

At 10:50 P.M., Sunday, November 11, 1917, he ceased to breathe, thus terminating an apparently peaceful, painless, dreamless sleep that occupied the last ninety-six hours of his long, eventful, useful life.

That's the way he hoped to go, and that's the way he went. It was meet that his long life of labor in the vineyard of the Lord should end with such sweet, restful sleep; and it was especially so because that was in strictest accord with his oft-expressed desire, hence, we may believe, in answer to his fervent prayer, "to go to sleep on this side and wake up on the other."

If he had lived seventy-one days longer—till January 21, 1918—he would have been eighty-seven years old.

He was a plain, modest, unassuming man, apparently as nearly absolutely free from ostentation and affectation as it is possible for even a gospel preacher to be, and freedom from affectation and ostentation should be a crowning, conspicuous characteristic of every gospel preacher.

One child, a son named "Zellner," was born to him and his wife, and lived nine months. Brother Lipscomb was devoted to the child, and the child was devoted to him. Had that son lived, he would now be fifty-four years old. When he passed away, Brother Lipscomb said: "I hoped to raise him up to work for the Lord; but, now that he is gone, I shall have to work all the harder myself." He tenderly loved little children—possibly loved them more tenderly because of the little one he had lost—was thoughtful of the wishes and welfare of the young; and he received love, confidence, and esteem in return.

He was intensely interested in the Fanning Orphan School, manifested that interest in many ways, and all the pupils in the school called him "Uncle Dave." One of those girls—Mary Whitaker (Mrs. Smith), a happy Christian woman, wife and mother now—says: "If I should write about him, I'd be sure to mention his kindness to children, especially the children of the Orphan School." Mary was one of the best of those children; hence her love for "Uncle Dave" was as it should have been, and she will gratefully and lovingly remember him as long as she lives.

He gave generously and liberally to the Nashville Bible School, established by him and his faithful coworker, James A. Harding; to the Fanning Orphan School, and to other worthy enterprises, and was also generous in helping the poor and needy privately. Realizing the need of a fund for payment of teachers who should devote their time in teaching the Bible in the Bible School, he contributed both money and influence to the creating of such a fund.

He was editor of the Gospel Advocate more than fifty years, contributing to its columns constantly forty-seven years. During the earlier period of his work on the paper, he lived twelve miles from Nashville, always preferring country life to city life; and he went to Nashville daily, often going horseback, because, much of the time, the roads were impassable for vehicles.

As a writer, he was fearless and aggressive; hence in print he sometimes seemed harsh; but, personally, he was kind and gentle. As a preacher, he was profound, pathetic, and practical, as well as strictly scriptural.

He went where and did what he believed duty demanded, regardless of danger, damage, or detriment to himself. In 1866 and also in 1873 Nashville was the scene of almost indescribable sorrow and suffering incident to a terrible scourge of cholera. Brother Lipscomb left his home, went to the stricken city, and gratuitously nursed the sick each time till the epidemic completed its course. The Robertson Association cared for cholera victims through those terrible times; but Brother Lipscomb induced the Church Street church of Christ to coöperate, in a church capacity, with the Robertson Association, under the direction of Dr. Bowling.

Through those epidemics he nursed with nuns—Sisters of Charity. He took them, two at a time, in his buggy, from place to place, wheresoever they were needed, worked with them, and thus learned much of their spirit. Thenceforth he considered them brave, sincere, self-sacrificing women.

Soon after that second scourge subsided and conditions became nearly normal, Brother Lipscomb himself was attacked by the dread disease against which he had battled so bravely to save others, and the attack was so severe that he was believed to be almost in the valley of the shadow of death.

He was kind to the erring. During the trying times just mentioned, when the attention of the Robertson Association was called to certain cases, some members of the association were somewhat averse to giving them such attention as was accorded to others, because they were said to be disreputable characters; but Brother Lipscomb said: "Let us nurse them now, and save them, if we can, and *preach* to them afterwards."

He was a close and constant student of the Bible, and was perfectly satisfied with whatsoever it said. Even its silence satisfied him, and he deemed it dangerous to presume to disregard that silence. During his four years' sickness and consequent confinement to his home, his

house, his room, he kept his Bible near him, sometimes on a table, sometimes on the arm of his chair, always within reach; and he read it almost constantly, when he could.

He was patient. Partially paralyzed and consequently confined to his home, later to his room, and finally to his chair, four long years, he never, even once, complained or manifested even the slightest symptom of irritability or fretfulness—never spoke in any other tone than that of hopeful cheerfulness.

He and his eminently worthy wife were *one* more than fifty-five years, and she was his constant companion and affectionate nurse during all the days of his affliction. During much of that time the only way she could communicate with him was by asking him direct questions, as he could express assent or dissent when he could not frame sentences. When she could not understand what he tried to say, he would never show the least irritation, but would say, evidently to console her, "Not important."

Every first day of the week during his long confinement, except the day of his death, he commemorated the Lord's death in the Lord's way.

His four years' affliction seemed to be almost perfectly painless. Sunday morning, November 4, his wife discovered that he was more nearly perfectly helpless than he had ever been before. Monday he was better, however. Tuesday he seemed to be still improving. But Wednesday night, about midnight, he went to sleep to wake no more here. His wife had long prayed, as only a wife or mother can pray, that he might not suffer as he neared the end; and he not only neared, but reached, the end without the slightest suffering, so far as she could see.

As he ceased to breathe, the vision and prayer of Stephen flashed into the mind of his wife; she prayed, "Lord Jesus, receive his spirit," and only his body was left with her.—T. B. Larimore, in Christian Standard.

Renewal Blanks in This Issue.

Each reader of the Gospel Advocate will find a renewal blank in his paper this week. Of course, if your subscription is already paid for a year in advance, you need not use this slip unless you are moved to send us a new subscriber or renew for some friend whom you would like to favor. If you are in arrears, it will be a very convenient way to send in your renewal. The publishers will esteem it a great favor if you will do this. The good Lord has no doubt blessed you in many ways during the past year, and there is every reason why you should continue your fellowship in the spread of the gospel. Will you not give us the assurance of your continued support by making prompt use of the renewal blank? May God bless you every one. PUBLISHERS GOSPEL ADVOCATE.

Book Notes.

"Salvation from Sin." This book is composed of the editorials of David Lipscomb, collated by J. W. Shepherd, and contains many of the best and most profound thoughts of its author. It contains an index to subjects and an index to scriptures. Contains 440 large pages; printed in large, clear type. The book is substantially bound in cloth. Price, $1.50.

"Commentary on Acts of the Apostles." By David Lipscomb. A commentary on the Acts of the Apostles, with questions suited for the use of families and schools. The commentary is especially adapted to the comprehension of the masses of the people. It also contains a chronology of the Acts, map showing Paul's missionary journeys, brief biographies of the apostles, and an introductory chapter on the Holy Spirit. Pages, 249, and Index. Cloth bound. Price, $1.

The War Sufferers' Fund.

We have received the following acknowledgment from the American Committee for Armenian and Syrian Relief:

American Committee for Armenian and Syrian Relief, New York, December 22, 1917.—Mr. A. B. Lipscomb, Nashville, Tenn.—Dear Mr. Lipscomb: In inclosing the treasurer's official receipt, we wish to add a word of personal appreciation on behalf of the people "out there" in Armenia, Syria, Western Asia, and the Russian Caucasus, to whom your readers have helped to bring a bit of the Christmas spirit.

On December 8 the following message came from the land of the Christ Child: "Long-awaited opportunity of relief in Palestine has arrived. Sickness and destitution serious, especially in cities. Funds in hands very inadequate. Refugee hospital established near Gaza overcrowded. Three more required. Seed, grain, clothing, medical supplies can be secured in Egypt for Palestine relief when funds permit."

Because you have given to the little hungry children and broken-hearted mothers of the land of the first Christmas, may the full measure of the spirit of the Christmas season be yours. Sincerely, C. V. VICKREY.

Church at Charlie, Texas	$ 4.50
R. B. Holloway, Lebanon, Tenn.	3.00
J. L. Rutherford, Mount Vernon, Texas	15.00
Little band at Central City, Ky.	5.00
Bethel Church, Mount Pleasant, Texas	16.00
North Grant Street Church, Cordell, Okla.	41.05
Cordell (Okla.) Church, by A. E. Freeman	76.37
James T. Fields, Route 4, Benton, Ky.	1.00
Nannie Whitfield, Clarksville, Tenn.	2.00
Hopeful Church, Munford, Ala.	21.91
J. R. Chaffin, Gainesboro, Tenn.	1.00
Miss F. Watkins, Fosterville, Tenn.	2.50
Mrs. Bettie Thomas' S. S. class, Manchester, Tenn.	2.00
A. S. and Alice L. Miller, Huffman, Ark.	5.00
R. C. R., Dallas, Texas	5.00
Mrs. E. A. Ragsdale, Columbia, Tenn.	4.00
J. D. Smith, Dry Fork, Ky.	5.00
Church at Springfield, Tenn.	15.65
Mrs. J. M. Cook and Mrs. John Wagers, Amity, Mo.	10.00
Miss Addie F. Oldham, Ramona, Okla.	2.00
Mrs. M. E. Oldham, Ramona, Okla.	1.00
T. L. McBroom, Milton, Tenn.	3.00
Mrs. Mattie Alexander, Gassaway, Tenn.	1.00
Church at Pilot Grove, Texas	10.00
Oak Grove Church, Titus County, Texas	15.00
Mr. and Mrs. W. H. Arrington, Mount Vernon, Texas.	1.50
Mrs. J. E. McDowell, Mount Vernon, Texas	.50
J. H. Todd, Union City, Tenn.	5.00
Church at Savoy, Texas	13.50
Church at Stockdale, Texas	11.00
Bettie McLean, Panasoffkee, Fla.	1.81
Mrs. E. P. Cooke, Alamo, Tenn.	2.00
Dan W. Cooke, Alamo, Tenn.	1.00
Jewel Cooke, Alamo, Tenn.	1.00
J. D. Derryberry, Nashville, Tenn.	1.00
J. G. Malphurs, Macclenny, Fla.	2.00
J. S. Newman, Celina, Texas	10.00
D. L. Lindsay, Nabors, Texas	20.00
Mrs. T. A. Mosley's S. S. class, Huntland, Tenn.	4.50
"A Friend," Hartsville, Tenn.	2.00
Sunday-school class, No. 4, Hartsville, Tenn.	10.00
Mamie Brevard, Union City, Tenn.	2.00
Mrs. W. Z. and Mrs. J. H. Raines, Humboldt, Tenn.	15.00
Church at New Providence, Giles County, Tenn.	10.00
Jones Chapel, Lake County, Tenn.	5.00
Mrs. J. W. Burton, Sharon, Tenn.	5.00
Church at Lone Cedar, Ala.	3.05
Church at Horse Cave, Ky.	55.00
M. M. Craig, Ozona, Texas	3.50
Mrs. Emma D. Littleton, Puryear, Tenn.	3.00
E. A. Woodrough, Dresden, Tenn.	2.00
Mr. and Mrs. H. C. Edwards, Hardyville, Ky.	2.00
Two friends at McAlester, Okla.	6.00
Mrs. W. S. Gray, Raymond, Miss.	2.00
Mrs. Emma Walker, Fackler, Ala.	1.00
Carl G. Smith, Birmingham, Ala.	1.00
Mrs. L. W. and Mrs. Mary Gowen, Flat Creek, Tenn.	2.00
Church at Portland, Tenn.	28.00
F. B. Owen, Brentwood, Tenn.	5.00

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

AT HOME AND ABROAD

T. H. Matheson writes from Saint Jo, Texas: "Our church work here is doing well, and we expect to do greater things during 1918."

W. H. Rhodes would like to secure a copy of "Our Orthodoxy in the Civil Courts." If you know where he can get a copy, write Brother Rhodes at Stockman, Texas.

Mr. Elisha A. Webb and Miss Sallie C. Hibbett were married, at Burnett's Chapel, near Antioch, Tenn., on Saturday, December 22. Both are Christians. We extend congratulations.

Married, on Saturday, December 29, at Grandview Heights, Nashville, Tenn., Mr. Elam Albert Sanders to Miss Lola Lee Dickson, J. C. McQuiddy officiating. The Gospel Advocate extends heartiest congratulations.

Evangelist G. A. Dunn is the first to suggest that we "put a preacher in Jerusalem and build a church where Jesus Christ moved heaven and earth." We hope and pray that this timely suggestion may ripen into a glorious reality.

Earl H. Claar, of Selden, Kan., would like to get in touch with some preaching brother who is willing to do farm work through the week and preach for neighboring churches on Sunday. This is a healthy section of the country.

The address of John E. Dunn is Army Y. M. C. A., Camp Sevier, Greenville, S. C. On another page of this issue our readers will find a statement of his appointments and an outline of the work he proposes to do among the soldier boys.

Change of address: C. M. Pullias, from Huntsville, Ala., to 412 Saint Charles Avenue, Birmingham, Ala.; John T. Smithson, from Hopkinsville, Ky., to 811 Forest Avenue, Montgomery, Ala. We wish success for both of these preachers in their new fields of labor.

From T. E. Arterberry, Savoy, Texas: "The church here raised one hundred and ten dollars at our morning services on December 23 to help Brother J. H. Lawson build a place of worship for the soldier boys at Camp Bowie, Texas. We think this will be a good work and expect to help support it liberally. The elders are J. J. Jenkins, H. H. Arterberry, and E. A. McMahon."

From J. S. Daugherty, Kirbyville, Texas, December 24: "I was with the faithful at Jasper yesterday. They are repairing their house of worship and preparing for greater work in 1918. The year 1917 has fallen a little below the average year, in point of new members, for me. Fifty-four were added to the one body from all sources—thirty-seven baptized, nine from the 'digressives,' and eight restored. I was well suppored at all the meetings."

Married, on Saturday, December 22, Mr. James Smith to Mrs. Elizabeth Trice, both of Nashville; Wednesday, December 26, Mr. W. L. Harris, of Nashville, to Miss Nellie V. White, of Bowling Green, Ky.; Thursday, December 27, Mr. Charles E. Hanvey to Miss Sara Bena Tanksley, both of Nashville; Monday, December 31, Prof. Edward Saxon, of Lexington, Ky., to Miss Emma Medearis, of Nashville. A. B. Lipscomb officiated at these weddings and wishes for all the contracting parties unalloyed happiness.

From Jennie Clarke, Belle Haven Orphan Home and School, Luling, Texas: "Fifteen cases of measles developed at the Home on the day following Christmas. One little girl anxious to do her part, concealed her true condition and appeared on the program at the Christmas exercises. We thank all who sent Christmas cheer and gifts. Owing to the sad conditions confronting me, I request that the donors will please excuse delay in acknowledging their letters and gifts. Pray for these dear little ones that they all may recover without the loss of one."

Sister Kate Killebrew writes: "Please say in the Gospel Advocate that the little band at San Francisco, Cal., received seven dollars from the Bethany congregation, near Cottage Grove, Tenn. We have quite a little sum now on hand for the church lot, and expect to get it as soon as we can. Can't some of the churches help us? Brother W. H. Trice preaches for us every fifth Sunday. He has located at Fresno. We notice through the Advocate that Brother Klingman wishes to locate here and work among the Japanese, and, I suppose, among us as well. We shall be pleased to have him."

J. A. Cullum writes from Memphis, Tenn.: "Let me insist that any and all loyal ministers coming through Memphis stop and meet with us and preach for us. Those Christians passing through our city who desire to get in touch with us should telephone J. Paul Slayden, Hemlock 5787 (his street address is 2065 Cowden), or telephone me, Walnut 9124 (my street address is 264 Haynes Avenue). Let any persons having friends or relatives either visiting or living here that should be attending church write me, giving their names and addresses, that I may look them up and get them to come to church."

From H. H. Montgomery, Shreveport, La.: "I have just read Brother Kurfees' article in the Advocate of December 20 on Dr. J. E. Thompson's book, 'The History of the Fall and Dissolution of Christendom.' The article completely accords with my honest convictions. I have read the book through twice, and really enjoyed reading it on account of the plainness in which the Doctor expresses himself and the new thoughts he brings out, but I do not know that his conclusions are correct. They may be correct. But it seems to me that at this time we need men and women to be taught the gospel of Christ and persuaded to accept it and practice all of its teaching, and God will take care of the future."

From J. C. Estes, Dallas, Texas, December 22: "Our work for 1917 has about ended and another year will soon be ushered in. I always look back and wish I had done more, or could have done more, in the Lord's service. Though Christmas, because of the high prices of everything, finds us poorer financially, we have many, many things for which to be most thankful, one of which is better health, rendering us more able to do our work in the Lord's service. I have one Sunday per month to engage my time, beginning with January. Any congregation needing my services for that time will please write me at 401 Montreal Avenue, Dallas. I can reach almost any place from Dallas very conveniently and will be glad to serve you, if the Lord wills."

From the church and college at Thorp Spring, Texas: "The brethren at Thorp Spring can be counted with the thousands of admirers of the late David Lipscomb. We believe that one of God's great men has fallen asleep, and that time and eternity alone will reveal the full measure of his greatness. The many testimonials concerning this good man are certainly evidence that Brother Lipscomb influenced an unusually wide circle of people, and that his loss is mourned by thousands of Christians. It would pay every Christian to study carefully the characteristics of our dear Brother Lipscomb, to learn wherein are to be found the essentials to genuine greatness. To the Gospel Advocate, Sister Lipscomb, and other close friends and relatives of Brother Lipscomb, we take this method of expressing condolence and sympathy."—Foy E. Wallace, W. F. Ledlow, C. R. Nichol, Carl A. Gardner.

Spirit of the Press

BY J. C. McQUIDDY

Doctrine.

It is strange that everybody does not see that the most narrow and ignorant people in the world are those who denounce doctrine. Every man who thinks has a doctrine—that is, everybody but the idiots. Tom Paine had a doctrine, and so did Bob Ingersoll. They could not help having one any more than they could help breathing. So do not make an idiot of yourself by denouncing doctrine.—Western Recorder.

No one can live in harmony with the Bible teaching without preaching doctrine. "But we know that the law is good, if a man use it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for abusers of themselves with men, for menstealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine." (1 Tim. 1: 8-10.) Paul admonishes Timothy: "Till I come, give heed to reading, to exhortation, to teaching." (1 Tim. 4: 13.) He also says to Timothy: "But thou didst follow my teaching [doctrine], conduct, purpose, faith, long-suffering, love, patience." (2 Tim. 3: 10.) It is worse than folly to try to abolish teaching (doctrine) from our religious papers. Every true man should contend earnestly for the faith once delivered to the saints.

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Jerusalem Redeemed by the British.

Doubtless it is gratifying to both Jews and Christians alike that Jerusalem was occupied, not by aliens and infidels, but by Christians, during the Christmas season that has just gone. The thought has never been pleasing to Jews and Christians that the land of Gethsemane and the Mount of Olives, the heritage of the house of David, was occupied by Turks and infidels. Sight has not been lost of the fact that the Holy Sepulcher has been committed for centuries into the keeping of Moslem hands, and the city has become for them one of the sacred places of the earth, and Christ incorporated into their hierarchy of prophets. Moslem troops of India, being unable to stand the rigors of winter in France, were transferred to participate in the Eastern campaign, and thereby helped to effect the deliverance of Jerusalem from Moslem rule. The religious significance of the fall of Jerusalem is very encouraging to Jews and to Christians, and Christians, without discussing the merits or demerits of the war, readily rejoice that the sacred places are now in the keeping of believers in Christ. The New York Sun states that German propaganda, foreseeing the end now accomplished, has been emphasizing "the insignificance of the city to the cause of the central powers and its unimportance as a point of strategic operations." The New York Sun, however, does not agree with German propaganda, but it continues:

In reality, the Kaiser had every reason to save Jerusalem from the allies. From the time of his spectacular entrance into the city he has sought to transform it into a Near-East stronghold of Teutonism. He built the Church of the Holy Redeemer near the Holy Sepulcher, the massive German Roman Catholic Church, and the Kaiserin Victoria Hospital, and then prepared them for usefulness in his future military plans by equipping their lofty towers with wireless instruments and great searchlights that swept the neighboring country.

The strategic value of Jerusalem is not insignificant. With the control that it gives over the Judean hills, it places in the hands of the allies the key to Galilee. It permits the penetration of the country to the north, the acquisition of Mount Carmel, Nazareth, and the Sea of Galilee. The German scheme of expansion in the Holy Land is ended; the loss to the Kaiser is the loss of another colony.

The restoration of Jerusalem to Christianity is a great victory for civilization. It means not only the return of the holy places of sacred history to Christianity, but the lifting of the hideous burden of Turkish misrule from a people who have suffered for centuries from its cruelties, exactions, and oppressions.

As the Jews have been scattered over the earth for over thirty-three hundred years and have had no land to call their own, the event to them cannot be overestimated. The Jewish Morning Journal (New York), after giving the title of "Messiah" to Great Britain, says that she is the "first conqueror of the holy city since the days of Cyrus to merit the title." The Literary Digest tells us: "The British government has already pledged itself to the establishment of Palestine as a national home for the Jews, and Zionists the world over hail the realization of their hopes." Rabbi Stephen S. Wise, a New York Zionist, said to a Tribune reporter that he was "doubly happy at the news, because it would give the Jews opportunity to solve their problems in their own long-hoped-for manner." The Jewish Morning Journal writes jubilantly as follows:

Our holy ancient capital has many times fallen into the hands of a conqueror since the sons of Judah conquered and burned her after the death of Joshua, the son of Nun, as told in the first chapters of Judges. But at no time has she fallen into hands other than Jewish under such circumstances as the present, and her passing into new hands has never had such deep interest for millions of Jews in other lands as this time.

England is conquering Palestine for us. One must himself be a Jew and know the Holy Writ in the original language to grasp what it all means to the Jew who has not entirely estranged himself from his brethren.

All questions about the future sovereignty over our ancient homeland are answered and all doubt is dispelled. Palestine belongs to England, and will remain with her after the world war and after all possible changes which we can imagine for the future which can be of practical interest to us. Palestine is now under the dominion of the power which has promised to permit us to establish there a Jewish homeland, under the power which is allied with great and free America and with beautiful and lovely France to make the world safe for democracy, safer for the oppressed nationalities, for the homeless and wandering Jews, who are themselves not sure whether they are a nation or not.

Let no one say any more that the world war has brought us nothing or that our fallen brethren in the different armies died in vain.

The recent revolution in Russia will undoubtedly change the manner of life in Palestine even if the city should be freely restored to its old rulers. Mr. D. M. Hermalin, Yiddish editor of the American Alliance for Labor and Democracy, among other things, said in the New York Tribune:

Some maintain that the motive power might be the reestablishment of their old religious services. There is no hope for this. England has explicitly said that if Palestine is restored to the Jews they would have to keep aloof from all the sacred shrines established by other religions.

On Mount Moriah, where Solomon's temple once loomed above all other edifices of old Israel, the Mohammedans erected the famous Mosque of Omar, considered as one of the most adored centers of Islam. Even if it were possible to demolish that mosque, the great mass of the Jewish liberals would never permit the rebuilding of the temple.

Israel is on the verge of being rehabilitated as a nation on its own traditional soil; but liberty and democracy, the greatest factors of modern civilization, may thwart the long-hoped-for fulfillment. Should Israel pray for a return of barbarism and tyranny, so that it might be able to return to the land of its ancestors? Time, the great decider of the fate of nations, will also solve this perplexing problem.

While we may not be able to fully understand the meaning and significance of all that is occurring, let us hope that it will all be worked out for the good of the human family.

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Why I Am Happy.

BY J. WILL HENLEY.

I believe I am the happiest man in Hot Springs, even if I am yet far from my normal condition. The doctors say I should rest a few days from the treatments and baths and regain some flesh and strength lost by the excessive sweatings I have had to take, and then return and take up the second course.

Just as I was beginning to feel real blue at the thought of having to spend even one day here waiting for sufficient strength to tackle the last month's treatment, a good man handed me a check with this message: "Go home to those sweet babies, spend the days with them, and return here by January 5, anyway, and fight this to a finish. Draw on me for your return ticket." How can I ever live a life good enough to demonstrate my appreciation of such love and friendship? God help me.

My general condition is much improved, although I do not look it. I am pale, poor, and very weak; but I was told when I came here that I might expect such to be. Had I known my real condition at the time I came, I never could have had the heart to try to live through it. But I am so glad I did not know it, for, as it is, I am going to get well. Had I not come here and made this effort, I would not be alive to-day. God and you brethren have made it possible for me to live. And listen, some brethren and sisters who know me and my life asked to be permitted to take up my entire indebtedness and rest my mind from that responsibility. It was humiliating to do such a thing; but to-day every cent of the old, outstanding bills and note is wiped out, or the money is in the mails to wipe it out. Just how to thank God and good people enough for such deeds of purest love and fastest friendship is a problem to me. I think at times of how I have suffered at the hands and mouths of those who should have been my friends and for no earthly cause were not, and it makes me a little "blue" and to feel discouraged; but when those who know me best and have known me longest, together with some who never even saw me, walk up to my burdens and say, "Brother Henley, let us take them and bear them for you," my poor heart leaps for joy and my soul sinks before God, feeling its utter unworthiness for such noble acts of Christian love and friendship.

I am, the Lord willing, going to spend the holidays with my wife and babies, and return on the strength of my faith in God and his people to see me through this trial for my life. I can no more doubt them than I could doubt the love of my mother. Brethren, pray for my safe journey home and my sure return here to this wonderful haven of health. Ask God to lead us all aright, and may we be pleased to let him lead. When I am able, if the editors will permit me, I want to write much of my experiences here and with my friends, many of whom I will not see on this earth. My every want has been loyally and faithfully supplied. I know that such treatment must continue if I win, but I have not a fear now. God is directing in all this affair. You may not believe it, but I have not the strength nor the time now to argue the question with you, but will let God continue his leadership until all is well with us.

A Call From Camp Sevier.

We noticed in the Gospel Advocate a plan for sending the Advocate to soldier boys in camp. We appreciate the effort of the editors, and Brother Lipscomb writes that many readers are responding readily. The movement certainly manifests a Christian spirit, and it is a pleasure indeed to read of the progress of the gospel even when the world is in a turmoil of war. Every Christian soldier sends thanks for your interest in his welfare.

Perhaps there are some who would like to do their "bit," but are not able to contribute to this fund. We suggest that you "write to a soldier." A soldier appreciates a good letter more than anything else. It is an interesting sight to see the boys gather around a table in the company street while the mail is called, and it is amusing to hear each one sing out "Here!" when his name is called. A letter will bring out a smile when all else has failed. It is through correspondence that we keep in touch with the outside world, for we live a more or less secluded life, and every soldier should have a Christian correspondent to help him keep pure, clean ideals of life constantly before him. Will you "write to a soldier?" "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus;" then we may be sure we will not be neglected, for "all things work together for good to them that love God."

SOLDIER BOYS,
CAMP SEVIER, GREENVILLE, S. C.

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COMB SAGE TEA IN HAIR TO DARKEN IT

Caandma Kept Her Locks Dark, Glossy, and Youthful With Sage Tea and Sulphur

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked, and faded hair is grandmother's recipe, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product, improved by the addition of other ingredients, called "Wyeth's Sage and Sulphur Compound," for about fifty cents a bottle. It is very popular, because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears; but what delights the ladies with Wyeth's Sage and Sulphur Compound is that, besides beautifully darkening the hair after a few applications, it also produces that soft luster and appearance of abundance which is so attractive. This ready-to-use preparation is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation, or prevention of disease.

Dear Friends: Let me tell you about my sad misfortune. I am a poor crippled boy. I fell and hurt my side and back when I was a little boy out hunting. I went to bed and never got up. I have been down in bed nineteen years, and it seems so bad to be so I cannot walk to go anywhere. I want an automobile, so I can be put out in it and taken out; I think it would help me. I am going to try to sell enough Deep River Grit Whetstones to get me an automobile. They are very fine and beautiful stones and put the sharpest cutting edge on knives and tools. Kind friend, just think of what an awful helpless and desolate condition I am in, being here confined to my bed for nineteen long, weary years, suffering all the time and deprived of ever walking about any more in this world! It breaks my heart, but I will try to trust in God; and I hope when you hear about me, you will help me get the car; and all I ask is that you send me one dollar for one of these stones, so I can get the car, and it will almost mean new legs for me. Please do not forget me, and may God bless you.

Yours in misfortune,
JOE MORPHEW.

P. S.—If you doubt my story, which is all true, I refer you to Rev. J. H. Levo, minister at Trade, Tenn.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

"The History of the Fall and Dissolution of Christendom."

The book contains twenty-six chapters. In the "Preface" the author says: "In presenting this volume, entitled 'The History of the Fall and Dissolution of Christendom,' it is not the author's wish to promulgate any new theory on the Apocalypse, nor is it his desire to support any of the many old theories. His purpose is rather to present the future history of the world and church by a translation of symbols and a transcription of the wonderful scriptures found in the Apocalypse which were given by God to show these things."

In the entire discussion the author proceeds upon certain definite assumptions:

1. The book of Revelation, since it is a revelation, does not refer to or contain things that were matters of history at the time the message of the book was delivered to John.

2. That the expression "shortly come to pass" is equal to "come to pass quickly" and does not have reference to the immediate coming of these events, but rather to the fact that when they start to come their coming will be quickly consummated. Not proven, but plausible.

3. That the word "hand," when used figuratively in the Bible, is a synonym for "law."

4. That "seest" refers to something in the future, things yet to be seen, rather than to the things that were present when John wrote. Not proven and cannot be proven.

5. That the "man-child" of Rev. 12 is the same as the "messengers" or "angels" of the churches. Not proven.

6. That "star" and "angel" in Revelation is equal to all of God's true children from John's time down to the second coming of Christ. Unproven.

7. That the seven churches of Revelation are future "provincial" churches and not churches that were then in existence, but only typified by the churches that are mentioned in Revelation. Reasonable.

8. That the church of the New Testament is invisible and international. Not true, but an interesting theory.

9. That there is no such thing as church succession, but the success of messengers or angels or stars. Of course unproven.

10. That the stars or angels are not the messengers to the seven churches, but of the seven churches to the world in general, but to the seven future provincial churches in particular. Reasonable.

11. That the book of Revelation was not intended for Christians or churches of the past, but for those who will compose the future seven provincial churches.

12. That the appearing of the Lord, about which the present-day Christian is to be concerned and to look for, is not his coming in the cloud in glory in the air, but his coming to the Christian who dies before he does come in the cloud in glory.

It seems to this reviewer that the author often makes too much of his unproven definitions. For instance, it would be hard for him to prove that the word "hand" every time used figuratively means "law." He would also find it impossible to prove that the "seed of men" referred to in Dan. 2: 41-43 is the word of God, the Bible as we now have it. Much of his whole book is, however, made to hinge on this identification of the seed of man with the word.

He says in his book: There have never been but four kinds of human kingdoms. The first was a sole monarchy, introduced by the king of Babylon, a kingdom in which one man had dominion. The second kingdom is a sovereignty under two kings, a dual monarchy united by one constitution. The third form of government, which was introduced by Greece, is a monarchy wherein the prerogatives of a monarch were shared by many great families, now called the "aristocracy of the kingdom." The fourth form of monarchy was the iron kingdom, which was democracy, or popular form of government. This was introduced by Rome and finds its most perfect form or development in the United States.

The author in but one chapter gives any hint as to his denominational alignment. In his discussion of the "seed of man" he would lead one to believe that he is a pronounced believer in the doctrine of the reformation, or the doctrine popularly known as "Campbellism."

It is impossible to give anything like an intelligent review of the book without making the review too extensive. In spite of whatever defects an individual reader may find in the book, he will find it interesting, entertaining, readable, illuminating, and informing. In the author's own summing up of the book we have the following statements:

1. "A time will come before the coming of Christ when the spirit and power of democracy will be universal and supreme on the whole earth, and no man will be allowed to wear a crown or be called 'king,' 'prince,' or 'emperor.'"

2. "The first universal reign of democracy or republicanism will be a paternal government and will own every dollar's worth of wealth on the

whole earth. This is the God-appointed destiny of popular sovereignty or democracy as introduced into the world by the Roman empire, and is appointed by God to take place before the coming of Christ."

3. "Two monarchial forms of government will follow a universal reign of democracy. The kingdoms or forms of government introduced by Greece and Medo-Persia will each have a universal reign before the coming of Christ, as we have seen in previous chapters."

4. "The kingdom or form of government introduced by Medo-Persia, with its immutable laws, will yet rule every tribe and nation and tongue of earth before the coming of Christ. With it will come the great prophetic tribulations referred to by Christ and Daniel and placed with the falling away by Paul. These are fully delineated by the great and beloved apostle John in the Apocalypse and found in previous chapters of this volume. They will be fulfilled before the coming of Christ."

5. "The kingdom or form of government, a monarchial government introduced by Greece, will be the last human kingdom to have universal reign on earth, and it will be here and will be destroyed by Christ at his coming."

6. "During the universal reign of these three kingdoms the earth will be ablaze with the most stupendous miracles, and they cover about twenty-three hundred days, or nearly seven years."

7. "Before the coming of Christ and before the rise of either of the three above-named universal reigns, the first great universal kingdom will arise. The duration of the time of its existence is not revealed. It may continue for many centuries. It will embrace every nation of earth, and is equipped by its vast power to fill the earth with the most intense and uninterrupted peace for numberless years and centuries if it is used by men to do so. It is a federation of all the kingdoms of earth under one and the same constitution."

8. "These prophecies, as is clearly shown in previous chapters of this volume, point to a time before the coming of Christ that the dominion of the Turk, the Japanese, the Chinese, and all other nonprofessors of Christian faith must be converted or lay down the scepter at the feet of the Christendom ruler."

It can be seen at once, from even this brief statement of the author's views, that he is neither a post nor a pronounced premillenarian. He says emphatically in his book that it is impossible that Christ should come within the next seven years.

This reviewer does not profess to be an authority on the book of Revelation, does not even claim to know much about it, but, barring the manifest unwarranted assumptions in the book (and they are numerous), it seems to this reviewer that there is more sense and more scripture behind what this author has written than is to be found in any other single volume on the book of the Revelation.—J. W. Gillon, in Baptist and Reflector.

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Drink lots of water; you can't drink too much. Also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids in urine so it no longer is a source of irritation, thus ending bladder weakness.

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Among the Colored Folks

Brother Womack's Report.

On the first Lord's day in November and a few nights following I was with the church in Lebanon. Interest from the September meeting was still burning and things moving on nicely.

On the second and third Lord's days I was at Silver Point and met with the trustees in their meeting. Attendance and interest were good, and prospects are encouraging for a good school. Brother Sam P. Pittman, of the Nashville Bible School, was with us on the third Lord's day and made two fine talks to the school, the church, and the people at large, which were uplifting to all—so much so that they say for him to visit them again. He is a great young man. A large number of the white people were out to hear him and were highly pleased with his preaching.

On the fourth Lord's day, morning and night, I was with my home church—the Jackson Street Church, in Nashville; and on the four succeeding nights Brother Pittman and the young men from the Bible School were with us, and Brother Pittman did some good, sound preaching. The weather being very cold, the attendance was not large, but the attention was very good.

On the night of December 5 Brother Cuff and another young man of the Bible School was with us and made splendid talks. This is the fruit of Brother D. Lipscomb's labor. He is dead and gone, but his works are still alive. On the first Lord's day in December I preached for the church; Brother Smalling, at 7:30 P.M. On the second Lord's day, morning and night, Brother Bynum, of Memphis, preached for us, but the weather was so cold our attendance was small.

Since my last writing I have been made very sad to know that we have had to give up Brother D. Lipscomb, whose life and life work have been a great blessing to my life and many others. He has been helpful to me in many ways. He was the first to mention about a school like the Nashville Bible School to be started among us, and said at the time he spoke to me about it that he had a heavy load on him in getting their school on foot, but for us to make a move and see what we could do and he would help us, and he did so, and helped some all along; and when the effort was made to raise funds to build the chapel for the school, he was one of a number to give one hundred dollars, and said if he did not break down in his health he would give more and would use his influence to that end. So many times I have met him at the office, and any part of the Book that I did not understand, he was ready to help me out on it. Our loss is his gain. May we have the faith to work as he worked, and may we also have a home over the river.

Thanks to all for their aid in the work this year. Send me a gift for the holidays. Address me at 1502 Hamilton Street, Nashville, Tenn.

S. W. WOMACK.

The Italian Mission at Bellaire, Ohio.

BY LOUIS DASARO.

On the morning of November 18 my wife, my sister-in-law, and I began to worship. At the Bible study there were fifteen scholars present. We had a fine meeting.

My wife and I are using your means and all the talent we possess in teaching the Italian people here the way of life. This month we will begin night school in English and Italian, teaching on Mondays, Tuesdays, and Thursdays. I am anxious to preach to the Italians, but must have more regular assistance. I do not hope to realize anything personally, but desire only the means absolutely necessary to continue this good work. Will you bear these things in mind and help to pay up promptly, that our work may continue and together we may have something to offer the Master when our labor is over?

Money received: From the church at Mount Juliet, Tenn., $10; Joy's Flower Garden, Nashville, Tenn., $5; Eleventh Street Church, Nashville, Tenn., $10; Flemington, Pa., $11.37; F. L. Rowe, 50 cents; Bolivar, Pa., $2.25; Sumerville, Pa., $5; Fred E. Dennis, $1; Sunbury, Pa., $4.

Dear brethren and sisters, accept our heartfelt thanks for this fellowship; but do not forget us, or we shall fail. Address me at Shadyside, Ohio, Box 1272.

If we love God, the reward promised us is nothing less than the sight of God himself face to face, an abiding vision, an ecstasy of vast intelligence for evermore. Think how such a reward transcends all the expectations, all the possibilities even, of our nature!—Selected.

Self-control may be developed in precisely the same manner as we tone up a weak muscle—by little exercises day by day. Let us each day do, as mere exercises of discipline in moral gymnastics, a few acts that are disagreeable to us, the doing of which will help us in instant action in our hour of need.—W. G. Jordan.

Good Books Make the Best Gifts

Below we offer a list of books on vital topics that should be of interest to every preacher, Sunday-school teacher, and Bible lover. Have you a friend out of the church whom you are trying hard to reach and save? Send him one of these books. If he is "almost persuaded," it may clinch the argument for you. If he is lukewarm, it may stir him to action. In any event, it will be appreciated.

The list includes most excellent books, printed and bound in first-class style. Postpaid prices are quoted. We have recently printed an edition of "Life of Elder John Smith," "Christian System," and "The Evidences of Christianity." We believe that a book worth publishing deserves to be accurately printed and neatly and substantially bound.

LIST OF BOOKS

Studies in the Epistle to the Hebrews (cloth), R. H. Boll	$1 00
Gospel Plan of Salvation, Dr. T. W. Brents	2 00
Gospel Sermons, Dr. T. W. Brents	1 50
Brents-Herod Debate	50
Character; or, The Making of the Man, Edward W. Carmack	1 50
The Relations of God to the World, Hiram Christopher	1 00
Folk-McQuiddy Discussion on the Plan of Salvation	1 00
Evidence of Pardon, C. E. Holt	25
Civil Government, David Lipscomb	75
Commentary on Acts of Apostles, David Lipscomb	1 00
Salvation from Sin, David Lipscomb. Compiled and edited by J. W. Shepherd	1 50
The Life and Sermons of Jesse L. Sewell, David Lipscomb	1 00
Sunshine; or, Uncle Minor's Stories, V. M. Metcalfe	1 00
Christ the Light of the World, J. M. McCaleb	50
Letters and Sermons of T. B. Larimore, in three volumes, each	1 50
The three volumes ordered at one time	4 00
Life Work of Mrs. Charlotte Fanning, Mrs. Emma Page Larimore	75
Gospel Lessons and Life History, E. G. Sewell	1 25
Handbook on Baptism (revised edition), J. W. Shepherd	1 50
The Jerusalem Tragedy, A. P. Stout	1 00
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Why the Baptist Name, Lofton-Smith Discussion	1 00
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Debate on the Roman Catholic Religion, Alexander Campbell and J. B. Purcell	1 00
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Outlines of Bible Study, G. Dallas Smith Prices: 1 dozen copies, prepaid, $5.50; 25 copies, not prepaid, $10.00.	50
Around the Lord's Table	25
Peloubet's Select Notes A fine help for teachers of the International Sunday-school lessons.	1 35
Tarbell's Teachers' Guide to the International Sunday-School Lessons	1 35
Dictionary of the Bible, Smith-Peloubet	2 00
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Take calomel to-day, and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone to-night and wake up feeling great. It's perfectly harmless; so give it to your children any time. It can't salivate; so let them eat anything afterwards.

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It seems to me it is the same with love and happiness as it is with sorrow, the more we know of it the better we can feel what other people's lives are or might be, and so we shall only be more tender to them and wish to help them.—George Eliot.

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For the future, every man will know that if the world is to free itself from war, that freedom must be bought with a price. Each individual man must resolutely discipline himself; he must trim away the self-indulgence of his will; he must graft his will into the will of God. There must be more worship, private and public; more sacrifice for neighbors and for the world; a more pitiless flagellation of all selfishness and worldliness in our own soul. We must, by the ideals of citizenship, build up our own nation to be a saint among the nations of the world: the national honor as sensitive as the individual's honor; the nation's brotherliness as tender as the brotherliness of St. Francis; the nation's love for men a shadow of the sacrifice of Christ.—C. L. Slattery.

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The Church Hindered by Faddists.

In recent years the churches have been hindered and hurt by all sorts of "movements." Specialists, not to say faddists, have exerted themselves to draw all the churches to the support of their peculiar schemes and plans. They have inaugurated all sorts of reforms, and they are constantly calling for "conferences" and "conventions" to further these enterprises.

These men and their "movements" have become as numerous as the locusts of Egypt, and they are a positive affliction to all the churches. They distract the minds of multitudes of good people from the essential work of the church and divert their energies to unimportant matters.

In a recent issue of one of the religious periodicals published in a Northern State I read the following just complaint written by a man who was in a position to observe the evil of these "movements" and who had the courage to speak his mind:

"There are so many men sitting in office chairs whose chief business seems to be to stare out of the window and originate schemes that work well on paper that the poor pastor has the life well-nigh harassed out of him to keep in touch with all that is proposed. The preachers need just about one quadrennium which will be devoted exclusively to preaching of the gospel. Yes, that sounds a trifle trite and somewhat like cant; but it has the advantage of being true and of representing the sentiment of the church at large. Give the regular departments a chance — the Sunday school, the prayer meeting, and the church itself. Stop this everlasting interference that wastes the time and energy of pastors and church leaders generally."

We might inquire: Why this waste? And a just answer would be: There is no good reason for it.

Many of the men who are thus harassing the churches would do more good if they would close their offices and go into the work of the churches to which they belong and show themselves active and zealous in that field.

It is to be feared that there is much vanity, if nothing worse, in many of these schemes. Petty promoters wish to hold office and occupy place in the public eye. They enjoy running to and fro, holding conventions and conferences and having their utterances paraded in the newspapers. A subtle temptation may penetrate even the best work, and pride may permeate the noblest endeavors.

The real religious work of the country which amounts to anything is being done by the churches, and not by these "movements" and agitations. The truth of this statement is conclusively shown by the fact that these "movements" constantly run to the churches for shelter and support. Without the churches they would soon spend all their efforts and perish ignominiously. In truth, they are parasites upon the churches and fatten upon its blood.

An injurious result which has followed these spectacular "movements" is the growing distaste of many people for any other sort of work. The prayer meeting is neglected; the ordinary services of the church are ignored; the study of the Bible in the Sunday school is abandoned. All these plain and highly necessary things are becoming insipid to men and women who have become enamored of picturesque "movements" and spectacular reforms. But without these plain things religion will cease to exist in the land. It is perfectly obvious, therefore, that the Christianity of our country is not promoted, but is rather injured, by these manifold movements.

Hysteria is hurtful always, and these movements are distinctly hysterical in methods and spirit. The patron saint of every one of them is Saint Vitus, and they enjoy nothing so much as a kind of holy-dancing excitement. Without such excitement they feel that nothing is being accomplished, and that with such excitement the whole world is being brought to consecration by a convulsion.

The time-and-money effort expended upon these movements is worse than wasted. The same energy, if bestowed upon the work of the churches, would yield far greater and better results, and no unwholesome hysteria would arise. Above all things, our times need more quietness. The demands of business are very great, the requirements of social life are exacting, and many other things serve to distract human nature to a dangerous degree. Why, then, should the distractions of the multitude of unnecessary "movements" be added to make conditions still worse? Why should not the people go quietly to their churches and in these holy places worship reverently and fervently the God of their fathers? Why should not time be given for profound meditation and hours of protracted communion with God? Why should not people hear again the Master inviting them to go apart with him and rest a while?—W. A. Candler, in Atlanta Journal.

The apostles obeyed the first call and so received other calls, and thus attained their glory. Obey the call, whatever it be; if it be but a step, it is still a step in following Christ. Only, whatever he saith unto you, "do it."—Dr. Pusey.

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dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

20 And what the land *is*, whether it *be* [1]fat or lean, whether there be wood therein, or not. And [2]be ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the firstripe grapes.

[1] Amos 2. 9.
[2] Neh. 9. 25, 35. Ezek. 34. 14.
[3] Heb. *men of stature.*
[4] Deut. 31. 6, 7, 23.
[5] Deut. 9. 2.
[6] Is. 40. 22.

searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and [4]all the people that we saw in it *are* [3]men of a great stature.

33 And there we saw the giants, [5]the sons of A'nak, *which come* of the giants: and we were in our own

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Field Notes.

BY C. E. HOLT.

I recently visited Iron City, Lawrenceburg, Ethridge, and Mount Pleasant, in Tennessee, in the interest of the Gospel Advocate.

The church at Iron City is doing well. Brother E. O. Coffman, of Lawrenceburg, and a principal of the Lawrence County High School, located at the latter place, is their regular preacher. Brother Coffman is a man of fine ability and should be in the field all of his time preaching the gospel. But he teaches and preaches, as many other competent preachers and teachers do. Working in "double harness" is commendable in a man when "single harness" does not enough loaves and fishes bring. The "loaves and fishes" are very important, and the money with which to purchase them must be in greater amounts now than ever before. Churches should remember this and make their contributions two or three times larger than in former years. Flour, meat, and lard are three times as high as they were five years ago. Another preacher who is working in "double harness" and pulling a "double load" without kick or murmur or protest is Brother C. S. Austin, of Mount Pleasant. He teaches in one of Mount Pleasant's best schools, and preaches every Lord's day for the church of Christ in that city. He is young and vigorous and strong. He is capable of a great deal of work. He is a lovable and a loving man of sterling worth and character. He has a noble wife coöperating with him in his work. She was formerly Miss Starbuck, of Linden, Tenn. I baptized her a few years ago, before she met Brother Austin. I then thought that she was fine material for a preacher's wife. I was not mistaken. I may, and do, make mistakes in some things, but not in regard to women who are suitable companions for preachers. Brother Austin helped me greatly, taking me around in his "Ford." My time there was too short. Brother Austin also showed fine judgment in purchasing all the volumes of "Letters and Sermons" of the "inimitable" T. B. Larimore. Every gospel preacher and every other kind of preacher should own and read these books.

At Lawrenceburg I preached to a fine audience, in which there were seven preachers present—Brethren Thomas C. King, J. E. Thornberry, E. O. Coffman, and four others whose names I do not recall. All those preachers said I preached a good sermon. All did not speak out, but Brother Thornberry spoke for them.

Brother Lucas North went around with me at Ethridge. The majority of the Ethridge members live out of town, and the roads were too bad to venture far from "shore."

The brethren treat me well. Some of them subscribe for the paper, while others are getting ready to subscribe, and they bid me Godspeed and wish me well.

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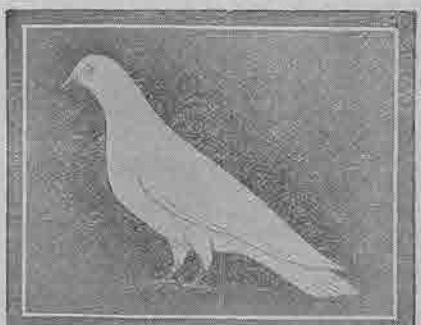

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

Busybodies.

For reasons that are very apparent to the editors of the Gospel Advocate a few busybodies who have taken up with some speculative doctrines and are daily endeavoring to build up a sect to be devoted to their tenets are studiously circulating the story that the Gospel Advocate is "losing ground in the brotherhood," and are giving vent to similar disparaging assertions about the circulation and influence of the paper. We understand clearly enough that in the hearts of those who make these unwarranted assertions "the wish is father to the thought." But cruel as it may seem, we are bound, for the sake of the truth, to puncture the gaseous balloon upon which they are trying to boost themselves skyward and declare it to be merely a figment of their speculative brains. When this story first came to our ears, it was our first impulse to write some of those who were busiest in circulating it and express a righteous indignation, but after thinking further over the matter we changed our mind. We have come to realize that in religious as well as in commercial circles "every knock is a boost;" and usually it happens that when one deliberately tells a falsehood, he himself is the worst sufferer. The fact that these talkers got very busy spreading the story immediately after the death of our venerable editor, David Lipscomb, is also significant. He himself safeguarded the interests of the paper before his departure, so far as he was humanly able to do so, and passed to his reward with a feeling of confidence as to its future growth and influence. But these advisers would have you believe that our lamented leader was woefully lacking in judgment and that the present editors are not deserving of such confidence. It is interesting to know that time and again *while David Lipscomb lived* the same dire predictions relative to the paper were made by malcontents desirous of its failure, but, by the grace of God, the paper continued to live despite every effort to break it down. Of course the present corps of editors are fallible and will no doubt make some mistakes, and it may eventually appear that we are "losing out with the brotherhood," but, frankly, there is no reason at the present writing for alarm. Of one thing we are sure: So long as we have breath in our bodies and strength to lend a hand, it is our sincere purpose to see that the paper goes forward and not backward in point of circulation and influence, and we are determined to smile at every unjust criticism and try as much as possible to "overcome evil with good."

♣ ♣ ♣

Then We Opened the Mail.

Life is a bitter-sweet proposition from beginning to end. The good Lord in his wisdom mercifully mingles the joy with the sorrow. He knows just what the proportion should be. But just now it appears to me that the sweet in our cup is running over. Our subscribers are not only sending in their renewals and new subscriptions, but also messages of encouragement and blessing. When you read some of them, clipped during the last two days, you will no doubt understand how the strong, healthy man felt when he read in the papers that he was "dead" and realized that somebody had made an egregious blunder.

"Wish I were able to send more." (Mrs. Neel Maxey, Celina, Tenn.)

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"A happy, useful new year to the Gospel Advocate force." (F. H. Woodward, Knob Lick, Ky.)

"I have much interest in the Gospel Advocate. God bless you and your work." (Y. Hiratsuka, Japan.)

"I wish you success in all your good works." (Miss Emma Wilson, Phœnix City, Ala.)

"I pray the blessings of our Lord upon those into whose hands this good reading falls." (Mrs. R. A. Witte.)

"I wish I could send the Gospel Advocate to all our soldier boys." (Mrs. S. G. McMillin, Martin, Tenn.)

"With your help we hope to see the cause of Christ grow even in the army." (Charles E. Pullen, Greenville, S. C.)

"I have read the Gospel Advocate for many long years, and appreciate it more highly than ever." (J. E. Campbell.)

"Inclosed find two dollars for the Gospel Advocate. I heartily wish I could send one hundred for the good work you are doing."

"I enjoy reading the Gospel Advocate very much. It helps to keep me from drifting away from God." (Mrs. E. F. Pouncy, Calvert, Ala.)

"I could not do without the Gospel Advocate, and have never been deprived of it in my life." (Mrs. W. K. Cunningham, Arapaho, Okla.)

"I can't get along without the old reliable paper. It is a welcome visitor every week." (Lucy Billingsley, Glencoe, Ark., aged elghty-two years.)

"We love the Gospel Advocate and cannot do without it, and wish to share the good things with others." (Mr. and Mrs. J. N. Hicks, Nashville, Tenn.)

"This is my first letter for this year, and one of my New Year's resolutions is to do more for the Gospel Advocate this year than I did last." (R. N. Moody, Albertville, Ala.)

"May God bless each and every one of the editors and contributors to the Gospel Advocate, and may they in the future, as in the past, remain true." (C. C. Stonestreet, Concord, N. C.)

"The Gospel Advocate is a welcome visitor to my home. I am in accord with its teaching and am proud of the men who control it and stand so firm for the truth." (John A. Cooper, Sparta, Tenn.)

"May the Lord bless the writers and managers of the papers, that peace and harmony may prevail in the church, so that the most possible good may be accomplished during these anxious and perilous times. Last night at church I called for subscriptions and renewals to the Gospel Advocate." (C. E. Coleman, Macon, Ga.)

We would like to print every message we have recently received, but space does not permit. Each one is gratefully received. These are enough to show the happiness that some people experience when they open the mail. Our readers are standing nobly by us, and by all working together the paper will become more useful every year. As Marse Henry Watterson puts it: "Praise us when we run, console us when we fall, but for God's sake let us pass on."

OUR CONTRIBUTORS

Lopsidedness in Religion.

BY JOHN D. EVANS.

All material structures, to be beautiful, must be symmetrical in all their proportions. The same is true of that grander temple which every Christian is daily building—the temple of Christian character. Did you ever see a "lopsided" Christian—one whose whole life was developed along disproportionate lines, who seemed unable to weigh facts in their proper relation to each other, one who satisfies himself with the study of one side of a question and then becomes obsessed with an insane desire to exploit the opinions thus deduced before the world as the "center and sum of all truth?" Most of us have seen them. Their "name is legion." Not only in the religious world at large, but even "among our own selves" preachers get into the unfortunate habit which usually results in "hobbyism." From the writer's viewpoint there are no two "isms" in religious Christendom that have wrought more evil than the twin sisters, "hobbyism" and "denominationalism," both of which are the result of the disposition upon the part of preachers, writers, and teachers more especially, to place undue emphasis or stress upon the teaching of one of the inspired writers, wholly ignoring the equally important teaching of other writers upon the same subject. Some one has truly said: "The most insidious and dangerous way to break any of God's commandments is to bisect them, ignoring one-half while trying to obey the other half." It was this kind of a sin that cost Saul his kingdom and that has ever been the most fruitful source of denominationalism—the failure to accept and "declare all the counsel of God" upon any scriptural subject. John Wesley, emphasizing the doctrine of justification by faith as opposed to works, and John Calvin, "foreordination" and "predestination," with other reformers, formulated creeds and built up large religious societies founded upon their peculiar views or theories of salvation and church government. Some laid special stress upon "method in their operations;" some, upon "ritualism;" some, upon the form of government; some, upon the cultivation of the emotional nature; some, upon the cultivation of the mind; etc. The result is a "divided house" with warring sects and parties, each with his "shibboleth," one saying, "Lo, here is Christ," and another, "Lo, there," etc., instead of a united army fighting under one banner against the common foe. As the poet suggests:

So many gods, so many creeds,
So many ways that wind and wind,
When all that this old world needs
Is just the art of being kind.

What the world needs, it seems to me, is a religious "melting pot," into which the various and conflicting creeds of Christendom shall be thrown to be purged of their dross and fused into one universal creed proclaiming "the Fatherhood of God and the brotherhood of man."

It is gratifying to know that from the Babel of confusion in the religious world every now and then some man of courage and strong faith has raised his voice in protest against such conditions, making a strong plea for the "finality, sufficiency, and completeness" of the holy Scriptures in all matters of faith and conduct.

The work of these reformers in restoring primitive Christianity has not been without good fruit. There is a happy trend in the direction of revising and abbreviating human creeds. They are not regarded with such sacred veneration as in former years. The shackles of ecclesiasticism are being thrown into the discard. Religious leaders are learning that "the Bible, and the Bible alone," is not only "the religion of the Protestants," but of the whole world.

Dr. Baldwin, who spent over forty years of his life in the ministry, touches the keynote in the relation of his own experience. He says: "At thirty, after examining as best I could the philosophies and religions of the world, I said: 'Nothing is better than the gospel of Christ.' At forty, when burdens began to press upon me and years seemed to hasten, I said: 'There is nothing so good as the gospel of Christ.' At fifty, when there were empty chairs in my home and the mound builders had done me service, I said: 'There is nothing to be compared with the gospel of Christ.' At sixty, when my second sight saw through the illusions and vanity of things, I said: 'There is nothing but the gospel of Christ." A greater than Dr. Baldwin said, two thousand years ago: "I determined to know nothing among you, save Jesus Christ, and him crucified."

The disposition upon the part of religious teachers to give undue emphasis to any one phase of scriptural teaching, to the exclusion of other equally important teaching upon the same subject, always results in religious confusion. One of the first and absolute essentials in the study of God's word is to properly relate all the teaching of the inspired writers upon the subject under consideration.

The idea of "bisecting" or "segregating" the commandments of God into "essential" and "nonessential" classes is both "foolish and hurtful" and exceedingly sinful.

There have been vain attempts to separate "creed" and "conduct," "faith" and "works," the "mystical" and the "practical," the "emotional" and "intellectual," the first and second commandments, failing to realize that they have been divinely related and conjoined. They need to learn that "what God hath joined together" should not be "put asunder" by man—not even by preachers.

Conversion involves the turning to God in the intellect, in the emotions, and in the will. It means more than an "emotional upheaval, resulting in a religious fervor." Salvation involves the activities of the whole man. Religion is the right use of one's whole self." We cannot come into saving relationship with God and remain there, except through service to our fellow man. "Human needs are God's altars for a daily service that in reality is divine, though unconsciously rendered. They who offer it not there in good intent can offer it nowhere in reality, however they perform with psalms and incense what they call divine service in churches." Not "heresy of thought" is to be condemned so much at the judgment, but "heresy of conduct," according to our Lord's own teaching. What have you done? What have you left undone?

But we would not undervalue creed. Subjective faith has its place as well as objective. Faith undergirds all vital work. Without it, it is "impossible to please God." "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Prayer has its place in the divine arrangement. It is the Christian's "vital breath," without which the spiritual man would wither and die. The singing of "psalms and hymns and spiritual songs" has its place. All these things are fundamental. We have a spiritual nature that must be trained. Prayer, song, meditation, and worship are necessary to such training. But they are only means to an end, valuable only in what they lead to, valueless if they abide alone. As Mr. Wesley says: "The distinguishing marks of a Christian are not his opinions or his feelings. What I demand is holiness of life." Mr. Beecher said: "A Christian is one who obeys Christ, no matter how he feels." Christ said: "Why call ye me Lord, Lord, and do not the things which I say?" And again: "By their fruits ye shall know them." James adds: "Faith without works is dead, being alone."

Christianity as revealed in the Bible is more than the intellectual acceptance of a system of truth. It is more than our thoughts about God and about Christ. Nor does it exhaust itself in prayer, psalm singing, or devotional exercises of the soul. Some one has truly said: "The best translation of the Bible I have ever seen is its translation into real life." Then "a pure faith, a true creed, a missionary life that will transmute both into life and faith for the good of man, is the best!"

The man of God that would develop a well-rounded character, symmetrical in all its forms, must take the word of God as his creed, making it the "man of his counsel," a "lamp unto his feet, and a light unto his pathway." Believing with all his heart the "eternal verities of the gospel," he makes it the purpose of his life to translate them into real, living, active, loving deeds for the good of humanity.

He welcomes the opportunity to go up to the temple "at the hour of prayer" for spiritual refreshments, soul training; but he is not unmindful of the beggar that is "waiting at the gate" as he comes out to mingle again with the multitudes. He has a faith that can be seen, that "works by love." He says to the impracticable theorist: "You must show me your faith without your works;" "I will show you my faith by my works."

With one hand in the hand of God and the other in the hand of his fellow man, he toils onward and upward until God calls him to "join the choir invisible"

> "Of those immortal dead who live again
> In minds made better by their presence."

A Letter from One of the Canadian Boys in France.

BY JOHN E. DUNN.

The following letter will be of much interest to many of the readers of the Gospel Advocate:

Somewhere in France, November 23, 1917.—Dear Brother Dunn: Just a few lines in answer to your letter which I received to-day, which was dated October 23. It took exactly one month to reach me. I was sure very pleased to get your letter, as it helps and encourages me in the faith our Lord Jesus Christ taught us. Thanks very much for the advice as regards the Lord's Supper. I am sorry I did not write you before about it. I certainly will partake of it whenever I get the chance.

You will notice I am in France now, and my address is Spr. R. O. Franklin, No 507687 Canadian Third Division Signal Corps B. A. F., France. I feel just the same about the war as you do. I sincerely hope it will soon end and that God spares us to see the ones so dear to us at home. You are always in my prayers as much as the dear ones at home. I wish you every success in the work that is set out before you by God.

Brother Dunn, you will please excuse my pencil and short letters, as you know we are not allowed to say anything regarding military matters. So you can easily see it cuts our letters short.

I am glad U. S. A. is going in so strongly, for as soon as they bring lots of reinforcements, the sooner the war will end. Every little helps in war times.

France is a lovely country, but very old-fashioned out in the country. We are having lovely weather here at present. It is dry and not the least bit cold. In fact, you would never think it was November at all.

I have picked up a little French, enough to be able to buy things in a store. The people here talk so fast that you cannot pick anything out of a conversation. I have got the most of the common phrases off. They are a great people for their religion. Every little piece on a street they have a small house built into another house, which is about eight feet square. There they have inside an altar and Jesus on a cross, which is a Protestant religious altar. Little houses have the Virgin Mary with Jesus as a little child. That is Roman Catholic. Whenever anybody that is true to that faith passes these places, he makes the sign of a cross on his breast. The French people have some fine cathedrals and seem to be quite religious. They put the most of their money into it.

Well, I think I have said all this time. Hoping to hear from you soon, I remain. Yours in Christ,

REGINALD OWEN FRANKLIN.

I have given this letter as an interesting bit of news from this young brother. I met him in Canada. When I bade him good-by, I gave him spiritual advice and asked him to write to me. We have kept up a regular correspondence. This letter shows the influence one can have over a young man. My heart goes out for these boys.

I go myself as a volunteer religious worker to Camp Sevier. My family will be supported by the Cookeville church while I am doing this work. I leave for Greenville on December 26. I shall give my address in the religious press, and all who have children or friends in Camp Sevier can send their names to me. I shall take pleasure in hunting them up and doing them all the good I can. I especially want the names of all members of the church in Camp Sevier, but I go to do good to all, regardless of their faith or no faith.

A Kindly Admonition. No. 1.

BY W. H. CARTER.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." (2 Cor. 13: 11.) "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1: 10.)

Now, you Bible readers know that there are many other scriptures that might be quoted which contain the same lesson as the above. These are plain, but let us quote the following: "But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you." (2 Cor. 10: 13.) "That we shall be enlarged by you according to our rule abundantly." (Verse 15.) "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." (Gal. 6: 16.) "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." (Phil. 3: 16, 17.) "For we walk by faith, not by sight." (2 Cor. 5: 7.)

Now, when we see the churches through our country practically in a disorganized state, with notions, speculations, and opinions where faith should abound; where men are wanting all others to follow after that which seems right to them; where there is contention, strife, and division; where the sheep have no shepherd to lead them into the green pastures and sparkling fountain of God's eternal truth; where men desire to be leaders, but not the Lord's kind, and teach perverse things to draw away disciples after them; where there is not a scripturally appointed and qualified eldership—it is enough to make any lover of the church of God and the cause of the world's Redeemer weep. I am not a crank nor a hobbyist because I call attention to these things. They exist, have been on the increase for years, and men who ought to see them have allowed Satan, prejudice, a desire to be popular, or something else, to blind their eyes. Do you say I am wild and fanatical along this line? Suppose I say the same about you; who is taught or convinced thereby? The truth is, I am stating facts. These things exist. Let me state a fact: I know of but few churches in the State of Tennessee, to say nothing of some other States, that have a "divinely," or scripturally, appointed eldership. Men have resorted to their own wisdom and suggest their own way, and follow not after the wisdom and way of God. Men are selected, but not appointed at all, when God's law to the evangelists is "to appoint." (See Tit. 1: 5.)

Now I want to tell you something: A man who stands high among the brethren, is well educated, and is worthy of esteem, said: "When men are selected and this is announced to the church, they are then appointed. That is all there is of it." This is having its influence. There are many who indorse the statement made by him. Is he right, or is he mistaken? In Acts 6: 1-6 it is clearly shown that the selection and the appointment were not the same. They are two separate and distinct acts, one performed by one party and the other by another. You select and we will appoint, said the apostles. If the church selects and some one announces that A and B have been selected to take the oversight, this is only an announcement that they have been selected for that work, and there the matter is left without an appointment at all. There is positively no appointment in this. Titus was to appoint elders. (Tit. 1: 5.) Paul and Barnabas appointed elders in every church. (Acts 14: 23.) Do you say they did not lay their hands on them? How do you know they did not? Do you say the Scriptures do not say they did? Do the Scriptures say "they announced that certain men had been selected?" But the Scriptures say absolutely nothing about that. Why is it, brethren, that you oppose one thing because you say the Scriptures do not teach it, and then do something else that the Scriptures do not teach? Are you offering your opinion as a rule for the government of others? Listen: "Where the Bible speaks, we will speak; and where the Bible is silent, we will be silent." "We will give a 'Thus saith the Lord' for what we teach and practice, or we will quit it." These were statements made by the pioneers many years ago. How is it now? Has this not been reversed by some? Do not some speak where the Bible is silent and remain silent where the Bible speaks, especially in regard to the appointment of men to a work in the church? Brethren, this loose, slipshod, haphazard way of doing the Lord's work is a sin and has led to much evil.

Responses Are Encouraging.

As we have launched into the new year of 1918 and as our readers are responding readily and cheerfully to our earnest solicitations to increase the circulation of the Gospel Advocate, we are glad to inform them that we are getting many renewals and new subscribers. A number are sending contributions to have the paper sent to our soldier boys who are now in the camps. This is an important work and should not be neglected. No one will question for one moment that it is right and proper to preach the gospel in its purity to those who are in the camps. Why should we remain idle while others are improving the opportunity? It is folly to wait and then lament because others improved the opportunity of teaching the people in the camps their peculiar doctrines and tenets. We have the truth; and if we love the truth, we are willing to make sacrifices in order for its advancement in the world.

We are making an unprecedented offer, and are appealing to our old subscribers to call attention to this offer, so as to add many new names to our list. In this offer we request that new subscribers have us send the Gospel Advocate for a year at the regular price of $2, sending us only $1, with the promise to send the remaining $1 at the end of six months; and if not satisfied with the paper, to write to the publishers that you are disappointed. We will then return to you the one dollar and cancel your subscription and you shall owe us nothing. In doing this we are putting the paper on its merits. We want to get it before the people, and believe that if we can do this they will be so pleased with it that they will not be willing to forego the benefit that is derived from reading it regularly.

As now is the best time to secure new subscribers, we are earnestly appealing to every subscriber to call the attention of others to this offer and do what he can to help us add many new names to the list. Don't wait. "Time and tide wait for no man." Many a man has made a failure of life simply because he postponed important decisions. Decide to-day and go to work to roll up a large list of subscribers to the Gospel Advocate.

We take this occasion to thank our readers who have heartily supported the paper in the past. We are not unmindful of the good work that they have done for us. Still there are some who have not realized the importance of working to extend the circulation of the paper. We are appealing now for that substantial support that will make it possible for us to do more and more in the great work of preaching the gospel of the Lord Jesus Christ. Let us hear from you *immediately*.

PUBLISHERS GOSPEL ADVOCATE.

SPIRIT OF THE PRESS

Prudence in Giving.

It seems that many impostors are taking advantage of war conditions and are going from house to house in the guise of collectors for various charitable and beneficent agencies. People should not give to such fakers, and should make sure that in all of their gifts they are giving through regular authorized and accredited persons. Those who give their means to such criminals have nothing left to give to the proper ones who solicit for the Red Cross, the Y. M. C. A. War Fund, and other funds. All money for the Red Cross should be given to authorized agents or representatives. This is a time for large gifts and for continuous giving. With a scarcity of coal, a scarcity of food, and with the tremendous amount that our people are called upon to expend, there is no way out of giving, and giving liberally; but he who is wise will not give one cent to fraudulent collectors

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Some Complaints.

We have had a few complaints from some of our subscribers that the Gospel Advocate is late in reaching them. For the information of all who may be late in getting their papers, we want to say that the paper is mailed regularly every Wednesday, with very few exceptions. Hereafter we shall try to make no exception, and even when holidays come we will try to make some provision by which the paper can be mailed either ahead of time or on time. We find that many of our exchanges are late reaching us. Papers which before the war would reach us on Thursday oftentimes do not reach us until Saturday. The reason for this delay is that the railroads of the country are very heavily taxed, so much so that they cannot deliver mails as promptly as heretofore. The government's needs, growing out of the war, must be first met, and, naturally enough, freight, express, and mails are delayed. It may be that since the government has taken over the railroads this delay will be overcome. Let us hope so. We want to assure our subscribers that, considering present conditions, we are very much gratified with the support they are rendering the paper. We are receiving many words of encouragement from all parts of the country. It is our purpose and constant desire to improve the paper. Any suggestions looking in this direction will be gladly received.

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"Bear Ye One Another's Burdens."

Holy writ is clear in admonishing us to bear "one another's burdens, and so fulfill the law of Christ." Those who are blessed with all the necessities of life, in their joy and gladness should not forget to remember those who are in privations, sorrow, and deep affliction. Their hearts should go out to the afflicted in much sympathy and tenderness. Now we all have an opportunity of purifying our hearts and cleansing our hands, of loathing and hating sin, and doing that which will be helpful to those about us, that we have never had before. On the other hand, those who are in sorrow and sadness should remember that they are not alone in this experience, since many others may have far heavier burdens than they themselves have. But there is no affliction so terrible that God's grace is not sufficient to enable us to bear it. Christians must learn the lesson of looking away from this world and of putting their trust wholly and unreservedly in the Lord Jesus Christ. We should not inflict those about us with our sorrows, our heartaches and burdens. In patience, in trust, and in humility, we should remember that each heart knows its own bitterness, and that this is doubly true in times of war. Christians, because their sons are called to war, because the brightest and best are taken, should not imagine that others are not passing through the very same trying ordeal. A German writer, in writing on "The Countries After the War," relates the old proverb: "A great war leaves a country with three armies—an army of cripples, an army of mourners, and an army of thieves." Let us, like the Spartan mothers, in these trying times be brave. If our hearts are sad and if our burdens are quadrupled, let us still press forward with one determination to serve the Lord, casting our burdens upon him, knowing that he careth for us.

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Jerusalem in the Hands of Christians.

That Jerusalem should have fallen into the hands of a Christian government after having been held by the Turks for long centuries is one of the gratifying and romantic elements of the present war. That Great Britain will administer affairs for the city and region to the immeasurable advantage of the people and the satisfaction of the Christian world, is assured. Whatever may be the future developments, it is a pleasure to know that the Holy City and the Holy Land are no longer dominated by the infidel and enemy Turk.—Herald and Presbyter.

All Christians certainly are rejoiced that the Holy City, Jerusalem, is now in the hands of Christians. It matters little with them whether the capture of Jerusalem by the British suggests the probability of the reëstablishment of the kingdom of Israel in Palestine. It may be that many Jews will be gathered back to Jerusalem. I remember in a conversation with a Jew on a steamer sailing on Lake Michigan that he said: "Jews like America. This is a free country, and one in which they can make money. Therefore they have no desire to return to Jerusalem." There doubtless is much truth in this statement. The American Israelite, anticipating the British success, said:

Whatever the decision of the allies in regard to Palestine, it can hardly fail to improve the conditions and enlarge the liberty of life in Palestine; and if the Jews in large numbers choose to take advantage of the fact, the object of Zionism will, in due time, be accomplished and the Jewish nation will live again under its own vine and fig tree. When that happens, the Jewish problem that afflicts the rest of the world will tend to disappear.

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Lynching Negroes.

The burning of a negro at the stake in Tennessee is a disgrace to Tennesseeans. This does not mean any approach to an excuse of the horrible crime committed and confessed to by the negro. But savagery will never be cured by savagery. Diabolism is the poorest possible substitute for law and civilization. Inhumanity, though espousing the cause of home protection, is barbarism still. The Midland apologizes to Georgians for comments on their reign of lawlessness. We bow our head in shame. A mite of comfort comes from the truth that most sober-minded Tennesseeans condemn this brutal manifestation of a bloodthirsty mob and join their voices in appeal that the courts show backbone enough to punish this lawless punishment of lawlessness.—Midland Methodist.

No Christian will uphold the destruction of criminals by lynch law. The worst feature of such action is not that the criminal is taken away, but the effect that it has upon those who engage in such crimes. It makes them bloodthirsty and destroys within them that love for virtue and righteousness that is characteristic of the true man. Our people should labor to abolish such vicious criminality from our State and from the whole country. No matter how terrible the crime for which the lynching is perpetrated, that does not justify the people in dragging themselves down to the level of the brute. Our citizenship should be encouraged to let the law take its course. Our judges, courts, and juries should see that the law is justly executed. The law is a terror to evil and not to good.

Georgia and the Far Southern Field

By S. H. Hall

The Last Lord's Day in the Year.

December 30, 1917, in spite of the biting cold, was a most delightful day with the Atlanta work. Brother Morgan H. Carter had just returned from a short visit to Lynnville, Tenn., and preached at East Point in the forenoon and met his Bible class at West End at 7:15 P.M. Brother Ben Harding, of Sheffield, Ala., was with the South Pryor Street brethren in the forenoon service, preached a fine discourse at Camp Gordon in the afternoon on the elements that make great men, and finished the day's work with a strong discourse on "Temptation" at a union service at West End Avenue at 8 P.M. Brother Harding is the son of our beloved J. A. Harding, and his visit did great good. We are hoping that he will become one of the permanent workers in this great city. Brother C. P. Poole was with the brethren at Macon, and brings a fine report of the work there. We are glad to learn that the Macon Christians are delighted with Brother Coleman and wife.

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Another Enjoyable Meeting.

Brother John E. Dunn spent the night of December 27 with us. He was on his way to Camp Sevier, at Greenville, S. C., where he is engaged in special work with our soldier boys. A meeting was called in the home of Brother R. A. Harwell for the purpose of letting as many members as could, conveniently, meet Brother Dunn and send him on to his work with our prayers and best wishes. Prayers were offered by Brethren Dunn, Ben Harding, O. D. Bearden, and the writer. Brother Dunn read and commented on the Twenty-third Psalm. Short talks were also made by Brother Harding and the writer. Special songs were sung. It was such a soul-stirring and enjoyable occasion. I cannot believe we had one present who was not whole-heartedly in the work of our Lord. The Harwell family is one of our best. Two large rooms thrown into one by the sliding doors being pushed back, two big fires making every corner in the rooms perfectly comfortable, and members of the church together who love each other devotedly—could you think of anything sweeter and more to be desired? I had to ask the question: "If such gatherings are so enjoyable when only a few of us are together in a lovely home like this, what will heaven be when all the redeemed are together?" But right in the midst of this lovely occasion there was a pause. Homes came to our minds that had not coal to burn even in our own country; even in this country thousands were shivering in cold for lack of fuel and clothing. What could it be across the sea where wives are bowed down in sorrow because of the loss of husband; mothers crushed because their last son had been taken; and thousands had crossed the river of death, not only by shell and bullet, but because of nothing to eat! We had to stop and pray for them. Then we gave special thought to our own boys in the camps in the homeland and of their mothers who are so anxious about them. Out of it all may God bring us a purer, happier, and better people; people who are more willing to serve humanity, and in this way serve God.

The brethren everywhere should remember Brother Dunn in his work at Camp Sevier. We wanted him to remain here at Camp Gordon. But there are too many of the Tennessee boys who are members of the church at the former place, and too many mothers so deeply interested in the work that Brother Dunn is to do for us, to even try to hold him here. The church at Cookeville, Tenn., is to be praised for their liberality toward Brother Dunn's loved ones at home while he is away doing his best for the boys of our country. Too, the Lawrence Avenue congregation, in Nashville, should ever rejoice that they had the pleasure of furnishing Brother Dunn with the necessary equipment for the work.

Let me ask the mothers who have boys at Camp Sevier to send their names and full addresses to John E. Dunn, Camp Sevier, Greenville, S. C., care of the Y. M. C. A. He will gladly meet them and do his best for them. Please do not expect Brother Dunn to answer letters unless stamps are inclosed. He will not have time to answer all letters; besides, it costs too much to expect him to answer at his expense.

Let me also insist that you let us know about the boys that come to Camp Gordon. We have services every Lord's-day afternoon at 2:30 at Casualty Department No. 2, Section "F." Let the boys know about this, so that they may be with us.

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In His Steps.

BY MORGAN H. CARTER.

"He that saith he abideth in him ought himself also to walk even as he walked."

To-day the Christian's greatest danger is to have a form of godliness, but in reality—in the thoughts, words, and deeds of life—to deny the power thereof; in other words, to have a religion of the head and not of the heart, to say and do not. Such a religion is vain and empty. No joy, no blessedness, no great strength of character comes through this weakened faith.

Now what is the cause of such a condition? It is a lack of sincerity, a failure to have deep conviction of the sinfulness of sin, and the emptiness of form. It comes from holding theories more precious than Christ, from substituting ritualism for a real faith in the living Christ and the Holy Spirit as revealed in the word of God.

What is the remedy for this unfortunate and sinful state of mind and action? Just the remedy which God provides for other wrong conditions—the "normal life." When we have wrongly used the body, the best corrective often is to go back to the normal life, or, better say for many folks, *on* to the normal life. So our souls need really to live the normal spiritual life. But to live this new life we must be born again. We must become filled with the spirit of Christ. Then it is our great joy to come closer to Christ, "to walk even as he walked"—not so perfectly always, but with a supreme desire to please God and save men.

We all have the opportunity of doing a great work of service these days; and our inheritance in the kingdom prepared for us from the foundation of the world is conditioned on our attitude toward Christ and the resulting activities. "Come, ye blessed of my Father," he says to the saved: "for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." So the joy of living was great to those who ministered unto the Lord. But was that great joy of ministering only given to those who saw him in the flesh? O, no; and here is where our very rare privilege comes, when the King replies: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." What a joy to know that the help we give to the men and women, boys and girls, whom we meet daily, when done in the name of Jesus, is as unto him! What a dreadful thought, on the other hand, when he says to those who neglect the needs of their fellow men: "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed

me not; sick, and in prison, and ye visited me not." The lost will open their eyes in amazement, thinking they have never come face to face with Jesus. But he will continue: "Inasmuch as ye did it not unto one of these least, ye did it not unto me."

Awake, arise, go help some soul to-day. It does no good to say, "Be warmed and filled," unless we warm and fill the needy. Help men to help themselves; get the spirit of Christ; go about doing good; "brighten the corner where you are;" speak the cheering word; give the fellow who is "down and out" the glad hand; tell the lost of their precious Savior. Do your best always in all things to help every one in the greatest possible measure. Thus you may live the normal life—the life of joy in Christ Jesus.

MISSIONARY

Grateful Acknowledgment.

BY J. M. M'CALEB.

I have just received, through the Gospel Advocate, donations as follows: From J. O. Rushing, $8; Mrs. James Ford, $1.25; H. C. and J. B. Edwards, $50; Irene Hicks, $2; I. B. Bradley, $5; Annie Peebles, $1; P. A. Gibson, $5.25; G. C. Myers, $2; H. B. Young, $5. Total, $79.50. I wish to express my thanks to all these friends for their fellowship in the gospel, which is especially appreciated in these troublous times.

Brother Ishiguro baptized three persons at the Zoshigaya chapel two weeks ago. My weekly Bible classes range from six to fifteen. Last night (November 18) I spoke on "God and Noah." It made a good impression. Brother Hashimoto, the elder of the church, spoke in the morning at the Lord's Supper on John 3: 16. Miss Lillie Cypert arrived on October 25. She and Miss Andrews are happily located in the Yoshigaya mission home, and both are busy at the language. Sister Cypert seems to be well qualified for the work upon which she has entered. I hope those who contributed to defray her expenses to Japan will continue their contributions regularly to her. Her address is the same as mine, as all three houses go under the same number—68 Zoshigaya, Tokyo, Japan. Or you may send to D. C. Janes, Route 10, Buechel, Ky. Happy New Year to all our friends!

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Notes and Items of Interest from Japan.

BY C. G. VINCENT.

This heading reads as if the writer were in Japan. He is not, but his heart is there. Hence this heading.

Brother Ishiguro writes: "I baptized three persons a few days ago. Our work is doing well and most of the members are faithful. I am working hard for the will of God, that it may be done on earth. Thank you for the money for our work." Brother Ishiguro is an earnest worker. He never tires of preaching the gospel. He is not a scholarly man, yet he is well qualified educationally to do a great work among his people.

Brother Hiratsuka says, among other things: "We published the Church Record this month, and mailed copies to all the members and to others whom we are trying to reach with the gospel message. This little paper is good for the church, for it contains all the reports and gives the names of our faithful brethren." This little church newspaper is gotten out about twice a year, sometimes quarterly. A copy of this issue came to me, and I was glad to note how well the brethren over there are doing. They are doing their best, but they need a leader in the person of some faithful American missionary. Who will go? Who will go *now?* It is impossible for me to tell you just how much the presence of a good man means to the native Christians. In a score of ways he can help and lead them.

Brother Hiratsuka, always thankful and appreciative, closes his letter thus: "We are most thankful for the offering from American brothers and sisters. We could not get along without their blessed assistance. We are always thanking God for you all, and we pray for you at all our meetings. You, please, pray for us, because it gives us more courage when we know that you are praying for us." (Of course, it is understood that I smooth out the English.)

The offerings for November for this work amounted to sixty-eight dollars and thirty cents—not enough by twelve dollars, as eighty dollars a month is needed. If I were personally able to finance the shortage, I would be glad to do it. But I feel certain that the brethren are not going to let this work come to naught, for that would be a shame and a disgrace. Let us not even think of that possible outcome. We can help the Red Cross, the suffering in Europe, the needy at home, etc., and at the same time have a part in this good work in Japan. I forward funds on the first of each month; so I request the brethren to send regularly for this purpose. Address me at 137 East Third Street, Dayton, Ohio.

To-day my wife and I called on Sister Jelley, mother of our pioneer missionary to India. Sister Jelley is an invalid, but cheerful and hopeful. We sang and prayed with her. We are planning to begin a mission here.

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Moving Pictures.

BY J. M. M'CALEB.

On September 25 I was fifty-six years old. Nearly half of my life has been spent in Japan. I am as well and strong as when we first arrived, if not more so. God will bless any man or woman with a hundred years on this earth who will live in harmony with the natural and spiritual laws he has ordained.

In giving out tracts to the country people in and around Karuizawa, it was interesting to watch the results. I met a man driving a cart, and as he rode by I handed him a tract, a copy of the Fukuin. As he received it he thanked me, saying he had become one already, meaning that he was already a believer. I met an older man. His face did not indicate a very high degree of intelligence. When I offered him a tract, he did not so much as look at it. He looked vaguely into space and refused. "I can't see to read," he said. "But maybe you have a friend who can read to you," I remarked. "No, I have no friend," was his reply; and he moved on.

My Interpreter.

I read the sacred Book one day and found
  I understood at last a meaning well,
  That long lay hidden in its obscure cell
Of miracle—a seed long underground;
But now the plant rose to my happy view—
  A healing plant in form and fragrance fine;
  To foster in my soul the germ divine
A guileless child had been as sun and dew.

I marvel not, O Christ, that thou didst say,
  Let children come to me. They best explain
  Thy truth: when we have labored all in vain
To grasp the sense, some happy child at play
  Expounds—a flash as from the throne above,
  Glimpse in that kingdom they are members of.

—Ida Ahlborn Weeks.

HOME READING

Let Us Give Thanks.

For the courage which comes when we call
While troubles like hailstones fall;
For the help that is somehow nigh
In the deepest night when we cry;
For the path that is certainly shown
When we pray in the dark alone,
Let us give thanks!

For the knowledge we gain if we wait
And bear all the buffets of fate;
For the vision that beautifies sight
If we look under wrong for the right;
For the gleam of the Ultimate Goal
That shines on each reverent soul,
Let us give thanks!

For the consciousness stirring in creeds,
That love is the thing the world needs;
For the cry of the travailing earth
That is giving a new faith birth;
For the God we are learning to find
In the heart and the soul and the mind,
Let us give thanks!

For the growth of the spirit through pain,
Like a plant in the soil and the rain;
For the dropping of needless things
Which the sword of a sorrow brings;
For the meaning and purpose of life,
Which dawns on us out of the strife,
Let us give thanks!

—Ella Wheeler Wilcox.

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Thinking.

Thinking is quite easy when you know how. It is true that few of us do it. Most of us allow our minds to dribble, to meander aimlessly about along lines of least resistance, like water that has trickled over a Mississippi levee and gone here and there about the flats, getting muddier and muddier until it soaks into the lush earth or is evaporated into the thin air. That is what most of us call thinking. The mind that works that way gets nowhere; it never accomplishes anything; its owner is merely flotsam on the stream of life.—Cleveland Plain Dealer.

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Happiness.

The true happiness is of a retired nature, and an enemy to pomp and noise. It arises, in the first place, from the enjoyment of one's self; and in the next from the friendship and conversation of a few select companions. It loves shade and solitude and naturally haunts groves and fountains, fields and meadows; in short, it feels everything it wants within itself, and receives no addition from the multitudes of witnesses and spectators. On the contrary, false happiness loves to be in a crowd and to draw the eyes of the world upon her. She does not receive satisfaction from the applause which she gives herself, but from the admiration which she raises in others. She flourishes in courts and palaces, theaters and assemblies, and has no existence but when she is looked upon.—Addison.

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Effective Weapon of Ancients.

Among the simplest and yet one of the most effective inventions of ancient times was the javelin with a point of soft iron employed by Julius Cæsar in his Gallic wars. The Roman legionaries hurled these weapons against the shields of their enemies. The iron head penetrated the outer covering of bulls' hide, but flattened against the hard wood or metal back of the shield, and thus became hooked to this protector. The shanks of the dangling javelins so impeded the movement of the barbarian soldiers that they were forced either to throw away their shields and fight uncovered against the Romans or else stop long enough (a fatal delay in their advance) to disincumber themselves from this unique weapon, which may properly be called the dumdum pilum, the progenitor of the soft-nose, or dumdum, bullet of to-day.—Exchange.

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I heard men speak continually of going to a "better world" rather than of its coming to them; but in that prayer which they have straight from the lips of "the Light of the world" there is not anything about going to another world; only of another government coming into this, which will constitute it a new world indeed; new heavens and new earth: "Thy kingdom come; thy will be done on earth as it is in heaven."—Ruskin.

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Forgiveness.

The gospel presents the rule of Christian forgiveness in the parable of the king who would take account of his servants. It is this, that want of charity casts a man out of grace, even the grace of forgiveness: so that the burden of his former sins is again laid upon him.

We are told not to deceive ourselves because the various stages of this parable find no exact fulfillment in our own case. The worst case of this kind may take place in the heart only, scarcely, if at all, known by outward gesture, word, or deed, but only known to the great Searcher of hearts.

The great difficulty we find in forgiving deep wrongs against ourselves shows us how great must be God's love, who so freely forgives us. Those who refuse to forgive prove that they themselves are not forgiven and not prepared for forgiveness. When we pray the Lord's prayer, "Forgive as we forgive," we should be sure that we are praying for mercy and not for our own condemnation.

A large sense of the fallibility of human nature is indispensable to charity. Love, then, must be the guiding star that shall help us cultivate the spirit of fair judgment and rational helpfulness; and Christian love, we are told, is just piety with its petals fully spread.—Exchange.

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Human Body Will Not Thrive in Shadow.

A woman has declared that at one hundred and six she is in better health and happier than at any previous time in her life. Surely a woman who is healthy at one hundred and six ought to be happy. She would have to be happy to be healthy. None but a happy disposition could carry one through so many years. A gloomy temperament would strangle life out of the body long before the age of one hundred and six.

The human body can no more thrive in shadow than can a rose.

Old age ought to be the happiest period of life, particularly for a woman. If she has kept her mind active and has wisely refused to settle into the dull rut that people always have ready for her, she can begin in old age to enjoy life in earnest.

In old age there is no more worry about the babies, no more suffering for others. The children are grown up, and, if her part has been well done, they are a prop and a solace to her. Grandchildren are a delight without the bitter, constant worry.

The woman grown old in years should be at her best mentally. She is free to indulge her tastes, enjoy a good book and the conversation of genial minds.

Women retain their vitality and spirits longer than men do. The burdens of life fall from them gradually, and the peace of retirement from active duties comes upon them little by little, almost imperceptibly.—Christian Herald.

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Urgent Request to Contributors of the Tennessee Orphans' Home.

BY J. C. M'QUIDDY.

For some time an auditor has been at work on the books of the Tennessee Orphans' Home. On account of lack of data and only partial bookkeeping, the auditor has had much trouble in getting the real facts as to the amount of funds contributed and disbursed by the Home. He reports to me that he has found a number of very grave errors, and requests that all contributors to the Home send him any data, such as canceled checks or any kind of vouchers showing the amount that they contributed to the Home. The auditor has gone through the banks at Columbia and has gotten the deposit tickets of the Home. Many contributors have reported to him amounts they have contributed, others have not done so.

As it is the wish of the directors and auditor to get a full and complete audit, one that is impartial and fair to all concerned, I desire to impress upon our readers and contributors to the Home the necessity and importance of furnishing all information that they have in their possession. As it is the determination of the directors to make an annual report of funds received and disbursed by the Home, the books must be audited annually from this on by a competent auditor just as is done by any well-regulated and managed business. Of course this audit is expensive, and we regret that the books were in such condition that so much labor had to be expended to get the facts. The contributors, however, can help us by acting promptly. Send any information, canceled checks, vouchers, or any data that you may have, to F. O. Beerman, 700 Stahlman Building, Nashville, Tenn.

More On New Testament Nomenclature.

BY M. C. K.

We wish now to redeem the promise made in our issue of November 1, 1917, "to consider the question of local churches and what constitutes them 'churches of Christ.'" In the meantime we have recovered a letter which was called out by a previous discussion of the question, but was misplaced months ago, containing a number of queries to which we shall now give attention. From the letter, which was from Brother John T. Lewis, of Birmingham, Ala., we here publish the paragraphs containing his queries:

In answering my question as to whether it is sectarian to say "the church of Christ at West End" or "the church of Christ at Woodlawn," you say: "If the aim is to follow the New Testament, why select one New Testament term to designate the church, to the exclusion of all other New Testament terms used to designate it?"

Now, if saying "the church of Christ at West End" and "the church of Christ at Woodlawn" excludes all other New Testament terms used to designate the church, it is only in ignorance and unbelief that I so use the terms. However, I have never thought when Paul simply used the term, "the church of God which is at Corinth," that he excluded all other New Testament terms used to designate it.

But we never get too old to learn. A few years ago I saw on a meetinghouse, in one of our Southern cities, "The church of God," and under that in parenthesis, "The Christian Church." I had never been able to understand why the preacher felt called upon to put in that explanation; but I suppose now that he thought in using the term, "the church of God," as Paul used it, that he was excluding something, and, guessing at what it was, he guessed it to be "the Christian Church;" so he put that in, too.

In making our announcements in the papers here, for the benefit of strangers who may be in the city, we have to be brief. I am sure if I should send in an announcement saying "the church of Christ, the body of Christ, the sheep of Christ, the fold of Christ, the bride of Christ, the kingdom of his dear Son, the house of God, the church, the church of God, will meet at Charles Street, West End, and Sixtieth Street, Woodlawn," the editor would pass the announcement on to the wastebasket for the lack of brevity.

So all I wanted to know from you was, could I use the term "church of Christ" to get our meeting places before the people without being a sectarian or excluding anything or anybody?

You ask this question: "For example, if our brother were called upon to speak of 'the church of Christ in Birmingham,' to whom would he apply the term?" Then you say: "He could not apply it scripturally, if he did not include in it all the people of God in Birmingham. He would not dare to apply it exclusively to the two mentioned local churches as 'the church of Christ in Birmingham,' for the simple reason that there are other people of God in Birmingham that do not belong to these two churches."

I have been laboring here in this great city for nearly ten years, contending simply for the New Testament order of things. During this time members have moved here from Tennessee and Kentucky, some of them not only from strong congregations, but close kin of some of our strongest gospel preachers, and when they got here they cast their lot with other people. I have never been able to understand before how they could do that, but I see now they had evidently learned before they left their home congregations that there were other people of God in Birmingham that do not belong to the two mentioned churches. And since we use the term "church of Christ" in an unscriptural sense to designate the two local churches, to avoid this blunder also is possibly another reason for their casting their lots with other people of God. In fact, what difference does it make as to where you are, just so you are with the people of God?

To "recognize the fact" that "the church of Christ in Birmingham" is divided, is it necessary for me to recognize the leaders of the different factions and parties as my esteemed contemporaries or my colaborers? Or, in recognizing the fact, should I not mark the leaders and turn away from them as Paul says do in Rom. 16: 17?

Thanking you again for further teaching along this much-needed line, I am yours in the faith.

JOHN T. LEWIS.

While, in the main, this letter shows that its author has the correct conception of New Testament phraseology, it nevertheless shows that, to a given extent, he labors under a misconception of the New Testament use of certain terms; and we invite special attention to the following points:

1. He says: "I have never thought when Paul simply used the term, 'the church of God which is at Corinth,' that he excluded all other New Testament terms used to designate it." And what our brother here thought of Paul is exactly the truth; but, if we understand his course in his use of the term "the church of Christ at West End" or "the church of Christ at Woodlawn," he departs from Paul's usage of terms in the fact that he *never varies* in his announcements from the one term, and thus he *does* use it "to the exclusion of all other New Testament terms used to designate it;" whereas Paul *did not* use the term, "the church of God which is at Corinth," in this exclusive way, but used numerous other terms as well. It is not wrong to say "the church of Christ at West End" or "the church of Christ at Woodlawn," but why *never* use any other term? Paul did not do this way, but used different terms, not necessarily at the same time, but at different times. Can we not follow Paul? We answer our own question by saying that it is extremely difficult to follow him in this badly divided and sectarian-ridden age of ours.

2. The Southern preacher who inscribed on the church building the term "the church of God," even with his parenthetical "explanation," never varying from the use of that term and that explanation, was *not*, as our brother mistakenly assumes, "using the term as Paul used it," for Paul never used it in that exclusive way. Paul sometimes said "church of God," sometimes "churches of Christ," and sometimes he used other designations. If the Southern preacher had done this way, he would have been "using the term as Paul used it." But we agree with Brother Lewis that to use all the New Testament terms designating the church in a single newspaper announcement would be rather cumbersome, and most likely "the editor would pass the announcement on to the waste-basket;" but neither this consideration nor any other consideration will justify us in the use of *only one* New Testament term *always* to designate the church, to the exclusion of other New Testament terms used to designate it.

3. He says: "Could I use the term 'church of Christ' to get our meeting places before the people without being sectarian or excluding anything or anybody?" Yes, you can on two conditions—(1) if you apply it to those who are Christians or people of God; (2) if you include in it *all* who are Christians or people of God in the territory to which you apply it. It is all right to use any New Testament term to designate the church at any time and at any place when such term is used to designate simply what it is used in the New Testament to designate, no more and no less. In other words, it is always right, of course, to follow the New Testament in our usage of terms.

4. Referring to those who moved to Birmingham "from Tennessee and Kentucky, some of" them being "from strong congregations" and from "some of our strongest gospel preachers," and who, on arriving, "cast their lot with other people" than those constituting "the two mentioned local churches," our brother says he has "never been able to understand before how they could do that, but" that, from our reasoning, he now sees that "they had evidently learned before they left their home congregations that there were other people of God in Birmingham that do not belong to the two mentioned churches." Well, did they not learn the truth when they learned this? But he asks: "What difference does it make as to where you are, just so you are with the people of God?" It makes *very much and very serious difference* whether you are with the people of God who go right or with the people of God who go wrong, and both classes have practically always existed ever since God had a people on earth. If there really *are no* "people of God in Birmingham who do not belong to the two mentioned churches," then they already have the union of the people of God in that "great city" and do not need to preach and plead for it any longer.

5. Finally, this question is asked: "Is it necessary for me to recognize the leaders of the different factions and parties as my esteemed contemporaries or my colaborers?" That depends on whether they are *estimable* or not, and whether they are in any way and to any extent *laboring with you*. It does not necessarily follow that a man is not one of the people of God because he is doing what God does not approve and in which we cannot properly join him. As we read the New Testament, it is the duty of every child of God to occupy the same ground which every other child of God should occupy, and to engage only in such work as is approved of God and in which every other child of God can engage.

It will require another article to cover the remaining ground included in the promise in our issue of November 1.

Partisans in the Church.

BY J. C. M'Q.

Last week I gave the scriptural teaching on the subject of withdrawing from the disorderly walking. Before leaving this subject it is proper to emphasize that the withdrawal from the disorderly walking should not be done hastily and without due deliberation. It must be done in the name of the Lord, and should be done upon the first day of the week when the body assembles in the name of Christ for worship. The punishment inflicted on the fornicator in the church at Corinth was inflicted by the many. So the elders should not announce the withdrawal from a member until the sentiment of the church largely favors such withdrawal.

Christians Should Live Holy Lives.

The influence of a godly, consecrated Christian life is perfectly irresistible. It falls as gently on the tender consciences of men and women as the snowflake on the bosom of the placid lake. Godly living is more influential in the conversion of the world than eloquent preaching from the pulpit. Those who have the spirit of Christ do not deliberately go into sin and then demand that the sin be proven upon them, but stay just as far away from sin as possible. The Bible requires Christians to lead holy and unblamable lives. Their lives are to be above reproach. For the edification and uplift of our readers, I quote a number of passages upon this subject. The Holy Spirit says of Zacharias and Elizabeth: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." (Luke 1: 6.) We read again in 1 Cor. 1: 6-8: "Even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ; who shall also confirm you unto the end, that ye be unreprovable in the day of our Lord Jesus Christ." Again, the Holy Spirit, through Paul, speaks in no unmistakable language on this subject: "That ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world." (Phil. 2: 15.) Again, in writing to the Thessalonians, the same apostle says: "And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire,

without blame at the coming of our Lord Jesus Christ." (1 Thess. 5: 23.) The impulsive, fearless, and outspoken Peter admonishes: "Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight." (2 Pet. 3: 14.) The Holy Spirit, in speaking through Paul, says to the church at Colosse: "Yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprovable before him." (Col. 1: 22.) Many other scriptures of the same import may be read with interest. These scriptures show beyond doubt that those who love the truth and who are consumingly in earnest about doing the will of God will seek to lead holy and unblamable lives. They will not do as the offender from whom the church withdrew. He had been guilty of unchristian conduct. When the church remonstrated with him about it, he demanded the proof and showed no disposition to condemn himself for living in a way that brought reproach upon the cause of Christ. The man who deliberately goes into temptation is more than half fallen. If he be serving God and seeking to glorify him in body, soul, and spirit, he is determined to stay so far away from evil and all that may be construed as evil that he will do nothing which may bring censure down upon his head and lead people to criticize his conduct as a Christian. Hence, Paul, in writing to the church at Rome, says: "Let not then your good be evil spoken of." (Rom. 14: 16.) I have always doubted the sincerity of any one's Christianity who will do even good in a way that is calculated to bring down censure and reproach on the integrity of his intentions, when, by a little prudence and discretion, all of this could be avoided and the good done in a way that is above reproach and that would undoubtedly reflect honor and glory on the name of Jesus Christ.

THE INFLUENCE OF TESTIMONY ON OUR HEARTS.

Testimony exerts different degrees of influence on different states of the heart. The man who is seeking to build up a party more than he is seeking to advance the religion of Jesus Christ will look with a degree of allowance upon error, provided by so doing he can build up his party. The man who loves the truth, desires truth, is unprejudiced and unbiased in his heart, readily receives evidence that establishes the truth, even though such evidence condemns partyism and also those he loves dearly. The heart that is partisan is not seeking the truth, but party. The truth does not find a ready reception in the partisan heart and produces fruit slowly, if at all. Frequently the heart so loves error and wrongdoing that it is wedded to party and is determined to hold to party in spite of truth. When such is the case, truth infuriates the heart and makes it more bitter. Such partisans stop their ears to the truth, close their eyes to all facts, and cling to party at all hazards. They are not laboring to establish the truth, but a party, and love partyism and not the truth. The greater the miracles Jesus wrought in the presence of such hearts, the more bitter they became and the more determined they were to destroy him. The same spirit is not dead in the church to-day. When men are strong enough, courageous enough, and wise enough to stand by the truth regardless of consequences, such partisans condemn them because they are not building up the party. If such partisans should happen to preach the truth, they are hopelessly given over to ruin, evil, and darkness. The truth preached from such a motive will not save a soul. Often editors, preachers, and elders, and many Christians, become so wedded to a man or a party that they are wholly unable to see the wrong such person or party does. If in sympathy with a man and if in love with him, they condone even falsehood and uphold him in the wrong, instead of speaking out boldly and fearlessly condemning that wrong. The heart in such a condition is not receptive to the truth. Unless such a heart is changed and becomes ready to receive the truth, even if it condemn father, mother, wife, husband, brother, or sister, it will never hear the "Well done" of the Lord Jesus Christ. Some persons with honest hearts are yet so bitterly prejudiced that it takes time and much testimony to remove these prejudices. It is impossible, however, for an honest person to always shut his eyes to the facts and testimony. Time will remove these prejudices. Paul was a striking illustration of this. Blinded by his prejudices, being exceedingly mad against the religion of the Lord Jesus Christ and determined to stamp it out, he fought that religion with a zeal worthy of a nobler cause. But when he was convinced of the truthfulness of that religion, he turned completely around and gave his whole life to it with a zeal, earnestness, and enthusiasm that has perhaps characterized the life of no other man.

The Christian does not desire to find fault with his brother. He is grieved to find that the life of his brother is not in harmony with its profession. But, when the evidence is overwhelming to this effect, with a receptive heart, desiring to build up the religion of Jesus Christ and not any party, he condemns the wrong and fearlessly contends for the right, regardless of the criticisms of the partisans in the church. The man in love with the truth will not uphold error in the life of a brother, because truth is in conflict with error and always at war with it.

Some happen to be on the side of truth. Being reared in the association of truth, they may do the truth for a while from force of habit; but whenever they are called upon to sacrifice party and partisan interests, then they cannot be depended upon. They will prefer the party to the truth. May God give us all that love for the truth and that devotion to it that will lead us to accept it, stand for it, and do it, regardless of what others may say or think of us.

Christians Must Lead Peaceable Lives.

BY E. G. S.

Paul teaches that thanks should be said for all men. He puts it thus: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (1 Tim. 2: 2.) So Christians are not only required to lead peaceable lives, but they must pray for their rulers and governors that they may be permitted to do so. And not only are thanks to be given for all, but prayers and intercessions are to be made also for all. Prayer is not a mere individual, personal matter. It is not enough that a man should pray for himself personally and as an individual, but he must extend his prayer in behalf of all men. Christians should cultivate an interest in behalf of others as well as for themselves. It is likely that all people are more or less indifferent about the welfare of others. Hence there was a necessity that just such lessons as the above passage contains should be taught.

People must of necessity think of themselves and their own individual duties and responsibilities, but they must not allow themselves to become selfish and think only of themselves and their own personal welfare. Christians especially must be very careful to guard against selfishness and think of, and work for, the well-being of others along with themselves. Jesus never was what we would call "selfish," thinking only of himself and his own good. He thought much about what he was to do for others, especially what he was to do for the salvation of sinners. Hence he thought enough about himself and the work he was to accomplish to keep himself always in the line of duty, making preparation for what he was to accomplish

in the world for the salvation of souls. Hence nothing that he said or did was out of harmony with the great work he had come into the world to accomplish. He spoke very plainly of the death that was destined to come upon him. He knew that his suffering was to be for the human race, and not simply as a matter of punishment, and hence he endured it patiently. So, if we suffer because we are followers of Christ, we should endure it patiently, knowing that it cannot harm our souls, if we continue to be faithful to the Lord. Christians, therefore, should all strive to be faithful to the Lord; and if they are faithful in that, they may be sure that the blessings of the Lord will rest upon them. The trouble with many is that they become so deeply interested in financial matters that they do not think enough about the interests of their souls. This is, indeed, the most important interest we have; for if we lose our souls, the most important interest we have is lost. Hence all should be instant in striving to attain the highest interest of their souls. This can be attained only through the Christian religion. If all will be faithful in the service of God, the highest interest they have will thereby be obtained; but if we neglect the service of God, the most lasting and the most important interest in our reach is neglected and forever lost. Christianity is the highest interest that is in our reach; and if we reject that, we reject the highest interest that we can possibly have. If we reject it through life, the highest interest we have or can have in this life is lost. Hence, as a certain song says:

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

In this life is the only time in which we can secure this great reward, the salvation of our souls. If we neglect the gospel through this life, we will be lost in eternity. Provisions for eternal life are made for all that faithfully obey the Lord in this life, but there has been no arrangements provided for eternal life for those that reject the gospel through this life. All, therefore, that desire eternal life must make preparation for it in this life. To do this requires that we be busy in the service of the Lord to the end of life. The word of the Lord is very specific in requiring that we hold out faithfully to the end. Hence there is no time we can stop and say we are done till the end comes. Then, if we have been faithful, we will be called up higher to spend eternity with the faithful in the heavenly home. Therefore it is our highest interest to spend our earthly lives in the service of God. If we do not, we shall be cast off forever. Paul lived a faithful life on earth and was all the time looking for a happy home in heaven. We can all do likewise, if we will be faithful to the Lord while we live. Paul seemed to grow in faithfulness while he lived and was all the time rejoicing in hope of a happy home in eternity. We can do likewise, if we will serve the Lord faithfully while we live; but if we become worldly-minded and forget our duties to the Lord till we die, eternal death is sure. Eternal life is the most important thing we can work for in this life. Hence all should be up and doing while life lasts. The most awful mistake that can be made in this life, therefore, is to neglect the Christian religion; for if we do, eternal ruin is sure. Let all, therefore, be sure to learn and do the Lord's will while they live. Eternal life can be found in no other way. And so we must, if we would all be sure of much happiness in life and of eternal life after death. This is a subject all should seriously consider, and be sure to embrace and practice Christianity to the end of this life, and thus be ready to step off into eternal life to live with all the saved throughout eternity.

A man who lives right, and is right, has more power in his silence than another man by his words.—Brooks.

The War Sufferers' Fund.

"Whose stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported for 1918	$505.34
Mrs. K. Fritton, Louisville, Ky.	3.00
M. M. Combs, Prairie Grove, Ark.	5.00
Sisters at Paris, Texas	10.00
Church at Henning, Tenn.	4.03
Mrs. Susie Holley, Felix, Ala.	1.00
Two members of Bethany Church, Wilson County, Tenn.	2.00
Mrs. J. D. Parks, Fayetteville, Tenn.	10.00
J. O. Allen, Brentwood, Tenn.	10.00
Friends at Buena Vista, Ark.	9.50
T. E. Tatum, Hallsville, Texas	1.00
Intermediate class, Hebron, Ky.	1.40
Little band at St. Petersburg, Fla.	2.00
J. B. Lynn, Waverly, Ky.	5.00
Church at Culleoka, Tenn.	3.75
Ethel Colvett, Lynnville, Tenn.	1.00
Congregation at Cathey's Creek, Tenn.	25.00
Mrs. Dora Fleming, Bonita, Texas	2.00
A. G. and Margie Rogers, Wildersville, Tenn.	2.00
R. N. Moody, Albertville, Ala.	5.00
Will T. Adams, Union City, Tenn.	1.00
W. C. Jackson, Larkinsville, Ala.	3.00
"A Friend," Ashland, City, Tenn.	10.00
Church at San Angelo, Texas	37.76
Church at Glasgow, Ky.	32.20
W. H. Stephens, Auburn, Tenn.	5.00
Ben Jackson, Dresden, Tenn.	2.00
Q. A. Monroe, Vinson, Okla.	5.00
W. N. Short, Cordell, Okla.	1.00
Mr. and Mrs. J. E. Barbee	2.00
A. K. Wells, Nashville, Tenn.	10.00
Church at Celina, Tenn.	32.00
Church at Rockbridge, Tenn.	4.50
G. T. Criner, Stephens, Ark.	2.00
Friends at Goshen, Wash.	9.50
Mrs. I. N. Browning, Winona, Texas	3.00
Miss Emma Murphy, Winona, Texas	1.00
Sunday school at Hartsville, Tenn.	20.00
Pleasant Grove Church, Ashland, Ala.	10.00
Mrs. D. Hollingsworth, Uvalde, Texas	3.00
Mrs. C. E. Arnold, Bridgeport, Ala.	2.00
B. E. Wilkins, Only, Tenn.	2.00
Mrs. V. V. Murphy, Crandall, Texas	5.00

To the American Committee for Armenian and Syrian Relief: By your authority we have caused the books and vouchers of the committee to be examined by Messrs. Barrow, Wade, and Guthrie & Co., chartered accountants of New York, Chicago, Philadelphia, San Francisco, Boston, and London. They have submitted an extended report which shows a most satisfactory condition and an exceptional record. Every dollar received by the treasurer has been forwarded for the relief of the people for whom it was given. No portion of the funds was employed for administrative expenses, these being provided privately. The report further shows that the committee has sent for relief $3,162.25 more than has been received in contributions, this amount representing interest received on daily balances held against outstanding drafts from the field.

[Signed] CLEVELAND H. DODGE,
HENRY MORGENTHAU,
EDWIN M. BULKLEY,
Auditing Committee.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

"Commentary on Acts of the Apostles." By David Lipscomb. A commentary on the Acts of the Apostles, with questions suited for the use of families and schools. The commentary is especially adapted to the comprehension of the masses of the people. It also contains a chronology of the Acts, map showing Paul's missionary journeys, brief biographies of the apostles, and an introductory chapter on the Holy Spirit. Pages, 249, and Index. Cloth bound. Price, $1.

AT HOME AND ABROAD

"May God bless and prosper you."—F. P. Fonner, Buffalo, W. Va.

"May the Gospel Advocate force live for a long time to contend for the truth. There is no paper so dear to me."—H. M. Towery, Scranton, Ark.

G. A. Jamieson reports a new congregation of thirty members at Hanna, Alberta, Canada. There is an enrollment of eighty-two in the Bible-study classes.

Changes of address: C. E. Coleman, from Trenton, Ga., to 200 Woolfolk Street, Macon, Ga.; H. C. Shoulders, from Winchester, Ky., to Sellersburg, Ind. May the Lord bless these two useful men in their new fields.

W. T. Hines writes from Braman, Okla.: "I held a meeting here of two weeks' duration. No visible results, but we hope to see results after a while. At the last we had much snow, which stopped the country people from attending."

From R. V. Cawthon, Mount Juliet, Tenn., January 4: "I have been confined to my bed, ever since I saw you last, with boils and erysipelas. I am able to sit up now, however, and hope to be out soon. May the Lord bless you and the dear old Gospel Advocate in accomplishing more good this year than ever."

From Evander S. Samuels, Burgess, Miss., January 3: "I would like to hear from any school board that desires to elect a principal who is a loyal Christian and who is a university man with eight years' experience as a teacher, and whose wife is also an experienced teacher. Have taught our home school four years."

From Ben West, Ennis, Texas, December 31: "There were four good services at the Ennis Avenue Church yesterday and one addition. I made four visits in the sick rooms in the afternoon. I baptized two men following the Friday-evening Bible lesson. The minister has begun a series of thirteen sermons on Acts of Apostles."

Earl M. Hodson writes from Rogersville, Ala.: "I am so glad you are putting the Postmaster-General's permission to send papers to soldiers; I shall send all the Gospel Advocates that I can find. I am so glad, too, to know that Brother Dunn goes to one of the camps. God bless his going. Greater success than ever to the Gospel Advocate in the new year."

From A. L. Gepford, 1613 South Walnut Street, Shelbyville, Ill.: "Kindly say through the columns of the Gospel Advocate that I am looking for a home among the churches of the South, and would be pleased to hear from any congregation in need of a meeting or one which wishes to locate a man for regular work in the city or in city and county combined. I can give first-class references both as to character and ability."

From C. E. Coleman, 200 Woolfolk Street, Macon, Ga., December 31: "On December 27, at my home, Mr. Eugene Alexander Stuckey and Miss Sadie Belle Elder were united in marriage by the writer. Mr. Stuckey is a wholesale merchant of Brunswick, Ga. Miss Sadie Belle is a daughter of Brother and Sister Elder, of Estill Springs, Tenn. She attended the Nashville Bible School two or three sessions and has lately been teaching in Brunswick."

From the brethren at Pikeville, Tenn.: "We are trying to build a house for the Lord at Red Hill. This place is fought hard by the sects. The members are nearly all poor. If we cannot get more help, we do not know how we can pull through. One brother said if we would put the material on the ground, he would build the house, but that seems to be the hard part. Please help us, as the Lord loves a cheerful giver." (Jim Agee, Sam Dyer, G. S. Marsh, Committee.)

From Charles Pullen, Greenville, S. C.: "Dr. Carson has kindly consented to give us the use of a classroom for our Lord's-day worship. All Christians in Camp Sevier who desire to meet with brethren for worship on Lord's day are cordially invited to come to the 'Y,' Unit 86, at 2:30 P.M. If your wives or friends are here, bring them along and help us worship God 'in spirit and in truth.' The quarantine has hindered our work, but with your help we hope to see the cause of Christ grow even in an army camp."

M. C. Kurfees writes: "I am rejoiced to see the announcement that John E. Dunn has been appointed a religious worker among the soldier boys at Camp Sevier, at Greenville, S. C. This will be great for the boys and comforting to their mothers and other relatives and friends. As Paul at the time he wrote the Philippian Epistle, took advantage of a similar situation among the Roman soldiers and so used it that 'the whole pretorian guard' heard of Christ, so those of us who know Brother Dunn feel sure that he will make the best possible use of the situation and prove a great moral and religious support to many a soldier."

From Foy E. Wallace, Sr., Thorp Spring, Texas, January 3: "Our great and good men are falling fast. I am sad over this. So many in the last year have died that will be almost impossible to ever replace. I thank God, though, that we have a large body of young preachers coming on, perhaps the largest ever known to us, that are really preparing themselves for good work. May the lives and labors of these godly men—Lipscomb, Poe, as well as many of these old soldiers that have not yet answered the roll call—be an example and inspiration to the young preachers of the land that will go far in saving the church from further apostasy led by the 'digressives.'"

From J. C. Estes, Dallas, Texas, January 4: "Another year has been ushered in upon us and another true soldier of the cross has been promoted to a higher position—John T. Poe. Time and tide are speeding us all on either to weal or woe. May we be true and faithful—no slackers—in our Master's cause, which is greater and, if slackers, more terrible and awful than the world war. Last Lord's day I preached at Tolbert, where, in the beginning of 1902, I began my ministerial work in this country, which I mark as the real and true beginning of my preaching. The Lord willing, I shall go back there the fifth Sundays. I have one Sunday per month to engage in this year. If you want my services, write me at 401 Montreal Avenue, Dallas, Texas.

From D. S. Ligon, Forgan, Okla., December 28: "I do not know what the brethren will do in this 'Strip' another year, but I do not see how I can remain here on the support I have received this year. The brethren here, as for the most part of them, have done their part well, but some have not done anything, and it has come to pass that not many brethren who are well fixed at home and with an old and well-established congregation will help in mission work. I have received some help from a few brethren through the Leader, and one or two congregations have sent me a donation. All this has not been much, but it helped me. I feel that I have done my duty here in preaching the word of the Lord. Till further notice all may address me at Denton, Texas, my home."

From T. A. Phillips, Drumright, Okla., January 5: "May I be permitted at this late hour to speak a few words in regard to the passing of David Lipscomb? I shall always be glad that I had the pleasure of meeting and talking with that grand old disciple before God called him home. I visited his home in Nashville in the fall of 1915 and talked with him for perhaps half an hour. He was then very feeble. I remember that he did not arise, but remained in a reclining chair. One statement he made which impressed me very much was: 'The Bible is a book that never grows old.' Of course, we deplore his death; but we should be glad that he lived and that from his beautiful life of faith and works we may receive inspiration that will help us to walk in the narrow way that leads unto life eternal. But really David Lipscomb is not dead, for we can truly say of him that he lives in his works; and though we say he is dead, yet he speaks. May God help us all to do more in this new year than in the past."

From R. C. Bell, Dallas, Texas, January 1: "New Year greetings! I am using this date, which we all expect to use, so many times, for the first time; for I am up early and it is yet before day, 1918. As I use it, I pray God's blessings upon the world for the year, because in all probability it is to be a year of war and suffering for many peoples, who will feel the need of God's help and should seek it as never before. Evidently God's people, along with others, need chastisement from him, and will obtain spiritual good if they would but walk humbly and faithfully before their God. I am in the midst of a pleasant session in school. Between preaching every first day of the week and school work the other six, I am kept very busy; but I expect relief in June, when I hope, the Lord willing, to obtain a university M.A. degree. I am working for this degree that I may be the better equipped for God's work and because I think I can use it to his glory. During the summer months I, beginning at Alvord, Texas, as soon as school is out, shall be in the evangelistic field. My address for the next six months is 2610 State Street, Dallas, Texas."

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Rev. J. D. Smith, Dry Fork, Ky.
Rev. C. C. Yancey, Frederick, Okla.
Rev. B. S. Oukes, Maryland, Tenn.
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Nichol-Penick Debate.

BY J. PAUL KIMBRELL.

Yesterday (December 15) marked the close of a discussion at Grayville between C. R. Nichol and I. N. Penick. It is needless to say that it was interesting from start to finish, as both sides were ably represented. All who know Brother Nichol know him to be one of our strongest debaters, and Elder Penick is generally conceded to be one of the ablest representatives of the Baptist people. Four propositions were discussed—namely: (1) "The Scriptures teach that baptism to a proper subject is for (in order to) remission of sins." (2) "The Scriptures teach that the New Testament church was set up (established) during the personal ministry of Christ on earth." (3) "The Scriptures teach that the regenerate child of God can so apostatize as to be finally lost." (4) "The Scriptures teach that in regeneration and salvation the Holy Spirit comes in direct, immediate touch with the heart."

In this report I wish to give both men credit for gentlemanly conduct and to deal out fairness and justice to both, but it must be said that Elder Penick's weakness was manifested in his failure, in most cases, to examine the proof texts submitted. Although he held up for the first two days better than expected, he began on the third day to lose his footing and weakened to the end. On the fourth day he did not even define his proposition. Early in his first affirmative he branched off from the operation of the Spirit on to the doctrine of total depravity. The following speeches on both sides dealt to a great extent with that doctrine. Elder Penick was pressed to tell whether his body or spirit sinned. He would not say which did the sinning. He was also pressed to tell where the spirit of a child came from. He would not say. To make a long story short, it was a great victory for the truth.

Three of our preaching brethren were present and six Baptist preachers. J. W. Jenkins, of Norris City, Ill., moderated for Elder Penick, and the writer for Brother Nichol.

In East Tennessee.

BY FRED M. LITTLE.

Almost four years have passed since the writer moved to Cleveland to work in the interest of the church in this section. If I could have looked forward at that time and seen what I can now realize to be facts, very likely I would not have ventured to undertake the task; but I am not sorry now that the effort has been made. Some good has been done and some have sacrificed in the past and will continue faithful under any circumstances. The burden of the church here resolves itself into paying the indebtedness on a church building, and I am trying to discharge my duties as the head of my family by teaching school.

Very few are here now who were here as members of the congregation when I came. Some have moved away, and some have become discouraged and fallen out of line. There are twoscore or more who have united with the congregation from time to time, so that the work is kept up; and we are hoping the day will come when we will be free of debt and all will rejoice in the fact that the work in East Tennessee has not failed. So the congregation asks you to remember it in your prayers and gifts.

The writer wishes all his friends to know that while his name is not appearing in the paper often, yet he is at work every day in the interest of all that he conceives to be worth working for—a living in this world and a home in heaven.

That 1918 will bring peace to a weary world is my prayer.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs. So if you wish to try this great profit maker, write to E. J. Reefer, Poultry Expert, 6401 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1, prepaid. So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day, or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. —Advt.

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against chills and fever and a possible fatality. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble, or jaundice, you can do no better than to take the time-proven well-established, old-time remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is well-known and reliable, harmless, but effective, and contains no calomel, arsenic, or other dangerous drugs. Let this efficient remedy safeguard you against the discomforts of chills, fevers, jaundice, etc. For sale by the best druggists everywhere. Price, fifty cents. Van Vleet-Mansfield Drug Company, Memphis, Tenn.

Value of a Soul.

BY JOHN T. POE.

Human nature is something wonderful, a thing we do not now understand. That we shall know ourselves in the eternal state as God knows us here is possible and highly probable. Inspiration says that we shall know as we are known, and that seems to give assurance. But I am sure of one thing now: that few men ever stop to ask, "For what purpose did God make man?" It is certain that God had a purpose in the creation of man. Divine wisdom does not work at random; and since man is, so far as we know, the highest work ever yet evolved from the divine source, we must conclude that some high and noble purpose moved divine wisdom to create man. It is wonderful to sit down and think of the things God did to prepare a place for man before he created him. The earth, with all its tenantry—insects, fishes, fowls, animals—all were made for man. The flowers and fruits of earth are all for his use. They were created for him. And when, through great periods of time, the earth was ready for man, God created him and gave him dominion over all he had made on the earth. Man dominated all; the earth, with all it contained, was his. This, all this, for man and his use and happiness, at his inn, or stopping place, on the way to his final abode, his eternal home. There, in the final abode, man will reach the glory for which God designed him. Of that home, prepared for the redeemed and saved of men, we have but a faint idea. God has kindly given us, I suppose, all that we are able to understand of its beauty and glory; but we may be sure that its grandeur, glory, and magnificence will be as far above any conception we can have of it here as the heavens are high above the earth. Paul, who was once permitted to see it, could tell us nothing of it. He knew no law of language by which to convey its grandeur, its wonderful glory, to men; for men can understand such things only by comparison, and there was nothing on earth to compare with things in heaven, and so Paul summed it up in one expression and called it "an eternal weight of glory." That was the best he could do. But there are yet some other faint glimmerings given us in Revelation. "They shall sit with me on my throne," said Jesus. And again: "They shall reign with me." And yet again from Paul: "Don't you know you shall govern angels?" And through John in Patmos we get a glimpse of the holy city, with its gates of pearl, its river of life and tree of life, and the streets paved with pure, transparent gold that looked like a sea of glass; and God dwelling with his children; and then the crowns—O, the crowns we all shall wear! Angels wear no crowns, but God's children will. "Kings and priests unto God." O, the glory of it! Who can describe it? And it is eternal. That means forever and for evermore. No wonder Jesus valued a human soul as worth more than worlds; and it is evident that God created man to have glory and honor and to be placed over the works of his hands.

Self-Help.

Every man and woman in the land ought to prize above almost every other quality the capacity for self-help; and yet every man and woman in the land will at some time or other be sorely in need of the help of others, and at some time or other will find that he or she can in turn give help even to the strongest. The quality of self-help is so splendid a quality that nothing can compensate for its loss; yet, like every virtue, it can be twisted into a fault to the point of cold-hearted arrogance, of inability to understand that now and then the strongest may be in need of aid, and that for this reason alone, if for no other, the strong should always be glad of the chance in turn to aid the weak.—Theodore Roosevelt.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 250,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 137 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.—Advt.

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Lots of clean, well-illustrated stories and A. B. Lipscomb's weekly comments on the international lessons in The Young People. Single subscription, per year, fifty cents. Five or more to one address, each, forty cents per year.

A Stubborn Cough Loosens Right Up

This home-made remedy is a wonder for quick results. Easily and cheaply made.

The prompt and positive action of this simple, inexpensive home-made remedy in quickly healing the inflamed or swollen membranes of the throat, chest or bronchial tubes and breaking up tight coughs, has caused it to be used in more homes than any other cough remedy. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, whooping cough, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex (60 cents worth), into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. You then have a full pint—a family supply—of a much better cough syrup than you could buy ready-made for $2.50. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, and is known the world over for its promptness, ease and certainty in overcoming stubborn coughs and chest colds.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

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

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

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

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

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Let the McQuiddy Printing Company do your printing, binding, engraving, and lithographing.

"BEST MEDICINE FOR WOMEN"

What Lydia E. Pinkham's Vegetable Compound Did For Ohio Woman.

Portsmouth, Ohio.—"I suffered from irregularities, pains in my side and was so weak at times I could hardly get around to do my work, and as I had four in my family and three boarders it made it very hard for me. Lydia E. Pinkham's Vegetable Compound was recommended to me. I took it and it has restored my health. It is certainly the best medicine for woman's ailments I ever saw.' -Mrs. SARA SHAW, R. No. 1, Portsmouth, Ohio.

Mrs. Shaw proved the merit of this medicine and wrote this letter in order that other suffering women may find relief as she did.

Women who are suffering as she was should not drag along from day to day without giving this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, a trial. For special advice in regard to such ailments write to Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of its forty years experience is at your service.

Stop! Calomel Is Quicksilver

It's Mercury! Attacks the Bones, Salivates, and Makes You Sick.

There's no reason why a person should take sickening, salivating calomel, when fifty cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and cannot salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury, and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick, and nauseated to-morrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead, and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue, or sour stomach. Your druggist says if you do not find Dodson's Liver Tone acts better than horrible calomel, your money is waiting for you.

OBITUARIES

Wheeler.

Alexander Sevier Wheeler was born in Marion County, Tenn., on March 15, 1837. Two years later he moved, with his parents, to Polk County, Ga. In his twenty-ninth year he was married to Miss Sarah Elmira Wilkins. To this union were born eight boys and five girls. He confessed his Savior and was baptized in 1867, and lived a Christian life until his death. He died on September 2, 1917. He is survived by his wife and six children.

A FRIEND.

Tevis.

The publishers of the Gospel Advocate will be sorry to hear of the death of old Brother Nat Tevis, of Crandall, Texas. He had been a reader of the Advocate for a number of years. He was seventy-six years old. Ever since he began to read the Advocate, he said the more he read it, the better he liked it. It was his companion for the last eight years. His Bible and the Gospel Advocate were his company. His wife died eight years ago. "Uncle Nat," as we all called him, was a mighty good man. He took sick with a severe cold on Monday and only lived until Thursday. He died on November 15, 1917. We will surely miss him in our Lord's-day service. He was faithful until the last.

ELIZA FIELDS.

White.

On December 10, 1917, the death angel visited the White home at Piner's Ford, in Maury County, Tenn., and took away the dear father and husband. Brother William White was born on March 16, 1877. He married Alice Tyler on September 3, 1896, and to this union were born eleven children—eight girls and three boys. Brother White obeyed the gospel in 1900 and lived true to the cause until his death. All of his children that are old enough to know their duty are Christians. The home, the church, and the neighborhood have suffered a great loss; but our loss is his gain. His loved ones weep, but not as those who have no hope. The writer had the privilege of baptizing his mother at the age of seventy-six. She went to her reward a few weeks before his going away. "Blessed are the dead which die in the Lord."

MORRIS M. BEARD.

Williams.

W. Syd Williams was born and reared in Carroll County, Tenn. He moved from Tennessee to Rector, Ark., where he lived until four years ago, when he moved to Campbell, Mo., where he lived until his death, which occurred on Wednesday morning, November 21, after five days' illness of pneumonia. Brother Williams was a Christian in the true sense of the word, and no higher tribute can be paid to any man. In his death the church at Campbell has lost a strong link in their chain of usefulness; the

Strange Vapor Drives Out Catarrh

A Novel Method and Very Effective —Costs but Little to Try.

There is a way out of every difficulty, and those who suffer from catarrh can learn of a pleasant and novel method of relief if they will take the trouble to write a brief letter.

In Atlanta there is a respected physician who has been treating catarrh successfully by a unique plan, for over forty-three years, and yet a lot of catarrh sufferers don't know about him. He doesn't advise internal medicines, which may upset the stomach, nor sprays, salves and such things, which cannot reach far back enough. His is the smoke-vapor method, and is produced by a remedy made from such natural medicinal agents as herbs, flowers and berries.

By writing to Dr. J. W. Blosser, 881 Walton St., Atlanta, Ga., and enclosing ten cents in coin or stamps, he will forward a trial outfit ready for you to use. Dr. Blosser's remedy has been found very effective, not only in chronic catarrh, but in catarrhal headaches, asthma, roaring and buzzing in the ears leading to loss of hearing.

Send ten cents for this trial outfit, and watch it clear up the breathing tubes so that you will feel you could have saved yourself a lot of suffering and trouble if you had heard of Dr. Blosser's Remedy before.

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. **DR. CANNADAY, 1225 Park Square, Sedalia, Mo.**

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a small bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless, and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its luster, its strength, and its very life, eventually producing a feverishness and itching of the scalp, which, if not remedied, causes the hair roots to shrink, loosen, and die; then the hair falls out fast. A little Danderine tonight, now, any time, will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair. Try it!

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Memorials a Specialty

For Coughs and Colds **PERUNA** An Efficient Remedy

Compounded of vegetable drugs in a perfectly appointed laboratory by skilled chemists, after the prescription of a successful physician of wide experience, and approved by the experience of tens of thousands in the last forty-five years

Peruna's Success

rests strictly on its merit as a truly scientific treatment for all diseases of catarrhal symptoms. It has come to be the recognized standby of the American home because it has deserved to be, and it stands today as firm as the eternal hills in the confidence of an enormous number.

What Helped Them May Help You

Get our free booklet, "Health and How to Have It," of your druggist, or write direct to us.

The Peruna Company
Columbus, Ohio

SAGE TEA DARKENS HAIR TO ANY SHADE

Don't Stay Gray! Here's a Simple Receipt that Anybody Can Apply With a Hair Brush.

The use of sage and sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy, and attractive. Whenever her hair took on that dull, faded, or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is mussy and out of date. Nowadays, by asking at any drug store for a fifty-cent bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old preparation, improved by the addition of other ingredients, which can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two it becomes beautifully dark and glossy.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation, or prevention of disease.

Now is the time to renew your subscription to the Gospel Advocate.

town of Campbell has lost one of its best citizens; Sister Williams has lost one of the most consecrated, devoted husbands it has ever been my privilege of knowing. But this loss is heaven's gain. So to Sister Williams I would say: Not our will, but the Lord's, be done; and so live that when the time comes for God to call you home, you can meet Brother Williams in that world where there will be no more death, heartaches, or sad goodbyes.

JAMES E. LAIRD.

Hale.

J. K. P. Hale was born on June 4, 1837, near Yorkville, Gibson County, Tenn. He died on October 16, 1917. In his young manhood he was married to Miss Ellen Crockett, of Obion County. No children were born of this union, but several orphan children lived in their home. His wife survives him and lives in Dyer, Tenn. His adopted daughter, Mrs. Ellie Crenshaw, lives upon his old home place near Yorkville. The deceased was a member of the congregation at Yorkville, and in his last days he talked much about death and his faith in the gospel and often expressed his hope of eternal life. The writer, at his request, read Job 14 and spoke the last words over his remains.

EPH P. SMITH.

Blood Poison is Sneaking.

It steals upon you in the most unexpected manner. Beginning with a mere scratch of the skin and aided by the careless touch of a pair of dirty hands, the slight wound becomes infected, festers, and spreads. Blood poison sets in and unexpectedly the entire body is affected. Too often it proves fatal. Don't be foolish. Take care of yourself. The application of Gray's Ointment in all cases of cuts, burns, scalds, bruises, stings, sores, whether large or small, will put a stop to any possible chance of infection and blood poison. Telephone your druggist, or write W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., for sample.—Advt.

We must believe that there is such a thing as Christian perfection. Our Lord himself has told us so, instructing us how a man might be perfect, and lay up a rich treasure in heaven.—Keble.

FOOT COMFORT ASSURED.
Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Established 1879

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. 'T is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 38 years of successful use. *Send postal for Descriptive Booklet*

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THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada.

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in Three Minutes.

Try it right now for rheumatism, neuralgia, lumbago; sore, stiff, and swollen joints; pains in the head, back, and limbs; corns, bunions, etc. After one application, pain usually disappears as if by magic.

A new remedy used internally and externally for coughs, colds, croup, sore throat, diphtheria, and tonsilitis.

This oil is conceded to be the most penetrating remedy known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather, and it will penetrate this substance through and through in three minutes.

Accept no substitute. This great oil is golden-red color only. Every bottle guaranteed—25 cents, 50 cents, and $1 a bottle—or money refunded. At all leading druggists', or sent postpaid from Herb Juice Medicine Company, Jackson, Tenn.

URIC ACID IN MEAT CLOGS THE KIDNEYS

Take a Glass of Salts if Your Back Hurts or Bladder Bothers You —Drink Lots of Water.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority, who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back, or sick headache, dizziness, your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste, get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys; also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive. It cannot injure, and makes a delightful effervescent lithia-water drink.

Opportunity at Poplar Bluff, Mo.

BY L. M. WARD.

Our city has a population of about ten thousand inhabitants and is one of the largest, best, and busiest towns in Southeast Missouri. Out of the ten thousand people, we have about twelve faithful members of the church of Christ who meet regularly on each Lord's day to study the word of God and observe the Lord's Supper. While it is true that we have been organized some three years, it is also true that we have had almost every disadvantage that one could think of. We have not had a building in which to hold services, except in a lodge hall or basement, either of which is a very undesirable place for worship, and this is one of the greatest disadvantages that we have had to contend with. Again, the town has in it about ten different sectarian bodies, each one having its influence over a certain number of people, so that it is very difficult for us to get a hearing. But the greatest difficulty with the church here at present is that we are too weak in a financial way to support a minister. Some months ago we purchased, through the Poplar Bluff Loan and Building Association, the Southern Methodist property here, at a cost of twenty-five hundred dollars. Seven of our members are paying for this in monthly payments of twenty-three dollars and forty-three cents per month. The company holds a deed of trust for two thousand dollars, on which our payments are being applied, and our note which we gave for the balance of five hundred dollars will be due in March. So, taking these things into consideration, it does not seem likely that we will be financially able to support a preacher soon. During existence we have had some two or three short meetings, but, owing to the fact that we have had no desirable place in which to hold them, it was next to impossible for us to get a hearing, the result being that we had very poor success. But we have not quit, neither do we expect to; for we believe that if we continue the fight of faith, God will bless us and crown us with success.

Now, brethren, what we need is a minister. We are not asking for money, but we do believe that if some plan could be made for some of the stronger congregations to send us a good, lively brother to work with us for a few months, a great work could be accomplished—a work that would enable us to increase in numbers and finance until we could pay a man ourselves. It seems that a town of this size is in a sad state of affairs when there are so many different religious bodies here, and not one of them teaching the plain, simple, unadulterated gospel of Christ. We believe that there are numerous people who are members of the other churches, as well as those who have never united with any body, who would unite with the church if we could get in touch with them through the gospel. And it should be done now, for the time is coming, and now is, when these bodies are drifting so far away from the truth that many are becoming dissatisfied, and now is the time for the loyal church to launch forth a battle for the truth in this town. Brethren, will not some one coöperate with us in placing a good, strong man here who will be able to teach the truth and defend it?

This is a brief outline of the situation here, and any communication will be promptly answered. If further information is desired, write to Dr. Dewitt Eskew or L. M. Ward, Poplar Bluff, Mo.

Recipe for Gray Hair.

To half a pint of water add one ounce of bay rum, a small box of Barbo Compound, and one-fourth of an ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded, gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Advt.

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EUROPEAN PLAN

500 Rooms 400 Baths

Room, with adjoining bath, $1 and $1.50.

Suites, parlor, bedroom, and bath, $3 and upward.

Club Breakfast, 35c up.
Special Luncheon, 50c up
Table d'Hote Dinner, $1 up.
Cafe attached.

To Reach Hotel Chelsea.

From Pennsylvania Station, 7th Avenue car south to 23d Street;
Grand Central, 4th Avenue car south to 23d Street;
Lackawanna, Erie, Reading, Baltimore & Ohio, Jersey Central, and Lehigh Valley Railroad Stations, take 23d Street cross-town car east to Hotel Chelsea.
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WRITE FOR COLORED MAP OF NEW YORK.

Lots of clean, well-illustrated stories and A. B. Lipscomb's weekly comments on the international lessons in The Young People. Single subscription, per year, fifty cents. Five or more to one address, each, forty cents per year.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Letters That Inspire Confidence.

I wish very much that every reader of this paper could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet; but I wish you could see the originals, for I would like to have you realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, kidney, bladder, and liver diseases, uric-acid poisoning, and other curable conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this spring, and before I received all these letters from sufferers, I did not take very much stock in advertisements like this. I, therefore cannot blame you if you doubt; but, my friend, I am absolutely convinced that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States, and they almost invariably report either permanent restoration or beneficial results. That is why I make the offer contained in the following letter. Sign it now and mail it.

Shivar Spring,
Box 21L, Shelton, S. C.

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if I report no benefit, you agree to refund the price *in full* upon receipt of the two empty demijohns, which I agree to return within a month.

Name.....

Address.....

Shipping Point .....
(Please write distinctly.)

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth, and stomach headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by food fermentation due to excessive acid in the stomach.

Now is the Best Time to Join

The Gospel Advocate Piano Club

The long winter evenings, affording ample time for the study and enjoyment of music, will soon be with us. Why not order your piano or self-player piano now and let the young folks commence their musical education? It will develop them socially, intellectually and morally and fit them for the championship of those who would otherwise be their superiors. Every penny you invest in their musical education will be returned to you many fold in the years to come through your enjoyment of their advancement and success.

THE CLUB INSURES PERFECT SATISFACTION

The instrument which you select from the club's catalogue is shipped to you, freight prepaid, on a 30 days approval test. You do not have to send any money until you have tried the piano or player-piano and have decided to keep it. If you are not delighted with the instrument, you may return it to the factory freigh collect. The 30 days trial will cost you nothing.

PERMANENT GUARANTEE

Each instrnment is permanently guaranteed both by the manufacturers and by the Associated Piano Club (representing a combined capital of over two million dollars against all imperfections, workmanship and material. Everything connected with each instrument is genuine and is so guaranteed.

The **best** piano at the **lowest** price on the most **convenient** terms of payment—that is what is claimed for the Gospel Advocate Piano Club and the claim is substantiated by more than a thousand Club members who have placed their orders through the Club and testify to the benefits of the greatest money-saving opportunity ever offered to piano buyers.

SELF-PLAYER PIANOS FOR THE OLD FOLKS

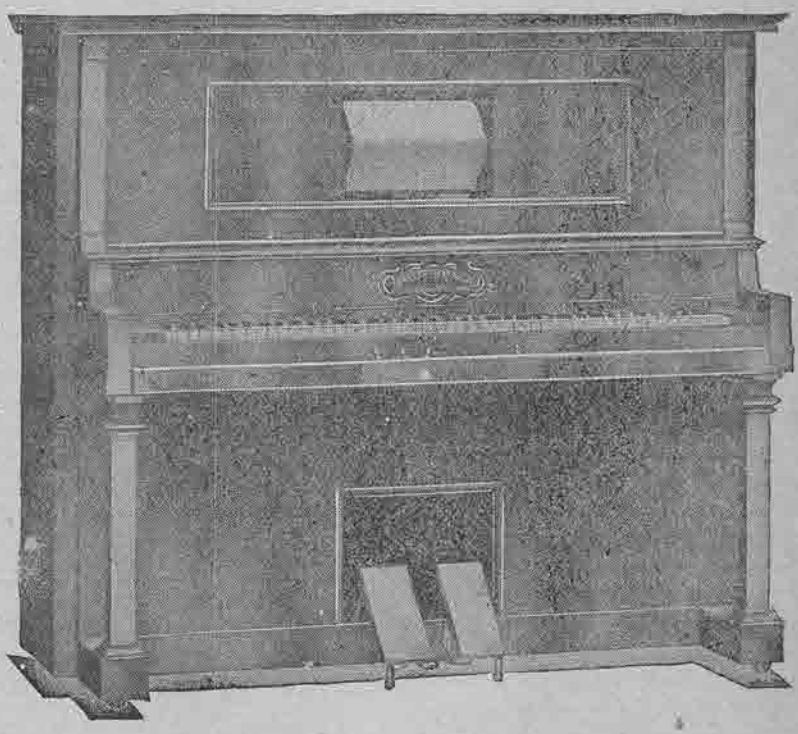
If your musical education was neglected so that you have been deprived of the pleasures of music, do not inflict your children with a similar handicap for life. Let them learn music while they are young, while they have plenty of time and while their minds are receptive. Encourage them by providing a splendid piano, or, better still, a combination piano and self-player which every member of the family can use and enjoy. Our self-player gives you the two instruments in one, and the saving effected by the Club makes it cost you little more than you would ordinarily pay for a good plain piano.

YOU ARE INVITED TO JOIN

By uniting our orders in a Club of one hundred buyers we get the benefits of a big wholesale factory reduction. Thus each Club member helps every other Club member by helping himself. You are responsible only for your own purchase, and as the Management secures the other ninety-nine members you have nothing to do but place your own order through the Club. Every feature of the Club is guaranteed so that there is absolutely no possibility of dissatisfaction.

Write for your copy of the catalogue and Club booklet, describing and picturing the various styles of pianos and player-pianos and explaining the many attractive features of the Club.

Address the Managers



Associated Piano Clubs, Gospel Advocate Piano Club Dept. Clinton, S. C.

Foley's Honey and Tar

Always reliable for

Coughs
Colds
Croup
Tickling Throat
Hoarseness
Whooping Cough
Bronchial Cough

and it is your very best buy for

La Grippe

"Every mother in the land should keep a bottle right at hand."

Prices as ever **25c, 50c and $1.00** Sold Everywhere

Headaches and Other Aches and Pains.

Pain keeps the thoughts of the sufferer continuously on the ailment that is causing the pain, and in this way it acts to retard recovery.

Dr. Miles' Anti-Pain Pills are their own best advertisers. The wonderful degree of success that they have met with for more than twenty-five years has been entirely due to their efficiency.

Users are willing to concede that these pills do all that is claimed for them—that is, they promptly relieve headache, backache, neuralgia, rheumatic pains, monthly pains, and almost every other kind of ache or pain, and do this without any bad after effects.

And if the sufferer finds rests from the pain that weakens the mind and harrasses the nerves pending treatment for the cause of the pain, he certainly should be satisfied.

Furthermore, Dr. Miles' Anti-Pain Pills do not constipate, do not derange the stomach or leave any disagreeable after effects, when taken as directed.

If you suffer from any ache or pain, you will not be out any money to try these pills. Go to your druggist and purchase one box of Dr. Miles' Anti-Pain Pills. Use them as directed, and if the results are not satisfactory, return the empty package to the druggist and he will immediately return you your money. No questions will be asked. You are the judge of the merits of these pills. Could anything be fairer than this?

MILES MEDICAL COMPANY, Elkhart, Ind.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

Field Notes.

BY C. E. HOLT.

In this issue I wish to say a few things in regard to Florence and its environments. We now have a wave of business prosperity unparalleled in the history of the country. Many years ago a "mushroom" boom struck this city, on which a few rode into fortunes, while the multitudes were fleeced and bled and left disconcerted and discouraged, many of them financially wrecked. That "phantom" boom soon subsided because there was nothing backing it but foundationless speculations. It is not so now. The government is building huge nitrate plants here, costing millions of dollars, and these with their accessories will bring thousands of people and millions of wealth to Florence and surrounding country. Possibly there is no better place in the United States to invest than Florence, Ala. But some will ask: How is the church of Christ advancing? Is it keeping pace with the other lines of interest? I am glad to state that since I returned to Florence I have visited a number of points in the county where there are prosperous churches of Christ. While the church in the city has drawn liberally upon the country churches for its growth and strength within the last decade, and is still enjoying a decided growth from this source, yet the country churches are more prosperous than I have ever known them to be, both in number and efficiency. A large part of their prosperity is due to the work of our evangelist, Brother J. T. Harris. He has spent several years in evangelistic work in Lauderdale County and in contiguous territory. The Gospel Advocate has quite a circulation among the disciples of this county, but we want to enlarge its circulation among them. Brother L. T. Farrar has been, and is yet, a great power in this section of country. Prospects for the present year are very good.

The Inward Effects of humors are worse than the outward. They endanger the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects. It is the great alterative and tonic, whose merit has been everywhere established.—Advt.

WHILE AT WAR

Women Suffer at Home.

WOODFORD, TENN..—"This is to certify that I have used Dr. Pierce's Favorite Prescription also the Golden Medical Discovery and find them to be as represented. When suffering with nervous prostration 'Favorite Prescription' cured me when other medicines failed. I think it is a grand medicine and never fail to recommend it to suffering women."—MRS. ROSA LEE HOGAN, Route 1.

SYLACAUGA, ALA.—"My wife used Dr. Pierce's Favorite Prescription during expectancy. She had been having a great deal of trouble and used the 'Prescription' with wonderful results. She had practically no suffering, where before she had suffered intensely. No one can tell in words the good the 'Prescription' did my wife; it is simply a wonderful medicine. Every woman in the land ought to use it."—A. HUDGINS.

One nice thing about Doctor Pierce's Favorite Prescription it contains no alcohol or narcotic nor any harmful ingredient. Put up in liquid and tablets and sold by druggists. If not obtainable, send 10 cents to Dr. Pierce, Invalids' Hotel, Buffalo, N. Y., and he will mail a trial package of the tablets.

Sick women are invited to consult Dr. Pierce by letter, *free;* also a 136-page book on woman's diseases, free.

Doctor Pierce's Pellets are the original little Liver Pills. One little Pellet for a laxative—three for a cathartic. Sold by druggists for nearly 50 years.

A Healthy Body.

Do you suffer from constipation, indigestion, dyspepsia, heartburn, or other forms of liver trouble? A healthy liver means a healthy body. When constipated, do not poison yourself by failing to take the proper treatment. Do not force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no calomel or habit-forming drugs, is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by all reliable dealers. In bottles, fifty cents. Van Vleet-Mansfield Drug Company, Memphis, Tenn.

Clear Velvety Skin

is possible only when the skin is in a perfectly healthy condition. You can enjoy this delightful luxury by using Tetterine—that fragrant and soothing salve—which is composed of pure antiseptic and germicidal ingredients, harmless to the most delicate skin. Tetterine restores the skin to its natural condition of health and beauty. It removes all cutaneous troubles. 50c a box. At druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

USE **TETTERINE**

FREE TO
Pile Sufferers

Don't Be Cut—Until You Try This New Home Cure that Any One Can Use Without Discomfort or Loss of Time. Simply Chew Up a Pleasant-Tasting Tablet Occasionally and Rid Yourself Permanently of Piles.

LET ME PROVE THIS FREE.

My internal method for the treatment and permanent cure of piles is the correct one. Thousands upon thousands of cured cases testify to this, and I want you to try this method at my expense.

No matter whether your case is of long standing or recent development, whether it is chronic or acute, whether it is occasional or permanent, you should send for this free trial treatment.

No matter where you live, no matter what your age or occupation, if you are troubled with piles, my method will relieve you promptly.

I especially want to send it to those apparently hopeless cases where all forms of ointments, salves, and other local applications have failed.

I want you to realize that my method of treating piles is the one infallible treatment.

This liberal offer of free treatment is too important for you to neglect a single day. Write now. Send no money. Simply mail the coupon, but do this now—TO-DAY.

FREE PILE REMEDY.

E. R. Page,
430-A Main Street, Marshall, Mich.
Please send free trial of your method to:

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Attractive Farm Homes in Prosperous Florida

IF you're tired of conditions that are against you, investigate this worth-while proposition near and along a progressive railway system. Grow large crops in a land of plenty, with well-developed communities containing good schools and churches. Ample transportation facilities. Healthful climate—adequate rainfall. Every month a working month. The

Florida East Coast Railway Company
(Flagler System)

through its subsidiary companies—The Model Land Co., Perrine Grant Land Co., Chuluota Co. and Okeechobee Co., own and have for sale large areas of land suitable for farm or truck gardens; also town lots for homes in attractive sites. Don't buy any Florida lands until you have this dependable information. Write today for

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Get the facts as they are. Your inquiries will be answered promptly and fully.

J. E. INGRAHAM, Vice-President
Florida East Coast Railway Co.
Room 81 City Building
St. Augustine, Florida

The Useful Peanut.

The peanut is a sturdy friend in time of need. Now when the Food Administration is asking that fats be saved, the peanut comes to the rescue in more than one combination. There is peanut butter, for instance. It should be more widely used. The only reason that it is not is because people do not know how best to use it. Even peanut-butter sandwiches are seldom well made.

The "butter" for them should never be spread as it comes from the jar. Put it in a cup or bowl and combine it with twice as much thin cream, milk, or water. Stir until thoroughly creamy and of the consistency of mayonnaise, then vary the flavor by adding a little shaved cheese, chopped pickles or olives, hot catchup, orange marmalade, chopped dates and lemon juice, salad dressing, of onion juice, with a little bit of salt as required.

Besides its use in sandwiches, however, there are countless other delicious ways of using peanut butter, as in soups, breads, and cakes. It serves both as shortening and thickening and adds richness, color, and flavor. No food, of course, can be judged by its fuel value alone; but it is interesting to note that, from the point of fuel value, peanut butter is worth three times its weight in round steak, four times its weight in eggs, seven times its weight in potatoes, and twice its weight in bread.—Selected.

Keep Our Bodies Warm.

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

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

Lighten Your Cares.

"Sufficient unto the day is the evil thereof." Quick is the succession of human events. The cares of to-day are seldom the cares of to-morrow; and when we lie down at night we may safely say to most of our troubles: "Ye have done your worst, and we shall meet no more."—Cowper.

STOPS THE TOBACCO HABIT.

Elder's Sanitarium, located at 508 Main Street, St. Joseph, Mo., has published a booklet showing the deadly effects of the tobacco habit, and how it can be stopped in from three to five days at once.

As they are distributing this book free, any one wanting a copy should send his name and address at once.—Advt.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed, and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 944D Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured; you may save a life or at least stop the misery of rupture and the worry and danger of an operation.—Advt.

BACK YARD DIVIDENDS

Your own back yard can be made to produce a handsome profit. Its easy. **Raise Pigeons.** They are inexpensive, little trouble, and absolutely clean. Make use of an old outhouse. Start today and order a few good birds that are guaranteed to be rapid breeders. In a very short while they will begin work and with little attention will put money in your pocket. The markets are

Clamoring for Squabs.

Never yet has the demand been supplied. There is a ready market always at handsome prices. Furthermore, good breeders are hard to obtain.

Not only is it easy to make money raising pigeons but it is a pleasant occupation and very helpful to be able to supply your own table with tender, juicy Squabs.

It costs very little to start but be sure and start right with good breeders and

Start Today

while the market is so good and get your share of the profits.

Drop us a line and we will send you **Absolutely Free** our booklet on "Profits in Pigeons." It will show why there are profits in Pigeons and how to begin.

CAROLINA PIGEON PLANT
Dept. G
CLINTON, S. C.

For the dissatisfied man all life is unsatisfactory, and for one that is contented the world is full of comforts. For the cheerful man even the easterly wind is musical in the window crevices, and it makes solemn anthems for him in the woods.—W. Mountford.

Sore Eyes **Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago**

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UTILITY
Price $16.95, Freight Paid

DORCAS No. 1 (Auto Lift)
Price $25.45, Freight Paid
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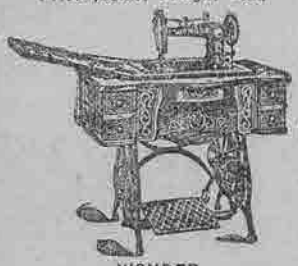

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SOLACE
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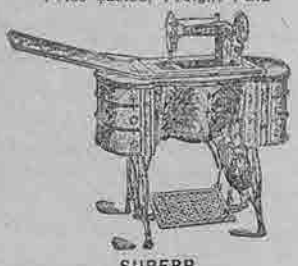

SUPERB
Price $31.80, Freight Paid

Will bring you any one of these splendid machines Freight prepaid east of the Rocky Mountains.

No Risk to You

We guarantee that you will be pleased with your purchase. If not pleased after thirty days trial advise us and we will give you shipping instructions, will return your money and will pay return freight.

We guarantee to please you otherwise it costs you nothing for 30 days free use of the machine.

Every Machine Warranted for Ten Years.

These prices are wonderfully low for the values offered, owing to our

CO-OPERATIVE BUYING CLUB PLAN,

eliminating cost of salesman and middleman's or dealers' profits. Club charges add but little to manufacturer's wholesale prices, notwithstanding easy terms of sale. These terms are offered only to readers of religious papers, thereby eliminating losses by dealing only with the best people. These machines are made and warranted by one of the largest sewing machine factories in the world.

The higher priced machines are equal to the machines of other makes often sold on installment at $50.00 to $70.00 each.

Religious Press Co-Operative Club,

Dear Sirs:

My machine came on the 3rd, in perfect condition. I am delighted with it. I like it better than the one I got from an agent for $68.00. I will help you sell more if I can. If you want to, you can use my word of testimony. I have a friend who needs a machine. If you will send me a catalogue, I will send it to her. I got mine misplaced.

Yours truly,
Mrs. J. E. Wells, Bartow, Fla.

All machines are ball bearing except Utility. Prices of the best are so low that we recommend your buying the higher priced machines. Then you can't be disappointed, for you have the best on the market.

12 Attachments Free. Also 6 Bobbins, 12 Needles, 2 screwdrivers, oil can, and book of directions.

Send in the coupon and get catalogue giving full descriptions and order blank.

Religious Press Co-Operative Club

155 West Carolina Ave.,
Clinton, S. C.

FREE CATALOGUE COUPON.

Religious Press Co-Operative Club.
155 West Carolina Ave., Clinton, S. C.

Please send me your catalogue, and show me how I can save money on a high quality sewing machine through the Co-Operative Club plan.

Name .....

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"He Careth for You."

BY JOHN HAYES.

The year 1917 is now gone; and to-night, while reading my evening lesson, this precious promise comes to me with cheer and comfort: "Casting all your care upon him; for he careth for you." (1 Pet. 5: 7.)

Looking back over a hard year's work and recounting the trials and dark days that have been mine, it is sweet to find comfort in this precious promise: "He careth for you."

The child of God forgets that he is his cares upon the Lord. Where is there an earthly friend so true and faithful as that? And how often do we rob ourselves of that peace of soul by not trusting in Him who has said, "He careth for you?" To-night my heart is sad. A son drafted in the army and two little girls with no mother's tender influence; but with all this, how glad I am to live and labor for the kingdom of Christ!

The year just closed has been a busy year for me, but I am not satisfied If God lets me live on through 1918, I hope to do more preaching than ever before. Much of my time has been spent in the mission work, and no one loves this kind of work more than I do. Trusting Him for life and the things needful for support, I bid the old year good-by. I have made mistakes, have failed in many ways, but with faith in God I look ahead, fully determined to be hard at work in a warfare that means no compromise, no quitting, no surrender, "until the war is over."

My address for two months will be Mooresville, Ala.

Financial Report of the Minneapolis Mission Work.

BY IRA B. HENTHORN.

Receipts during the last three months were as follows: October—From Minneapolis, $5.60. November—From Minneapolis, $14; from outside, $21. December (to 23d)—From Minneapolis, $10; from outside, $32. Total, $82.60.

Disbursements were as follows: To Brother Jarratt L. Smith, $47.60; tracts, $2.60; advertising, $6.09. Total, $56.29.

Our unpaid bills are: Song books $4.20; tracts, $3. Total, $7.20.

Summary: Total receipts, $82.60; total paid out or due, $63.49; balance on hand, December 23, $19.11.

December contributors outside of Minneapolis: An Indiana brother, $1; Earl Martin and wife, Nashwauk, Minn., $2; A. M. Burton, Tennessee, $10; A. Williams, Illinois, $8; "A Sister," Hamilton, Mo., $1; Sophie Wiley, California, $1; L. I. Gibbs, Cali-

RENEW YOUR SUBSCRIPTION TO THE GOSPEL ADVOCATE

fornia, $3; Anna Ogden, Indiana, $1; "A Sister in Christ," Salem, Ind., $5.

Aid to the extent of $2.11 was received from Louisville in the form of extra song books (new), and some tracts from Huron, S. D.

Brother Smith found the extremely cold weather of the first part of December too much for his Southern blood and clothing and returned South on December 18. Of the receipts above, twenty dollars was received after he left. We continue our home meetings, and hope to have public meetings soon.

We were rejoiced to discover two more loyal Christian families last Sunday—Brother F. S. Taylor and his wife, his son and his son's wife. We will be glad to know of any true and loyal evangelist coming this way, as we hope to be able to arrange some special meetings for any who could stop long enough to hold some mission meetings. Address me at 4405 Xerxes Avenue, South.

An Appreciation.

BY JOHN THOMAS RAMSEY.

I have been a reader of the Gospel Advocate for about fifteen years, and I am safe in saying that it has made me to-day what I am—the writings from such men as D. Lipscomb, T. B. Larimore, E. A. Elam, E. G. Sewell, A. B. Lipscomb, J. C. McQuiddy, M. C. Kurfees, H. Leo Boles, F. W. Smith, and other great men whom I shall not mention for lack of space. I can truly say that the Gospel Advocate is the best and safest paper among the brotherhood to-day, and we cannot do without it. Let every reader of the Advocate send in some new subscriptions by the first of January. It was through the Gospel Advocate that Brother Lipscomb's work and life was so widely manifested, and I must say that the life and work of Brother Lipscomb no one can change. It will always stand as the pages of an open history, and nobody has a right to try to change it. Brethren, let us all be faithful and true, for it may not be long until we shall follow after. My address is 2317 North Hall Street, Dallas, Texas.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents. —Advt.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Former Health Commissioner Says Nuxated Iron

Should Be Used in Every Hospital and Prescribed by Every Physician—Attributes His own Great Physical Activity Today at Over 60 Years of Age Largely to His Personal Use of Nuxated Iron

WHAT FORMER HEALTH COMMISSIONER KERR SAYS

"As Health Commissioner of the City of Chicago, I was importuned many times to recommend different medicines, mineral waters, etc. Never yet have I gone on record as favoring any particular remedy, but I feel that in Nuxated Iron an exception should be made to the rule. I have taken Nuxated Iron myself and experienced its health-giving strength-building effect, and in the interest of the public welfare, I feel it my duty to make known the results of its use. I am well past my three-score years and want to say that I believe that my own great physical activity is due largely today to my personal use of Nuxated Iron, and if my endorsement shall induce anaemic, nervous, run-down men and women to take Nuxated Iron, and receive the wonderful tonic benefits which I have received, I shall feel greatly gratified that I made an exception to my life-long rule in recommending it. From my own experience with Nuxated Iron, I feel that it is such a valuable remedy that it ought to be used in every hospital and prescribed by every physician in this country."

Wm R Kerr

Former Health Commissioner, City of Chicago.

Former Health Commissioner Kerr has given years of his life fighting for public health in his own and other cities. It was he who introduced Anti-toxin for Diphtheria in Chicago's Health Department. He purified the milk for the Consumers and thereby helped to save the lives of thousands of babies. He introduced the anti-spitting ordinance which has been copied all over the country and also took care of the sewers and garbage in the interest of public health. He is positive that the wide-spread use of Nuxated Iron would greatly lessen the worries and troubles of Health Commissioners in keeping up a high standard of public health.

NOTE—Nuxated Iron, which has been used by Former Health Commissioner Kerr with such surprising results, and which is prescribed and recommended by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run-down conditions. The manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 100 per cent, or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and edurance in ten days' time. It is dispensed by all good druggists.

Send us a new subscriber to the Gospel Advocate

In answering advertisements, please mention this publication.

Heat Your Home through One Register

Get a Kalamazoo Pipeless Furnace

At wholesale price and be able to burn any kind of fuel. Feed but one fire—heat your entire home.

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and learn what you can save in fuel bills this winter. See how easily this simple and powerful heating outfit can be installed in *your* home. Read what owners say about it. Kalamazoo Pipe Furnace outfits where desired, heating plans FREE.

Quick Shipment, No Waiting

Our big stocks insure immediate filling of your order. We pay the freight and guarantee safe delivery. Cash or easy payments. Write today.

Ask for Catalog No. 1000

Kalamazoo Stove Company, Mfrs.
Kalamazoo, Mich.

We manufacture Stoves, Ranges, Gas Ranges, Furnaces, Kitchen Kabinets and Tables.

"A Kalamazoo Direct to You"
Trade Mark Registered

Ruptured? ——

Throw Away Your Truss!

For Many Years We Have Been Telling You that No Truss Will Ever Help You---We Have Told You the Harm that Trusses Are Doing. We Have Told You that the Only Truly Comfortable and Scientific Device for Holding Rupture Is the Brooks Rupture Appliance---And that It Is

Sent on Trial to Prove It

If you have tried almost everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon to-day, and I will send you free my illustrated book on rupture and its cure, showing my appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no lies.

I send on trial to prove what I say is true. You are the judge; and once having seen my illustrated book and read it, you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail to-day. It's well worth your time, whether you try my appliance or not.

PENNSYLVANIA MAN THANKFUL.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir: Perhaps it will interest you to know that I have been ruptured six years, and have always had trouble with it till I got your appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable Godsend to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up, and nothing ever did it but your appliance. Whenever the opportunity presents itself, I will say a good word for your appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON,
80 Spring Street, Bethlehem, Pa.

CURED IN SIX MONTHS AFTER EIGHTEEN YEARS.

Hinton, Ky.

C. E. Brooks, Marshall, Mich.

Dear Sir: I never wore the appliance a minute over six months, and was cured sound and well; and I want to say no man ever did any harder work than I did while I was using it—I hauled forty perch of rock too big for any man to lift.

I was ruptured eighteen years, and words cannot tell how thankful I am. Use my name if you like.

Yours sincerely,
RUFUS FIELDS,
R. R. No. 1.

OTHERS FAILED, BUT THE APPLIANCE CURED.

C. E. Brooks, Marshall, Mich.

Dear Sir: Your appliance did all you claim for the little boy, and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him three months after he had begun to wear it. We had tried several other remedies and got no relief; and I shall certainly recommend it to friends, for we surely owe it to you.

Yours respectfully,
WILLIAM PATTERSON,
No. 717 South Main Street, Akron, O.

The above is C. E. Brooks, inventor of the Appliance, who cured himself and who has been curing others for over thirty years. If ruptured, write him to-day at Marshall, Mich.

"RESULTS ARE MARVELOUS."

C. E. Brooks, Marshall, Mich.

Dear Sir: I tried all kinds of trusses without any relief until I bought your appliance.

The results are marvelous, and I pray God that you may live long and prosper and may help suffering humanity as you did me.

You can use this letter as you think best, and I will answer any inquiry that is made with a stamped envelope inclosed.

My age is sixty-five years.

Yours very truly,
V. C. JUMP,
180 Linden Avenue, Middletown, N. Y.

CHILD CURED IN FOUR MONTHS.

21 Jansen Street, Dubuque, Ia.

Brooks Rupture Appliance Company.

Gentlemen: The baby's rupture is altogether cured, thanks to your appliance, and we are so thankful to you. If we could only have known of it sooner, our little boy would not have had to suffer nearly as much as he did. He wore your brace a little over four months, and has not worn it now for six weeks.

Yours very truly,
ANDREW EGGENBERGER.

Ten Reasons Why

YOU SHOULD SEND FOR BROOKS RUPTURE APPLIANCE.

1. It is absolutely the only appliance of the kind on the market to-day, and in it are embodied the principles that inventors have sought after for years.

2. The appliance for retaining the rupture cannot be thrown out of position.

3. Being an air cushion of soft rubber, it clings closely to the body, yet never blisters or causes irritation.

4. Unlike the ordinary so-called "pads" used in other trusses, it is not cumbersome or ungainly.

5. It is small, soft, and pliable, and positively cannot be detected through the clothing.

6. The soft, pliable bands holding the appliance do not give one the unpleasant sensation of wearing a harness.

7. There is nothing about it to get foul; and when it becomes soiled, it can be washed without injuring it in the least.

8. There are no metal springs in the appliance to torture one by cutting and bruising the flesh.

9. All of the material of which the appliances are made is of the very best that money can buy, making it a durable and safe appliance to wear.

10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon to-day.

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Please send me by mail in plain wrapper your illustrated book and full information about your appliance for the cure of rupture.

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R. F. D.....State.....

GOSPEL ADVOCATE

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

The Matter of Exemption.

Our Lord has always demanded faith of his followers. Fundamentally he never requires more faith at one time than another—at every time just enough to accept him and trust him. The amount of faith is indicated by the song we sing, "Only Trust and Obey." But there are times when one's faith is more severely tried than at other times. As Christians, we sometimes allow ourselves to believe that we are entitled to exemption from many things that try and vex men's souls. We do not openly rebel, but we raise the question: "Why does God permit certain individuals to pass through such trying afflictions?" We should remember that the Savior never promised his followers exemption from trial and affliction, but, on the other hand, warned that these things would come upon them even as they had come to him. "Remember the word that I said unto you, A servant is not greater than his lord." In not granting exemption from trial to his followers, Jesus followed his Father's rule as brought out in the Old Testament. God called Abraham to fulfill a task that has no parallel in history. He warned Moses that he would have plenty of opposition, not only from alien enemies, but in the ranks of rebellious people he was to lead through the wilderness. He told Isaiah to go and prophesy to a people, but told him, too, that this people would not hear him. If thus the Father tried the hearts of men, we should not be surprised to hear the Son say to his disciples: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Nor should we be surprised to hear the apostle Paul, with his face set toward Jerusalem, say: "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me."

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A Signal Example of Nonexemption.

One of the most striking examples of nonexemption from trial is that of John the Baptist. Just before the tragedy of his death and while he was lying in prison patiently waiting, no doubt, for his Master to come and take him from the clutches of a cruel, heartless, godless tyrant, his faith was put to a very great test. How natural it would have been for John to have grown impatient! Why should the herald of the king be cut down in the prime of his manhood's usefulness? Why should he lose his head because he had dared to speak the truth to the sinful Herod? Why should he suffer a slow death in a damp, disease-laden prison, while the One for whom he had risked his life went about his business apparently unmindful of his friend? It is small wonder that the thought came into John's heart that perhaps he had been mistaken in the man. After all, it appeared that this Jesus was not "the Lamb of God, that taketh away the sin of the world." Determined to clear up the mystery, he sends two of his faithful disciples to make a specific inquiry of Jesus. John's question was: "Art thou he that should come, or do we look for another?" This question is a witness of his wonderful faith in the promises of God. You might have robbed John of his faith in the personality of the One whom he honestly believed was the Savior, but his faith in the promise was unflinching. He reasoned that if Jesus was not the One, God would send another. But of still greater significance is Jesus' reply contained in Matt. 11: 4-6. Read it and you will find two things that not only John the Baptist, but every disciple, must learn. Jesus teaches: (1) You must believe and trust me fully. (2) You must be willing to make any sacrifice I may demand, even though you do not understand. The answer was entirely satisfactory to John. It should be to us.

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A Time to Remember.

To-day, while the world is being drenched with human blood and while suffering and sorrow cast dark shadows over nearly every home, the scoffer and the lukewarm professor of religion raise the question: "Where is your Christianity, and what is it worth?" We have great reason for the exercise of simple, childlike faith in God. It is time to remember what Jesus said: "The servant is not above his Lord." It is time to recall Simon Peter's words

and take courage, "though now for a little while, if need be, ye have been put to grief in manifold trials, that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ." "Blessed is he," Jesus said, "whosoever shall find no occasion of stumbling in me." Some are taking advantage of this crisis to descant upon what they call "the signs of the coming kingdom." It would be better for every man among us to keep busy giving to this weary, heart-sick world some tangible, living proof of Christ's kingdom already established and his faith in it. "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence, and take not thy holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with a willing spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee."

OUR CONTRIBUTORS

Power of the Press.

BY C. E. HOLT.

One of the greatest powers in the world is the printing press. It is a power for the dissemination of ideas and theories and propagandas unequaled, be they good or bad, true or false. In the early days of Christianity and for many years after its inauguration upon earth the printing press was unknown, possibly not having entered the minds of the greatest visionaries of that age. But the transmission of thought and ideas through writing is very old, dating back to the remotest ages of antiquity.

I am sure that the time will never come when the press can be safely and successfully substituted for the presence and power and personal magnetism of the individual; this fact is clearly seen in the divine economy set forth in the apostolic writings. But the printing press as a powerful agent in the propagation of truth should not be lost sight of, nor its importance minimized by Christians whose duty it is to teach the truth to all nations. The printing press is not only one of the most economical, but also one of the most effectual, methods of getting the truth before the people. A small investment in the way of a religious paper, tract, or book often brings fine results.

Some years ago a brother in a Tennessee town told me how he managed to convert his wife. This, as many can testify, is not always an easy thing to do, even when one has his heart set on the work. The same is just as true of many husbands who are unsaved and whose wives are anxious to convert them. But the brother's plan was simple and cheap and effective. He took the Gospel Advocate, and would always call his wife's attention to some story in the "Home Reading" without any reference to any article on any doctrinal matter. In this way the good woman became interested in the weekly visits of the paper, and also in the writings of some of the preachers whom she knew personally; and if the paper should be late in making its appearance, she would make some remark indicating her interest in the paper. Finally the husband suggested as a matter of economy that they discontinue the paper for a time, at least. To this suggestion the wife kindly, but firmly, objected, saying that she would much prefer the Advocate to some of the many secular papers and magazines for which they had the habit of subscribing at the beginning of each new year. Soon after this the wife obeyed the gospel, and then cheerfully admitted that the Advocate was the chief agency in her conversion.

A small tract on a vital theme, well written, costing no more than five or ten cents, will often work wonders. A little book published by the McQuiddy Printing Company, the title of which is "Evidence of Pardon," and which retails at twenty-five cents, worked a perfect revolution in a Pennsylvania town. A young sister purchased a copy of "Evidence of Pardon" and passed it around among her Methodist friends; as a result, eleven of them came into the church of Christ from reading the little book.

The McQuiddy Printing Company, of Nashville, Tenn., publishes thousands of books and tracts that should be in the hands of people who need the very knowledge they contain. Other books and tracts should be written on vital themes. Controversial literature is sometimes needed; but some good tracts with pith and point and virility, of a positive character, are needed. Let dead issues rest, and let long-winded, platitudinous articles and essays be thrown overboard, that the ship of salvation be not burdened with a useless and worthless cargo. Let personal grievances be put into places of seclusion and forgetfulness, and let us get on a higher and grander and loftier plane. Let us make the present year one of unprecedented activity and usefulness.

The Lord's Possession.

BY F. W. SMITH.

"The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." (Ps. 24: 1.)

We are accustomed to speak of material things as "ours" or "mine," which is true only in a secondary sense; for we are but the stewards into whose hands our Master has intrusted his goods. The earth and they that dwell therein are God's by the right of creation and preservation, and in the highest and truest sense man owns nothing. Man is but a tenant on this globe, with a very short tenure called "life;" and the more of this world's goods he has intrusted to him, the greater becomes his responsibility before God. There can be no question about man's responsibility for the use he makes of material things. There are a number of parables given by the Savior, as well as a number of plain passages, which teach in the clearest manner that man will be held to a strict account in the last day for the use to which he puts his Master's goods.

The earth is God's storehouse from which he brings food for the sustenance of his creatures, and man has no right to abuse and impoverish the ground to which he may have a legal title. There is a great principle involved in the matter of rightful ownership. It is God's, made as one means of perpetuating the race of man; and for one generation to so use the ground as though it was not a rich legacy bequeathed to them to be handed down to coming generations is a sin and the basest ingratitude. While the soil responds to the touch of industry, smiling upon the toiler with its golden fruitage, it needs rest and care, as if it were some living being. It can be neglected, abused, and impoverished until it cannot give seed to the sower nor bread to the eater. Great portions of the earth have been so abused that artificial stimulants in the way of chemical fertilizers are necessary to its production at all, while under proper treatment this soil should be even after many centuries almost virgin. The great trouble lies in man's selfishness, which leads him to grasp for what is in sight without a consideration for those who may come after him. If through the grace of my fellow

being I should be granted the use of his house for a limited time, and I should abuse his property, others would quickly judge me as unworthy of such favors. The same is true of all who abuse what God gives them to use while dwelling here. It should be a principle of great gratitude with all who till the soil to so use it that their gratitude may be manifest. There is, of course, a certain amount of unavoidable waste and deterioration of the soil, resulting from the washing rains; but many farmers, through carelessness or neglect, permit lands to go to waste in this way which could be checked.

The preservation of the soil becomes a most interesting and serious proposition when viewed in its proper light. It is not only the foundation of man's physical being, but it is the very bed rock of all industrial enterprises. As a noted politician once remarked: "Burn up your cities, and you can rebuild them; but destroy the farms, and grass will grow in your streets." Walking along the streets of Toronto, Canada, a few years ago, my companion, who was a resident of that beautiful city, took great pride in calling my attention to the wonderful and marvelous enterprises of busy Toronto. I said to him: "Do you know what upholds and sustains all this?" His reply was: "Money." "No, no," said I; "it is the man out yonder digging in the ground." The only man that adds to the material wealth of the world is the one who brings from the bosom of earth its rich products. The so-called "business" man is simply engaged in the exchanging of commodities without creating one dime of wealth. Our treatment of the earth shows a great lack of appreciation as well as a proper feeling of obligation to coming generations.

It is not difficult to at least measurably comprehend the sense in which "the earth is the Lord's," but we may experience some difficulty in grasping the truth that "they that dwell therein" are also his. To be sure, it is easy to understand how that part of the race who, accepting the gospel, are designated as the "blood-bought" become the possession of the Lord; but in what sense are the wicked and depraved his? They are said to be the children or servants of the devil, and yet belong unto the Lord. There is one passage which seems to furnish a solution to the matter—viz.: "For in him we live, and move, and have our being." (Acts 17: 28.) The wicked are his in the sense of preservation, and God uses the wicked as instruments through which to accomplish his purposes. "Surely the wrath of man shall praise thee." (Ps. 76: 10.) There are multiplied instances in which God used wicked characters for the fulfilling of prophecies. It was foretold that the great city of Babylon should be destroyed, and the Lord fulfilled this prediction through the wicked and idolatrous Mede and Persian. Darius was called the servant of God because he did what God wanted done, and because through providential means the Lord made it possible for him to destroy Babylon. Pharaoh, Joseph's brethren, the Jewish nation, and Judas in particular, all furnish examples of this fact. God rules in the kingdoms or governments of men, and at times brings to the throne or chief seat the very basest of men. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the lowest of men." (Dan. 4: 17.) When for the accomplishment of a divine purpose it becomes necessary for a base man to be exalted to rulership, the rabble become the servants of God in electing such to office, while those who want what they call a "good man" are unconsciously fighting against the Most High. There is great danger of nations becoming too prosperous in material things, which too often serve to inflate them with an unholy pride that forgets God. This was the trouble with Babylon and her king, which needed to be brought to a realization that God is. Nations become "stiff-necked," and nothing but tyrannical rule, internal dissensions, and an oppression leading to the cry for bread will bring them to their senses. Hence it should not always be construed as a calamity when wicked, depraved, and debased men assume the reins of temporal power, for God may be using such for the general welfare of man. Yes, the wicked often unconsciously do the will of God and thus become his servants. But it is infinitely better to become servants of God in a religious or spiritual sense, thus being his possession as his peculiar people to show forth his praises; to be his in a willing and intelligent sense, that we may render voluntary praise and a free-will service which leads to a life of unending bliss.

What Does "D.D." Mean?

BY S. H. HALL.

This question was asked, a few moments before this article was begun, and the answer was: "Doctor of Divinity." This was in harmony with all that I had ever heard of this title that some seem so fond of wearing. But, in looking over The Sunday American, published in this city, dated January 6, 1918, I find what is claimed to be the statements of "the Rev. Dr. W. C. Endly, D.D.," of Cleveland, Ohio, under the attractive headlines: "To Explore at Last the Holy Places of Jerusalem—Seven Great Mysteries Which Now May Be Solved." He thinks there will be discoveries that will aid us greatly in meeting the attacks of the skeptic. Says he: "When they are found, the fabric of Christianity will be complete. Discrepancies, made so much of by the skeptic, which now form much of the discussion of the Bible, will be removed when these lost books are found." Such a statement makes you think that this "D.D." is, indeed, a believer in Christianity, an opponent to infidelity and skepticism. But what shall we say when the following is considered?

It is possible the very body of the Savior himself may be discovered. There is considerable doubt as to whether the ancient Jews embalmed the bodies of their dead, but there are authorities who contend that they did so preserve the bodies of the greatest men. If the Savior's body was embalmed, it will be found in the lost tomb. Where this tomb is now is a mystery. It is not believed by many modern scholars that it is underneath the Church of the Holy Sepulcher, where, for so many years, it was thought to be. It may be under the Rock of Omar, the site of the Temple. Only exploration will determine this; but it is certain that the Savior was buried under the then city of Jerusalem, in the tomb of Joseph of Arimathea, and this will be identified by its inscription.

Such a statement, coming from one who claims to be a friend of the Bible, makes me wonder if the title "Doctor of Divinity" can mean, connected with this man's name, what we are wont to say it means. It seems to me it will have to be changed, in this case, anyhow, to "the doctrine of the devil." The idea of any one's claiming that the body of Jesus may be found "underneath the Church of the Holy Sepulcher" or "the Rock of Omar," and, at the same time, claim to believe in Christianity! There is just as much sense in talking about believing in a living, walking man with his head cut absolutely off. Does Mr. Endly believe in the resurrection of Jesus Christ? Does he not know that this resurrection is the "keystone" to the wonderful proof structure that establishes the fact that Christ is the Son of God? Paul says: "Who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (See Rom. 1: 4.) Does Mr. Endly think that Christ's body was resurrected? If so, why does he think it may be found under the Rock of Omar, well preserved because of its being embalmed? If it should be found, then how could he meet the enemy as described in Matt. 27: 62-66? Did the enemy not hold a conference and, in anticipation of Christ's repeated prediction that he would rise the third

day, put a guard there, "lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead?" Did not the women come to the sepulcher on the first day of the week and find not the body? Did not Peter and John, after getting this news, run to the sepulcher and actually enter the tomb, but found not the body, but the linen in which he was wrapped? Did not the apostles see him after he was risen, and handle him, and identify his body as the one in which he lived before his death? Yet Mr. Endly says the body of Jesus may be found now under the site of Solomon's Temple, and identified by finding it in a tomb on which is inscribed "The Tomb of Joseph of Arimathea." Talk about finding something that would enable us to better meet the skeptic! Find what this "D.D." says may be found, and the skeptic will beat the life out of us, if I may use the expression.

Come, Mr. Endly, and tell us more about this. But let me tell you a few things now before the exploration begins —viz.: The body of Jesus will not be found under the Rock of Omar or underneath the Church of the Holy Sepulcher. The enemy tried to keep the body in the sepulcher. And when it was resurrected, they paid the soldiers to lie by saying that while they slept the disciples came and stole it away, which report continued among the Jews for years. In spite of this, this wonderful divine (?) says the body was in the sepulcher all the while and remains there. Such teachers are worse than infidels—the outspoken infidels; they are "wolves in sheep's clothing;" they are preaching infidelity under the cloak of Christianity. Again I say that "D.D.," with such, means not "Doctor of Divinity," but "the doctrine of devils," which Paul declared would come in the last days. (See 1 Tim. 4: 1.)

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported for 1918	$810.98
Church at Topeka, Kan.	39.00
Mrs. Charlotte Hutchison, Dow, Okla.	2.00
Mr. and Mrs. L. M. Culp, Gadsden, Tenn.	2.00
Mr. and Mrs. J. W. Wescoat, Douglas, Ariz.	5.00
Disciples at Wilmer, Texas	5.00
Mr. and Mrs. J. M. Corley, Haleysville, Ky.	2.00
Miss Bartie Walton, Bowling Green, Ky.	1.00
Church at Savoy, Texas	10.50
Mrs. Stella Odom, Statesville, Tenn.	.50
Miss Daisy Setliff, County Line, Tenn.	3.00
Mrs. Bertha Bonner, Morrison, Tenn.	5.00
"Two Friends," St. Bethlehem, Tenn.	50.00
Church at Aldridge Grove, Ala.	4.00
Church at Pleasant Valley, Ala.	15.60
Mrs. Henry King, Palestine, Texas	5.00
B. F. Hart, Petersburg, Tenn.	10.00
Mrs. W. H. Yarbrough, Rule, Texas	.50
V. E. Taylor, Fulton, Ky.	3.00
Church at Coopertown, Tenn.	11.50
"A Sister," Jackson, Tenn.	1.00
Parkland Church, Louisville, Ky.	6.00
Williams' Chapel, Westport, Tenn.	20.00
Church at Baldwyn, Miss.	76.00
E. Millwee, Brooksville, Fla.	30.00
Mrs. J. K. P. Timmons, Columbia, Tenn.	2.00

The following from Elders Johnnie Bruington and S. L Hunter, of Livingston, Tenn., Route 1, is self-explanatory: "The contribution of five dollars sent in for the War Sufferers' Fund, for the Armenian Fund, credited to Hunter & Son, Livingston, Tenn., of December 27, should have been credited to the church at Holly Springs. The mistake was ours. Will you please make mention of it? We mean to contribute more soon."

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Why the Gospel Advocate? Three Reasons.

Honestly, why should people subscribe for the Gospel Advocate? And why do the publishers "keep everlastingly at it" in stirring up interest in the paper? We have answered these questions in our columns many, many times. This week we will let the friends of the paper speak out.

First, because it provides a weekly incentive to the study and application of the Bible. Sister Luke McMenaway, of Lebanon, Tenn., writes this testimony: "I have read the Gospel Advocate for many years, and look forward to its coming each week. It supports and helps me to understand the Book of all books, the Bible." This good sister's message is not unusual. Almost daily we receive letters of the same tenor. Surely a journal that magnifies God's word is worthy of every Christian's support. Are you losing interest in this wonderful Book? Is it true that some member of your family or some dear friend has grown careless in Bible reading? Why not supply the mental stimulant that has helped hundreds? Make it a blessing in *your* home. It will not suffice to merely "take the paper." That is like buying medicine and laying it upon the shelf. But read the paper carefully and in a truly sympathetic way, and you will be helped.

Second, to keep informed on live religious topics. Brother B. H. Murphy, of Cookeville, Tenn., makes this request: "Please keep on sending the Gospel Advocate, as I always like to have it near, so I can get a good sermon at any time." This journal endeavors to supply its readers with articles that are sermons in themselves. In addition, we print the news of the churches, the activities of evangelists, and everything that is calculated to promote progress in the spread of the gospel and the maintenance of New Testament ideals in work and worship. Surely each Christian owes it to himself to keep informed and to be edified to the highest degree possible. It is wise to be acquainted with the hopes and aspirations of the brethren everywhere, to rejoice in that which is good, and to be warned against departures from truth and righteousness.

Third, as an evidence of your own faith and sense of loyalty in critical times. The well-known evangelist, Foy E. Wallace, Sr., of Thorp Spring, Texas, writes: "I cannot well do without the Gospel Advocate. It is a very welcome visitor to my home, and I hope to keep it coming even if it is war times." We wish Brother Wallace and every other reader who has stood nobly by us during this war crisis to know that they have a warm place in our hearts. There is a debt of gratitude which we shall strive to repay by improving the paper. When people are asked to economize for the sake of humanity, they should do it, but not at the expense of their spiritual welfare. That would be false economy. We may rightfully cut out luxuries, but we should do nothing that would discount our spiritual development or the advancement of the Master's cause. We really believe it is a mark of faith and loyalty to keep your paper coming.

Our readers are still sending in subscriptions for the soldier boys. There are so many that a personal acknowledgment of all would be expensive in point of postage. But, remember, we got it, and we thank you; so does the soldier boy.

Do not overlook that "Unprecedented Offer." Briefly stated, we request that new subscribers have us send the Gospel Advocate for a year at the regular price of $2, sending us only $1, with the promise to send the remaining $1 at the end of six months; and if not satisfied with the paper, to write to the publishers that you are disappointed. We will then return to you the one dollar and cancel your subscription and you shall owe us nothing. In doing this we are putting the paper on its merits.

PUBLISHERS GOSPEL ADVOCATE.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

A Good Example.

It is not enough to criticize bad people and to point out their evil ways; but unless we do good ourselves and devote our energies to useful activities and service, we shall be failures. If we cannot do something more than criticize and find fault, we shall not be noted for our virtues. So long as we are pointing out the way to others in precept, we should also show them the way by example. Consistent, godly living is the most effective teaching.

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The Glorification of Liberalism.

The Aviator of The Presbyterian takes exception to the glorification of liberalism by a Chicago University professor who tells how people have been driven from the church by orthodox preaching and are won back again by the beautiful story of Jesus Christ as liberal preachers tell it. All of which, he says, "makes one smile when he looks up the statistics of the 'liberal' and the conservative churches, which show that the so-called 'liberal' denominations are weaker in America to-day than they were a hundred years ago, and that their pulpits are only kept filled by recruits from the orthodox churches—recruits for whose education orthodox boards of education have often paid."—Herald and Presbyter.

No preacher will lose his power and influence for good by simply declaring the gospel message. The man who preaches the gospel in its purity will never become a back number. Those who have been captivated by the wisdom of the world and who have startled many with their brilliancy have faded away and are forgotten; still the law of Moses lives. The religion of Jesus Christ is in the world to stay. No man should desire more liberality than is afforded by the religion of the Lord Jesus Christ. Christ made us free, and free indeed. To teach and preach any other gospel than the gospel of Christ is to bring down the anathemas of heaven upon our heads. Those who wish to preach and glorify liberalism will soon perish with that liberalism, while "the word of the Lord endureth forever."

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Preaching.

Preaching is the divinely appointed method of saving the lost, developing the saved, and propagating the principles of the Christian religion to the uttermost parts of the earth. Nothing can take the place of preaching in the divine economy. There are many things that can be used as aids in the work of the ongoing of the kingdom, but there is absolutely nothing that can take the place of the preached word. We fear, however, that our present conception of preaching is a modern one, not the apostolic conception. When we think of preaching, we think of a stately oration carefully prepared and faultlessly delivered, while the apostolic conception of preaching was the simple story of Christ for sinners slain. What we need to-day is not up-to-date preaching, but back-to-date preaching.—Western Recorder.

Our esteemed contemporary is right when it contends that we should have apostolic preaching rather than modern preaching. We might go further and say that it would be well to have simple living and to have simple Christianity as practiced by the early Christians. As the stream has so far progressed from its fountain head, its waters have become polluted and corrupt. Christians should demand of preachers that they preach the word—that they preach the gospel of Christ—for it is only by obedience to the gospel that men can be saved. Preachers should not hesitate to speak out boldly, bravely, and fearlessly, declaring all the counsel of God.

Jewish History.

For the information of our readers, I quote The American Israelite as saying that the year 1917 "will be marked by two most important events in Jewish history. One was the Russian revolution, with the emancipation of the six million Jews, ten times as many as went out of Egypt at the exodus. The other is the conquest of Palestine and more especially Jerusalem by the allied troops, redeeming the Holy Land from Turkish misrule and assuring such Jews as choose to settle there full civil, religious, and probably political rights." The American Israelite recognizes that the Russian revolution may be overthrown and that the British may not keep their hold on Palestine. It adds that, with Russia free and Palestine under British control, "the remaining plague spots in Europe are Roumania and Poland, and all of the Germanic States, though in a lesser degree." It sees reason to hope for the best, and concludes that "1918 may bring the two things that we Jews most ardently pray for—peace, an honorable peace, following upon allied victory, and the final full emancipation of Jews the world over to put an end to the Jewish question, which has vexed ourselves and all the world for the last two thousand years."

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Loyal to His Creed.

The Herald and Presbyter, quoting one of our contributors, says:

A writer in the Gospel Advocate describes the religious destitution in the Northwest. He says: "I have not run across a single loyal person in our five years in Minnesota." He means loyal, not to the government, but to his theological creed. The trouble is not so much with Minnesota as with his sectarian doctrine, which sees nothing good in any who do not subscribe to it.

What right has the editor of the Herald and Presbyter to put a construction on the language of the contributor that is not warranted? The contributor did not tell what he meant by "loyal;" so why should the editor of the Herald and Presbyter undertake to do something for him that he did not do for himself? If the contributor meant that he had not found any one in Minnesota who was worshiping according to the New Testament pattern, and the New Testament is his creed, is there any harm in making such a statement? Is it not a fact that many religious editors of prominent religious journals do not think it really necessary to worship God as did the primitive church? Is it not frequently contended and argued that there is no necessity for one's being so punctilious as to demand a "Thus saith the Lord" for all that he does as worship to God? What has the editor of the Herald and Presbyter to say on this subject?

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Less Than One Hundred Men in the United States Who Think Internationally.

Henry Morgenthau, former ambassador to Turkey, in an address recently, told his audience that there are less than one hundred men in the United States who are capable of thinking internationally. I am inclined to the view that in this he is mistaken. Doubtless there are many people who think internationally. The foreign-mission enterprises of all the churches and an earnest desire to preach the gospel to every creature in the world have turned the attention of many to the salvation of the human race. Missionaries have disseminated much information among the people of the United States. They return from foreign countries and preach each in his own locality. Through the unification of such effort, the Christian people of this nation have come to have a vivid conception of the world at large. There are many editors in this country so well informed that they think internationally. However, it is doubtless true that the terrible war that is now being waged has turned the attention of the people to international affairs as never before.

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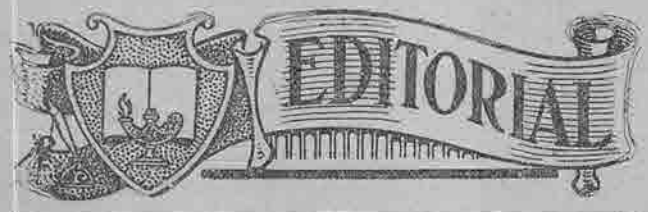

Professional Preachers.

BY E. A. ELAM.

Professional means "pertaining to a profession or to a calling; following a profession." "Profession" is used in this article in the sense of "calling," "vocation," a "business" upon which one subsists.

A preacher is one who preaches, whether he preaches "the gospel of Christ" or "a different doctrine," the whole counsel of God or a perverted gospel.

Every one who reads this paper knows, or should know, that the Bible teaches that all who can preach the gospel of Christ in Christ's spirit should and must do so. All such are called of God to preach. Woe is unto such who do not preach.

Every one who reads this paper knows, or should know, that God has ordained that he who preaches the gospel shall live of the gospel as much so and as liberally as the priest who attended the altar lived of the things of the altar; as much so as he who sows and plows lives of the fruit of his labor; as much so as the soldier is sustained by his government, and the ox which treads out the corn is fed from his master's crib.

Yet every one who reads this paper knows, or should know, that God declares that some preach themselves and not the Lord Jesus (2 Cor. 4: 5); that some handle "the word of God deceitfully" (2 Cor. 4: 2); that some corrupt the word of God, or "make merchandise" of it (margin, 2 Cor. 2: 17); that some are covetous and make merchandise of the churches (2 Pet. 2: 3), or peddle out their religious wares; that some suppose "that godliness is a way of gain" and produce strife and railing, being sick "about questionings and disputes of words" (1 Tim. 6: 3-5); that some wrest the scriptures "unto their own destruction" (2 Pet. 3: 16); and that some preach a different or perverted gospel" (Gal. 1: 6-9).

The word translated "to make merchandise," Thayer says, means "to go a-trading, to travel for business, to traffic, to trade;" "to import for sale;" "to deal in;" "to use a thing or person for gain." He cites 2 Pet. 2: 3—"make merchandise"—and James 4: 13, which see.

This is a most serious thing and a most fearful charge—that is, the charge which God himself makes that some turn godliness into a way of gain and make merchandise of the gospel.

Then let it be repeated and understood that, while God has ordained that all who proclaim the gospel should live of it, and should live of it as fully as the priests lived of the things of the altar and *on the principle that the laborer is worthy of his hire*, yet he also declares that whosoever traffics in religious wares or uses either persons or churches for the purpose of getting gain makes merchandise of the gospel.

Again let me say that *what* one preaches depends upon *why* one preaches. A preacher can have anxiety for all the churches" as did Paul, or he can use the churches as a matter of gain to himself.

One who is not a preacher and churches themselves can and sometimes do make merchandise of the gospel or traffic in religious affairs and use preachers and religion to further their selfish ends.

Every one who has read the Bible with any thoughtfulness whatever knows that it has never been popular to preach the word of God—"the whole counsel of God"—and nothing more. Every one should know that Noah was "a preacher of righteousness" against the whole world, and that as all the people before the flood "were eating and drinking, marrying and giving in marriage, . . . until the flood came and took them all away," so they will be doing when Christ comes. (Matt. 24: 38, 39.) Every one should know that Abraham, the father of the faithful, was separated from his kindred and the idolatrous world and there were not enough godly people in the world to keep him from being a stranger in a strange land. Moses, Joshua, and Samuel stood almost alone, not only against the wicked nations of earth, but also in teaching even God's chosen people his true worship. Elijah had only a few, comparatively, with him. Isaiah, Jeremiah, Daniel, John the Baptist, and the true prophets of all ages were greatly in the minority and sorely persecuted. Jesus was wounded in the house of his friends, forsaken by his apostles, and crucified for his confession of the truth. The apostles and early church were all scattered abroad, imprisoned, and many martyred for the gospel's sake. Every one should know that God condemns going with the multitude to do evil (Ex. 23: 2), and that Paul declares that "all that would live godly in Christ Jesus shall suffer persecution" (2 Tim. 2: 12). Stephen asks this question of the Jews who stoned him: "Which of the prophets did not your fathers persecute?" Has any one sufficient interest to read Matt. 23: 29-39?

Every one who has read the Bible knows, or should know, that God would not so solemnly warn even Christians against drunkenness, anger, wrath, malice, backbiting, slander, lying, fraud, covetousness, stealing, dis-

honesty, adultery, and all sins which come through the flesh, were there no danger of Christians' yielding to temptations and committing such sins. The more church members are seen to-day indulging in such sins, and even ruled many times by such passions, the more is seen the necessity of such warnings from God. Just so, God would not so solemnly and so frequently warn all elders, preachers, and all other church members against serving for filthy lucre's sake, turning godliness into a way of gain, and making merchandise of the gospel, were there no danger of their doing such things.

Every one who reads the Bible knows, or should know, that in all fraud, corruption, serving for money, bribe-taking, love of luxury and ease, self-righteousness, and rebellion against God in Israel of old, the priests and prophets—the shepherds of God's people—were the leaders. Eli's sons were greedy and fornicators; Samuel's sons perverted judgment, went after money, and took bribes. In Isaiah's time the priests and prophets reeled and staggered through strong drink, they were swallowed up with wine, they erred in vision, they stumbled in judgment, because all their tables were filled with vomit and filthiness. (Isa. 28: 7, 8.) They are compared to dumb and slumbering dogs, greedy dogs that never have enough. These shepherds were without understanding; they turned from God to *their own ways*, and *one and all to their own gain*. Again, it is stated that they filled themselves with strong drink. (Isa. 56: 9-12.) Jeremiah (5: 30, 31) says it was "a wonderful and horrible thing" that the prophets prophesied falsely, that the priests bore rule at the prophets' hands, and that the people loved to have it so. He declares that the shepherds were brutish (Jer. 10: 21), and that they had destroyed and scattered God's flock and were responsible for the downfall of Judah, because of swearing, adultery, and false teaching. (Read Jer. 23.) The enemy entered Jerusalem "because of the sins of her prophets, and the iniquities of her priests." (Lam. 4: 12, 13.) Ezekiel (34: 1-10) says the shepherds were greedy and fed themselves instead of feeding the sheep; that they killed and ate the fatlings; that they clothed themselves with the wool; and that, therefore, the sheep were scattered and became a prey to the enemy. Micah (3: 11) says the heads of the people judged for reward, the priests taught for hire, and the prophets prophesied for money, and for that reason Zion would be plowed as a field, Jerusalem would become heaps, and "the mountain of the house as the high places of a forest."

The same sad story of wickedness and rebellion is told of the prophets and priests of the kingdom of Israel. The corrupt condition of that kingdom was worse than that of Judah. Read the book of Amos. It states that in the midst of the great wealth, prosperity, ease, luxury, and worldly glory of that kingdom there was all kinds of oppression of the poor and needy, cruel neglect of the afflicted, licentiousness, and a famine "of hearing the words of Jehovah."

Later there was such a dearth "of hearing the words of Jehovah" in the kingdom of Judah. Jehoiakim, the king, in his contempt for the word of God, cut with his penknife the roll of the book of God sent him by Jeremiah and burnt the whole of it in the fire before him. (Jer. 36: 20-26.) The prophets and priests disobeyed and forgot the law, fed upon the sins of the people, and set their hearts upon their iniquities. It was "like people, like priest." The people wanted such teaching, and the priests and prophets were always ready to furnish it. "The people were destroyed for lack of knowledge." (Hos. 4: 6-10.)

Human nature is the same always. The temptations of to-day are the same which Satan placed before the prophets and priests of Israel. The love of money is as powerful now as then, is yet the root of all kinds of evil, and covetousness is idolatry. Is it reasonable to suppose the preachers and shepherds of the church of Christ are *all* beyond such temptations and cannot be influenced by money? Is it reasonable to suppose that under the mighty influences of money and popularity none seek place and power? Paul declares of Timothy, in sending him to Philippi, that he had "no man likeminded," who would truly care for the church there, for the reason that "all seek their own" and "not the things of Jesus Christ." (Phil. 2: 19-24.) In what ratio do the Timothys of to-day stand to those who seek their own?

Every one who has read the New Testament knows, or should know, that that book points out plainly the stumblingblocks, sins, idolatry, and downfall of the children of Israel as warnings to all Christians against following their evil example. It solemnly and abundantly warns all against false gods, false Christs, false apostles, false prophets, false shepherds and teachers, and false brethren. It plainly states that there *are many* unruly men and vain talkers and deceivers, who teach things which they should not teach for filthy lucre's sake. It states again that people will not endure the sound doctrine, but, having itching ears, will turn from *the truth* to fables and will heap up unto themselves such teachers as will gratify their lust. (2 Tim. 4: 1-4; Tit. 1: 9-11.) It shows that there are piles of such teachers. As Jeremiah said, "it is an astonishment and horrible thing" that so many preachers can be found who are ready to "deliver the goods."

Are not the people in general perishing for lack of knowledge—"knowledge of the truth?"

Can preachers and other teachers realize how fearful and horrible it is, with open Bible in hand and the example of Him who spake as never man spake before them, to preach and teach according to the wisdom and ways of the world and in the spirit of the world? Paul declares that if he were yet pleasing men, he could not be pleasing to God.

It is no wonder that Jeremiah wept and has been called the "weeping prophet." Godly men and women weep to-day. There is not a dearth of preachers, but is there not a famine of "hearing the word of Jehovah?" Too much preaching is only on the surface, generalities, platitudes, latitudinarian, kaleidoscopic, or the theories and judgment and doctrines of men. Men can appear to be brave and can boast of their courage when it costs nothing to do so. Preachers should not study to be flippant, to become popular, to "get by," and to avoid declaring "the whole counsel of God," while appearing to do so. The morals and manners and examples of all preachers and teachers must be good, according to the standard of the Bible. But all know that the standard of truthfulness, honesty, humility, self-denial, virtue, purity, etc., with some, is far below that required by the word of God. It is a sad fact that some, whose character for honesty or purity or godliness is shady, to say the least of it, are anxious to be in the limelight, critical of the action of churches and dictatorial as to what churches should do. Some modest, humble, Christian people lately spoke of a certain preacher as smart, bright, a preacher of good sermons, but added, "He has no manners." Since being uncouth, discourteous, impolite—to say nothing of lack of purity of thought and life and of true piety—destroys a preacher's influence for good, why do some in egotism seem to take pride in thus hindering the cause of Christ? A man's life is only the outgrowth of his heart. "Keep thy heart with all diligence; for out of it are the issues of life."

While this matter is before us, let attention be called to many articles of many religious papers. Do these articles in humility and the spirit of Christ and love of the truth seek to teach righteousness, true holiness, reverence for God, and implicit submission to his will? Are they

not rather efforts to force in a partisan spirit the theories, speculations, and dogmas of the writers upon their readers? Are they according to the teaching and spirit of Phil. 2: 1-11, of each considering the other better than himself and doing nothing through faction and vainglory.

Another grievous thing is that some congregations, notwithstanding the lack of piety and purity, reverence and love of the truth in some preachers and singers, seek them and encourage them and in a partisan spirit take sides with them if they speak well, debate well, and sing well. No one can believe that the will of God sustains such a course. There is need of sympathy, forbearance, patience, forgiveness, and love, as well as repentance; but it is altogether against the will of God to give people prominence through their weakness and sin. If such really are penitent and desire to be saved, they are humble, meek, modest, and tremble at the word of God.

All true and godly men and women rally to the man who has been falsely accused in order to vindicate him; or if he is guilty, to restore him and forgive him, upon his repentance. But it is wholly contrary to the will of God and altogether destructive of the harmony and peace and purity of the church to take sides with a wrongdoer and in a fleshly and partisan spirit attempt to uphold him in his sins.

As in Jeremiah's time, is not the word of God being stolen from the people?

The word of God cannot be made to conform to the ways and spirit of the world, or to support the theories of man. All prayers and effort should be made to bring all men to the knowledge of the truth, submission to the will of God, and into possession of the Spirit of Christ.

There are more Bibles printed in the various languages of earth to-day and more widespread knowledge of things belonging to the Bible—its history, geography, literature, characters, etc.—than in any previous age of the world; but comparatively there is very little of making the word of God a lamp unto the feet and light unto the path, of receiving the word of God as the seed of the kingdom into good and honest hearts in order to bring forth the peaceable fruits of righteousness, and of laying it up in the heart in order not to sin against God. Various forms of religion and different religious rites are one thing, and implicit submission to the will of God is another. Not every one who is religious or says "Lord, Lord," shall enter into the kingdom of heaven, but he that doeth the will of God. Submission to the will of God is essential to the peace and happinesss and salvation of the race. It is one thing to make religious talks, and quite a different thing, it may be, to preach the will of God. There is very much preaching everywhere *about* the Bible and *about* Christ, but comparatively very little preaching of "the word," "the gospel of Christ," "Christ, and him crucified," and a determination to know nothing else.

But as there have always been true and faithful and godly men and women from Abel to the present generation, there are, therefore, such now who love God and men and the truth, and who will endure persecution and suffer death rather than violate their consciences and deny the Lord. I am happy to record myself as having confidence in men—true and courageous, faithful and manly men—and in a host of tried and godly women.

(To be continued.)

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The Ideal Preacher.

BY J. C. M'Q.

Shakespeare, in "The Merchant of Venice," says: "It is a good divine that follows his own instructions. I can easier teach twenty what were good to be done than be one of the twenty to follow mine own teaching." Simply because it is far easier to teach than to practice virtue is no reason why the preacher should give himself over to the ungoverned lusts of the flesh; and what is true of the minister is also true of all Christians. Paul admonishes Timothy, his son in the gospel: "Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." (1 Tim. 4: 12.) Surely the Holy Spirit would not command Timothy to be a pattern in word and deed, in faith, love, and purity, were it not possible for him to be such an example. In writing to the church at Rome, Paul, with a mighty stroke, drives home the thought that the preacher should be one to practice his own teaching when he says: "Thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? thou who gloriest in the law, through thy transgression of the law dishonorest thou God?" (Rom. 2: 21-23.) While in the flesh no one can practice the law of God perfectly, yet the ideal preacher will put forth an honest endeavor to do so. He will not viciously nullify the good effects of his own teaching by sinful gratification of the fleshly appetites. The vicious and immoral conduct of some preachers and evangelists reminds us of the pollution that existed among the prophets when Zephaniah prophesied. Of those who received not instruction and trusted not in Jehovah, he says: "Her prophets are light and treacherous persons; her priests have profaned the sanctuary, they have done violence to the law." (Zeph. 3: 4.) The preacher who lives for the world and seeks worldly gratification and glory becomes a weakling and sinks down to the level of the lowest and basest people. In the long ago Hosea wrote of such characters: "They feed on the sin of my people, and set their heart on their iniquity. And it shall be, like people, like priest; and I will punish them for their ways, and will requite them their doings. And they shall eat, and not have enough; they shall play the harlot, and shall not increase; because they have left off taking heed to Jehovah." (Hos. 4: 8-10.) The teacher without moral stamina, integrity, and self-control sinks to the pollution of the weakest of those to whom he ministers. While this is true of the preacher who is a weakling, it may be said of the ideal preacher who is courageous, wise, and good, that he wields a great influence in lifting up the people to his level; so we may truly say: "Like priest, like people." The preacher who knows, loves, and obeys the truth stands a tower of strength in any community for righteousness. The ideal preacher preaches the word.

The Gospel God's Power to Salvation.

The fearless, bold, and self-sacrificing Paul declares: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1: 16.) Because the gospel is the instrument for the conversion of the world, Christ commanded his apostles: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) The one who preaches any other gospel, though he be an angel from heaven, shall be anathema. Paul declares: "Woe is unto me, if I preach not the gospel." In the warfare of life the Christian fights with the sword of the

Spirit. As an equipment, the word of God thoroughly furnishes unto every good work. (2 Tim. 3: 17.) The ideal preacher respects and honors

THE SACREDNESS OF THE FAMILY.

The family is ordained of God for the perpetuation, happiness, and purity of the race. The family is the fountain from which the stream of life flows. If the fountain be foul, then will the stream that flows from it be impure. Many are the perils that are now menacing the family, God's oldest institution appointed for the happiness, nobility, and elevation of the race. Many dangers threaten its very existence, as is evidenced by the alarming increase in divorces and the alarming prevalence of the social evil which degrades man to the level of the brute. In addition to these is the bold advocacy of anarchistic socialism for the abolition of the family. The family is the salt of the church and society as the church is the salt of the earth. The true preacher will create a sentiment in favor of a pure, Christian home. He will stand for its permanence, its sacredness, and its holiness. He will impress upon all the divine origin of the family and its necessity for the purity and amelioration of the human race. When a preacher so far loses sight of his work as to sin against the marriage relation, he will loathe himself, and as David, when he had sinned with Bathsheba, he will pray: "Purify me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with a willing spirit." (Ps. 51: 7-12.) It is bad to fall; it is worse not to get up with eyes on the cross. It is bad to sin; but it is worse not to loathe, confess, and turn from it. The man who violates the sacred ties of the family sins against God, the human race, and his own soul. I have no language that adequately pictures the ills that flow from such depravity. I would admonish such sinners in the words of James: "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall exalt you." (James 4: 8-10.) With a proper appreciation of the love of God and the great sacrifices and terrible sufferings of the Christ, "every one that hath this hope set on him purifieth himself, even as he is pure." (1 John 3: 3.)

GLORYING IN THE CROSS.

Every faithful preacher, like Paul, should glory in the cross of Christ. Paul says: "But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world." (Gal. 6: 14.) Again, in writing to the Corinthian church, he admonishes: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10: 31.) We further learn that when he visited the church at Corinth he said: "For I determined not to know anything among you, save Jesus Christ, and him crucified." (1 Cor. 2: 2.) While the preacher should be a well-informed man, so long as he follows the example of Paul, he will depend on the gospel of Jesus Christ for correcting evils, and will not turn aside to politics and civic righteousness. The preacher who cannot have an influence in uplifting, elevating, and purifying humanity by preaching the gospel of the Lord Jesus Christ can never save the world by turning away from the cross of Christ to politics. We may all show our faith in Christ by presenting and practicing the word of God, thus displaying that we have not a doubt as to the efficiency of the gospel of the Lord Jesus Christ when it is earnestly and faithfully proclaimed. While proclaiming the gospel of Jesus Christ, every faithful minister should meditate on the teaching of Phil. 4: 8. In the language of another:

"All thoughts of ill, all evil deeds,
That have their roots in thoughts of ill—
All these must first be trampled down
Beneath our feet, if we would gain
In the bright fields of fair renown,
The right of eminent domain."

Shall We Have a Complete Audit?

BY J. C. M'QUIDDY.

Last week we published an earnest request to contributors of the Tennessee Orphans' Home to report all moneys that they had contributed to the Home. The auditor informs me that reports are coming in, but that many have not reported. He also informs me that some have said that W. T. Boaz is being persecuted. To such a charge I enter an emphatic protest and denial. I had as much to do as any one else with this audit, the audit being authorized by Dr. S. T. Hardison, president of the Board at that time. During the lifetime of the Home there have been three persons who handled the funds of the Home—namely, John W. Fry, J. W. Jackson, and W. T. Boaz. The auditor received instructions to audit the accounts of each fairly and impartially. I positively would have nothing to do with an audit that did not treat all connected with it alike.

I am glad to say that I do not have the names of the persons declining to send in reports for the reason that they think W. T. Boaz has been persecuted. To all such, however, I press the question: Is reporting the facts persecuting W. T. Boaz? Is not a fair and impartial audit a protection to any honest man? The man who has honestly handled the funds of others covets and demands such an audit. The person who refuses to give the facts just as they are has a misconception of what is right and should look well to his own soul's salvation. As Christians, we have no right to shield or protect any one in wrongdoing. Those who have contributed to the Home can make this audit complete if they will do so. I appeal to their sense of justice and fairness as to whether or not it shall be done. If we care for the future of the Home and for the good that it may do, we must see that things are run properly, fairly, and honorably, in a businesslike manner. Unless this can be done, I shall decline to have anything further to do with the Home. I believe that it can be done, and that when contributors understand the situation they will voluntarily and cheerfully report as others are doing. Some have said that they meant to give to W. T. Boaz and not to the Home. This is hardly the honorable thing to do, when W. T. Boaz was paid a salary by the Home and was chosen especially to look after its interests and its welfare. Enough has already been found by the auditors to show that the funds have not been handled as they should have been. They have no hesitancy in making this charge. But it is the desire of all fair and impartial people to get a full and complete audit, so that we may steer clear of such mistakes in the future and safeguard the best interests of the Home.

When the audit was undertaken, I did not have a doubt but that the books would be found correct, and I so told W. T. Boaz. However, I am not partisan enough to close my eyes to all the facts and to imagine that the audit was inspired by a spirit of persecution, when I know that such is not the case.

Those having canceled checks or other vouchers will greatly oblige by sending them to F. O. Beerman, 700 Stahlman Building, Nashville, Tenn.

HOME READING

Faith.

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I will believe the hand which never fails
From seeming evil worketh good for me.
And though I weep because those sails are tattered,
Still will I cry, while my best hopes lie shattered:
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still, white realm above.
I will believe it is an all-wise love
Which has refused these things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about a hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses,
I yet shall see through my severest losses
The greater gain.

I will not doubt. Well anchored is this faith.
Like some stanch ship, my soul braves every gale,
So strong its courage that it will not quail
To breast the mighty unknown sea of death.
O, may I cry, though body parts with spirit,
"I do not doubt," so listening worlds may hear it,
With my last breath. —Selected.

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Aim at Excellence.

Do not be content with mediocrity. Try to be something in this world and you surely will be something. Aim at excellence and excellence will be attained. This is the greatest secret of success and eminence. "I cannot do it" has never accomplished anything. "I will try" has wrought very many wonders.—Selected.

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Be Thankful Every Day.

The purely passive contemplation of all good ought to be granted to common days on which no more has occurred than the daily round of little pleasures and the absence of more than ordinary annoyances. With the evening offering of a silent thanksgiving to God, we take conscious possession of simple happiness and enjoy it once again, instead of slipping off past God's best gifts as men so often do. Thus thanksgiving involves the recognition that all this good is from God, and this recognition reacts on our own mood, creating conscious joy and humble trust in the God who will continue to bless in things both great and small. —Selected.

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Volcanoes Hottest on Surface.

Notwithstanding what schoolbooks have said, it now appears that a volcano is hottest on its surface rather than below it. This is the conclusion drawn by a scientist who has made extensive investigations in craters in Hawaii and has obtained samples of gases and lava before they reached the air. Laboratory studies of these samples make it appear probable that much of the heat required to keep an open lava basin in fluid condition is supplied by the chemical action of the gases. From these investigations the scientist concludes that in times of great activity the temperature at the surface of a volcano undoubtedly is higher than that below the surface.—Popular Mechanics Magazine.

Rainy Sundays.

I attend church on rainy Sundays because:

1. God has blessed the Lord's day and hallowed it, making no exception for hot or cold or stormy days.

2. I expect my minister to be there. I should be surprised if he were to stay at home on account of the weather.

3. If his hands fail through weakness, I shall have great reason to blame myself, unless I sustain him by my prayers and presence.

4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needed on Sundays when there are few than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they? —The Parish Leaflet.

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Hope goes hand in hand with faith. It knows no discouragement and converts every seeming barrier into a stepping stone to higher things.—E. V. H.

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Education of the Streets.

It is a common belief that the children of the poorer classes in large cities acquire a certain amount of valuable education by running the streets. Actual tests usually indicate, however, that such children stand very low in all the higher forms of intelligence, and this might have been suspected from an examination of the environment in which they are brought up. Association with older people is one of the most important factors in a child's education; but in the poorer classes the dwellings are so small that a child must spend most of his waking hours outside, and nowhere does he come in close contact with many older persons of ability.

No matter how much one may admire the development of modern industrial society, he can hardly believe that it offers a full and rich environment in which a child may "unfold." If a child had inherited ability (and many of the children who roam the streets have not), it could hardly be called into full play by the stimulus of a modern city street which, compared with the country, offers little for a child to do. Much has been said of the evils of child labor, but under modern city conditions it is conceivable that child idleness may sometimes be equally injurious.—Exchange.

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Civilization of Ages Ago.

Scattered all over the Yucatan peninsula are monuments to a civilization that flourished thousands of years ago. Just how many thousand nobody knows, and scientists differ very materially in their ideas on the subject. The prevailing belief, however, is that this civilization was in full swing as late as the beginning of the Christian era. Other scientists say the ruins antedate those of Egypt.

Yucatan can well be called "the American Egypt," writes George Minor in the Mexico Review. The ruins of one hundred and seventy-two cities, big and little, have been discovered, and not a quarter of the territory has been carefully explored, for the tropical verdure makes the finding of the ruins difficult. You might pass within a hundred feet of a wonderful old temple or pyramid a hundred times and not discover it, so effectively does the jungle screen these crumbling monuments of the distant past and shield them from the prying eyes of this inquisitive and presumptuous age.

Of the one hundred and seventy-two clusters of ruins discovered, two sets represent what were once large and prosperous cities, of about one-half million inhabitants each. Doubtless at different times each one of these two cities was the capital of the country.—Exchange.

QUERY DEPARTMENT

Brother McQuiddy: (1) In Dan. 1: 8 it is said that "Daniel purposed in his heart that he would not defile himself with the king's meat," etc. Why did he thus purpose in his heart? (2) In Dan. 3: 16-18 it is said that Shadrach, Meshach, and Abednego refused to comply with the king's command to fall down and worship the image which Nebuchadnezzar had set up. Why did they refuse? (3) In Acts 3: 18, 19, when the rulers of the Jews commanded Peter and John not to teach in the name of Christ, why did they give the answer that they did? Why did they not obey those rulers in all three cases?

JOHN H. ARMS.

(1) The reasons Daniel would not eat meat from the royal table were probably three. First, because they ate from the royal table unclean beasts which were forbidden by the Jewish law; second, because they ate beasts which had been strangled, or not properly blooded; third, because the beasts that were eaten were first offered as victims to their gods. (2) Shadrach, Meshach, and Abednego could not fall down and worship the image without downright disobedience to Jehovah. Their sense of right and their desire to uphold it would not permit them thus to disobey God. (3) They did not obey these rulers, for to do so would have been disobedience to God. They chose to obey God rather than men, just as any other man should do.

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Brother McQuiddy: Our congregation is somewhat divided over this question: Is it unsafe to observe the Lord's Supper after six o'clock on Sunday evening? Our minister preaches for three congregations. As some of our members do not come out in the morning to the Bible classes, we observe the Supper at the evening service when we have preaching, beginning at seven o'clock. Our preacher refuses to wait on the table after six o'clock, as he says the Lord's Supper was given under the Jewish dispensation and that Monday begins at six o'clock as it did then. Please give us some light on this.

MRS. B. A. GOAD.

If people would try as hard to serve God as they do to create issues for discussion, there would be fewer discussions and more service rendered to God. From Acts 20: 7 we learn that the disciples met to break bread upon the first day of the week. This is the day on which Christians observed it. When the church met at Troas on the first day of the week to observe the Lord's Supper, the Jewish and Gentile Christians evidently were not reckoning the day to begin at midnight, but to begin, according to the Jewish count, at six o'clock in the afternoon. This being true, the first day of the week would begin at six o'clock on Saturday and end at six o'clock Sunday evening. It does seem that Christians could meet between eight o'clock A.M. and six o'clock P.M. on Sunday. Of course it depends on the location of the church as to the time when six o'clock in the morning arrives. Washington time is one hour faster than Nashville time. When it is twelve o'clock at Bristol, Tenn.-Va., it is eleven o'clock by Nashville time. I cannot see the necessity for raising such questions. There cannot be a doubt about meeting on the first day of the week if we meet between six A.M. and six P.M. Sunday.

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Brother McQuiddy: The ladies of the Red Cross are selling chances on a cake. I was asked to buy one, but I refused, giving as my reason that I feared it was gambling. (1) Is it right for Christians to partake in such methods to raise money for the Red Cross or anything else? (2) How far would you advise Christians to go into this Red-Cross work? (3) What advice would you give to Christians about helping to raise the Y. M. C. A. war fund? (4) If it is all right to help the Y. M. C. A., would it not be right to help the Tennessee Missionary Society to do the same work? (5) Instead of Christians' doing their "bit" in the above organization, would it not be better for the church to select a man to represent it in Europe?

J. G. MALPHURS.

(1) It is as wrong to raise money for the Red Cross by gambling as it is to raise money for the church in this manner. Gambling within itself is wrong and should never be encouraged. (2) Christians must decide themselves and for themselves just how far they will go into Red-Cross work. Christians, however, should not become anarchists and refuse to pay taxes to the government, simply because the government could not carry on the war and could not exist as a government unless its subjects pay taxes. From the nature of some questions that are being asked, it looks very much like Christians are taking advantage of Christianity to decline to do some things that Christianity requires and teaches them to do. The religion of Christ teaches us to help the afflicted and to feed the starving, regardless of the cause of the affliction or of the starvation. The editor of the Query Department has no sympathy whatever with that spirit that would lead a man to shirk his duty. The Bible clearly teaches that Christians should submit to "the powers that be" and uphold those powers, unless such submission would violate the law of God. Whenever the government forbids Christians to preach the gospel or do anything that looks toward the extension of Christianity in the world, or anything contrary to the will of God, then Christians should do as did Peter and John, who said that "we ought to obey God rather than men." (3) Christians are required to give individually, as well as through the church upon the first day of the week. Many times Christians are called upon to help a worthy object when they cannot call the church together before making contribution for such purposes. The Y. M. C. A. is the only agency that is recognized by the government for the distribution of war funds in certain channels. As an individual, I cannot give through the church to this work, so I give through the Y. M. C. A., giving the honor and glory to the Lord Jesus Christ. (4) The Tennessee Missionary Society was organized to do the work that the church should do, and usurps the prerogatives and functions of the church. The church is "the light of the world," the pillar and support of the truth. The government emphasizes the point, and the people generally understand, that the Y. M. C. A. is not a church organization and is not organized for the conversion of the world, as the Tennessee Missionary Society claims to be. (5) Under present conditions this suggestion is impracticable. For the benefit of our brother and all others, I would emphasize that every man should be true to his conscience. "To him that accounteth anything to be unclean, to him it is unclean." (Rom. 14: 14.) His conscience may be wrong, but he cannot be a true man while violating it. We do read in the Bible where individuals, and not churches, were called upon to be unfaithful to their consciences or convictions, but that rather than do this they suffered death, or martyrdom. Christians should do so now. But every man must decide this question for himself. As I understand the word of God, war is ethically and morally wrong; but as to whether a man should fight for any good cause is the very question at issue and on which there is much diversity of sentiment even among Christians. While it is not my purpose to discuss this issue, for I think it unwise to do so, I will say, however, that I regard it as a very grave mistake to charge that our forefathers, who purchased our liberty by the shedding of blood, were murderers.

AT HOME AND ABROAD

A. O. Ring has moved to Jefferson City, Tenn., and will endeavor to get a congregation started.

We are glad to report that Brother Kurfees, who has been quite sick for several days, is better.

"God bless the Gospel Advocate, and let us keep it in our home."—Mrs. S. A. Vineyard, Saulsbury, Tenn.

W. L. Karnes has moved from Cookeville to Portland, Tenn. It is a blessing for any town to have this brother and his family live in it.

The editors of the Gospel Advocate appreciated a visit last week from Zach. T. Sweeney, of Columbus, Ind. He was on the way to Florida.

F. B. Srygley is spending the winter at Tarpon Springs, Fla., and preaching in that section. He has sent some "Florida Notes" to appear in the next issue.

"This is to renew my subscription. I never expect to do without the paper. Just a few copies are worth the subscription price."—M. E. Burnett, Sunset, Texas.

J. W. Grant preached at the Twelfth Avenue Church, this city, last Sunday morning. The evening services were conducted by Guy Renfro, of Highland Home, Ala.

J. D. Walling, of Monticello, Ky., one of our most earnest and self-sacrificing preachers, will give his services one Sunday in each month to the new congregation at Lexington, Ky.

"When you look at a star at night, let it whisper to you that Jesus Christ is our light and guide. He came, like the 'bright and morning star,' to shine in a dark world and to guide our feet into the way of peace."

E. A. Elam has been elected president of the Board of Trustees of the Fanning Orphan School. A. M. Burton and A. B. Lipscomb were elected trustees to fill vacancies in the board. The latter was made vice president.

S. O. Martin is studying the Urdu language under a Mohammedan teacher, whom he leads on to make comments on the scriptures being read. He goes to the bazaars and talks to the Mohammedans, who stoutly deny the divinity of Jesus.

The brethren at Nelsonville, Ky., would like to get in touch with two teachers, men preferred, to teach, beginning next July. They have a small congregation and need the help of those who could lead in meetings. Address T. L. Vettitow, Nelsonville, Ky.

Reece H. Rogers has moved to Fort Deposit, Ala., and will preach for the congregations at Fort Deposit, Greenville, and Evergreen. He states that "the day we moved in our house we were much surprised with a stock of provisions, including everything from salt to ham."

Wanted—To buy or lease a small farm for boy and self, somewhere in Mississippi, near a congregation where wife can worship. I want to preach on Sundays wherever I can find an audience, and when I can get out of the crop hold mission meetings. Let any congregation interested address D. N. Barnett at Boaz, Ky., Route 1.

Sister Jennie Clarke writes from the Bell Haven Orphans' Home, Luling, Texas, January 9: "For the benefit of the readers of the Gospel Advocate who are interested in the welfare of the orphans of Bell Haven, please state that since my last report of the epidemic of measles the number of patients has increased to thirty-three. We have had no serious results so far."

From J. A. Bates, Trafalgar, Ark., January 8: "I see in the Gospel Advocate of January 3 that G. A. Dunn makes the suggestion that we send a preacher to Jerusalem and establish a church there. I think that is one of the wisest things that can be done. Set up the church of our Lord Jesus where it has been torn down by his enemies. What a grand thought! Dear brethren, let us unite on this proposition. May every one take pride and zeal in this undertaking, that the Lord may bless their undertaking."

From J. H. Stone, Spruce Pine, Ala., January 10: "There will be a public discussion at Brilliant, Ala., to continue four nights, beginning on January 28. The church of Christ will be represented by W. H. Sandy, of Dennis, Miss.; the Nazarene Church will be represented by W. D. Killingsworth, of Fayette, Ala. Brilliant is eight miles east of Winfield, on the Illinois Central Railroad. Those wishing to attend the discussion will write to W. W. Gaddis, Winfield, Route 4, and arrangements will be made to care for you."

D. F. Draper writes: "Ben West and Miss Laura Love were married on December 27. Brother West is well known to the brotherhood as being one of our best gospel preachers, one of the purest and most earnest workers. He is now laboring with the brethren at Ennis, Texas. I have known him personally for some time, and he says I helped to start him in the ministry. The bride is a devoted Christian, educated and refined, and was at the time of their marriage principal of one of the city schools of her town. We wish for them a happy and prosperous journey through life."

We thank Brother Draper for sending us this important social note and join him in extending best wishes.

From W. C. Graves, Dalton, Ga.: "The Lord willing, wife and I purpose to give way during this year ten thousand tracts of free literature. In this way we hope to preach the gospel to many that we otherwise would not reach. I have about fifteen different tracts covering the teaching of the church of Christ on important subjects. Each has the name 'church of Christ' on the front page, so those reading them will know what religious body they represent. If you have in mind some person who is out of Christ, send name and address and four cents in stamps, and I will gladly mail them one of each."

The editor commends this good intention.

From Don Carlos Janes, Buechel, Ky., January 7: "Oscar Embrey, who lately came to us from the Baptists, preached in the Highlands last night, and Clinton Davidson preached in the morning. The total contributions reported by the treasurer yesterday for 1917 were $2,264.58, being larger than those for the preceding year by more than two hundred and fifty dollars. There were twenty additions and one restoration. Our work at the colored church goes along nicely, and we are sending S. O. Martin, in India, twenty-five dollars a month, besides other expenditures. Brother Jorgenson, who has been sick of late, sometimes suffering intensely, is better. A number of the soldiers from Camp Taylor are coming into the city for church services."

M. C. Kurfees writes from Louisville, Ky.: "That splendid and timely article of John E. Dunn, 'The Christian's Behavior in the Present Crisis, in the Gospel Advocate of January 3, ought to be sown broadcast among Christian families all over the United States; and if pasted in the hat of every pacifist of the class who 'use angry words and speak evil of the government and the officials,' and then faithfully heeded, it would hasten the end of the terrible war. I am glad that a man of such fine sense of discrimination as shown by Brother Dunn has gone among the soldiers, and that, to the extent of his work, it will be through such a man that the government and its officials will form their ideas of the church of God and of Christians. And he will not be among the soldiers long until they will be glad he is with them."

From J. L. Pummill, Dallas, Texas: "A large crowd attended the first service of the year at the Pearl and Bryan Streets church of Christ. Although the wind was blowing cold from the north, many people came to each of the services of the day. Two took membership at the morning service. A. O. Colley preached two able discourses. The church is growing in number and in love. We have never seen greater harmony and love. We feel that we can truly sing: 'Blest be the tie that binds our hearts in Christian love.' The church is in good condition financially and is being run on a strictly business basis. The entire membership is standing by Brother Colley in his work, and we feel that we have a bright prospect for a great year's work for the Lord here. In fact, we think he is one of the Lord's humble servants. The war has claimed some of our boys. Some of them are camped near Dallas and cannot attend the morning services as well as some of our other members, so we have the Lord's Supper both at the morning and evening services; so those who cannot attend the morning services are not deprived of the privilege of the communion service. We wish the Gospel Advocate and the entire brotherhood much joy in working for the Lord. The elders of the church at Pearl and Bryan Streets are J. L. Ferguson, S. C. Jackson, H. C. Kitching, J. L. Pummill."

DISEASE IS EVER THE SAME

And in view of this fact a medicine like Hood's Sarsaparilla, which has been successful for more than 40 years, is a safe one to rely upon.

Hood's Sarsaparilla is known to the people of America as the standard blood purifier. Its record is one of general satisfaction and remarkable results. There is nothing better as a general tonic and appetite-maker for weak and run-down men, women and children and old people, invalids and convalescents.

It is pleasant to take, aids digestion, and supplies the vital organs with rich red blood essential to perfect health.

Get Hood's Sarsaparilla today and begin to take it at once.

SALTS IS FINE FOR KIDNEYS, QUIT MEAT

Flush the Kidneys at Once When Back Hurts or Bladder Bothers —Meat Forms Uric Acid.

No man or woman who eats meat regularly can make a mistake by flushing the kidneys occasionally, says a well-known authority. Meat forms uric acid which clogs the kidney pores so they sluggishly filter or strain only part of the waste and poisons from the blood, then you get sick. Nearly all rheumatism, headaches, liver trouble, nervousness, constipation, dizziness, sleeplessness, bladder disorders, comes from sluggish kidneys.

The moment you feel a dull ache in the kidneys or your back hurts, or if the urine is cloudy, offensive, full of sediment, irregular of passage, or attended by a sensation of scalding, get about four ounces of Jad Salts from any reliable pharmacy and take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to activity; also to neutralize the acids in urine so it no longer causes irritation, thus ending bladder disorders.

Jad Salts is inexpensive and cannot injure. It makes a delightful effervescent lithia-water drink, which all regular meat eaters should take now and then to keep the kidneys clean and the blood pure, thereby avoiding serious kidney complications.

Miller's Antiseptic Oil, Known as

Snake Oil

Will Limber You Up—A New Creation. Pain Killer and Antiseptic Combined.

For rheumatism, neuralgia, lumbago, stiff and swollen joints, corns, bunions, or whatever the pain may be, it is said to be without an equal. For cuts, burns, bruises, sore throat, croup, diphtheria, and tonsilitis, it has been found most effective. Accept no substitute. This great oil is golden-red color only. There is nothing like it. Every bottle guaranteed—25 cents, 50 cents, and $1—or money refunded. All leading druggists, or sent postpaid from Herb Juice Medicine Company, Jackson, Tenn.

The Price of Greatness.

The death of David Lipscomb suggests certain thoughts to my mind. Even those who radically differed from him in religious matters admit that he was a great man. We admire a life like the one he lived. Perhaps some of us wish we could live lives of such great influence for good. We all ought to desire to do the greatest possible good. We ought not to desire to become great except for the good that might develop therefrom. But there is one thing we should remember: if we ever become great, we must pay the price. I mean by this that greatness is purchased at a sacrifice which is greater than most men will make. Most of us would like to have the honors which come to such a man as David Lipscomb. Most of us have not enough ability; and even if we had, we would not pay the price. There may have been men of as great ability as Brother Lipscomb who did not become so great because they would not make the necessary sacrifices. I do not mean that David Lipscomb strove to be great in the eyes of the world, for one of the chief points of his greatness was that he did not strive to be so. I mean that he brought himself under such complete control to the will of the Master that the glories and rewards of the earth left him entirely unmoved. This in addition to his remarkable mind could not but make him a man of great influence in the world.

David Lipscomb is only one illustration of the point I am trying to make. It has been true all through the ages. The difference between men has not consisted so much in their native abilities as it has in the use they make of their abilities. Most men are willing to put forth only mediocre efforts, and as a result their achievements are mediocre.

"The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

Thomas A. Edison has in wonderful inventions surpassed all others. He has perhaps worked harder than any other man in America. It is said that some one said to him: "Mr. Edison, you have had a great inspiration." Mr. Edison, with a scowl, replied: "It is not inspiration; it is perspiration." He attributes his success more to his prodigious toil than to his prodigious genius. Many men would like to possess the honors and rewards of Thomas A. Edison. How many are willing to work eighteen hours each day and deny themselves almost all pleasures and recreation and to a large extent the society of family and friends in order to attain these?

I am almost, if not altogether, moved to envy when I see and hear any one play skillfully on a piano. It seems wonderful. But I know that the performer, in order to gain that knowledge of the keys and that control over the fingers, has spent nerve-racking, prosaic hours in the intense heat of the summer in hard study of that most disheartening of all printed matter—written music—and in practice that is far from inspiring. Most people, because they lack time or inclination to make the necessary effort to learn to play, must content themselves with performing on a phonograph. To reproduce is always easier than to produce.

As has already been stated, many of us would be willing to be as great in spiritual matters as was David Lipscomb, but we are not willing to deny ourselves of the luxuries of life. We are not willing to give our all to the service of God. We are not willing to spend weary hours in search of the truth which God has given. We are not willing to tell the truth when the telling of it raises up enemies and offends our friends. And because we are not willing to do things, we can never become great.

But here is another consideration we should not overlook. We may do our best, and yet never occupy any other place in the world but an obscure one. It may be we are one-talent instead of ten-talent men. If we do our best, we are as great as the ten-talent man who does his best. And think of the responsibilities of the men of great opportunities! The shores of time are filled with wrecks of ten-talent men. If David Lipscomb had chosen to dissipate his great abilities instead of using them for the glory of God, what a fearful reckoning would there have been! And it may be that in the glory land some poor washerwoman who faithfully served God in her sphere will occupy as honored a place as he.—J. N. Gardner, in Gospel Herald.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents. —Advt.

Lots of clean, well-illustrated stories and A. B. Lipscomb's weekly comments on the international lessons in The Young People. Single subscription, per year, fifty cents. Five or more to one address, each, forty cents per year.

TO RESIST THE ATTACK

of the germs of many diseases such as Grip, Malaria, means for all of us—fight or die. These germs are everywhere in the air we breathe. The odds are in favor of the germs, if the liver is inactive and the blood impure.

What is needed most is an increase in the germ-fighting strength. To do this successfully you need to put on *healthy flesh*, rouse the liver to vigorous action, so it will throw off these germs, and purify the blood so that there will be no "weak spots," or soil for germ-growth.

We claim for Dr. Pierce's Golden Medical Discovery that it does all this in a way peculiar to itself.

It cures troubles caused by torpid liver or impure blood.

This herbal tonic is made up in liquid or tablet form and can be obtained in any drug store in the United States. It contains no alcohol or narcotic, and its ingredients are printed on the wrapper.

Write Dr. Pierce, President Invalids' Hotel and Surgical Institute, Buffalo, N. Y., and send 10 cents for trial package of tablets.

BYBEE, TENN.—"I have used Dr. Pierce's Medicines in my family and find them to be the greatest medicines known for the diseases of the human race. The 'Golden Medical Discovery' is the greatest medicine I ever used for 'run-down' nerves; the greatest liver medicine known in this country; good for diarrhea. I know this medicine is good for the above complaints for I have used it for them.

"I will answer any inquiry from any sick person and gladly tell what this wonderful medicine has done for me."—NATHAN CARROLL, Route 2.

SYLACAUGA, ALA.—"This is a true statement as to the value of Dr. Pierce's Medicines. I used one of his great remedies in my own family with good results, namely, 'Golden Medical Discovery,' and found it to be all it is claimed to be. There is no medicine that will come as near doing what it is claimed for it; there's no praise too high for it."—W. H. JOLLY, Box 215.

The Cause of Gray Hair.

Hair grows gray by reason of the same cause which produces dwarfed yellow stalks of corn instead of strong, dark-green, growthy stalks—lack of nutrition. Hair, like the crops of the field, must be fed, either naturally from the scalp as the stalk of corn is fed from the soil, or artificial hair food may be applied as fertilizer is applied to the soil to enrich it. Unless your hair is supplied with its natural oil—the food on which it subsists—you may expect it to cease its flourishing and lose its natural luster, color, and beauty. The hair must have food on which to live. Do not neglect it or it will lose its luster, become stiff and coarse and eventually gray. Begins now and prevent the appearance of age by using a natural hair oil, "La Creole." It will keep the hair soft, fluffy, and beautiful. Ask your dealer, and if he cannot supply you send one dollar to the Van Vleet-Mansfield Drug Company, Memphis, Tenn., for a trial bottle.

Renew your subscription to-day.

The Master's Vineyard

Alabama.

Gadsden, January 7.—Everything is moving on nicely with the work here. I preached twice yesterday. One confession at the morning service. Baptism in the lake at three-thirty o'clock. Attendance not quite normal on account of sickness and very inclement weather. Brethren, remember us in your prayers.—Aruna Clark.

Arkansas.

Morriston, December 31.—The close of the year 1917, with all its opportunities and privileges, is at hand. What we have done is done, and what we have left undone is left undone. I am now in my twenty-second meeting for the year, at Morriston. I have been in meetings most all the time throughout the year. The Lord has abundantly blessed me in my work this year. My work is closing with one hundred and ninety baptisms and forty-five restorations. I have worked in Arkansas, Missouri, and Oklahoma. The most of my work has been in Arkansas. I have received about nine hundred and fifty dollars for my services. May we all determine to do more in the future than we have done in the past.—S. C. Garner.

Tupelo, December 20.—Last December we began to build a house for the church of Christ, and on March 17 we had completed the same at a cost of more than two thousand dollars. Our congregation was set in order in August, 1916, with twenty-four members, seven of whom moved away, leaving only seventeen followers here. When the house was finished we owed a balance of six hundred and seventy-three dollars and seventy cents. We made a note for the same, and our note fell due on December 15. On December 12 we paid $471.50. This left a balance due of $228.20. The bank has promised us all the extension we want on the note. We thank all contributors for their liberal donations. Our help came from Tennessee, Oklahoma, Texas, and Arkansas. May the Lord bless all the donors. In August Brother Z. D. Barber and Brother L. R. Wilson held a series of meetings, and about thirty obeyed the gospel. The following brethren, in passing, have preached for us: J. B. Nelson, W. L. Slater, Brother Padget, and Brother Northcut. We are thankful for their help.—W. S. Morgan.

Louisiana.

Forest Hill, January 1.—We closed the year here with good services Sunday morning and evening, with one added to the body, making a total of fourteen during 1917. Though few in number, the members contribute regularly to both home and foreign missions. We studied during the year, in prayer meeting, Galatians to Second Timothy, inclusive; on Tuesday afternoons, Harmony of the Gospels, Acts, and Hebrews. Our prayers for the last twelve months were answered on the last day of the year, when a door was opened for work among the colored folks. We have hopes of this becoming a permanent work.—A. K. Ramsey.

Don't Wear a Truss

BROOKS' APPLIANCE, the modern, scientific, invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. **Sent on trial to prove it.** Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. BROOKS, 443B State Street, Marshall, Mich.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

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

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

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

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Oklahoma.

Forgan, January 8.—The meeting at Prairieview, near Woodward, closed at the water on Tuesday before Christmas Day, with five baptisms. We went to the river to baptize one, and when we gave the invitation four others came up and made the good confession. This meeting was held during that cold week, too; but we did not miss a single service. The river was frozen over and we had to cut the ice, some four or five inches thick, to do the baptizing. It takes faith and courage to obey the Lord; but if people have faith and courage, they will not wait till a more "convenient season," but will get up and move out, putting their trust in Him who gave the commandment. I am now at Kendrick, and the meeting starts off very nicely. —D. S. Ligon.

Council Hill, January 4.—I taught a singing class at Center Ridge, Ark., last month. The brethren were very liberal and did not forget the "war prices" when paying for the work. I will return there as soon as I can arrange to do so. I am now engaged in a seventeen-days' normal singing school at Arbor Grove Church, near Hoxie, Ark. The directors of the literary school dismissed school for three weeks and all are attending the singing. This is my second term here. O, if the churches everywhere would place as much importance on singing as these people, how much help it would be to the services! Some folks would think it almost sacrilegious, though, to dismiss literary school in order to have a singing school. How is the singing in your congregation? Will it measure up to the standard? Why not have a school taught? I can teach a night class. No question but what you need the instruction, and I know I need the work. I believe I am capable of teaching a good school. Satisfaction guaranteed. Do you believe in mission work? Do you believe in preaching the gospel to every creature? Let me teach for you, and I promise you that I will hold as many mission meetings as any preacher in the brotherhood who has a family to support. Do not let the war, the great world struggle in which we are engaged, dampen your ardor for Christ, or allow the church services to go down. Brethren, will it be necessary for me to quit preaching and teaching and enter some other field of labor in order to support my family? We will wait and see. May I count on you? My time is engaged for July and August, but I must live through the spring and fall months, too. Let me hear from you. My address is Box 93, Council Hill, Okla.—Will W. Slater.

Tennessee.

St. Joseph, December 24.—Yesterday was a busy day with me. I spoke at Mount Zion at 11 A.M., at Kilburn Schoolhouse (a mission point) at 2 P.M., and at Lone Cedar at 7 P.M. These places in Lauderdale County, Ala. One was restored at Mount Zion. I expect to do all the preaching I can next year. I am hindered a good deal because my son has been called to the training camp, but I will do my best. —William Behel.

Memphis, January 1.—We are still pushing our money-raising campaign to raise money to build a house of

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worship on Olive Street in this city. Acknowledgment of all money received will be made through the Gospel Advocate as soon as I can check up the list and get it correctly arranged. I submit the following from Brother J. W. Dunn, of Houston Heights, Texas, setting forth our need as he sees it for a church: "The efforts of some faithful disciples to build up the cause of Christ in South Memphis, Olive Street, is in every way commendable. I have known this section of the city since 1904, and these brethren have proven themselves worthy of encouragement. They need some substantial assistance now to build a substantial house in that section. It is a mistake for them to try to meet and worship longer in a private house. The growth now demands more. I consider the opportunities as good there as in any section of Memphis. It is greatly hoped the brethren will cheerfully and liberally rally to their assistance and do for the cause that which growth and needs now demand. It is very worthy." Brethren, help us what you can, and the Lord bless you.—J. A. Cullum.

Union City, January 9.—The writer was at Ridgely on the fifth Lord's day in December. While there Brother S. H. Gore gave me a list of the congregations and individuals who have sent or subscribed to the work there, as follows: Jones' Chapel congregation, Lake County, $62.50; Burris' Chapel congegation, Lake County, $34; Rehoboth congregation, Obion County, $28; McConnell congregation, $5; Roellen congregation, Dyer County, $10; Brother John R. Williams, $3; Mrs. Jones, Friendship, $1; Mount Zion congregation, Obion County, $3.50; Cloverdale congregation, Obion County, $28. The brethren at Ridgely intend to build, and some of the material has been purchased, but they need help. Why can't they have a liberal contribution from all the congregations in West Tennessee? They are very thankful for the help that has been given them thus far. I shall add just here that most of the contributions in this list have been sent by the small congregations, or by those not so weathy. We hope that when another report is made the wealthier churches will have responded with liberal donations. Send all donations to S. H. Gore, Ridgely, Tenn. Brethren, if you want to use a "golden opportunity," be sure this one does not pass you by.—T. M. Carney.

Dr. Thompson's Book.

Regarding "The History of the Fall and Dissolution of Christendom," of which Dr. J. E. Thompson is author, Dr. A. L. Yearwood, of Fayetteville, Tenn., writes: "I received the above-entitled book. It to me is the most logical and biblical work extant. I would not be without it for many times its price."

A. G. Binkley, of Nashville, Tenn., writes: "I have read quite a good deal from the pens of many men trying to enlighten the world on the teachings of Daniel, the prophet, and John, the Revelator. I will say that about all that I have read on the subject appears about as clear as mud to me when compared to what Dr. J. E. Thompson has written in his book, 'The History of the Fall and Dissolution of Christendom.' While I cannot say that the book is perfect, free from error, yet I say to those who would like to get the right end of the thread, as it were, to unravel the many symbolic words contained in the Apocalypse, get Dr. Thompson's book, and do not just read it, but study it, and I am sure that you will have a better understanding of the prophecies therein explained than ever before. I believe that he is entirely correct in regard to Dan. 2: 31-35—that is, that its fulfillment is yet future. I do not believe that there can be found a passage of scripture to disprove it."

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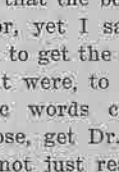

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God does not give the Holy Spirit at one time in such power that we can forever afterwards dispense with its presence and purifying power. We must be renewed day by day in the inner man.—Anon.

FOOT TROUBLES.

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According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.

In answering advertisers, please say you saw their advertisement in the Gospel Advocate.

Money for the Lexington (Ky.) Work.

BY H. C. SHOULDERS.

Previously reported, $1,062.35; Mrs. R. D. Grove, Coal City, Ind., $1; "A Subscriber," Jackson, Tenn., $1; Lucinda Stephen, Redkey, Ind., $1; John T. Hinds, Fayetteville, Ark., $3; Homer E. Moore, Wichita, Kan., $1; "A Friend," Winchester, Ky., 40 cents; Mrs. John M. Bretz and daughter, Huntingburg, Ind., $2; L. H. Bretz and wife, Huntingburg, Ind., $2; Etta Banta, Frankfort, Ky., $1; church at Utica, Ind., by R. A. Craig, $18; Felix Harlan, Rockfield, Ky., $2.10; J. E. Smith, Box 827, Plattsburg, Ohio, $1; Mrs. Jewell Montgomery, Bourne, Ky., 50 cents; four members, by Edwin Fisher, Batteau, Ontario, Canada, $1; Sisters A. W. and A. C. Pritchett, Withamsville, Ohio, $2; Mrs. R. E. DeRusha, Santa Anna, Texas, $2; through Christian Leader, by F. L. Rowe, Cincinnati, Ohio, $5.75; Hugh Potter, Route 4, Bowling Green, Ky., $1; Miss Ella Cottman, Route 6, Winchester, Ky., 50 cents; L. H. Shoulders and wife, Castalian Springs, Tenn., $2; H. H. West, Jr., Route 8, Hopkinsville, Ky., $1; Mrs. Waller Powell, Route 6, Winchester, Ky., $1.

Other contributions for the Lexington work are greatly needed and will be thankfully received by these brethren. You could not do better than to help these brethren while struggling to restore primitive Christianity in Lexington, the center of the "blue-grass region."

New-Year Resolutions.

BY H. J. STAFFORD.

I note on the first page of the Gospel Advocate some very inspiring thoughts under "Resolutions for 1918." As for me, I am persuaded to resolve to strive to make the year 1918 the best year of my life. For many years I have made New-Year resolutions in different lines, all of them, however, for my good and for the good of others, had they been kept; but with shame and regret many of them were broken, and before long I would find myself drifting backward in the same old rut as before. But, brethren and sisters, one and all, great and small, in Christ Jesus, let us line up this year for Jesus. Especially would I urge and exhort those of my class—I mean those weak in faith, careless and indifferent concerning the Lord's work—to get together, and while time and opportunity is ours let us do something for Jesus. I am sick and tired of this summertime, plaything religion. We are prone to boast of our learned preachers, and thank God we have them, and we need thousands more of them. We also boast that our doctrine or faith cannot be overcome, and thank God that is also true. But, then, what do we do? I almost tremble when I think of the past few years. Three years ago I was born into God's family, and now I am only a babe—just a babe, haven't grown in grace, yet I am three years nearer the judgment, and I shudder at the thought of going to face the judgment with such a record. Would not the Father say to me what he said to the one-talent man? I know he certainly would not say "well done," for it would not be well done with me. So, brethren, you who are like me—puny, lukewarm Christians—let each of us repent in sackcloth and ashes, return to God our Father, and not only promise to be faithful, but do what we promise, and he will bless our labors here and save us in the end. Let each of us set aside some special line of work to do this year, and not stop until we do that, and then do more. I have in mind some persons that, if God permits, I shall try to lead to Christ this year. I also have in mind some fallen ones that I am going to try to restore as stated above, and have resolved to try to serve my Lord this year, if I am permitted to live. I have resolved not to let one day go by without reading a portion of God's word unless providentially hindered; also not to allow one day to pass without reverently humbling my heart to God in prayer and thanksgiving. I have also resolved to give more freely of my scanty means to the Father's work. Brethren, you who are weak and sickly like myself, will you not line up with me in this 1918 resolution? We have brethren, some of them gray-headed, who have been members for years, and some of them elders, who will not pray in public, wait on the Lord's table, or even return thanks at the table. Some of them will not even attend the Lord's-day services, except once a month, on preaching day; then they will pay a quarter and brag on the sermon. Worse than that—with shame and regret I say it, yet it is true—I know one elder, a man in his fifties, the head of a family, who will drink, he will swear, and even gamble, and then go to the Bible class with a good lesson when he does go, and partake of the emblems. Now, brethren, by the help of God, can we not beat this? Can we ever get to heaven unless we do? As for me, I will serve the Lord, and I pray that others may be inspired by this poorly paragraphed letter to do likewise. Will all the faithful who read these lines pray for me, that I may live up to my resolutions and be saved in the day of final accounts?

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I believe this is the most wonderful mineral spring that has ever been discovered, for its waters have either restored or benefited tens of thousands who have accepted my offer. Match your faith in this spring against my pocketbook; and if the water does not relieve your case, I will make no charge for it. Clip this notice, sign your name, inclose the amount, and let this wonderful water begin its restorative work in you as it has in thousands of others.

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A Letter from Sister Minnie Poe.

The following letter from the daughter of the lamented John T. Poe will be of interest to many of our readers:

Mr. A. B. Lipscomb, Nashville, Tenn. —Dear Brother Lipscomb: My mother, through my hands, thanks you for the kind words of sympathy you have sent her, and for the sorrow expressed therein. We know that we have a host of sympathizers among the friends of our father, and that he will be missed very sincerely through the days to come.

He was one of the most ardent of the old-time Christians I have ever known, and was always ready for any sacrifice or struggle that might be necessary for the cause he loved so well. I am sure you will be interested in knowing that one of the last things he said was, "I have fought the fight, but have not always made as good a fight as I might; but I *have* kept the faith." He passed to his reward through several hours of intense agony, but at the last he fell asleep like a little child in the arms of its mother.

One of the things that he grieved over most was the news of Brother Lipscomb's death, and I feel sure he thought of him more than he let us know. Now they are reunited, nevermore to be parted, and all that great host of friends who preceded him to that better land are united in one host to praise the Lord for his goodness to us. Many times he remarked to us in the last year or two of his life: "All the friends I have known from boyhood and all the great men whom I was so fond of in my early days have gone on, and what a gathering of friends are now waiting for me on the other side!" He was too feeble to get out from home among his friends here, and for weeks he sat on the front porch when the weather permitted, looking off toward the sky and thinking of the glories beyond his sight. Now he knows and understands all that was a mystery to him then. And this cruel war—he worried so much over that; but now he knows the end of it all and can say, "All is well."

Brother Wallace has promised to write you a sketch of father's life, which I think will reach you in a few days. Thanking you for all your sympathy and your kindness to him and to us, I am, with Christian love,

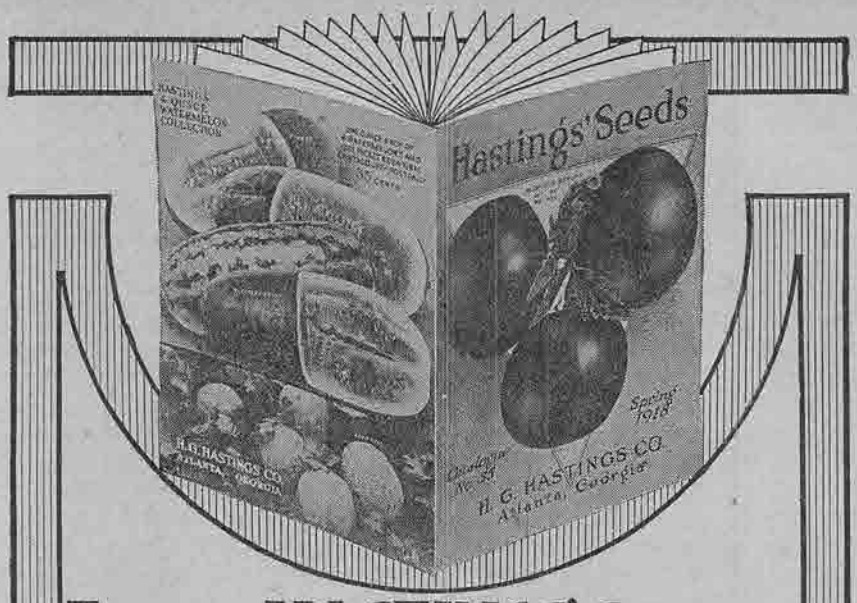
Very sincerely,

MINNIE POE.

Report of Help.

BY F. P. FONNER.

During August, September, and October I received help in my work as follows: From Mrs. Ira C. Hardesty and daughters, $3; Mrs. Ed A. Woodson, $1; Mrs. E. F. Lafferty and others, $5; "A Sister in Christ," Tennessee, $2; "A Sister," Calvert, Texas, $5; Mr. and Mrs. A. S. Miller, $5; Enoch McIntire, $2; G. M. DeVane, $1.50; Jacob Stamm, $2; John F. Kemp, Sr., $1; Milford, Ohio, $4; Mrs. Sarah A. Soper and daughter, $8; Mrs. M. E. Henry, $3. I am very thankful for this help so freely given. May God bless and prosper all the donors, so that they may be able to do much mission work. I have also received a few other donations that will be reported later. I believe that the brethren here have helped all they can. I can make a success of this work at more than one mission point, if the brethren will help now. High prices have struck me hard. Please do write me soon.



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Lots of clean, well-illustrated stories and A. B. Lipscomb's weekly comments on the international lessons in The Young People. Single subscription, per year, fifty cents. Five or more to one address, each, forty cents per year.

OBITUARIES

Smith.

T. A. Smith was born on October 22, 1846, and was called to his reward on September 23, 1917. He was married twice, and was blessed wih two excellent women. He began preaching the gospel in 1871 and continued until eight years ago, when he was stricken with paralysis while preaching. His friends thought he would not be able to preach again, but he recovered sufficiently to teach the good word which he so dearly loved. Brother Smith was one of the most Paul-like preachers I have ever known, and labored under the most trying circumstances. His delight was to glorify and magnify God and bless fallen humanity. He never neglected the poorer places; yet it is wonderful and encouraging to see how the Lord blessed him with homes, brethren, sisters, and a loving, faithful companion, who stood by him until death. May the Lord's blessings ever be with her until she is called to meet her companion where parting is no more. Brother Smith was associated with the Gospel Advocate for some years, and his labor was highly appreciated by it. He was a great admirer of our beloved brother, David Lipscomb, and preceded him only a few weeks to the heavenly home. Another one of the good Lord's noblemen has been called. S. F. MORROW.

Sparkman.

Miss Emma V. Kerr was born in Bradley County, Tenn., on March 28, 1856. She moved to Texas with her parents in 1876. She was married to A. J. Sparkman on January 15, 1882. To this union seven children were born, of whom five are living—one daughter and four sons; two daughters are dead. Brother Sparkman died on November 2, 1899. At the time of his death all the children were alive. Sister Sparkman was almost an invalid at the time of his death, but continued to keep the family home at Era, Cooke County, Texas, until her death. For the last seven or eight years she had been almost helpless, but she was always cheerful and patient. This writer visited her many times, and she always enjoyed talking about the affairs of the Master's kingdom. She obeyed the gospel about thirty years ago, and in her declining years the Bible was her chief book. She read it daily and could talk on any subject of scripture teaching. Her children all obeyed the gospe, and she has some grandchildren who are also Christians. Her home was a favorite place for many good friends to meet, and her wise counsel in the affairs of life and her good teaching of the Master's kingdom will be missed by those who knew her. She died on September 16, 1917, and was buried in the Era cemetery. An earnest, faithful, Christian woman has passed through the valley of the shadow of death, but her deeds will live until the end of time and be reckoned in eternity. A. W. YOUNG.

Allan.

Elder James Millard Allan passed on to the great beyond on the night of October 31, 1917. He was born on February 4, 1864, in Gilmer County, Ga. His father and mother came to Tennessee when James was one year old, and they located in Marion County, near Jasper. James grew to manhood in the neighborhood where he died. On December 30, 1888, he was married to Miss Nettie McGill, and to this union there were born eleven children, nine of whom are living with their mother, the other two having died in infancy. He confessed Christ and was baptized by E. H. Boyd in the fall of 1891. He read the Bible much, always seeking the truth and to learn the way more perfectly, and was always firm in contending for what he believed to be the truth. He attended services regularly as long as he was able to go, walking nearly a mile to church, though he weighed over three hundred pounds. He had heart trouble for a number of years, and for over a year before his death he was unable to go about much. He enjoyed the confidence and respect of all who knew him. He was indeed a just man. His funeral was held at the old Allan home place, a very large crowd attending the funeral and burial, showing the esteem in which he was held. The discourse was by Brother E. H. Hoover, of Chattanooga, Tenn. He was a firm friend of the Gospel Advocate, reading it every week, and was especially fond of the writings of Brother David Lipscomb. We feel that, while he had faults (none of us are perfect here), he has gone on to await us on the bright eternal shore; so we sorrow, but not without hope. "Blessed are the dead who die in the Lord." H. B. ALLAN.

Molloy.

D. M. Molloy was born at Spencer, Tenn., on January 21, 1840. On the morning of Thanksgiving Day, November 29, 1917, his soul went back to God. He was married to Martha J. Russell on March 25, 1868. To them were born seven children—four girls and three boys. One little girl went to live with Jesus while yet in her babyhood. His wife, three daughters, three sons, one sister, and one brother survive him. In 1906 he, with his family, came from Tennessee to Oklahoma, and have since made Hollis their home. He gave his heart to the Lord in his youth and lived an earnest, faithful life till God took him. The Heavenly Father did not permit him to suffer long. While he had not been feeling well for several days, he did not seem to be seriously ill until the day before he died, when he was stricken with pneumonia. We believe he was ready to go. He had done the best he could with life. He had been faithful and true to his Master. He loved to read and study the word of God, and unless hindered by sickness was always in his place at worship on Lord's day. He had the satisfaction of seeing all of his children obey the gospel. He was a subscriber and close reader of the Gospel Advocate for thirty-five years. He has passed to the other side. May we all learn a lesson from his open, honest, God-fearing life, that, when our time comes to cross the dark river, we, also, may enter "through the gates into the city." The funeral services were held at the church of Christ at Hollis. Brother R. L. Gillentine told of the life of the deceased in beautiful and well-chosen words, after which the remains were laid to rest in the Hollis cemetery, to await the coming of the Lord. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

MRS. E. L. M.

Iron Is Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Powers of Athletes

Ordinary Nuxated Iron Will Make Delicate, Nervous, Rundown People 100 Per Cent. Stronger in Two Weeks' Time in Many Cases.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or naracotic drug, said Dr. E. Sauer, a Boston Physicion who has studied widely both in this country and Great European Medical Institutions when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next, take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray, while many another has gone down to inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. E. Sauer, is one of the newer organic iron compounds. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 100 per cent, or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

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IF HAIR IS TURNING GRAY, USE SAGE TEA

Don't Look Old! Try Grandmother's Recipe to Darken and Beautify Faded, Streaked Hair.

That beautiful, even shade of dark, glossy hair can only be had by brewing a mixture of Sage Tea and Sulphur. Your hair is your charm. It makes or mars the face. When it fades, turns gray or streaked, just an application or two of Sage and Sulphur enhances its appearance a hundredfold.

Don't bother to prepare the mixture. You can get this famous old recipe improved by the addition of other ingredients for fifty cents a large bottle, all ready to use. It is called "Wyeth's Sage and Sulphur Compound." This can always be depended upon to bring back the natural color and luster of your hair.

Everybody uses "Wyeth's Sage and Sulphur Compound" now because it darkens so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through the hair, taking one small strand at a time. By morning the gray hair has disappeared, and after another application it becomes beautifully dark and appears glossy and lustrous. This ready-to-use preparation is a delightful toilet requisite for those who desire dark hair and a youthful appearance. It is not intended for the cure, mitigation, or prevention of disease.

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"The Cross and Resurrection in Song" represents the fruits of the hardest and most careful work of our lives in striving to give to music lovers the best that can be produced. It contains **the cream** from our former productions, combined with **the cream** from plates owned by The Union Song Book Company, of this city, and about one hundred new songs that represent the best that can now be produced. The melody is of the sweetest and most soul-stirring quality. The words are deeply spiritual and present the fullness of gospel teaching.

A more serviceable book you could not purchase. It has enough of the old music in it—the sweet old songs our grandparents loved to sing—to enable any congregation to use it at once. Too, it has enough new music to more than meet the demands of those who are looking for new music only.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Great Failures.

BY F. P. FONNER.

Very often the greatest apparent successes are really the greatest failures in the end. This is perfectly apparent to any thinking person who has the cause of Christ at heart. The present-day so-called "revival meeting" often becomes a gigantic failure because it is not followed up by proper after teaching. The "all things" commanded by the Savior in many instances are never taught the people, because the evangelist must hurry on to the next appointment. He is doing "evangelistic work;" and this "evangelistic work" seems to consist in preaching a few "revival sermons" at each point and in reporting additions to the papers. The "busy evangelist" does not seem to have much time to devote to practical teaching. It seems to be too tedious a process for him. Perhaps there is not sufficient glory in it for him. Perhaps the commercial side of it does not suit his fancy. And perhaps by pursuing this course our would-be popular evangelist has a better chance to inform the brethren of the very great failures being made by our real mission workers at home and abroad. There may be some commercialism in that sort of evangelism. It may increase the pay of the popular evangelist, and at the same time it may lessen the support of some true mission worker either at home or in some foreign country. It may starve out some true mission worker somewhere before the young converts can be confirmed in the faith, and that would be a very great failure resulting in the loss of human souls. But who is responsible for this? If the so-called "popular evangelist" who influences the churches against our mission workers is not responsible for this condition, then who is responsible for it? The real missionary who is willing to do the work, but who is thus starved out, is not responsible for the failure. He is the victim of circumstances, and is made to suffer because some one somewhere is trying to become a very great man at his expense. Thus it seems that popular evangelism has a death grip on some of our churches, and is actually choking the life out of them. This and the one-man-pastor system are deadly enemies of the churches of Christ; where either prevails to any extent, there is very often nothing that resembles a true church of God. And when a true mission worker locates in such a place, he frequently finds nothing but spiritual death and decay upon every hand. And when he makes an effort to establish the worship by teaching the people to continue "steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers," they sometimes regard him as some sort of an innovator. At any rate, they say: "He can't preach." But why do they think that he cannot preach? Is it because former preachers failed to make known "all the counsel of God?" Is it because they did not remain long enough to develop the talents of the brethren to such an extent as to enable them to know the truth when they hear it? Surely some great failures have been made by some one, or else the present church would be more alive to her opportunities. But is not this condition of things due in a measure to the efforts of some to ride into public favor at the expense of truth and righteousness? We dare not say that this is not true in some cases. One such preacher can counteract the influence of a dozen good men who desire to know nothing "save Jesus Christ, and him crucified." This last-mentioned class of men have crucified the lusts of the flesh. They are actuated by no impure or unholy desires. They will preach the old Jerusalem gospel anywhere at a sacrifice. Their

Palpitation and Other Disorders of the Heart.

Weak hearts are exceedingly common. Directly you are conscious of the fact that you have a heart, it means that your heart is not acting normally and that it needs attention.

Every time your heart misses a beat, its efficiency is lessened.

Heart trouble, taken in its early stages, may not be difficult to relieve; but the more the treatment is delayed, the harder it is to obtain permanent relief. If there is the slightest symptom to show that your heart is weak or diseased, you should not delay taking treatment.

Dr. Miles' Heart Treatment has been the popular choice for more than twenty years. It has stood the test of time in a manner that forbids any doubt as to efficiency. People who praised this remedy twenty years ago still believe in it and are only too glad to state that the trouble has never returned.

Any of these symptoms may indicate heart trouble: Shortness of breath, fluttering or palpitation, choking sensation, irregular pulse, weak or hungry spells, swelling of the feet or ankles, pain under the left shoulder blade.

If you notice any of these symptoms, get a bottle of Dr. Miles' Heart Treatment. You risk nothing; for if the first bottle fails to benefit you, you have only to return the empty bottle to your druggist and your money will be cheerfully refunded.

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object is to do good. They do not report so many additions as our would-be "popular evangelist" who works among the churches, because their work is usually in destitute places and among the weak congregations. But these men are not failures. In the eyes of God they may be eminently successful, while the men who make converts in great numbers and then forsake them may be the greatest failures on earth. Then why not encourage men who will work any place where it is needed? These men and their helpers are doing about all the real mission work being done anywhere. They should not be hindered in their work for lack of means. Sending "once and again" to their necessities is the New Testament rule in all such cases. This rule should be observed by the disciples of Jesus.

Report of Donations Received.

BY J. A. CULLUM.

I hereby acknowledge receipt of several donations to assist us in our effort to build a house of worship on Olive Avenue, in Memphis, Tenn., for which we are very thankful. Others desiring to have fellowship with us in this work may send any amount, great or small, and I assure you it will be received with thankful hearts by the brethren here.

The following have assisted us: Congregation at Henning, by L. K. Harding, $10; congregation at Pleasant Valley, Okla., by H. J. Adams, $2; congregation at Charleston, Miss., by J. H. Caldwell, $10; congregation at Mattoon, Ill., by O. T. Wampler, $10; congregation at Vandalia, Ind., by T. A. Davis, $2; congregation at Flat Creek, Tenn., by M. G. Holt, $3; congregation at Marietta, Okla., by B. S. Robinson, $5; congregation at Scott's Hill, Tenn., by Miss Maida Austin, $2.50; congregation at Big Sandy, Tenn., by W. E. Dotson and wife, $5.

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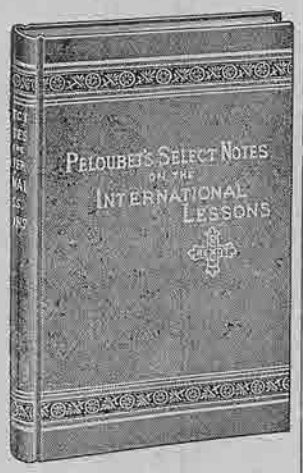

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Don't think because you have taken many remedies in vain that your case is incurable. Hood's Sarsaparilla has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia, and general debility. Take Hood's.—Advt.

While we instantly shut our hearts against all that is impure and unholy, all thoughts that would tarnish, or stain, or blight, we should open them just as quickly to all thoughts that are pure, and true, and honest, and just, and lovely.—J. R. Miller.

Every life has its potentiality of greatness, and, as it is impossible to be outside God, the best is consciously to dwell in him.—Amiel.

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Little Sins.

A single grain of iodine will give color to seven thousand times its weight of water. So, spiritually, one sin may effect the whole life. If the evil that assails us were as frightful in its aspect as in its essence, we should run little danger from its assaults; but too often it besets us in fair forms and in dazzling colors, and herein lies our peril; and this evil is not confined to our own lives, but involves others.—Sermonizer.

Wonderful Egg Producer.

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For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets to-night.

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

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Seven.

BY JOHN T. POE.

It seems that the Lord has fixed "seven" as a full and complete number. Why, I do not know. It will astonish any one to note how many times this number occurs in the Scriptures, and always as a full and complete number. Seven days, one week; seven weeks, one jubilee; seven trumpets completed the periods of the world's history, and seven seals opened reveals the history of the church through time, with a statement of what occurs during each period, long or short. The periods in trumpets, seals, and vials of wrath, each marks a complete period, with minor periods, seven in number, making up the whole or complete history. Seven letters depict, I think, seven periods of the church history

We seem now to be in that period of world history marked by the sounding of the sixth trumpet (see Rev. 9), in which four angels are turned loose for destruction and the slaying of one-third of men. And we are in the sixth seal, and the latter part of it. The seventh-trumpet period, and last of the trumpets and seals, it seems, is to be very short. I think we are in the pouring out of the last three vials, perhaps in the second, with greater woe to occur in the last; and which will complete the judgment of God poured out on an idolatrous world. And yet men will not repent.

These are opinions I have formed from the study of Revelation. I do not present these thoughts as facts, but only as my opinion of the wonderful symbols of that most mysterious book in all the Bible. I have a right to an opinion in the matter, if I tell it as an opinion. So, then, no one is bound to receive it as anything but an opinion, and they are not even bound to receive that. You, dear reader, may have your own opinion of these things. But do not say it is a fact. You do not know. There are lots of wonderful things to happen yet, no doubt, and the coming of Jesus to judge the world in righteousness may be near at hand or it may be several years yet.

Some are expecting the war to end in January (1918), and are stating it as a fact. If it ends in less than five years, I shall be surprised; and it may last ten. The bulldog tenacity of the German kaiser, who is fighting for his crown, will not let loose till he has to—not as long as a single hope remains, and then some. He has got to go, but he will not as long as he can help it.

It may be a little farther around the corners of a square deal, but the road is better.—Anon.

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and it is your very best buy for

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CLINTON, S. C.

The Christian life is the happiest life, because it is lived in Him who is joy incarnate. The other religions of the world are religions of penance, of fasting and gloom; but the Christian's strong confidence is in the Sun of righteousness, "in whose presence there is fullness of joy."—Selected.

Shall We Build?

BY J. H. LAWSON.

Some weeks ago I had occasion to visit Camp Bowie, at Fort Worth, Texas, and also Camp Travis, at San Antonio, and while viewing the great number of the young manhood of our country my mind went out to the moral and spiritual needs of the young men thus cut off from the influence of father and mother. I visited many of the tents and conversed with many of these young men. While visiting the different parts of the camp I kept a close lookout for opportunities that were offered the soldiers. I found many nice Y. M. C. A. tabernacles, nicely furnished, heated and lighted, with attendants and amusements, writing material, and a welcome. I also found two large tabernacles built and equipped by the Baptist people, with plenty of Baptist literature for the boys, and preaching at regular intervals by able men of that denomination. I also found that the Catholics had their places of worship and teaching, and men to look after the needs of those who might seek help from them. I later learned that in one corner of the camp the church of Christ had a mission and that brethren from Glenwood Church were doing their "bit" there, but were at a great disadvantage in location and building.

While standing in the midst of this great camp I prayed that a tabernacle might be erected in keeping with the needs of that field, and later I presented the matter to a number of faithful brethren, and these brethren urged me to take up the matter with the brethren and raise sufficient funds to build and equip a suitable tabernacle. This I am now trying to do, and to date I have about five hundred dollars promised, payable on or before February 1, provided it is called for. Unless there is enough promised to make the work a success, I shall not attempt to build. We must have at least three thousand dollars, and five thousand would be much better. If the amount necessary is promised, then I shall place the matter under a faithful congregation, that they may have charge of the funds and that "to him [Christ] be glory in the church." We must have a tabernacle that will seat six or eight hundred people, with reading and writing rooms. I shall see that a suitable man is in charge of the work for all his time, for there is a great opportunity to do our "bit."

Shall we fail? Certainly not. We must not, for the Lord expects us to do our part. I shall have more to say later, but now, if you want a part in this great undertaking, write me at Sherman, Texas, and tell me how much you will give, to be paid by February 1, provided we raise enough to erect the building. Don't wait until spring to write me, for we want to have this work in full operation by spring.

I am sure there are brethren who will read this who are well able to give one hundred dollars. Will you do it? "Take it to the Lord in prayer." My address is Sherman, Texas.

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Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile, it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated, and all knocked out, just go to your druggist and get a fifty-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful; and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day, you'll be sick and nauseated to-morrow; besides, it may salivate you; while if you take Dodson's Liver Tone, you will wake up feeling great, full of ambition, and ready for work or play. It's harmless, pleasant, and safe to give to children; they like it.

Lots of clean, well-illustrated stories and A. B. Lipscomb's weekly comments on the international lessons in The Young People. Single subscription, per year, fifty cents. Five or more to one address, each, forty cents per year.

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An act of chivalrous courtesy in war was that of the French cavalry commander at El Boden in 1811. When in the act of striking down Felton Harvey of the Fourteenth British Dragoons, the Frenchman "perceived he had only one arm, and with a rapid change brought down his sword to the salute and passed on."—London Globe.

The pleasantest things in the world are pleasant thoughts, and the great art in life is to have as many of them as possible.—Bovee.

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GOSPEL ADVOCATE

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NOTICE TO READER.—When you finish reading this copy of the Gospel Advocate, place a United States one-cent stamp on this notice, hand same to any United States postal employee, and it will be placed in the hands of our soldiers or sailors at the front. No wrapping, no address.—*A. S. Burleson, Postmaster-General.*

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Men or Hogs?

When Jesus healed the demoniac in the Gadarene country, the inhabitants besought him to depart from their borders. One man had been redeemed, but two thousand hogs had been lost. Hence, Jesus' stay was too costly. We have some analogies in modern life. The men who are making money by selling immoral books or exploiting immoral pictures, by child labor, by graft, by gambling, by any kind of dishonesty, desire that the followers of Jesus should depart and let them alone. In the Cleveland experiment with criminals an objector asked whether it was not a costly way of dealing with criminals. Would the municipal farm make expenses? The answer made to him was: "We are not making expenses; we are making men." In Phœnix, Ariz., the sheriff poured out ten thousand dollars' worth of liquor on the streets. It had been taken away from bootleggers, and every pint of it represented an actual conviction. But many a red-nosed "rummy" was crying: "What a waste!"

If our business cannot stand the scrutiny of Jesus Christ, to have it destroyed would be a blessing to us and to the country. We have heard enough of taking Jesus in "as a silent partner." Let him be an active and everyday counselor.

♣ ♣ ♣

Treating Everybody Alike.

Men are prone to seek acquaintance with the rich, and sometimes to fawn upon them; while nobody, as a rule, goes out of his way to make the acquaintance of a poor man, and especially if he thinks he will be asked to do the poor man a favor. On the other hand, there are some preachers who seem to take a delight in "handing it to the rich" in their sermons, while the sins of the poor are not especially mentioned. What was Jesus' rule in such matters? Did he make the nice social distinctions that men make? No, emphatically no. *He treated all classes of men alike.* Nicodemus, a great man among the Jews, came to him for a conference, and Jesus treated him with courtesy. Jairus, another rich man among the Jews and a ruler of the synagogue, came and asked a great favor. Jesus set about to perform that favor; but, despite the greatness of Jairus and the seeming need of haste in going on to his house, Jesus stopped on the way to attend to the pressing needs of a very poor woman who had spent all her money trying to get well. The fact that Nicodemus and Jairus belonged to the party of Pharisees, who were bitterly hostile toward the Savior, did not make any difference with him. Most of his visitors and supplicants were poor people; but, whether rich or poor, wise or ignorant, great or humble, he treated them all with courtesy and kindness. As Lang puts it: "For each one of them there was the infinite longing of his love, the infinite desire of his compassion, the infinite willingness of his help." Christians now are called upon to meet and deal with rich and poor. If we imitate our Master, we will neither toady to the rich nor neglect the poor; but we will be kind and courteous to both and do them good as we have opportunity.

♣ ♣ ♣

"Why Are Ye Fearful?"

Most of us think we are in dire straits indeed when it comes to such a pass in our lives that there is no help in sight except from God. We are like the old lady who rushed up anxiously to the captain during a storm and asked whether there was any danger. The captain solemnly replied: "Madam, we must trust in God." The old lady threw both hands up and wailed: "O, has it come to that?" We feel thus because we have not as yet learned the secret of fearlessness. "Perfect love," declares Peter, "casteth out fear." Over the mantelpiece in Mr. Gladstone's bedroom was displayed the text: "Thou wilt keep him in perfect peace, whose mind is stayed on thee." We are told that he never went forth to a day's duties without first asking God's guidance. George Macdonald declares: "Fear is faithlessness." He was, no doubt, thinking of Jesus' questions to the disciples on the storm-tossed lake: "Why are ye fearful? haye ye not yet faith?" If during these times of stress and storm we begin to be overanxious and to fear, let us take an inventory of our faith. If it is not enough to trust Jesus, it is small enough to explain the fear that encompasses us. Carlyle says that the extent to which we have put fear under our feet is a good measure of manhood.

"Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace."

OUR CONTRIBUTORS

A Kindly Admonition. No. 2.

BY W. H. CARTER.

A young preacher, not long since, said to me: "Now I don't want you to let the position I have taken cause you to think any less of me. I want us to think just as much of each other as we always have." "No," said I, "it shall not make me dislike you. I have heard that you have aligned yourself with those who oppose ordination, and am very sorry of it." Then he said: "Well, I just fell on that side, I hardly know why, but I hope to have an opportunity to talk it all over with you some day." Now the point I wish to make is, neither a preacher nor any one else should "just fall" on any side of any question, not knowing "why." A preacher, above all others, should set the example of walking by faith, and be able to give a "Thus saith the Lord" for what he does, and not "just fall" into things.

We are not under obligation to what the Bible does not teach, but must stand for what it does teach. To say the Bible does not say a certain thing must be done in a certain way is not the "whole duty of man." I am under obligation to show the way it does teach. To say the Bible does not teach any way is not sound speech. It is not consistent with the character of God to tell us to do a thing as a matter of service to him and then give no instruction, either by precept or example, as to how the thing is to be done. If, in the appointing of elders, God has revealed no way, then why oppose any way that may be suggested? To do so, it seems to me, would be to exalt my own opinion above that of others and to seek to force my opinion upon others as their rule of faith and practice. How many ways of appointing have you heard objection to? I have heard of but one—the laying on of hands. Able brethren have objected to this, but I have heard of no objection to any other way; and yet they tell us the Bible teaches no way. Is it possible, brethren, that "just any old way" will do? If so, why object to laying on hands? Is that not a way? Do you say the Bible does not teach that they laid hands on to appoint? Then what does the Bible teach that they did? Do you say the Bible does not teach us how the appointing was done? Then how do you know they did not lay hands on them? You are involved in an inconsistency, my brethren, which is the cause of more division and trouble.

Several years ago, perhaps twenty-five or thirty, I told some brethren in the Gospel Advocate office that the position they took against the laying on of hands in appointing would lead to no elders at all. To-day, in some congregations, we have three classes—one that believe in appointing by laying on hands; another that believe in having elders, but do not believe in laying on hands; and another that do not believe in having elders at all now. Do you call this confusion, division, sin? Well, somebody's teaching is the cause of it. Let us measure our faith, teaching, and practice by the word of the Lord, and let the guilty repent.

But it may be you have been taught, and have accepted the teaching, that hands were always laid on to perform a miracle, or to convey supernatural power. I have been taught that, too, but a personal investigation has kept me from believing it. My observation is that such is assumption and not fact. I do not know of a single place, or example, where hands were laid on any one to convey spiritual gifts, or miraculous power, and believe I am fully warranted in the denial that there is such a passage. If you, my dear brother (I mean all, from the college president to the "foot-back" preacher in the mountains and hills), know of such scripture, you will do me a favor if you will write me and refer me to it.

Now, if you do not believe in laying on hands to appoint, what do you believe in? Is there anything in "the unity of the faith" to you? There should be much in it to us all. If we have differences of understanding, the Scriptures, if believed and practiced, will bring us into the "unity of the faith." But I am told that the passage from which I have quoted (Eph. 4: 13) knocks the elders out. I am not sure of that. We are taught in logic that that which proves too much does not prove anything. Paul says: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith," etc. (Eph. 4: 11-16.) You say this leaves the elders out? Yes. Why so? Because these things were only to continue "till we come in the unity of the faith." From this, then, the evangelist goes out, too, as well as the elders. Now, my brother, if from this we eliminate the elders, and are to have no elders now, we must eliminate the evangelist also; for he, too, was given "till we come in the unity of the faith." Do you say that we have no such evangelists now? Well, what is the difference? Why, you say, "they were inspired." Who says they were inspired? Is that not an assumption? Timothy was an evangelist, and Paul does not write to him like he was an inspired man. But you think the difference now is, an evangelist to-day is an uninspired man. Well, do you not claim that elders then were inspired, too? Now, if uninspired evangelists may continue, why may not uninspired elders continue? In this you are forced to use your guessing apparatus, and not the wisdom of God. If this puts the elders out, it puts the evangelists out. If it is wrong to have elders now, it is wrong to have evangelists now. This is not if this passage puts elders out, and it is wrong to have elders now, it puts all teachers out, and it is wrong to have any teachers now. So you prove too much. If I believed that teaching, I would quit preaching and follow "old Beck" the balance of my days here. But enough for this time.

Evangelistic Report for One Year.

BY R. V. CAWTHON.

My work for last year was hard, but very pleasant. Some of it was very trying on account of poor health, but altogether it was enjoyable. My highest aspiration from boyhood has been to preach the gospel, and now it is being realized when I am constantly in the service. I do not enjoy eating idle bread, so the year was a busy one. During the winter months I taught Bible classes and assisted in prayer meetings at different places. In early spring I began tent work where there was no congregations or very weak ones, and then for thirty weeks I was in protracted meetings without any stop.

During this time I preached four hundred and forty sermons, established one congregation, baptized seventy-four persons, restored thirteen to the fellowship, and spent a great deal of time trying to strengthen those already in the faith. I delivered many lectures in public schools and colleges, trying to remove prejudice from the hearts of the young and prepare them for the gospel of Jesus. I believe lots of good can be accomplished in this way, and I never miss an opportunity like this. Youth is the seedtime of life, and they should never be slighted or forgotten.

Brother Claude H. Woodroof labored with me most of the year, and I consider him the best helper I have ever had. He loves the cause and will make a grand success.

My work was enjoyable, but many times I became dis-

couraged when the good was not accomplished that I knew should be. The cause of this, I am sure, was indifference on the part of so-called "Christians." This is by far greater than I have ever known and fills its mission in blighting the hopes and thwarting the purpose of Christianity. How can we expect the sinner to be interested when the Christian is not? Paul spoke of a people "having a zeal for God, but not according to knowledge." The majority of congregations now have a knowledge of God without any zeal. Where are the ones like David, who say by actions: "I was glad when they said unto me, Let us go into the house of the Lord?" So we have to spend the most of our time stirring up the brethren to duty. I cannot see why any one could be so indifferent concerning that which is most important of all.

The visible results were far short of what I usually accomplish, and the encouragement equally as short. Still, I tried earnestly to hold up the cause.

I hoped at the beginning of the year to pay a little on my home debt, but, instead, I was compelled to go in debt about one hundred dollars more to give my family the necessities of life. I labored much of the year with very weak congregations, where I only received from nine to twelve dollars per week, with nine depending wholly on me for support. I do not regret a particle of this work, and expect to return to practically every one of them this year for another meeting. Of course I struck some places where they were extra good to me, and I thank the Lord for everything received and the little good that may have been accomplished.

Some preachers have given up the work, saying they "couldn't make a living." I went into the ministry for life, and expect to stick through persecution or hardship, and I am trying to learn the lesson of Paul, "in all things to be content." May the Lord bless us in being more faithful through wars, prosperity, or calamity.

A Great Question.

BY C. E. HOLT.

Here is a question to which an answer is sought. I put the question to each reader of the Gospel Advocate: Do you believe that the teachings of Christ can be put into practice; and, if so, do you believe his teaching would bring the results that Jesus said it would bring? Do you answer in the affirmative? Well, let us see. "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven." (Matt. 5: 43, 44.) Again, the Spirit, through Paul, says: "Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." (Rom. 12: 19-21.) Suppose all the nations now at war should adopt this beautifully divine and humanitarian policy or course of conduct toward each other, how long would the war last? It would be ended at once. Swords would be converted into plowshares and spears into pruning hooks. Nation would not lift up sword against nation; neither would they learn war any more. What a blessed vision of peace universal! Will this glorious era ever dawn upon this war-stricken, blood-stained earth? Yes. Again I answer, *Yes*. But when shall this glorious era dawn? When shall all war clouds roll away, nevermore to return? Not while unregenerate men rule the world. As long as we have unregenerate men and women, we will have wars and human suffering. Unregenerate humanity proceeds upon the principle that "might makes right." Their idea is that the weak must submit to the strong.

It has ever been so, and it will continue to be that the spirit of greed, love of power and place and wealth is deaf to the bitter wails of the widows and orphans in their sufferings caused by wars. "Let them weep; let them suffer," says the spirit of greed. Such men are strangers to the great truth which lies at the very foundation of man's redemption—viz., the common Fatherhood of God and the common brotherhood of man. This is a doctrine that is divinely true and that is truly divine. This truth was never more clearly set forth than when the princely preacher, the apostle to the Gentiles, stood on Mars' Hill, in the then proud city of Grecian learning, amid the great philosophers of that age, and announced it as the foundation of God's love and mercy to the world. We cannot forbear quoting his words. They flash back to the very beginning of man's existence on earth, and they send a stream of light athwart the centuries and the millenniums beyond the power of human vision and comprehension. "The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live and move and have our being; as certain even of your own poets have said, For we are also his offspring." (Acts 17: 24-28.) This great truth is seen in the Savior's command to preach the gospel to the whole creation. All nations are included. In him all racial and national lines are blotted out. We talk about some method by which to bring about a league of nations, thereby insuring to the world a permanent peace. It is folly of the supremest type to thus talk. There is only one way to bring into existence a unity of nations, so that "peace on earth and good will among men" may reign supreme and undisturbed, and that is for all to accept and own Jesus Christ as their rightful and righteous Sovereign. In him, and in him alone, can they meet and live and work together in union and harmony and peace. Through the divine telescope of inspiration Paul was enabled to see this glorious consummation. This is the way he teaches it: "Making known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fullness of the times, to sum up [gather together] all things in Christ." (Eph. 1: 9, 10.)

As the years roll away the time of this consummation draws nearer. God's program was made out before the foundation of this mundane sphere was laid; before the morning stars sang together and the sons of God shouted the joyful anthem of creation's beauty and symmetry and loveliness. Let us pray that the Lord will enlarge our vision, enabling us to see the wonderful things in his law, his purpose, and his love to the human race. Let us pray for grace that we may be able to follow in the heaven-born way of truth, doing unto others as we would have others do unto us. Then shall the wilderness blossom as the rose, and the crooked ways shall be made straight and the rough places be made smooth.

"Civil Government"—Its Origin, Mission, and Destiny, and the Christian's Relations to It. This book is the outgrowth of the author's most matured thoughts on this subject. A. Wilkinson said of it: "I think the book is worth its weight in gold." Attractively bound. Pages, 158. Price, 75 cents.

A Good Example.

Elder John E. Dunn, a well-known minister of the church of Christ, of Nashville, Tenn., has been sent by the local congregation at Cookeville, Tenn., to Greenville, S. C., and the Y. M. C. A. has appointed him Religious Secretary of Unit 85, at Camp Sevier. The parents of the boys from this section who are in Camp Sevier will doubtless read this announcement with joy, as Brother Dunn was at one time a member of the faculty of Dixie College and endeared himself to the people of the upper country in many ways. The fact that he is now living among them in camp, sympathizing, cheering, and helping them in every possible way in his power, will be comforting and consoling to the anxious mothers and fathers at home. Brother Dunn is busy from early morning till late at night, publicly and privately, among the soldiers. Therefore it has been suggested that the folks at home write to their boys, giving them his address, and ask them to call on him, since it would take quite a while for him to find all the boys in that large camp of forty thousand. Relatives of the boys who are planning to visit Camp Sevier should also note Brother Dunn's address and arrange to meet him.

The church at Cookeville has pledged to support Brother Dunn's family while he is away, since he receives no salary, but is simply a voluntary worker, and regular reports will be received from him by the elders of the congregation at Cookeville. It would be impossible for him to answer all the letters he receives from the fathers, mothers, wives, and loved ones at home; hence those who desire to do so may hear from him through the church at Cookeville.

Brother Dunn's mission is not only to help those who are identified with the church, but all who may need his services; and even though your boy may not be a member of the church, Brother Dunn will take pleasure in making his acquaintance and will be glad to look after his welfare, both spiritually and temporally, whenever an opportunity presents itself.

HAYDEN YOUNG.

The church at Cookeville is setting a good example for other churches. Brother Dunn is engaged in a most noble work. We cannot neglect our boys who have been carried to the camps without being guilty in the sight of the Lord. The great commission provides for the preaching of the gospel to every creature. Other faithful ministers would do well to volunteer their services. They should be ready to go and make the sacrifices necessary in order to preach the gospel to every one in the camps. While preachers should be ready to do such work, churches should also be ready to follow the example of the church at Cookeville and cheerfully support those who volunteer their services.

How many preachers will volunteer to undertake this work? And how many churches will volunteer to support their families while engaged in the work, as the church at Cookeville has done? May our hearts be made glad by the hearty response of many preachers and many churches.

A Letter to Her Teacher

[When Brother J. O. Blaine, of Portland, Tenn., showed us this letter from one whom he had taught many years ago, it seemed so tender and sweet and beautiful and genuine withal that our first impulse was to let all our readers see it. Brother Blaine reluctantly granted permission.—EDITOR'S NOTE.]

Calvert, Texas, December 3, 1917.—My Dear Professor Blaine: It is a beautiful custom of your friends to gather about you and make your birthday the happiest of the year. I can only be with you in spirit and send these words which so poorly express the sentiments which the day awakens.

I did not know long years ago when I met my new teacher that I had clasped the hand which would be the guiding one for all good upon my future. I did not know that you were to be the dearest, truest, most faithful friend that I would ever know. You were not only destined to guide me through the intricacies of higher mathematics, but were to mold my character as well. That I am not a splendid, noble, gracious woman is not your fault; you did the best which was possible with the material at hand, and I confess, in full appreciation of your efforts, that what is finest in my character I owe to your influence. When our intercourse as teacher and pupil was finished, and like a butterfly I fluttered out into the world to taste the sweets of every social pleasure, I always felt your restraining hand upon my giddy, care-free life. I know that you have known few hours of greater happiness than when, after long years, your prayers for me were answered and I became a Christian.

I have known you in many phases of life. I have seen your beautiful, devoted, home life; I have seen the sacrifices which you have made for your Lord; I have known you when death robbed you of your best beloved. There was no bitterness in your sorrow, but with tear-dimmed eyes and trembling lips you sung with breaking heart:

"My faith looks up to thee,
Thou Lamb of Calvary."

Do you remember your first visit to my Texas home? O, how proud I was that you would come so far to see one of your schoolgirls! How glad I was that my mother and brother would know the teacher-friend to whom I owed so much! Time had laid his hand upon us both; but when we recalled the years which were gone, we seemed to find the fountain of youth.

I will never forget when I turned to you and sobbed out my despair when my precious brother died. I seemed to feel your hand upon my head. My burden became lighter when I laid it upon you. You are a prince before your God; he loves you; and when you raised your great heart in prayer for my poor old mother and for me, he had respect for your petition, and you were allowed to give the comfort and the peace which no other could.

Ah, Professor Blaine, a grand, beautiful, unselfish life leads up to the eighty-third milestone, which you reach to-day. There are no shadows on the years which reach out before you. Crowned with the love of all who know you, wearing the honor and respect of all men, you are pressing forward like a valiant soldier to receive the reward promised those who have fought the good fight. For you

"The land breeze of heaven is beginning to play,
Earth's shadows are meeting eternity's day,
And its tumult is hushed in the past."

For all that you have been to me, I give the thanks and love which shall endure as long as we both shall live.

ANNIE CORA BRASHEAR.

Cut Price on "Peloubet's Notes."

We have only a few copies left of this standard commentary on the Sunday-School Lessons for 1918, and in order to clear our shelf we have cut the price to $1.25, postpaid. It is an invaluable help to teachers and scholars alike. The book is handsomely printed and bound and will make a valuable addition to your library. Remember, "first come, first served." Avoid disappointments by mailing your order to-day. Address the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

The end of life is not happiness, but goodness. The aim of education is not to interest the child, but to incite and guide his self-activity. Seeking goodness, we win happiness; inciting self-activity, we quicken interest.—Selected.

QUERY DEPARTMENT

Brother McQuiddy: My position has been that the Red Cross, Y. M. C. A., and all other institutions organized for the purpose of doing benevolent work are probably ordained of God and perfectly good for the purposes for which they are formed, but that the Christian has no right to do such work through any other institution than the church of Christ. It seems to me that all missionary and benevolent societies are in the same class—organized for the purpose of doing the work which the church has failed (almost entirely) to do and usurping the honor and glory which should go to the church. Sometimes I even wonder if the Bible colleges and the religious publishing houses are not robbing the church of its rightful place as the "light of the world." Please advise what you think of this. H. L. MEEKS.

I have never seen anything in the word of God to indicate that the Red Cross or the Y. M. C. A. are ordained of God for doing benevolent work. The very genius and spirit of Christianity requires Christians to do such work. Christians engaged in business are not always permitted to run their business according to their own ideas. Christians may claim that they manage their own business. but, if so, they make a mistake in making such claims. As we are all in the government and in society, we must be influenced by our surroundings. As the Scriptures clearly teach me to render to Cæsar the things that belong to Cæsar and as Christ himself paid tribute to Cæsar, I certainly, as a Christian, can submit to the government and be patriotic to the government by contributing funds through the Y. M. C. A., the only agency accredited by the government for such work. If it be true that as an individual Christian I am required to do all good works through the church, and the church alone, then it is a mistake even to contribute funds in harmony with the government's wishes. However, I have never understood that the Scriptures teach that I can do no work as an individual, but that all my good work must be church work. If contributing to the Red Cross and to the Y. M. C. A. war fund destroys the work of preaching the gospel, saps the very foundation of the church of the Lord Jesus Christ, and is destructive of the church that he died to establish, then, as a Christian, I should not contribute to such work. If, as our brother says, however, these are ordained of God for doing this benevolent work, and the Bible requires submission to the powers that are ordained of God, it could not be possible that in so doing I would be destroying the church of God or belittling the work of the Lord Jesus Christ.

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Brother McQuiddy: (1) Who is to officiate at the Lord's table? Can others than the elders do so without detriment to the church? (2) Is it wrong to refuse to put in your membership in the congregation where you worship? (3) How ordain or appoint elders? (4) Is it scriptural to call the church the "Christian church?" (5) Should the church beg outsiders or sinners for help? (6) What is the best way to deal with a chronic objector? (7) Should a preacher do anything but preach—for instance, farm, trade, clerk, etc.? (8) Is it wrong to fail to call on the young men to take a public part in the worship? X.

(1) The Bible nowhere teaches anything concerning "officiating" at the Lord's table. The Lord's table is for Christians. They are to offer thanks and give one to another. Formality in its observance is without scriptural warrant. Because one gives thanks is no reason why this should be called "officiating at the Lord's table." The elders are those who look after the welfare of the congregation, and they may call on any disciple to do this. Every Christian is a king and priest unto God to offer his own sacrifice to God. Each must partake of the loaf and of the fruit of the vine for himself. The one who leads in giving thanks is not a whit above him who receives and partakes of the emblems. (2) Christians should stand identified with the church of Christ in the community where they live. If a man has any influence for or against the religion of Christ, it is at home among his neighbors and not in some distant community. Orderly-walking Christians will stand identified with the Christian people where they live. (3) I do not find any clear example of how elders were ordained or appointed. I have proceeded in some instances like this: I have made announcement, say, one month before elders were to be selected. I have asked members of the church to name those who were best fitted for the work according to the scriptural teaching on the subject. When the names were furnished, they were announced, giving each and every one the privilege to object to any that were suggested. If no objection was made, it went down as the unanimous decision of the church that these were chosen as elders. (4) I find no authority in the word of God for calling the church of Christ the "Christian church." It is sometimes argued that "Christian" is an adjective and qualifies "church," and that as the church is composed of Christians there is no wrong in calling it the "Christian church." It is better, however, to speak as the Bible speaks. (5) I have never believed in begging any one, not even Christians, to contribute to the church. Christians should know their duty on this subject and should contribute cheerfully and freely as the Lord has blessed them. If sinners voluntarily give to the church, I can see no wrong in accepting such gifts, as Solomon accepted the gifts of King Hiram. (6) The Bible does not point out any specific way of dealing with a chronic objector. Every chronic objector must be dealt with in harmony with his nature. The man who knows and understands the objector would be better qualified to deal with him than one who knows nothing of his peculiar characteristics. (7) Paul made tents as well as preached the gospel. If it were right for Paul, it is right for a preacher to-day to do likewise. If all our preachers had a good, practical, business education; if they were well-informed as to the needs of the people generally, they would be much better fitted to cope with the problems that are thrust upon them as they labor to build up the cause of Jesus Christ. Preachers should be able to teach by example and by their lives, as well as by the public proclamation of the truth. Many are able to proclaim the gospel forcefully and sucessfully who make most woeful failures when it comes to practicing the Christian religion. While men cannot practice as perfectly as they preach, as they have a perfect law to preach and an imperfect nature to contend with in the practice of that law, yet preachers should labor earnestly to lead lives of godliness, that are unblamable and above reproach. (8) If the old men had not been called on when young to take part and develop their talents, they would be unfitted for the work that they now do. If our young men are ever developed and become efficient workers in the church, they must be given an opportunity to grow. The blacksmith's arm is developed by use; the preacher learns how to preach by preaching; the teacher learns how to teach by teaching; and so with the different callings of life. It is a very grave mistake not to call on the young men and to encourage them to do that for which they are the best fitted. Such failure is unscriptural and does not meet with the approval of God.

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The Christian Standard Ignores Our Response to the Missionary Society Convention Proceedings.

BY M. C. K.

In the light of what seemed such an auspicious beginning of exchanges with our society brethren inaugurated by the Sweeney committee's fraternal approach to us and the Christian Standard's comment on "the thin partition" between us, it is with no little regret on our part that neither the Standard nor any other journal, so far as we know, has attempted to meet our response to the proceedings at Kansas City. We mention the Standard in particular because of its reference to the matter and its generous publication of our reply to the Sweeney committee. We hailed it as an auspicious moment when that committee submitted its draft of a new Constitution for the society for our consideration, and we resolved, from the very start, to meet the case, as best we might, at every point of development and in the spirit and manner which become brethren who engage to consider their differences; and hence, to clarify the issue and reduce it to that which alone is vital, we said in reply to the committee:

I wish to state, for the benefit of those brethren of the missionary society who regard the institution as a mere business method of carrying out a divine requirement, that we not only have no objection to human business methods of doing divine things where no method of doing them is divinely prescribed, but we know that some such method in such cases is indispensable to a proper prosecution of any work; but it is when an alleged business arrangement is adopted under the name of a method which we conceive to be a clear contravention at some other point of that which is divinely ordained that we feel compelled to object; and here, in our judgment, is the principal, if not, indeed, the only material, objection to the plan proposed in the present Constitution—namely, its interference with the autonomy and independence of the local church. Here God has specifically legislated, and no measure, either as a business method or in any other way, should be adopted for any purpose whatever that contravenes that legislation. Hence our necessary demurrer at this point; for, notwithstanding there is in the preamble to the Constitution now under consideration an explicit avowal of "steadfast adherence to the independence and autonomy of the local churches," and even other well-intended and manifest safeguards in the body of the instrument against interference at this point, yet I must respectfully remind you that the constitutional provision for deciding matters for the coöperating churches by a majority vote of the members composing "the International Convention," whether *viva voce* or by ballot, would in principle be an agreement in advance, on the part of such churches, to abide by the decision of the majority, whether that decision might be to support false teachers or to do anything else in which a church might be unable to acquiesce, and this would unmistakably be a transference of control in ecclesiastical affairs from the local church organization, where God has placed it, to a general organization, where it is placed by man.

Then, in our issue of November 15, 1917, referring gratefully to the courtesy of the society in publishing in full with comment our letter in the "Convention Daily" at Kansas City, we said:

We appreciate these generous words and the kindly spirit thus shown in dealing with our letter, and it affords us no little pleasure to assure the brethren of the society that we stand ready to meet them, not only halfway, but all the way, in any matter and to any extent where we can do so without any sacrifice of truth or conviction.

Then, in our issue of November 29, 1917, commenting on the ground of our contention for the independence of the local church, we said:

We who are contending for the independence of the local church feel compelled, by the clearest and strongest convictions, to oppose any ecclesiastic arrangement which even potentially commits the churches to the alternative of either permitting things settled by the King to be changed by a majority vote of the people or to withdraw from the arrangement. Such an arrangement itself is wrong. Of course, in the case of any and all actions taken by the Convention under the Constitution now before us, "the local churches are left free to take such action as they see fit" as to whether they will bow to such action of the Convention and go with it in a wrong, or withdraw from the organization; but this is to yield the point in dispute and to admit the validity of our contention that the Constitution provides for the Convention's "interference with the autonomy and independence of the local church."

Finally, to our brethren of the other side, and in the same issue of our paper, we put this pointed, but courteous and brotherly, question:

Will our brethren advocating this measure kindly answer this question: If action taken by the Convention, as provided for by this Constitution, should be to uphold and continue in its service false teachers, would not the local churches be compelled to either support such action or to withdraw from the concern? It is not sufficient to be reminded here that they would not be likely to take such action. The question is, does the arrangement give them the power to do it? We should be glad to have this question squarely faced with a plain "yes" or "no." If we are mistaken in our induction and statement of facts, it can be answered "no;" but if we are not thus mistaken, it should be answered "yes," and this fact would confirm our contention.

We have seen no response from any quarter. It was not in harmony with our conception of either Christian courtesy or Christian responsibility in such matters to ignore them or even unnecessarily delay their proper treatment; and with this repeated statement of our attitude in the matter, we rest the case for the present.

Forgiveness.

BY J. C. M'Q.

Forgiveness carries with it the thought of lifting up or away, meaning that God lifts up and carries away our sins. He is represented as casting them behind his back, as removing them as far from us as the east is from the west, and as burying them in the heart of the mighty deep. For our own good, we must forgive those who trespass against us. If we harbor and dwell upon the wrongs that have been done us, our natures become morose and sour and we become repellant to all with whom we associate. By entertaining a vicious and malignant spirit, we drive all the sunshine from our lives and bring down upon ourselves threatening and destructive clouds. If we would be useful, happy, and helpful to all about us, we must forgive. Without such a spirit of forgiveness, we know that God will not hear our supplications. David says: "Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, Jehovah, shouldest mark iniquities, O Lord, who could stand? But there is forgiveness with thee, that thou mayest be feared." (Ps. 130: 2-4.) When we have erred and sinned, like David, we should pray to fall into the hands of the living God, for God is more merciful and far more forgiving than our fellow creatures. He has assured us that "every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven." (Matt. 12: 31.) Thus it is seen that God in his goodness forgives all sin, save the sin against the Holy Spirit. All who forgive, who strive to know the will of God and are faithful in doing it, may be assured that they have not committed the sin against the Holy Spirit.

God Forgives Through Christ.

"Without the shedding of blood there is no remission." God so loved the world that he gave his only begotten Son to come into this world to lead a life of poverty, suffering, and ignominy, and to die the shameful death of the cross, in order that we might enjoy the remission of sins through him. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts 4: 12.) This same Jesus who was mistreated, rejected, and crucified by wicked persecutors, "did God exalt with his right hand to be a Prince and a Savior, to give repentance to Israel, and remission of sins." (Acts 5: 31.) Only through Christ, and by an acceptance of the conditions imposed upon us by him, can we enjoy the remission of sins. Were we to confide in our own strength and through our own wisdom expect to provide means through which to enjoy the remission of sins, we would make a miserable failure. Through Christ we may enjoy the remission of sins, and with Paul each of us can say: "I can do all things in him [Christ] that strengtheneth me."

In order that the Gentiles be forgiven and enjoy the remission of sins with an eternal inheritance, we learn that Paul was sent to preach to them "Christ, and him crucified"—"to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me." (Acts 26: 18.) We might as well attempt to blot out the sun, obliterate the stars, and dry up the ocean as to hope to enjoy remission of sins, except in and through the name of the Lord Jesus Christ. Paul, in writing to the Ephesians, declares: "In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace." (Eph. 1: 7.) He teaches the same precious truth in writing to the church at Colosse. As "it is not in man that walketh to direct his steps," so no man can hope to enjoy remission and the approval of the Heavenly Father, only as he enjoys them in and through the name of the Lord Jesus Christ. So it behooves God's children to know the truth and to obey it. All who thus follow the Lord are assured of forgiveness in this life and of life eternal in the world to come.

We Must Forgive to Be Forgiven.

This same Jesus who condescended to bow the heavens in love and to come down on the wings of mercy to redeem fallen man teaches us, in language that cannot be misunderstood: "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6: 14, 15.) As God graciously forgives our iniquities and removes them from us, holding them against us no more forever, so must we be gracious to forgive those who have trespassed against us. The Holy Spirit admonishes: "And be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." (Eph. 4: 32.) The Holy Spirit, writing to Christians, further exhorts: "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye." (Col. 3: 12.)

Condition of Forgiveness.

As the Lord does not forgive those who refuse to repent, so the Bible does not teach us to forgive those who have sinned against us until they repent. Were God to forgive the impenitent sinner, the very stones would cry out against it and the demons in hell would expect to be transformed into angels of light. There is such a terrible conflict between sin and righteousness that it is impossible for God to forgive an impenitent soul. The man who has sinned and offended his brethren must hate the wrong he has done and must put it beneath his feet before he has any claim on their forgiveness. So long as he loves and practices sin, he will have no fellowship with those who crucify the flesh and the lusts thereof. If we would be forgiven, we must repent. Repentance, which is a change of will produced by godly sorrow, leads to reformation of life. The Holy Spirit admonishes: "Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him." (Luke 17: 3.) When a man is truly penitent, he confesses with his *mouth*, and not with his heart, the wrong that he has done. With the mouth, and not with the heart, confession is made unto salvation. We cannot expect to enjoy forgiveness unless we are sufficiently penitent to confess our sins. "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." The truly penitent man is not sorry that he is caught, but is sorry that he has brought reproach on the religion of the Lord Jesus Christ. His is a godly sorrow, and not a sorrow of the world which worketh death. Being penitent, it is his purpose to undo the wrong that he has done in so far as possible. He is not so anxious to put himself forward before the public as he is to make sure that he has set himself right before God.

Self-Forgiveness.

No man can forgive himself and know that he stands justified before God until he has repented and confessed his sins. He must respect himself before he can enjoy God's approval and the confidence of the brethren. Having forever turned away from sin and realizing that he has been washed and made white in the blood of the Lamb, he can truly say, in the language of Dr. Wortman:

> I mourn, dear Christ, the sins that wounded thee;
> Thou mournest more, they have so wounded me.
> I'll hurt no more this blundering, bleeding soul
> Thy wounded hands would so gently make whole.

Correct, O Lord, the all-mistutored zeal
That makes more sore the sores thy love would heal,
Deeming we best sweet Mercy's will obey
When we not self but suffering selves would slay.

Alas! on soul and body many a scar
All self-inflicted in this needless war,
Where we misdeem amidst strange alarms
God's bugle blast of peace a call to arms.

Aye, aye, to arms! To arms thou callest me;
To arms—thine own strong arms of sympathy!
Brave Christ, thus arming, thou dost best disarm me
Of all such weapons as may charm but harm me!

We must rise above sin, must trample it beneath our feet, and upon conquered selves rise to a nobler and purer life before we can enjoy that "peace that passeth all understanding." So long as we are conscious of unforgiven sins and realize that our lives are not such as meet the approval of Jehovah, it is not possible for us to enjoy any real peace and happiness. Standing condemned in the eyes of Jehovah, we must pass through the world in darkness, misery, and suffering. If our own heart condemn us, we are lost.

Professional Preachers. No. 2.

BY E. A. E.

Let us read 2 Pet. 2 several times. To read it casually one time is not sufficient. Believing this, as we do every word of God, it should impress us profoundly. Gabriel said to Mary: "No word from God shall be void of power."

The first three verses of this chapter declare: (1) That as there were false prophets among God's people of old, so will there be false teachers among the disciples of Christ; (2) that these false teachers will "privily bring in destructive heresies" ["sects of perdition"—margin] and, "denying even the Master that bought them," will bring upon themselves "swift destruction;" (3) that many will be the "lascivious doings" of these false teachers; (4) that because of the works of these false teachers "the way of the truth" will "be evil spoken of;" (5) that covetousness prompts these false teachers to "make merchandise" "with feigned words" of Christians generally; (6) that the sentence of these false teachers "now from of old lingereth not and their destruction slumbereth not."

What one person of all who study the Bible can doubt that to-day "the way of the truth" is "evil spoken of?"

Think of this—"*the way of the truth!*" What is "the way of the truth?" It is the way into which and along which always *the truth* leads all who accept it. What is the truth? The word of God is the truth. (John 17: 17.) Jesus proclaims that he is "the way, and the truth, and the life," and that no one can come unto the Father but by him. (John 14: 6.) No one can go "the way of the truth" except by following the example of Jesus and having the spirit of Christ.

How fearful, then, it is for men who claim to be teachers of the truth, and nothing but the truth, to cause any of those who are endeavoring to follow the word of God in all things to be held up to the ridicule and reproach of the world and to be spoken of as evildoers! It is no wonder God declares that the sentence of such lingers not and their destruction slumbers not.

Since angels sinned, we should not be surprised, although we are grieved, that some preachers go wrong and that there are now some false teachers.

Jesus says: "It is impossible but that occasions of stumbling should come; but woe unto him through whom they come!"

"God spared not angels when they sinned," "spared not the ancient world," turned Sodom and Gomorrah into ashes and "condemned them with an overthrow," and will destroy all false teachers. In corrupting and destroying others, false teachers will receive destruction as the hire of their wrongdoing.

But as God "preserved Noah and seven others" and "delivered righteous Lot," he knows how "to deliver the godly out of temptation, and to keep the ungodly under punishment unto the day of judgment."

Note carefully and seriously God's description of these false teachers: they are unrighteous, lascivious, have "eyes full of adultery," daring, self-willed, fear "not to rail at dignities," rail "in matters whereof they are ignorant," "creatures without reason," "born mere animals," walk "after the flesh, in the lust of defilement," "count it pleasure to revel in the daytime," "spots and blemishes," covetous and "exercise their hearts in covetousness," "children of cursing," "are springs without water," "mists driven by the storm," and have forsaken "the right way."

One false teacher can hardly be guilty of all these sins. Some false teachers are "lascivious" and have "eyes full of adultery." It is not unusual for some preacher to be found guilty of adultery. Having been convicted, he acknowledges (!) his guilt and goes on preaching with as much popularity, seemingly, as ever. But these sins do not prevent such teachers' turning godliness into a way of gain.

While not "lascivious" and while not having "eyes full of adultery," other false teachers, through the love of money, follow "the way of Balaam, . . . who loved the wages of wrongdoing."

But what about Balaam? Let all study his case and see what about him. The church in Pergamum had in it some who held to "the teaching of Balaam." (Rev. 2: 14.) For money Balaam tried for three times to curse God's people, when God had blessed them and had told Balaam he could not curse them and should not attempt to do so. God turned Balaam's curses into blessings—that is, God made him bless instead of curse the Israelites. When Balaam could not curse them, he then taught Balak to cast a stumblingblock in their way and to induce them to sacrifice to idols and to commit fornication. When the Israelites did this, God himself cursed them by slaying twenty-three thousand in one day. Just as Balaam did this for money, so these false teachers through the love of money "entice unsteadfast souls." Through "great swelling words of vanity" and "in the lusts of the flesh, by lasciviousness," they "entice" "those who are just escaping from" the ones who "live in error," promising "liberty," "while they themselves are bond servants of corruption."

Let us think a while. How horrible is this! Just as babes in Christ are coming out from those who live in error and are being separated from the world, there are numbers of false teachers who are ready through the love of money to entice them by "great swelling words" and by "their smooth and fair speech" back into the bondage of error and sin. No sooner have thousands come out of denominationalism than numerous teachers begin the subtle work of forming them into another huge denomination and entice them into it. Has not the call, "Back to the New Testament as the only rule of faith and practice and the New Testament church and order of work and worship," almost been silenced? It is no wonder that this chapter declares that "the blackness of darkness" has been reserved for such teachers and that they had better never known the way of righteousness. The dog has gone back to his vomit and the sow, once washed, to her wallowing in the mire.

How solemn and fearful is the responsibility of preachers!

God does not teach that both preachers and the ones preached to, when overtaken in *any trespass*, cannot and may not and should not repent and be restored; but he

does teach all to bring forth fruit worthy of repentance, to be humble, modest, meek, lowly, and to show by their good manner of life in every way they are faithful followers of Jesus. God teaches also that the man who has done wrong must receive the same treatment as the woman who has done the same wrong, and as much mercy and love must be extended to the woman as the man.

"No man can serve two masters." A man "cannot serve God and mammon." If he undertakes to serve both, he will fail in his service to God, and it will in the course of time be plainly manifested which one he does serve.

It should be said here, not only *what* one preaches depends upon *why* one preaches, but also *what* one preaches depends upon the master one serves. If one serves the true and living God and seeks first his kingdom and his righteousness, one will determine to know nothing "save Jesus Christ, and him crucified," to "preach the word," to never shun to declare "the whole counsel of God," and to glory in nothing save the cross of Christ. (Gal. 6: 14.)

There cannot be a more fearful and awful consequence than that which follows leading people to perdition through teaching error or a failure to teach the whole truth in season and out of season. Had Paul shrunk from declaring "the whole counsel of God," he says he would have gone to the judgment with the blood of men on his soul. The only way to be pure from the blood of all men is to preach "the whole counsel of God." The preacher must stand in God's counsel and cause the people to hear God's words—not something else—not anything less than God's words and not anything more than God's words. (See Jer. 23: 22.)

Christians are the light of the world and the salt of the earth, and all, as they have ability, are to teach others the will of God; but it is a most serious and solemn thing to put oneself forward as a teacher or preacher and guide to others. Let us read James 3: 1, 2:

Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment. For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also.

Some see a connection between this exhortation and the statement in the preceding chapter that faith apart from works is dead, because the more men think faith without obedience is sufficient, the more they are inclined to become teachers, because it is easier to teach than to practice that which is taught.

The more men are made to see the importance of practicing what they teach, and feel the responsibility of teachers and the eternal fearfulness of teaching error and failing to teach all the truth, the less will they push themselves forward as teachers and preachers.

Jesus, the greatest of all teachers, first practiced what he taught. He "began both to do and to teach." (Acts 1: 1.) He says that in order to become his disciple one must deny self and follow him. Paul exhorts elders to take heed first to themselves and then to the church (Acts 20: 28); Peter exhorts them to be "ensamples to the flock" (1 Pet. 5: 3). The qualifications of elders show that they are first to practice the good lessons they are to teach others. (1 Tim. 3: 1-7; Tit. 1: 5-11.) Timothy and Titus were to be examples. (1 Tim. 4: 12; Tit. 2: 7, 8.) All Christians are commanded to be examples—to so let their light shine before men, that others seeing their good works may glorify God. (Matt. 5: 16.)

The Pharisees were condemned because they taught and did not. They liked the title of "teacher" or "master," and loved the chief seats in the synagogue, etc. (Matt. 23: 1-12.) The Jews were condemned on this point:

Thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? . . . For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision. (Rom. 2: 21-25.)

There were many false teachers in James' day. (See Acts 15: 24; Tit. 1: 10, 11.)

As stated above, a teacher's or preacher's responsibility is great; and the higher one's position and the greater one's influence, the greater the condemnation when one fails to fill that position and to exert the proper influence.

None are forbidden to teach the word of God in humility and to the best of their ability; but self-exaltation, pushing oneself forward, seeking "chief seats," and wearing titles are condemned. Let one fill well a humble position and wait until prepared and invited to "come up higher." Many should not teach because they are not competent. The Hebrew Christians were reproved because in their inactivity they had not become competent teachers of others. (Heb. 5: 11-14.) All have the right to teach, and as they become competent, first in Christian character and then in the knowledge of the truth, must teach; but woe unto the church and the world when those who have neither the Christian character nor knowledge of the truth necessary to fit them for teachers or preachers presume to teach and preach!

God commands all Christians to grow in the grace and the knowledge of Christ, and, as they thus become competent, to teach others, but to do so in modesty and humility, earnestness and faithfulness, both by example and precept. "Aged women" are to teach the younger women the good lessons of Tit. 2: 3-5. That which Timothy had learned from Paul he was to commit to "faithful men" who were "able to teach others also." (2 Tim. 2: 2.) Men must prove themselves faithful before they should be sent out to teach others.

Who can doubt that the church is in a sad condition to-day for lack of faithful teachers? In many places the young have been taken unawares and the church generally filled with the spirit of the world through lack of plain, tender, loving, strong, and faithful teachers. From different quarters the complaint comes that there is not that direct, plain, faithful teaching of the word of God in the spirit of Christ and love of the truth and with the burden of souls on the heart as the former generation of preachers gave, and which is especially necessary to the preaching of the gospel at any time. God demands that the gospel of Christ—its facts, commands, *the godly life it requires*, its promises and hope—be preached—*who* Jesus is, *what* he has done for the world, *what* he is, *where* he is now, *what* he is doing for the church *now* and is ready to do for the world, that he will come again, and *what* will take place then. God teaches nothing more fully and plainer than that which he commands to be preached and that which he forbids to be preached.

I repeat that a preacher has no choice of *what* to preach. God settles that and commands the preacher to "preach the word."

One reason James gives for declaring that not many should be teachers is: "For in many things we all stumble." And the *teacher* or *preacher* who stumbles receives "the heavier judgment." This is true because he places himself, in many cases, before the church and world as a teacher and guide and example to others. Teaching and preaching are not irresponsible work. Suppose one preaches error or fails to teach all the word of God and souls in consequence are lost! One should go at preaching and teaching with fear and trembling.

Space will not permit the quotation of numerous passages showing that all are human, all have faults, all make mistakes, and all "in many things stumble"—not in will

ful disobedience to God or transgression of his will, but in ignorance and weakness. (See 1 Kings 8: 46; Prov. 20: 9; 1 John 1: 8.) Yet some seem so presumptuously certain that they cannot be mistaken that their conduct borders very close, at least, on willful procedure.

He who "stumbleth not in word, the same is a perfect man, able to bridle the whole body." There is some connection between teaching and stumbling "in word." Timothy was commanded to "hold the pattern of sound words" (2 Tim. 1: 13); and Titus, to be an example in the use of "sound speech" (Tit. 2: 8). False teachers stumble both in word and doctrine. There are "vain talkers and deceivers" (Tit. 1: 10; 1 Tim. 1: 6), who "by their smooth and fair speech . . . beguile the hearts of the innocent" (Rom. 16: 17, 18); there are others whose words "eat ["spread"—margin] as doth a gangrene." (2 Tim. 2: 17.) (To be continued.) P. 108

"The Angel of the Church of Ephesus."

BY E. G. S.

This does not mean that it was a heavenly angel ruling in the church at Ephesus; it only means that the church at Ephesus had a messenger, not an angel of heaven, that lived and moved among them. The word "angel" means "a messenger." Hence the angel of the church of Ephesus was not a heavenly angel, but simply a messenger, whom they sent on certain business matters and to attend to the business concerns of the church. Hence these messengers were members of the church at that place, acting as servants of the church very much in the capacity of deacons, or servants of the church, and that were prominent as leaders or teachers in the church. There were heavenly angels in connection with the miraculous age of the church. In Acts 5: 19 we have this language: "But the angel of the Lord opened the prison doors and brought them out." This was likely a heavenly angel that could do things in a miraculous way. But the angels to whom the seven letters were addressed for the seven churches of Asia were likely prominent men of these churches that were competent to be leaders in the public teaching of the church. That class of men were often inspired men, and competent to attend to the practical teaching of the congregation which seems to have been common in the first age of the church. But after the New Testament was completed, it served as the divine guidance of the church in all of its work of faith and labor of love. Hence we have no need of men to-day endowed with divine inspiration to act as leaders. We already have the inspired teaching of the New Testament to lead us in all the ways of righteousness and truth. What we now need to lead us in the right way is to make ourselves acquainted with the inspired teaching of the New Testament. That teaching was sufficient in the first age of the church to lead all that would follow it in the way of righteousness and truth, and that same inspired teaching of the New Testament is sufficient to lead us all in the way of righteousness and true holiness now. The only trouble with us is whether we will follow this inspired teaching in our lives every day or not; for if we fail to do so, we will fail to enjoy the precious promise of eternal life. We should, therefore, keep this important matter in mind every day and see to it that we are in the right way, the straight and narrow way. The way in which we are to walk is plainly pointed out to us in the New Testament; and if we do not walk in it, it will be our own fault, not the Lord's; and the loss will be ours, and not the Lord's. It seems strange that any should be lost when salvation is offered to all without money or price. It is only demanded that we shall deny ungodliness and worldly lusts and live as directed by our Lord and Master.

It is true that while Christianity requires much self-denial, it affords in return the happiest life that can be lived on earth and prepares people for eternal happiness in the world to come. There is no reason, therefore, why any one should be lost in any land where the New Testament can be had. Why should any one refuse a pure and holy life on earth, when it makes life so much more endurable here and promises eternal happiness in the world to come? Christianity is not offered for money, but it demands a pure, clean, honest, and holy life; and no other sort of life will secure the great promise of eternal life. It begins its great work of elevating people here in this mortal life by teaching them something higher, purer, and nobler than anything humanity can gain by its own wisdom, and, in addition, promises everlasting life to the finally faithful. The idea of eternal life did not originate in the minds of mortals. It is purely a matter of revelation from God. If uninspired men could have made the promise of immortality, they could not possibly carry it out. But the idea of immortality and eternal life did not originate with men, but with God; and God, who has made the promise, is fully able to carry it out, and we are fully assured in his word that he will carry it out if we will be faithful in living as his word directs. Why, then, should we not be faithful in living as his word requires? No good or sensible reason can possibly be given as to why we should not follow the divine guidance of his holy word to lead us. But we may understand that the great enemy of souls will do all that he can do to hinder us from making a humble and earnest effort to secure these eternal interests of the soul; but God will help us, if we will be faithful in his service to the end of life.

Indeed, the greatest work we can perform in this life is found and carried out by doing faithfully the revealed will of God. Hence all Christians should strive to understand and follow the teaching of the New Testament. This, however, does not mean that we should neglect the reading of the Old Testament; for it will greatly aid us in understanding the New Testament to read and study the Old Testament. So the Lord has not left us to make our way through this mortal life in darkness. He has given us the light of eternal life, so that we may secure all that is promised to the faithful. God has been wondrously kind in teaching us so plainly how to live so as to be taken to this heavenly home when we end this mortal life, and we may fully trust him to take us to that home when we have finished up this mortal life in the nurture and admonition of the Lord; but if we disregard his holy will in this life, we may be sure that he will not give us the heavenly home. Surely we will not be so thoughtless as to disregard the will of God while blessed with the wonderful privilege of doing the will of God in this life, which alone can prepare us for a home in heaven when this short life is ended.

Contributors to the Tennessee Orphans' Home Are Reporting.

I am glad to announce to our readers that the auditor says a number of contributors to the Home are making reports—a number have sent in canceled checks, vouchers, etc. As this is very helpful to the auditor in order that he may make a fair and complete audit of the books, those who have contributed to the Home are urgently requested to make their reports at once. The auditor is now making an examination of the money orders issued to the Home. So soon as our contributors send us in their reports the audit will be closed. Promptness will greatly facilitate and expedite matters. J. C. McQUIDDY.

Nothing is so important as the formation of spiritual habits. Practice daily and hourly the presence of God, so that you can at all times hear his voice speaking to you and through you.—E. V. H.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

Shall We Close the Churches?

We have heard food conservation preached and have also been urged to conserve coal and other fuel until it has become almost second nature with us to do so. We are now hearing it urged by many people that the churches should be closed in order to conserve the scanty fuel supply. It is not my purpose to discourage economy on the part of the churches and to intimate that they should not conserve coal. It is fully conceded that the authorities are within their rights when they make such requests, but the church of Christ is also within its rights when it urges that institutions of less value to the world than the church should be closed also in order to conserve fuel. It is hardly fair to ask the churches to close, while allowing the brewery, the pool room, and the theater to run wide open, using coal bountifully. It is evident that the churches should be active, as the need for the gospel and its uplifting power is greater than it has ever been. With almost the whole world waging war and with the terrible bloodshed that is now deluging our country, the church, if possible, should put forth more energy, more thought, and more effort for the salvation of souls than it has in the past. The Michigan Christian Advocate, Detroit, is responsible for the following timely suggestions:

We have not heard of the authorities asking the saloons to close. We did hear something about their closing an hour earlier. The saloons are open sixteen or eighteen hours per day for six days, while the churches are open a few hours in the week. Yet fuel administrators see the salvation of the fuel situation in closing the churches, but for some reason have overlooked the saloons and the breweries. By all means close the churches, but close the saloons first. Do not stop the forces of salvation and let the forces of damnation run full blast.

Close the churches? Yes. But close the pool rooms first. We have heard of no command that these festering spots on our streets, these schools of vice, should be closed. To be sure, it needs a command; for saloons and pool rooms are not moved by humanitarian appeals, unless the proprietors chanced to be the humans benefited. There is not one single interest that would suffer if every pool room in the State was closed, and that forever. Yet the churches are asked to step aside for these pest shops. Why not ask them to combine? The fewer, the better; fewer places for young sports and toughs to hang out. Close them up for the winter and some mother's boy will be saved. By all means close the churches, but close the pool rooms first.

Close the churches? Yes. But close the theaters and dance halls first. This is not a homily on amusements. We simply raise the question of which is likely to better conserve the interests of the republic—to keep the heart of the people true to high ideals in these strange days; to comfort the stricken; to strengthen the young manhood of the land to make the supreme sacrifice; to prepare the mind and heart of all for the burden that is being thrust upon us—the church, or these places of questionable, if not harmful, amusements? Better close the places of flippancy rather than the place of prayer. Better close those institutions which dissipate the stuff of which life is made and keep open those which conserve the best.

As a sheer matter of good sense and good patriotism, it is the height of folly to close the churches of the land. It is the church that supports the Liberty loans, the Red Cross, the Y. M. C. A. Every constructive and healing agency that has to do with this world war finds support and inspiration in the churches. To ask the churches to do anything that will impair their efficiency is folly bordering on idiocy on the part of those who have aught to do with the government and its war problems. The loyalty of the churches is constantly imposed upon.

Let pastors and official boards demand that every useless and destructive agency in the community close its door before they heed either request or command to close the doors of the church of the living God.

The Minister's Salary.

It is frequently insisted by some workingmen that ministers of the gospel receive exorbitant salaries. It is true that in some cities there are a few ministers who receive large salaries, but the two hundred thousand or more ministers throughout the United States receive less, on an average, than the average mechanic. Thousands of them receive less than ten dollars a week. The average minister spent fifteen years in school, college, and seminary in preparation for his life's work, meanwhile paying for his own support; while the hodcarrier who may not be able to read or write receives more for his year's work—even though he learned his trade in a day, and on that day received higher wages than the fully equipped minister.

Meanwhile the demands upon the minister are of such a nature that he has the greatest difficulty in living up to the high standard which everybody expects of him. He must wear better clothes; he must live in a better house; he must buy more books; he is expected to contribute more to charitable institutions and movements than the most highly skilled mechanic in his church.

Furthermore, during these years of preparation, and because he mingles with the best-educated men in the community, his ethical tastes have been cultivated to such a degree that it is very difficult for a man of fine sensibilities to live on the coarser things in life. He must keep up to the times, socially and intellectually. To do this, he must attend lectures, travel great distances at his own expense to attend meetings of ministers of his denomination, both State and national. He is expected to perform a vast service in the community for which he receives no pay.

The perilous "dead line" constantly stares him in the face. The average church prefers the young minister, because ordinarily he is more popular. He has not been able to save any money. When old age comes, he often becomes a life-insurance agent or a book agent, or devotes himself to some other task which, at best, must be disagreeable.

In spite of these discomforts and trials, the average minister goes on, year after year, uncomplaining. He spent fifteen years in preparation for his work, knowing full well just what was before him.

You may not agree with the preacher's theology; you may think that he does not know as much about the labor question as you do—for which, perhaps, he is partly to blame; but any fair-minded man will at least respect him for his devotion to a cause which has for its sole purpose the uplifting of the community and the leveling up of the standard of living of all the people.—Charles Stelzle, in Christian Intelligencer.

Every true minister of the gospel is engaged in the work, not for the money he receives, but for the love of souls. If the church could get rid of every man engaged in preaching the gospel who makes it a profession and who preaches simply for the shekels that he receives, it would be a good riddance. I am glad to say that I have not been associated with many of our preachers whom I thought were preaching the gospel in order to make money out of their calling. I would say to all young men entering the ministry with the idea of getting rich or being exceedingly well cared for by the brotherhood, that it would be well for them to seek some other calling. However, if a man is anxious to do good; if he has a purpose and desire to teach the erring the way of the Lord, to help the poor, and to uplift the fallen, then the ministry affords him a splendid opportunity for such work. Paul is a good example for every young man. Think of the sacrifices that he made, of the persecutions that he endured, and of the terrible hunger and shipwrecks through which he passed, and then decide whether or not you are willing to suffer in order that the religion of Jesus Christ may be advanced in the world. While the preacher is called upon to make sacrifices, yet those very sacrifices enhance his happiness and better qualify him for new responsibilities and duties in life. The rich and indigent do not get the most out of life, but those who are inspired by a noble purpose and who live to make the world better.

AT HOME AND ABROAD

"I regard the Gospel Advocate as the best paper in the brotherhood."—E. P. Watson, Dugger, Ind.

This office is abiding strictly by the order of the Fuel Administrator and on that account will not be open for the next nine Mondays. We are working all day Saturday.

I. C. Hoskins writes that the prospects at Florence, Ala., are better, so far as the church is concerned. There have been four additions recently and more are expected. Brother Hoskins sends us a copy of a fine missionary sermon, which we hope to print soon.

From Ben West, Ennis, Texas, January 14: "We had three good services yesterday despite the snow. Four corps of Sunday-afternoon visitors organized to invite people to our services and also to go into the sick room. We have done this for quite a time and have increased the attendance materially."

From J. B. Trigg, Jonah, Texas, January 10: "Please announce through the Gospel Advocate that I am expecting to make a trip to Tennessee about next June and would like to hold some meetings while there. If anybody wants my services in Tennessee and Arkansas, they will please let me hear from them right away, so I can make out my program."

From W. J. Johnson, Amite, La., January 18: "We have received the following contributions for the church work here: From the church at Fullerton, La., $10; church at Hemming, Tenn., $10; Mrs. T. D. Johnson, Bethel, Tenn., $2; Mrs. G. R. Witherow, Bethel, Tenn., $1. We greatly appreciate these gifts. Let us praise the Lord for all his kindnesses; they are many."

From Miss Nellie Straiton, Fort Worth, Texas: "I appreciate very much indeed the help the Gospel Advocate and the other Christian papers have given me in my work for our missionaries. The churches and Christians throughout the country have also given me much encouragement and coöperation. I thank you all on behalf of the missionaries themselves."

From M. S. Mason, Rogersville, Mo., January 14: "I have been kept out of the work by business and bad weather for the last month, but if the weather permits I will begin the work again by visiting the Walnut Hill congregation on Sunday next. By calling in some work in Illinois, I have the first two weeks in December open for a meeting, if some congregation wishes the time."

Fred W. Chunn writes from Springville, Tenn.: "On Monday evening, December 24, 1917, at the home of the bride, Brother F. L. Paisley and Miss Jessie Taylor, both of Metropolis, Ill., were quietly married. The only festivities following the wedding were a preaching service and sacred songs. Brother Paisley, recently of the Nashville Bible School, is a coming young preacher, earnest, active, and ever loyal to the truth. The bride is a pure, self-sacrificing, Christian girl, such as a preacher needs. We wish for them much happiness and expect from them great things. May God bless the union."

A. W. Young, of Gainesville, Texas, writes: "I have accepted the work with the South Side Central church of Christ, of Fort Worth, Texas, and will devote all of my time, except two months in summer, to the work in that city. My address is changed from Gainesville to Box 464, Fort Worth, Texas, and I ask that my friends please make a note of the change. I also ask that brethren and sisters having friends and acquaintances in the city of Fort Worth write me their location, that I may look them up. I also want information about soldier boys who are members of the church or from Christian families, if they are at Camp Bowie."

From C. D. Crouch, Rock Springs, Texas, January 13: "Our work here moves along as usual. Bad weather today and a small attendance at worship. I think the church is in better condition than ever before. During the past year we have supported two protracted meetings here and a native worker in India, and I have been supported by the church here. A better spirit prevails than formerly, I think. However, it is deemed best to change preachers, and my second year's work will terminate with the close of next month. I shall be glad to hear from any congregation that desires a preacher. I shall be ready to change locations by March 1."

A good wish from S. H. Pate, Lebanon, Tenn.: "We hope you may have a prosperous year and be able to do much good in disseminating the wonderful truths of God's word in the hearts of the people. We enjoy reading the Gospel Advocate very much. Wife and I have been constant readers of it for about fifty-two years, and expect to continue so long as we live, if it continues to remain loyal to the truth, as it has for more than fifty years, and we feel quite sure it will; for we know the majority of the ones who stand at the helm of the grand old ship while she rides the waves of the present troubles, and are very sure they will, and point to all on board the beacon light on the other shore. May God help us to be faithful."

The venerable Philip N. Compton, aged ninety-one years, four months, and twelve days, died at his home in this city last Saturday. He was a cotemporary of David Lipscomb, and was highly esteemed by a large circle of friends. Brother Compton was born on September 7, 1826. He was married to Lucy J. Turner on July 27, 1851. At the time of his death they had been married sixty-six years and six months. He was a member of the church for forty-eight years, having been baptized by the late David Lipscomb. He was instrumental in establishing the old Compton's Chapel, on the Granny White road, and was also a charter member of the Lawrence Avenue church of Christ. It was his desire that no one eulogize him in the funeral service, but that his life should speak for itself.

A letter from the soldier boys at Camp Sevier, Greenville, S. C.: "Last Lord's day and to-day Brother Dunn met with us for worship. In spite of the extreme cold and the icy roads, about twelve soldier boys met for the Lord's Supper. We have fallen in love with Brother Dunn, for he seems as a father to us. He inquires about our needs and asks about those in the hospital. You at home cannot realize what a comfort it is to a Christian at a soldiers' camp to have a man like Brother Dunn to teach us the word of God and give us advice and cheer. Some have questioned the propriety of Brother Dunn's coming here. But the only real question is whether he is willing to make the necessary sacrifice to come. Brother Dunn has made the sacrifice, and he certainly is doing a great work. He deserves the support and prayers of the brethren everywhere. Do not forget him, for conditions here are new to him, and he gets lonesome just as well as the rest of us. Remember us all in your prayers."

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported for 1918	$1,120.58
Friends at Winnipeg, Manitoba, Canada	2.00
A. C. Walker, Albertville, Ala.	2.00
S. W. Peebles, Smyrna, Tenn.	30.59
Mrs. Robert L. Stone, Viola, Tenn.	2.00
P. C. Breeden, Terrell, Texas	2.00
Mrs. Harry Price, Paris, Texas	1.00
Sarah Price, Paris, Texas	1.00
Mrs. E. B. Grubbs, Paris, Texas	1.00
Mrs. W. H. Hardison, Lewisburg, Tenn.	2.00
"A Brother," Manitoba, Canada	5.00
K. M. Barbour, Sebastopol, Cal.	5.00
F. N. Coleman, Sabinal, Texas	10.00
Mr. and Mrs. Roulhac Harris, McKenzie, Tenn.	2.50
Mr. and Mrs. R. M. Erickson, Riceville, Tenn.	2.00
H. H. West, Hopkinsville, Ky.	1.50
Berea Church, Bradleyton, Ala.	1.25
Mrs. Alice Allen Stalcup, Atlanta, Ga.	3.00
Mrs. J. N. Gaither and Miss Myrtle Hawkins, Auburn, Tenn.	3.00
Mrs. W. W. Jenkins, Olmstead, Ky.	1.25

As a matter of encouragement to the contributors for this fund, we print another letter of appreciation from the Polish Victims' Relief Fund Committee:

"January 11, 1918.—Mr. A. B. Lipscomb, Gospel Advocate, Nashville, Tenn.—Dear Sir: Once more I wish to express to you my most heartfelt thanks for your valuable assistance in the work of relief for Poland. Our gratitude for the Gospel Advocate's support is beyond words. Will it be possible for you to thank on our behalf the readers of the Gospel Advocate who have participated in this offering and whose contributions you have forwarded to us?"

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

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The combination of two great medicines, Hood's Sarsaparilla and Peptiron, by taking them in conjunction, one before eating and the other after, brings into co-operation the above-named substances, best for the blood, nerves and digestive organs.

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A more serviceable book you could not purchase. It has enough of the old music in it—the sweet old songs our grandparents loved to sing—to enable any congregation to use it at once. Too, it has enough new music to more than meet the demands of those who are looking for new music only.

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Notes from North Texas.

BY T. H. MATHESON.

We had a quiet Christmas here, and, according to the best way of thinking, it approached more the ideal. Some people never have a Christmas unless they are spending a great deal of time and money on frivolous matters; but we are glad the church is beginning to understand that it is high time for sacrifice.

Our eleven-o'clock service is well attended, and when we can get as good attendance at all the other services we will grow rapidly.

It is well that I have spent some of my time this week in the woods with Brother John T. Lauderdale, for now a very cold spell is upon us and the poor preachers with their families can enjoy a few hours within. Whoever follows Brother Lauderdale with an ax will eat heartily and sleep soundly. He is a good preacher and preaches regularly. He tells me that he has preached at Garza for eight years and has missed only one appointment. He begins a meeting on Lord's day at Durant, Okla.

I have enrolled quite a few names for the Gospel Advocate this week, and I have purposed one hundred subscriptions by February. How many will join in such an effort? With the exception of only a short time, I have read the Advocate from the time that I could read a paper. It would be safe to say that I have read more from Brother D. Lipscomb than from any one, and to show my appreciation of him I would like to place a thousand copies of the Advocate to his memory. Among the subscribers this week are three elders and one preacher. The elders are Brethren H. D. McDowell and E. W. Hilburn, of Saint Jo, and Brother J. B. Reeves, of Belcherville. Brother Frank E. Chism, of Valley View, was the preacher. Brother Chism is an excellent young preacher and is preaching regularly in Montague County. Too, I enrolled the clerk and the song leader of our congregation, Brethren S. C. Roach and W. W. Davis.

Safety First.

It is mighty easy to make little of every scratch, cut, burn, and sting. Sometimes you can neglect them and luckily get by without any serious infection. If you do, do not think you are fortunate. The next case of neglect may prove fatal. Blood poison is likely to set in unexpectedly, and the result may be fatal. Do not play with fate. Take care of your body. In every case of broken skin apply Gray's Ointment immediately and freely. It is healing and antiseptic. For nearly a century one of nature's greatest methods of insurance against infection. Telephone your druggist, or write to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., for sample. —Advt.

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Grand Central, 4th Avenue car south to 23d Street;
Lackawanna, Erie, Reading, Baltimore & Ohio, Jersey Central, and Lehigh Valley Railroad Stations, take 23d Street cross-town car east to Hotel Chelsea.
Principal Steamship Piers, foot West 23d Street, take 23d Street cross-town car.

WRITE FOR COLORED MAP OF NEW YORK.

Now is the time to renew your subscription to the Gospel Advocate.

In answering advertisers, please say you saw their advertisement in the Gospel Advocate.

SELF DEFENSE

DEFEAT BACKACHE AND KIDNEY TROUBLE WITH ANURIC.

Many people in this section, as elsewhere, have suffered from rheumatism and kidney trouble and have found Anuric to be the most successful remedy to overcome these painful and dangerous ailments.

The lucky people are those who have suffered, but who are now well because they heeded Nature's warning signal in time to correct their trouble with that wonderful new discovery of Dr. Pierce's called An-u-ric. You should promptly heed these warnings, some of which are dizzy spells, backache, irregularity of the urine or the painful twinges of rheumatism, sciatica or lumbago. To delay may make possible the dangerous forms of kidney disease, such as diabetes or stone in the bladder.

To overcome these distressing conditions you should take plenty of exercise in the open air, avoid a heavy meat diet, drink freely of water and at each meal take Dr. Pierce's Anuric Tablets (double strength). You will, in a short time, find that you are one of the firm indorsers of Anuric, as are many of your neighbors.

You can obtain a trial package of Anuric by sending 10 cents to Dr. V. M. Pierce, Invalids' Hotel, Buffalo, N. Y.

WHITAKERS, N. C.—"I suffered from backache, frequent, scant urine, rheumatic pains and a worn-out feeling, also had spells with my heart and swelling of feet and ankles. I learned of Doctor Pierce's Anuric and used a sample package and then ordered a full-size package. This relieved me and I gained considerably; it also relieved me of headache from which I suffered very much. I think Anuric fine for the kidneys when they are weak or diseased."—MRS. SARAH A. SHEARIN.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

CHURCH NEWS

Tennessee.

Murfreesboro, January 3.—I write in behalf of our Christian brethren and friends at Camp Jackson, Columbia, S. C., without a leader or even an opportunity to serve God "as it is written;" for there is not a loyal church of Christ in their nearest town, Columbia. I hope some brother will volunteer to go among our soldier boys and extend to them the gospel and help the brethren to continue their worship "as it is written." Dear readers, pray for them. X.

Mount Pleasant, December 27.—Last September I moved to Mount Pleasant from Memphis. This part of the State was new territory to me, as practically all of my work had been in West Tennessee. There is always an element of risk in going to a new place. There are so many good brethren and sisters and so many good loyal congregations in West Tennessee that it was a matter of sadness to me to leave for an untried field. I am glad to say, however, that the people of Mount Pleasant are all and more than I expected. My work with them, so far, has been very satisfactory, and the place already has a homelike appearance to me. I preach for the congregation twice each Sunday. We have our Bible study, and I teach a class in that. In our Wednesday-night prayer meeting we are studying Brother G. Dallas Smith's "Outlines of the Bible," and we like it very much. Our audiences are gradually getting larger. Last Sunday there were one hundred and eight present for the regular classes. For Christmas we remembered the children and the poor with gifts and good wishes. The members of my family were especially remembered by a "shower" of all kinds of good things to eat and an abundance of them. These things have a double significance now. In these days of high prices things to eat are valuable, and we were glad of the thoughtfulness of the good people that prepared and sent these things. To be remembered by so many and in such a way makes us grateful and happy. I am impressed with the people of Maury County in a general way. They all seem to be courteous and social. Almost every one you meet speaks to you and has some word of cheer or good will to say. The country is a spendid farming section. I think it is estimated that there was five million dollars' worth of corn gathered in Maury County this year. Turnpikes go all over the country, and there are no tollgates. This makes it fine for a Ford car, as we can go winter or summer just the same. The country has just the characteristics that I want for a home, and I think I am going to make it such. I am teaching science in the Howard High School. My work in this connection is pleasant.—C. S. Austin.

Texas.

Paris, January 7.—The first Sunday of 1918; weather cold; crowd large; one baptism, a young lady of the Paris high school.—J. W. Dunn.

Foley's Honey and Tar

Always reliable for

Coughs
Colds
Croup
Tickling Throat
Hoarseness
Whooping Cough
Bronchial Cough

and it is your very best buy for

La Grippe

"Every mother in the land should keep a bottle right at hand."

Prices as ever **25c, 50c and $1.00** Sold Everywhere

Self-Poisoning.

Did you know that when you allow a slight case of constipation to continue you are poisoning yourself? The pores of your skin cannot carry off all the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated, take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate; contains no calomel and no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and autointoxication or self-poisoning. Try it. Sold everywhere in bottles, 50 cents. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

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

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

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

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

Lots of clean, well-illustrated stories and A. B. Lipscomb's weekly comments on the international lessons in The Young People. Single subscription, per year, fifty cents. Five or more to one address, each, forty cents per year.

McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH, CHIME and PEAL BELLS
Memorials a Specialty

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

"t is a simple, safe, effective and drugless treatment.

Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once.

In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 38 years of successful use. *Send postal for Descriptive Booklet*

FOR SALE BY DRUGGISTS

THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada.

Constipation, Biliousness, and Liver Disorders.

Cleanliness is the first law of health, and it means more than keeping the hands and body clean. It demands that the inside of the body shall be kept clear of impurities. It demands that the waste products be not allowed to stay any longer in the body than nature normally provides.

The importance of keeping your bowels normal is seen when it is remembered that there is not a solitary disease in the entire list that does not demand as one of the first requisites in its treatment the thorough elimination of waste matter from the bowels.

Two of the commonest cause of constipation are wrong diet and irregularity in going to stool. The liver failing to secrete enough bile is another potent reason.

Dr. Miles' Liver Pills are an ideal remedy for such a condition. They gently stimulate the action of the liver and bowels, and, with careful attention to habits of stool and diet, insure their proper and regular action.

The following are some of the reasons why we so strongly advocate the use of Dr. Miles' Liver Pills in cases of torpid liver, biliousness, constipation, and indigestion: Because they do not cause griping or other unpleasant sensations like ordinary pills; because their use does not derange the stomach, liver, or bowels; because they are a very gentle laxative; and, if properly used, cause natural movements of the bowels; because they are small, mild, and sure.

MILES MEDICAL COMPANY, Elkhart, Ind.

PARKER'S HAIR BALSAM

A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Let the McQuiddy Printing Company do your printing, binding, lithographing, engraving, and make your blank books.

Ennis, January 7.—Five gloriously interesting services at Ennis Avenue Church yesterday and one addition. At the 3 P.M. council meeting the program outlined for 1918 called for two hundred additions, five thousand dollars in offerings, a minister's home, a fifty-per-cent increase in missionary offerings, three hundred students in Sunday school, two revival meetings, regular contributions to Bell Haven Orphans' Home. The last ten months there have been three thousand dollars contributed, eighty-six additions, eighty-five per cent of the membership enlisted in prayer, house-to-house visitation, and Bible study. Over half the families of the church, like Abraham, have erected an altar of prayer in their homes. Consecration, meekness, gentleness, forbearance, and love increased is our aim.—Ben West.

Jesus Alone.

Jesus stood alone, in the presence of Pontius Pilate, bound and bruised, with the crown of thorns pressing upon his brow. His own had forsaken him and fled. He was treading the wine press alone; of his people there were none with him. Faith had died in the heart of his disciples; love lingered, but not hope in the fulfillment of his mission, in his power to redeem and to save. To them the cross seemed the symbol of defeat; the grave, the end of the dream that they had dreamed of the coming of the kingdom of God. But Christ was never more truly King. He stood before Pontius Pilate; and when the challenge came, whether prompted by pity or by scorn—"Art thou a King then?"—the answer rang out clear and full of courage, strong with conviction: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth."—Selected.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs. So if you wish to try this great profit maker, write to E. J. Reefer, Poultry Expert, 6401 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1, prepaid. So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day, or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. —Advt.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed, and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 944D Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured; you may save a life or at least stop the misery of rupture and the worry and danger of an operation.—Advt.

PEACH & APPLE TREES 2c & up

Pear, Plum, Cherry, Small Fruits, Strawberries, Vines, Nuts, etc. GENUINE HALE BUDDED from Bearing J. H. HALE TREES. GENUINE Delicious APPLES. Write for free catalog.
TENN. NURSERY CO., Box 72, Cleveland, Tenn.

Miller's Antiseptic Oil, Known as

Snake Oil

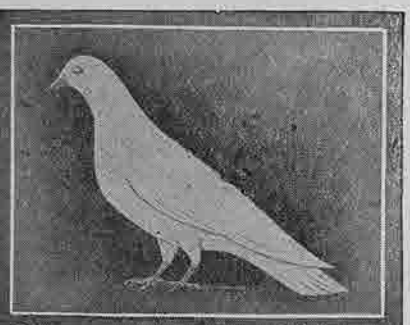
Will Positively Relieve Pain in Three Minutes.

Try it right now for rheumatism, neuralgia, lumbago; sore, stiff, and swollen joints; pains in the head, back, and limbs; corns, bunions, etc. After one application, pain usually disappears as if by magic.

A new remedy used internally and externally for coughs, colds, croup, sore throat, diphtheria, and tonsilitis.

This oil is conceded to be the most penetrating remedy known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather, and it will penetrate this substance through and through in three minutes.

Accept no substitute. This great oil is golden-red color only. Every bottle guaranteed—25 cents, 50 cents, and $1 a bottle—or money refunded. At all leading druggists', or sent postpaid from Herb Juice Medicine Company, Jackson, Tenn.



BACK YARD DIVIDENDS

Your own back yard can be made to produce a handsome profit. Its easy. **Raise Pigeons.** They are inexpensive, little trouble, and absolutely clean. Make use of an old outhouse. Start today and order a few good birds that are guaranteed to be rapid breeders. In a very short while they will begin work and with little attention will put money in your pocket. The markets are

Clamoring for Squabs.

Never yet has the demand been supplied. There is a ready market always at handsome prices. Furthermore, good breeders are hard to obtain.

Not only is it easy to make money raising pigeons but it is a pleasant occupation and very helpful to be able to supply your own table with tender, juicy Squabs.

It costs very little to start but be sure and start right with good breeders and

Start Today

while the market is so good and get your share of the profits.

Drop us a line and we will send you **Absolutely Free** our booklet on "Profits in Pigeons." It will show why there are profits in Pigeons and how to begin.

CAROLINA PIGEON PLANT
Dept.G
CLINTON, S. C.

Lots of clean, well-illustrated stories and A. B. Lipscomb's weekly comments on the international lessons in The Young People. Single subscription, per year, fifty cents. Five or more to one address, each, forty cents per year.

"The History of the Fall and Dissolution of Christendom."

Prof. J. W. Grant, of Nashville, Tenn., writes: "I have finished reading through the recent work, by Dr. J. E. Thompson, 'The History of the Fall and Dissolution of Christendom.' It is wonderfully unique in every respect. Being abreast with the present war condition of the world, as well as with the political situation of the nations, and also strictly nondenominational, I do not see why the circulation of the book should not reach even the high mark of a hundred thousand or more, if properly advertised. Its theories are absolutely new and differ entirely in almost every respect from any that have before been put forward in regard to the prophecies of Daniel and the Apocalypse. I have read all that I have found on these subjects, but nothing at all approaching this, either as to the theories advanced or the grandeur of their conception. As to the great conceptions and startling details, there is nothing that I know of in any way approaching it since the Englishman, Stewart, interpreted the prophetic scheme in the building of the Great Pyramid of Cheops, an interpretation which he brought out in his writings more than a hundred years ago. He, too, had far less prominent and interesting scriptures to draw upon, as well as fewer in number. While I cannot agree with the author as to his premises and conclusions, I can say that the book would be profitable reading to any one at all interested in the prophecies of the Scriptures. I think it will do any one good who will carefully read it and study at the same time its scripture references, and I hope it may have a very extended circulation."

G. R. Bethurum, of Nashville, Tenn., writes: "I have just finished reading the 'History of the Fall and Dissolution of Christendom,' and was very much edified and instructed by the author's exposition of these prophecies. His conclusions are well founded and entirely different from anything that I have ever read upon these subjects. His faith in God's word is inspiring; and whether one agrees with him or not in his conclusions, one can be very greatly benefited by breathing the atmosphere of faith and confidence in God as manifested in his writings."

John R. Williams, of Hornbeak, Tenn., writes: "Of all that I have ever read on Daniel and Revelation, this book is quite different—unlike anything I have read. The author certainly holds the mind of the reader to what he has to say. I wish I were able to pass upon the merits of the book. I dare not say he is incorrect in his conclusions, for he may be correct. He certainly is an advanced thinker, reading and thinking ahead of the most of us."

Dr. T. A. Patrick, of Fayetteville, Tenn., writes: "Allow me to thank you for sending me the book. It has benefited me many times more than the price of the book. Inclosed you will find a check for one dollar and fifty cents."

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 250,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 137 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.—Advt.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a small bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless, and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its luster, its strength, and its very life, eventually producing a feverishness and itching of the scalp, which, if not remedied, causes the hair roots to shrink, loosen, and die; then the hair falls out fast. A little Danderine tonight, now, any time, will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair. Try it!

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently.
DR. CANNADAY, 1225 Park Square, Sedalia, Mo.

NOW is the time to renew your subscription to the GOSPEL ADVOCATE

A Four-Days' Discussion.

BY T. A. PHILLIPS.

A four-days' debate was recently held at Ravendale Church, near Drumright, Okla., between Brother M. L. Lawrence and W. C. Austin, Freewill Baptist. The general church questions were discussed. Austin contended that the church began in the garden of Eden and that Abel was the first member. Austin is a good debater, and, considering the weakness of his position, he did well. Brother Lawrence is a young man, but did a good work in the debate, and I am sure the cause of truth will be strengthened by the debate. Both speakers manifested a kind and Christian spirit, and the debate closed with everybody feeling good. Brethren, let us have more debates in that spirit. I moderated for Brother Lawrence.

Coca-Cola Case Settled by Consent Decree.

By mutual consent and to the mutual satisfaction of the United States government and the Coca-Cola Company, their litigation was finally and amicably settled by a consent decree, which was entered by Judge Sanford, of the District Court of the United States, Southern Division, Eastern District of Tennessee, November 12, 1917.

This litigation, which has attracted widespread attention because of the many fine points of law involved, was commenced in October, 1909, eight years ago, when the government filed a libel proceeding, alleging adulteration and misbranding.

The government's charge of adulteration was based on the admitted fact that Coca-Cola contains caffein, which is the active principle or refreshing element of tea. But the Coca-Cola Company produced evidence that their product contained much less caffein than an ordinary cup of tea, as commonly prepared, and that the source of caffein in Coca-Cola is from tea leaves; that the caffein in Coca-Cola is the same in form and effect as that of tea, and that their product was not, therefore, adulterated within the legal interpretation of the pure-food law.

The government's charge of misbranding was based upon the claim that Coca-Cola did not contain any Coca and little, if any, Cola, and that, therefore, the name "Coca-Cola" was misleading, and that the product was, therefore, misbranded. The Coca-Cola Company admitted that their product does not contain the active principle of Coca, but they produced evidence that it does contain the flavoring extracts of both Coca and Cola, and that the name "Coca-Cola" was, therefore, not misleading, and that their product, therefore, was not misbranded.

Many fine points of law were involved in the litigation, which was decided in favor of the Coca-Cola Company by the United States District Court at Chattanooga in 1909, after a trial lasting three weeks. The government, at the expiration of a year, appealed the case to the Court of Appeals sitting in Cincinnati, which court confirmed the verdict of the lower court. The government then appealed to the Supreme Court, which overruled the lower court on the points of law involved and sent the case back to the lower court to be reheard as to the facts involved.

In the meantime, the Coca-Cola Company, during the nine years of litigation, had made certain technical improvements in their processes of manufacture, which not only resulted in improving the flavor and quality of their product, but also reduced the amount of caffein to about one-fo... the quantity contained in an av... cup of tea. Thus, by mutual cons... a settlement was reached in the long-litigated case without the necessity of a rehearing in the courts, the points of law having long since been decided by the Supreme Court.

Order Fertilizers Now

or You May Have to Do Without Them This Season

The freight congestion is serious. You will help yourself, us, the railroads, and the Government by giving your order for Fertilizers NOW to your dealer. If all the farmers do this, the dealer can then "bunch" his orders, and be able to order his cars of fertilizers loaded to full capacity. The Government urges that all cars be so loaded.

When the goods arrive haul them home, and put them into your barn until you are ready to use them. If the movement of railroad cars becomes any more serious you may not get a pound of fertilizer at any price.

Our 50 factories, and distributing points are so well located geographically as to enable us to get fertilizers to you with minimum amount of hauling.

Virginia-Carolina Chemical Co.

Incorporated

V-C Sales Offices

Richmond, Va.
Norfolk, Va.
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V-C Fertilizers

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

You Get Better Cough Syrup by Making it at Home

What's more, you save about $2 by it. Easily made and costs little.

You'll never really know what a fine cough syrup you can make until you prepare this famous home-made remedy. You not only save $2 as compared with the ready-made kind, but you will also have a more effective and dependable remedy in every way. It overcomes the usual coughs, throat and chest colds in 24 hours—relieves even whooping cough quickly.

Get 2½ ounces of Pinex (60 cents worth) from any good drug store, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. Here you have a full pint—a family supply—of the most effective cough syrup that money can buy—at a cost of only 65 cents or less. It never spoils.

The prompt and positive results given by this pleasant tasting cough syrup have caused it to be used in more homes than any other remedy. It quickly loosens a dry, hoarse or tight cough, heals the inflamed membranes that line the throat and bronchial tubes, and relief comes almost immediately. Splendid for throat tickle, hoarseness, bronchitis, croup and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., Ft. Wayne, Ind.

Why Don't You Smile?

Are you melancholy and pessimistic, wearing a disagreeable frown on your face? The trouble is with your liver. If you had an active and healthy liver, you would be cheerful and happy. The well-known, reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator, makes lazy livers active and restores that smile to your face. If you have a sluggish liver, Plantation Chill and Fever Tonic and Liver Regulator will rectify the trouble, relieving you of the possible dangers of autointoxication or self-poisoning, which is the inevitable result of habitual constipation. For sale by druggists; price, 50 cents. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth, and stomach headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by food fermentation due to excessive acid in the stomach.

Shall We Have a Four-Year College?

BY J. P. SEWELL.

President C. R. Nichol, of Thorp Spring Christian College, has raised the above question in an article recently published in the Gospel Advocate. I take it that the question is open to discussion by any one who is interested. I am deeply interested, and have been for many years. I have thought over this problem much and seriously.

That some adequate provision should be made for the higher education of our boys and girls under instruction and influences consistent with our faith is beyond question. To fail to thus provide for our children is to sin against them in a most serious manner. But when we consider making this provision, many serious questions arise.

I am sure Brother Nichol is stating facts just as they are when he says he has talked to many who think a four-year college should be built at Thorp Spring. This is natural; Brother Nichol talks mostly with students, patrons, and friends of Thorp Spring Christian College. I can just as truthfully say that I have not talked to a soul that feels that way about it. I have, however, talked to many who think Abilene is the place. This is natural; I talk to students, patrons, and friends of Abilene Christian College. Then we cannot get anywhere that way, can we?

We could easily settle the matter if the Thorp Spring people could see their way clear to say to us: "You go ahead and establish a four-year college; we will remain a junior college and coöperate with you." Or if we could see our way clear to say to them: "You be the four-year college, and we will remain a junior college and coöperate with you." In either way we could settle the matter of co-operation. But I am afraid there is too much humanity at each place to make this possible.

Again, we might present the claims of each place and seek an expression of the majority; but, after it was over, I am afraid some one might feel that the public had been "influenced."

Or we could both proceed to establish and conduct four-year colleges. This would likely result in envy and unholy, nagging competition. We would likely have two colleges eking out a miserable existence for a time, and then the failure of one or, more likely, of both.

And then some of the colleges out of Texas might lay claim to the right to be "it." Cordell Christian College is already a four-year college, receiving in her State full four years' high

HUSBAND SAVES WIFE

From Suffering by Getting Her Lydia E. Pinkham's Vegetable Compound.

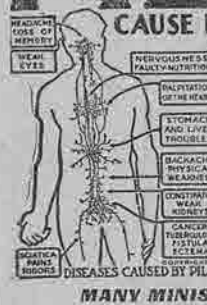
Pittsburgh, Pa.—"For many months I was not able to do my work owing to a weakness which caused backache and headaches. A friend called my attention to one of your newspaper advertisements and immediately my husband bought three bottles of Lydia E. Pinkham's Vegetable Compound for me. After taking two bottles I felt fine and my troubles caused by that weakness are a thing of the past. All women who suffer as I did should try Lydia E. Pinkham's Vegetable Compound."—Mrs. JAS. ROHRBERG, 620 Knapp St., N. S., Pittsburgh, Pa.

Women who suffer from any form of weakness, as indicated by displacements, inflammation, ulceration, irregularities, backache, headaches, nervousness or "the blues," should accept Mrs. Rohrberg's suggestion and give Lydia E. Pinkham's Vegetable Compound a thorough trial.

For over forty years it has been correcting such ailments. If you have mysterious complications write for advice to Lydia E. Pinkham Medicine Co., Lynn, Mass.

Lots of clean, well-illustrated stories and A. B. Lipscomb's weekly comments on the international lessons in The Young People. Single subscription, per year, fifty cents. Five or more to one address, each, forty cents per year.

PILES CAUSE MANY DISEASES



DISEASES CAUSED BY PILES a cent.

—Yet you will NEVER be rid of such diseases until YOUR Piles are REALLY CURED—and in a NATURAL way.

(The best proof of all this is that nothing you have ever done has given you any permanent relief.)

My proposition to all:

"I CURE every case of Piles treated by my Mild Serum-like Treatment or you need not pay me a cent.

MANY MINISTERS CURED.

A few of the several hundred ministers in my list of over 3,500 Cured Patients in all sections of Mississippi Valley and South, that I will mail you:

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Rev. C. C. Yancey, Frederick, Okla.
Rev. B. S. Oakes, Maryland, Tenn.
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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Stop That Catarrh

It weakens you and disgusts your friends. It offers a prepared ground for dangerous diseases. It will not get well by itself, but many thousands of just such cases have yielded to

PERUNA

which for forty-five years has been the household standby in catarrh and debility during convalescence from grip.

Experience has taught a great number that Peruna is a reliable tonic that aids the membranes in recovering from inflammatory conditions, regulates the appetite and clears away the waste. At your druggists.

THE PERUNA COMPANY
Columbus, Ohio

Calomel Seldom Sold Here Now

Nasty Drug Salivates, Makes You Sick, and You Lose a Day's Work.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs fifty cents; and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine. No biliousness, sick headache, acid stomach, or constipated bowels. It does not gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick, and nauseated. Do not lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

Send us a new subscriber to the Gospel Advocate.

school and three years' college credit. And if some of these out-of-Texas institutions should refuse to coöperate, it might cause some trouble.

These are some of the troubles that present themselves as matters now stand.

Then, what shall we do? I am going to make a few suggestions. I think there should be in Texas a coordinated system of Christian education, not a number of competing schools. The management of these schools should be so correlated as to leave each one independent to conduct its own affairs and to leave room for friendly, wholesome rivalry, but making impossible unholy, nagging competition.

Under an arrangement of this kind, Thorp Spring Christian College and Abilene Christian College should continue at present as standard junior colleges. They are the only ones who have qualified as such. Sabinal and Lockney should be reopened as training schools.

Instead of undertaking the tremendous task of building a standard senior college, we should establish in connection with the University of Texas, or some other high-grade university, a Christian Chapter House, where our junior-college graduates could go for the balance of their work. A Christian home could thus be provided. Bible teaching of a high order and other instruction called for could be given. These students could take their literary work in the established institution in connection with which the Chapter House would be located. If in the University of Texas, without tuition.

I believe our present needs can be cared for better in this way than by undertaking a senior college of our own.

I do not think the present possible patronage would justify the outlay that would be necessary in buildings, laboratories, libraries, faculty, etc. Especially will this be true while the war continues. The junior and senior classes of the four-year colleges are the ones to suffer most. One such institution in Texas which had fifty-five graduates last year has only three men in the senior class this year.

The war will necessarily bring about financial conditions under which only such expansions as are absolutely necessary should be undertaken. The building, equipping, and manning a senior college calls for an immense amount of money. Is it reasonable to expect this money under present conditions? Is it right to ask for it, if the same purpose can be served without it?

Then it may be asked, Why have the

Strange Vapor Drives Out Catarrh

A Novel Method and Very Effective —Costs but Little to Try.

There is a way out of every difficulty, and those who suffer from catarrh can learn of a pleasant and novel method of relief if they will take the trouble to write a brief letter.

In Atlanta there is a respected physician who has been treating catarrh successfully by a unique plan, for over forty-three years, and yet a lot of catarrh sufferers don't know about him. He doesn't advise internal medicines, which may upset the stomach, nor sprays, salves and such things, which cannot reach far back enough. His is the smoke-vapor method, and is produced by a remedy made from such natural medicinal agents as herbs, flowers and berries.

By writing to Dr. J. W. Blosser, 881 Walton St., Atlanta, Ga., and enclosing ten cents in coin or stamps, he will forward a trial outfit ready for you to use. Dr. Blosser's remedy has been found very effective, not only in chronic catarrh, but in catarrhal headaches, asthma, roaring and buzzing in the ears leading to loss of hearing.

Send ten cents for this trial outfit, and watch it clear up the breathing tubes so that you will feel you could have saved yourself a lot of suffering and trouble if you had heard of Dr. Blosser's Remedy before.

FOR THROAT AND LUNGS
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SOLD BY ALL LEADING DRUGGISTS

TETTERINE

ENDS COMPLEXION WORRIES

Ugly splotches, scaly patches, pimples, eczema and other cutaneous troubles disappear like magic when Tetterine is applied. It restores the skin to its natural condition of health and beauty.

Healing, Antiseptic Soothing, Fragrant

Harmless to the most delicate skin.

50c a box. At druggists or by mail.

SHUPTRINE Company, Savannah, Ga.

98

How Shivar Mineral Water Relieves Rheumatism.

According to the standard medical books, rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate, and these irritate and inflame the delicate linings of the joints, the heart, and other organs. To relieve rheumatism, it is, therefore, necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If *you* suffer with rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder, or liver, uric-acid poisoning, or any condition due to impure blood, read the following letter, then sign it, inclose the amount, and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring,
Box 21B, Shelton, S. C.

Gentlemen: I accept your offer and close herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Address .....

Shipping Point .....

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach, or bowels, how much your head aches, how miserable you are from constipation, indigestion, biliousness, and sluggish bowels, you always get relief with Cascarets. They immediately cleanse and regulate the stomach; remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A ten-cent box from your druggist will keep your liver and bowels clean, stomach sweet, and head clear for months. They work while you sleep.

Let the Quiddy Printing Company do your printing, binding, engraving, and lithographing.

junior college? Why not send our students to the University and the Chapter House from the start?

Students doing the first two years' college work need the benefits of small classes, personal touch with their instructors, protection from the outside world—the benefits of the small college. They can then with advantage go to the larger institutions and enter upon a broader life with safety, if a good Christian Chapter House is provided, with Bible teaching and Christian training. We are not especially interested in teaching the secular branches. We teach these that we may have the opportunity for the spiritual training. We need separate schools in which to do this until the student reaches a certain stage of development. After that I believe we can accomplish our purposes as well or better in connection with the university.

It would at least give time for growth, study, and adjustments, and possibly save us grave and embarrassing mistakes. Our purpose must be Christian service. To this end we should get together and be willing to sacrifice and be sacrificed. I suggest a plan. A much better one may be suggested. If so, I shall be glad.

Let us put two of the Thorp Spring Christian College trustees on the Abilene Christian College Board, and two Abilene Christian College trustees on the Thorp Spring Christian College board. If Gunter is willing to come in, give her two members on each board and the other schools representation on her board. Then compose a board of trustees with an equal number of members from the junior college boards, one each from the training schools, and a president of the board who belongs to none of the other boards. Let this board control the Chapter House for our higher work. I believe this plan would remove friction and bring about the coöperation that must be before our ideals can be accomplished. We could then go before the brotherhood and raise a fund for Christian education—not for this school or that. United with a solid front and a united support, we can do great things.

When one Chapter House is thoroughly established, others may be needed, or we may grow the need for and the ability to build and conduct a high-grade senior college. Until then I think we will be wise to meet our present needs in a possible way.

A creditable four-year college cannot be established and conducted with less than two hundred thousand dollars. Are we ready for it? Would it not be better to have some really first-class junior colleges and meet our present needs as suggested above? Or would it be better to have some cheap, poorly equipped four-year colleges? Or can we, and will we, make the sacrifices to have a really good four-year college?

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.

SALTS IF KIDNEYS OR BLADDER BOTHER

Harmless to Flush Kidneys and Neutralize Irritating Acids—Splendid for System.

Kidney and bladder weakness result from uric acid, says a noted authority. The kidneys filter this acid from the blood and pass it on to the bladder, where it often remains to irritate and inflame, causing a burning, scalding sensation, or setting up an irritation at the neck of the bladder, obliging you to seek relief two or three times during the night. The sufferer is in constant dread. The water passes sometimes with a scalding sensation, and is very profuse; again, there is difficulty in avoiding it.

Bladder weakness, most folks call it, because they cannot control urination. While it is extremely annoying and sometimes very painful, this is really one of the most simple ailments to overcome. Get about four ounces of Jad Salts from your pharmacist and take a tablespoonful in a glass of water before breakfast, continue this for two or three days. This will neutralize the acids in the urine, so it no longer is a source of irritation to the bladder and urinary organs, which then act normally again.

Jad Salts is inexpensive, harmless, and is made from the acid of grapes and lemon juice, combined with lithia, and is used by thousands of folks who are subject to urinary disorders caused by uric-acid irritation. Jad Salts is splendid for kidneys and causes no bad effects whatever.

Here you have a pleasant, effervescent lithia-water drink, which quickly relieves bladder trouble.

Sore Eyes **Granulated Eyelids,** Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine EyeRemedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

Notes from Colorado.

BY E. C. FUQUA.

I have just finished my second debate with the Primitive Baptists in Olathe this fall. I fear we will never get another debate here, and my moderator so announced publicly during the debate. Too much truth gets before the people during a debate to be relished by the denominations. They are always the losers in a debate for this reason. However, we will reach the people after a while even though they allow us no other debates.

Last night (January 6) I was invited to preach in a schoolhouse some six miles from Olathe. The house was entirely filled and all paid close attention. At the close of the service they urged me to leave an appointment there for "every Sunday night indefinitely." This I gladly did. I have already baptized about thirty of those people, and I am hopeful of baptizing others.

The war excitement has broken into religious interests here considerably, about thirteen of our young members being drafted, though as yet only one has been sent away. We have not a "slacker" among all our thirteen young men, as each one desires to help his country to the extent of his power.

As I predicted last winter, there will be no "union meeting" in Olathe this year. The one they had last winter, costing about fifteen hundred dollars in money and three weeks' hard work by an "evangelist" and five other preachers, the choir leader and a choir of perhaps two hundred voices, not to mention the personal work by all the denominations coöperating, resulted in little perceptible advantage to the denominations. I followed this with a schoolhouse meeting, having many of the same people to preach to, and converted in said meeting nearly forty people, baptizing nineteen at one time in Olathe. This meeting cost only about twenty gallons of gasoline, which was paid for by the people where I preached; and they gave me fifteen dollars. Those not entirely converted were placed far beyond the reach of sectarianism, so that the denominations were discouraged from trying again in Olathe. As for myself, I claim no honor for this. It was the truth of God that won; and it will win everywhere as it won here.

The Second Coming of the Lord.

BY J. T. J. WATSON.

"Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive [retain] until e times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old." (Acts 3: 19-21.)

Does not the above scripture sound like "the restoration of all things" will have something to do with the time of the second coming of the Lord? And does it not say the heaven must retain the Lord until all things are restored? Now, if that "restoration of all things" means that, before Jesus returns, man must be restored to his pristine state, as when God pronounced him "very good," at the rate of progress that has been made since the apostles "fell asleep," when will the world be ready for his return? Let some of the "imminent" second-comers answer this in harmony with their teaching.

Doctor Says Nuxated Iron Will Increase Strength of Delicate People 100% in Ten Days

In many instances—Persons have suffered untold agony for years doctoring for nervous weakness, stomach, liver or kidney disease or some other ailment when their real trouble was lack of iron in the blood.—How to tell.

New York, N. Y.—In a recent discourse Dr. E. Sauer, a Boston physician who has studied widely both in this country and in great European medical institutions, said: "If you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you any good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases, it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your fagging vital powers for the moment, maybe at the expense of your life later on. No matter what an one tells you, if you are not strong and well yo owe it to yourself to make the following tes See how long you can work or how far you ca walk without becoming tired. Next take tw five-grain tablets of ordinary nuxated iro three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run-down people who we ailing all the time double, and even triple t strength and endurance and entirely get r their symptoms of dyspepsia, liver an troubles in from ten to fourteen days' ply by taking iron in the proper form after they had in some cases been doct months without obtaining any benefit. can talk as you please about all the won wrought by new remedies, but when you c down to hard facts there is nothing like g old iron to put color in your cheeks and g sound, healthy flesh on your bones. It is a great nerve and stomach strengthener the best blood builder in the world. The o trouble was that the old forms of inorganic i like tincture of iron, iron acetate, etc., of ruined people's teeth, upset their stomachs a were not assimilated and for these reasons th frequently did more harm than good. But w the discovery of the newer forms of orga iron all this has been overcome. Nuxated Ir for example, is pleasant to take, does not inju the teeth and is almost immediately benefici

NOTE—The manufacturers of Nuxated Ir have such unbounded confidence in its poten that they authorize the announcement th they will forfeit $100.00 to any Charitable Ins tution if they cannot take any man or wom under sixty who lacks iron and increase the strength 100 per cent. or over in four weeks' tim provided, they have no serious organic troub Also they will refund your money in any ca in which Nuxated Iron does not at least doul your strength in ten days' time. It is dispens by all good druggists.

Not in Vain.

If I can ease one life the aching,
cool one pain,
Or help one fainting robin unto
nest again,
I shall not live in vain.

—Emily Dickinso

"All that I have is thine," says to us—earth and sun and rain crops. Let us use them all the for all they are worth.—Exchange.

STOPS THE TOBACCO HABIT.

Elder's Sanitarium, located at 508 Street, St. Joseph, Mo., has publishe booklet showing the deadly effects of tobacco habit, and how it can be stopp from three to five days at once.

As they are distributing this book any one wanting a copy should send his and address at once.—Advt.

In prayer we speak to God. I lence and meditation God speaks t But how can he speak if we do give him a chance?—R. P. Anderso

It does not do to be running a without thinking, or thinking wit looking into the face of God.—Tho

Whenever You Need a General Take Grove's.

The Old Standard Grove's T chill Tonic is equally valuabl General Tonic because it conta well known tonic properties of QU and IRON. It acts on the Liver out Malaria, Enriches the Blo Builds up the Whole System. —Advt.

Recipe for Gray Hair.

To half a pint of water add one ounce of bay rum, a small box of Barbo Compound, and one-fourth of an ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded, gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Advt.

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Price $16.95, Freight Paid

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Will bring you any one of these splendid machines Freight prepaid east of the Rocky Mountains.

No Risk to You

We guarantee that you will be pleased with your purchase. If not pleased after thirty days trial advise us and we will give you shipping instructions, will return your money and will pay return freight.

We guarantee to please you otherwise it costs you nothing for 30 days free use of the machine.

Every Machine Warranted for Ten Years.

These prices are wonderfully low for the values offered, owing to our

CO-OPERATIVE BUYING CLUB PLAN,

eliminating cost of salesman and middleman's or dealers' profits. Club charges add but little to manufacturer's wholesale prices, notwithstanding easy terms of sale. These terms are offered only to readers of religious papers, thereby eliminating losses by dealing only with the best people. These machines are made and warranted by one of the largest sewing machine factories in the world.

The higher priced machines are equal to the machines of other makes often sold on installment at $50.00 to $70.00 each.

Religious Press Co-Operative Club,

Dear Sirs:

My machine came on the 3rd, in perfect condition. I am delighted with it. I like it better than the one I got from an agent for $68.00. I will help you sell more if I can. If you want to, you can use my word of testimony. I have a friend who needs a machine. If you will send me a catalogue, I will send it to her. I got mine misplaced.

Yours truly,
Mrs. J. E. Wells, Bartow, Fla.

All machines are ball bearing except Utility. Prices of the best are so low that we recommend your buying the higher priced machines. Then you can't be disappointed, for you have the best on the market.

12 Attachments Free. Also 6 Bobbins, 12 Needles, 2 screwdrivers, oil can, and book of directions.

Send in the coupon and get catalogue giving full descriptions and order blank.

Religious Press Co-Operative Club
155 West Carolina Ave., Clinton, S. C.

FREE CATALOGUE COUPON.

Religious Press Co-Operative Club,
155 West Carolina Ave., Clinton, S. C.

Please send me your catalogue, and show me how I can save money on a high quality sewing machine through the Co-Operative Club plan.

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P. O..... State.....

Freight Office .....

News from Two States.

BY F. O. HOWELL.

We hear nothing further from the proposed debate between Brother Hardeman and J. E. Skinner since Brother Hardeman sent propositions, signed, into the Latham community. Wonder why?

Brother T. M. Carney preached his first sermon at Cloverdale, Tenn., on the first Sunday in the year. Brother Carney reports that his wife is in a better state of health than a year ago.

Brother John R. Williams celebrated his sixty-sixth anniversary on the fifth Sunday in December and preached a sermon at Hornbeak, Tenn., his home. Many of the brethren remembered this aged soldier of the cross by valuable gifts and contributions. Brother Williams, we are told, has averaged baptizing about sixty persons annually for the last thirty-five years.

The church at Mayfield, Ky., built a nice, little house of worship during the past summer. The surprising feature about the affair was that the contract was let and the work was done in about six weeks. Brother H. H. Hancock is a hustler in the service of the Lord. The house cost about eighteen hundred dollars.

The brethren at Middleton, Tenn., where the writer has held two tent meetings the last two years, have all the material on the grounds for the erecting of a church house and will push the work to completion as opportunity permits. These brethren mean business.

The church at Fulton, Ky., will employ their preacher for half time, beginning with the first of the year, instead of preaching once per month as heretofore. A splendid set of brethren and sisters constitute the membership here. The writer is entering into the fifth year of his service with this church.

The church at Glass, Tenn., where the writer has preached monthly the past three years, raised about eight hundred dollars last year for all purposes. This church contributed twenty-two dollars and fifty cents per month to Brother Fuqua's work in Colorado and gave Brother Williams a substantial purse each month.

Brother W. E. Morgan held a meeting at Mayfield, Ky., last fall, which resulted in eighteen additions to the congregation. Brother Morgan held a good meeting in a tent about eight miles southeast of Fulton late in the season, with several baptized.

Convalescence after pneumonia, typhoid fever, and the grip is sometimes merely apparent—not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.—Advt.

SAVE ONE-THIRD THE COST

On High Grade Pianos and Player-Pianos By Placing Your Order Thr

Gospel Advocate Piano Club

The club is the greatest money saving plan ever devised for the distrib of pianos, but the big saving in price is only one of the many attractive fea which has made the club so popular and successful

Read the following brief description of some of the main features of the club, then write for your copy of the catalogue which gives full and clear explanation of the plan and which describes the many beautiful styles of pianos and player-pianos from which club members make selection.

Main Features the Club.

1. By uniting our orde big club of one hundred b we secure the lowest pc factory price for each member, thereby, saving one-third the cost of high pianos and player-pianos the management secur other ninety-nine membe you have to do is to plac order. The manageme nances the club and your is shipped at once.

2. We secure for each clut ber the most convenient te easy monthly, quarterly or payments based on the lowe price and without the cus overcharge for time paymen

3. We furnish the club m with "High Art Pianos" m the best material the market a by skilled workmen, on th approved patterns. The and durability of the instr are unsurpassed and they ar

guaranteed by the Associated Piano Clubs, and the piano manufacturers, representing a combined of over two million dollars. Thus buying through the club avoids the disappointment which so of sults from dealing with unknown firms. The club member has the privilege of returning the pia getting back every dollar he has paid on it, if a thirty days trial in his own home does not prove i exactly as represented, The club member incurs no expense whatever in connection with the trial instrument, and assumes no obligation to keep it or pay for it unless he is thoroughly pleased. As instruments have been returned; but in case any are returned, freight both ways is paid by the facto

Permanent Guarantee

Each instrument is permanently guaranteed both by the manufacturers and by the Associated Clubs against all imperfections, workmanship and material. Everything connected with each inst is genuine and is so guaranteed.

Write for your copy of the beautifully illustrated catalogue and further information on the clu After making your selection from the catalogue fill out the "Approval Test Blank" which accompan catalogue, and let us send the instrument freight prepaid, for your approval. Do not send any mon til you have tried the piano or player-piano and have decided to keep it. The factory will pre freight, and there will be no charge for the trial. You can return the instrument to the factory, at t tory's expense, if you don't like it after thirty days trial. All this means that we insure your perfec faction. Address the managers,

ASSOCIATED PIANO CLUBS, Gospel Advocate Piano Club Dept. Clinton, S C

Ruptured?

Throw Away Your Truss!

For Many Years We Have Been Telling You that No Truss Will Ever Help You---We Have Told You the Harm that Trusses Are Doing. We Have Told You that the Only Truly Comfortable and Scientific Device for Holding Rupture Is the Brooks Rupture Appliance---And that It Is

Sent on Trial to Prove It

If you have tried almost everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon to-day, and I will send you free my illustrated book on rupture and its cure, showing my appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no lies.

I send on trial to prove what I say is true. You are the judge; and once having seen my illustrated book and read it, you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail to-day. It's well worth your time, whether you try my appliance or not.

PENNSYLVANIA MAN THANKFUL.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir: Perhaps it will interest you to know that I have been ruptured six years, and have always had trouble with it till I got your appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable Godsend to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up, and nothing ever did it but your appliance. Whenever the opportunity presents itself, I will say a good word for your appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON,
80 Spring Street, Bethlehem, Pa.

CURED IN SIX MONTHS AFTER EIGHTEEN YEARS.

Hinton, Ky.

C. E. Brooks, Marshall, Mich.

Dear Sir: I never wore the appliance a minute over six months, and was cured sound and well; and I want to say no man ever did any harder work than I did while I was using it—I hauled forty perch of rock too big for any man to lift.

I was ruptured eighteen years, and words cannot tell how thankful I am. Use my name if you like.

Yours sincerely,
RUFUS FIELDS,
R. R. No. 1.

OTHERS FAILED, BUT THE APPLIANCE CURED.

C. E. Brooks, Marshall, Mich.

Dear Sir: Your appliance did all you claim for the little boy, and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him three months after he had begun to wear it. We had tried several other remedies and got no relief; and I shall certainly recommend it to friends, for we surely owe it to you.

Yours respectfully,
WILLIAM PATTERSON,
No. 717 South Main Street, Akron, O.

The above is C. E. Brooks, inventor of the Appliance, who cured himself and who has been curing others for over thirty years. If ruptured, write him to-day at Marshall, Mich.

"RESULTS ARE MARVELOUS."

C. E. Brooks, Marshall, Mich.

Dear Sir: I tried all kinds of trusses without any relief until I bought your appliance.

The results are marvelous, and I pray God that you may live long and prosper and may help suffering humanity as you did me.

You can use this letter as you think best, and I will answer any inquiry that is made with a stamped envelope inclosed.

My age is sixty-five years.

Yours very truly,
V. C. JUMP,
180 Linden Avenue, Middletown, N. Y.

CHILD CURED IN FOUR MONTHS.

21 Jansen Street, Dubuque, Ia.

Brooks Rupture Appliance Company.

Gentlemen: The baby's rupture is altogether cured, thanks to your appliance, and we are so thankful to you. If we could only have known of it sooner, our little boy would not have had to suffer nearly as much as he did. He wore your brace a little over four months, and has not worn it now for six weeks.

Yours very truly,
ANDREW EGGENBERGER.

Ten Reasons Why

YOU SHOULD SEND FOR BROOKS RUPTURE APPLIANCE.

1. It is absolutely the only appliance of the kind on the market to-day, and in it are embodied the principles that inventors have sought after for years.

2. The appliance for retaining the rupture cannot be thrown out of position.

3. Being an air cushion of soft rubber, it clings closely to the body, yet never blisters or causes irritation.

4. Unlike the ordinary so-called "pads" used in other trusses, it is not cumbersome or ungainly.

5. It is small, soft, and pliable, and positively cannot be detected through the clothing.

6. The soft, pliable bands holding the appliance do not give one the unpleasant sensation of wearing a harness.

7. There is nothing about it to get foul; and when it becomes soiled, it can be washed without injuring it in the least.

8. There are no metal springs in the appliance to torture one by cutting and bruising the flesh.

9. All of the material of which the appliances are made is of the very best that money can buy, making it a durable and safe appliance to wear.

10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon to-day.

Remember

I send my Appliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail to-day.

Free Information Coupon

C. E. Brooks,
443C State Street, Marshall, Mich.

Please send me by mail in plain wrapper your illustrated book and full information about your appliance for the cure of rupture.

Name .....

City .....

R. F. D. .....State.....

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

"Even As You and I."

We should receive comfort from the fact that Jesus selected his disciples from the ranks of ordinary men. "Suppose," says Dr. R. E. Thompson, "that our Lord had made up his company out of rare and selected natures, of men who never would have doubted what he said or flinched from peril or acted on the lower motives, how much we would have lost! We should have felt that these were exceptional men—that they did not feel our difficulties or need the help we do in our temptations. We should have said it was a beautiful story, full of religious poetry, but unfitted to take hold of people like us." Exactly so. But now, when we study the temperaments and habits of the twelve, we have the consolation that they were "even as you and I." Their Master was tempted in all points as we are, yet without sin; while they had the same experience, with a human result. Let us not lose sight of the fact, however, that under their Teacher's guiding hand they were susceptible to marked improvement day by day as they continued with him. The personality of Jesus, the spiritual atmosphere in which they lived, was, doubtless, the strongest influence affecting the disciples. It has been very truthfully said that all the moral precepts which are taught even by the great headmasters are of small consequence compared with the personality of those teachers themselves. Paul states this truth in beautiful figure: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." How wonderfully gentle and long-suffering toward these imperfect men, and how little fault he found with them, after all! Because he knew their imperfections he let Patience have her perfect work. So he will deal with us if we become his disciples indeed and in truth.

"What Are These Among So Many?"

Not long since the daily papers reported a dis trou
at Washington, in which a million dollars' wo of
was consumed. A church member asked th ques
"What are we going to do, with food becom g sc
every day?" We would naturally expect a w ldlir
worry over such a condition, but it ill becomes foll
of Jesus Christ to become overanxious. It re ids
Andrew's question. When he told Jesus there were
five loaves and two fishes, he added: "But wha are
among so many?" Again and again in their f ure
the same dilemma would confront them. The few
ciples, these few instrumentalities, these we po
these few principles of truth—what are these non
millions of people to be brought into the kingd an
mighty powers of opposition to be overthrown? Jesu
feeding the five thousand with the scant suppl on
showed that he could multiply feeble instru ntal
And still we ask the same question: How sha we
ples, so few in comparison with the great teem g m
of humanity out of Christ, make progress in t pre
of so many evils to be overcome, so much work be
and so little time in which to do it? We nee to t
minded of God's power and set that over inst
thought of our weakness. We need to rejoice the
that we can plant and water, but "God giv th
crease." We may fall down on the job, but r G
abundantly able. When we give freely what G give
when we as individuals and churches distribut to o
the blessings God bestows, we shall find that re is
than we received at first. Is there not a lesso for
the fact that as Jesus kept breaking the loav *the*
ciples passed them out? We stand in thos disc
shoes to-day and should be glorifying our Ma r by
service to humanity. I read a saying by Lyr n A
that impressed me deeply, and so I pass it to
"The question is not, What can you do? but, Vhat
you and God together do?" Let us put the rig me
in the slogan so frequently attributed to the iser
find in it comfort for every time of need.

♣ ♣ ♣

A Message from the Valley.

A good sister, who has evidently been brough ery
to the Lord through suffering and who is findi the
of her faith "more precious than gold," sen us
message:

My Dear Brother Lipscomb: I have long had e su
of Christian unity on my mind and heart. ithir
last few days I have gone, through fasting l pr
almost into the valley of death, and from my sitic
the way, with every earthly consideration oblit ted

my mind and heart, I wish to send back a warning, or admonition rather, to the brotherhood at large.

I feel that steps are soon to be taken in that direction, and necessarily so, for the time is fast approaching when God's children *must* be one in order to carry out his will on earth as it is done in heaven. But, my dear brother, let us tread softly, for we are on God's land, and nothing matters now, save that his will be done.

I do not presume to suggest any plan. I only beg of you all that through fasting and prayer you humble yourselves before God, and he will not leave you alone.

I feel that the earth is soon to pass through the throes of death; and be sure that everything will go, save that which is necessary to carry out His will on earth. And remember, too, none of His sheep must be lost.

I do not feel blame or censure for any brother. I only feel that we are groping about in the dark.

Let us all seek more perfect faith, hope, and love, which are necessary to bring us to the dawn of a more perfect day, when, for Christ's sake, all will be swallowed up in the love which passeth all understanding.

I wish to impress the fact that *none* of His sheep must be left outside the fold; and remember, too, we are all to be clothed with *humility*.

May God, for Christ's sake, lead us all aright, and may God's blessings rest upon his children everywhere.

A SISTER IN CHRIST.

We do not generally print communications where no name is given, but this one apparently was sent with such good intent that we are pleased to give it to our readers. It may or it may not be prophetic, but the call to humility and a more perfect love should not go unheeded.

OUR CONTRIBUTORS

A Kindly Admonition. No. 3.

BY W. H. CARTER.

The churches—all the congregations—in the days of the apostles had a plurality of elders in them. The elders were to take the oversight of and feed the church. (See Acts 20: 28; 1 Pet. 5: 1, 2.) They were God's appointed rulers. (1 Tim. 3: 4, 5; 5: 17; Heb. 13: 7, 17.) The church is God's government on the earth, and through the eldership is God's appointed way of ruling. When, through Moses, God had led Israel out of Egypt, he established a form of government for them. But they rebelled, rejected God, and demanded a king. Is history repeating itself in the church? They wanted to be like the other nations that had their kings. Are we wanting to be like the denominations that have no elders?

Man is "fearfully and wonderfully made." Paul said: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9: 27.) Man has to be governed. Without good, intelligent government, he will go back to heathenism and savagery. God knew what man needed—what was best for his good; so, in forming his church, kingdom, government, he appointed that there should be elders in every church, and that they should "take the oversight" and "feed the flock." It was this way in the days of the apostles. Now, is a church apostolic to-day that has no elders in it? We decide this by the New Testament church. The New Testament is our guide, our "rule of faith and practice." If we may set it aside in this matter, why not in other things? The denominations set it aside and adopt their own way as to elders, baptism, the Lord's Supper, and other things. Shall we be like them?

I know the influence is great. With the president and faculty of Bible schools, the editors of papers, and leading influential preachers lined up against a thing, it requires nerve, courage, and backbone for one to stand out in the open against them. But if he is "on the right side" and has the word of God for his defense, "one can chase a thousand, and two shall put ten thousand to flight." You may be ostracized by men and churches; but if you are contending for "what is written," are true and faithful, though all men forsake you, God will be with you, and at the judgment it will be better for you than for them.

I am not making an argument, in this, in favor of laying on hands, or any other way to appoint, so much as to call your attention to the loose, careless, slipshod, haphazard, indifferent, unscriptural way of selecting and appointing elders. No wonder they are not being regarded as they should be. No wonder incompetent and unqualified men are inducted into the office—men who only suit men and are installed according to the wisdom of men. If you think this is putting it too strong, then tell me what you do, and refer me to the chapter and verse that so teaches, and I will repent, so far as you are concerned. Remember, one says: "Appoint a committee and let them select the elders and announce them." Chapter and verse, please. Another says: "Let the church select and some one announce the selection." Chapter and verse, please. Another says: "Select the men, and then let all the members come and shake hands with them." Chapter and verse, please. Another says: "Let the church select the men to be appointed, and then let the evangelist lay his hands on them." Chapter and verse, please.

Now there may be other ways practiced than those mentioned above; if so, and you know of them, then add them to the list, and then search the Scriptures and see which, if either, is right. Young men, you who have started out to do the work of an evangelist, will you make this a special study, that you may do this part of your evangelistic duty as God directs? Let me admonish you, as one that loves you and desires that you glorify God in all things, that you do so. When you determine to follow the inspired Book, I am sure what the result will be. Read Acts of Apostles, First Timothy, Second Timothy, Titus, and First Peter. Earnestly pray that you may learn God's way, if he has any. Don't be afraid of man, no matter what his position may be. If the churches, some of them who have more prejudice than knowledge, drop you, remember that, in the great day, God may drop them and hold you up. If they fail to support you, do as others have had to do—take up some useful employment to earn an honest living, and preach as you have opportunity, and God will do the rest.

Now, to the churches a word, and I close. Some of you, I know, are poor and hard run, while others have plenty and to spare. I have labored for some who were able, and for some who were not able, to supply my wants. Those who are able think, perhaps, that if all would do as well as they, the preacher would get plenty. Well, all do not do as well—that is, give as much as you; they are not able to. But, counting ability, it is possible that they do better than you. Do you ever make inquiry as to your preacher's needs? He will not voluntarily tell you, because he does not want to appear as a beggar. Are you giving to foreign missions and to other things, while the man whom you have called to preach for you is in need? He does not stipulate with you to give so much preaching for so much pay. He leaves that to your honor as Christians. Suppose you engage a man to work for you. Nothing is said about pay. He leaves that to your honor. When the work is done, you pay him one-half, two-thirds,

or three-fourths of what he ought to have. Would he credit you with being possessed of much honor? There are more ways than one to "rob God." You have a duty to perform, and for the performance of that duty you are responsible to God. When you carry your wheat to the mill, could you not take an extra bushel for the preacher? When you gather in your corn, could you not carry an extra barrel to the preacher? When you kill your hogs, could you not carry a ham, a shoulder, or a half of a hog to the preacher? Could not some one go around and gather the corn, another the flour, and another the meat, and take it to him? And you sisters, when you are marketing your butter, milk, and eggs, could you not lighten the heart and make the preacher's wife happy by dividing with her? This is a small thing, but it means much to the preacher. It not only supplies his home with these needful things, but cheers his heart and stimulates him to greater zeal to know that he is thus loved and cared for. Look after and supply your preacher's wants and you will be a happier people.

Brother Dunn's Ministry in Camp Sevier.

BY PRICE BILLINGSLEY.

I am pleased to pass on to the brotherhood and the general public the following letter from Brother John E. Dunn relative to his work among the soldier boys at Camp Sevier, Greenville, S. C. An intimate, personal sort of document, it must go direct to hearts which, gripped with a great anxiety, now turn longingly to the camps where loved ones are quartered and who hunger for any scrap of news therefrom, while it should interest all those who love the gospel and want it taught everywhere. He writes:

This is the busiest place I ever saw, and living here is painful to the flesh. I live in the camp and take my meals at the officers' mess shack, where, though we have plenty to eat, yet the food is poorly prepared. We have no servants, and I get in wood, build the fires, and do the sweeping. I do a certain amount of routine work every day, such as staying at the desk, selling stamps, cards, and money orders, and giving out stationery and distributing among the soldiers books from the camp library. I am busy sixteen hours a day—every minute from six in the morning till our bedtime, ten at night, and sometimes later. If there were a dozen of me, every one would have his hands full. I have no fire in my room, and not even a door-shutter to my door. It is about like living in an open barn loft. I am exposed to the severe elements—out day and night in the sleet and snow and rain. We never pay any attention here to such a thing as the weather. I have to keep on two suits of underwear, two pairs of socks, woolen shirt, sweater, and leather leggings, and sometimes over all this another suit, with heavy overcoat and overshoes. And when I go to bed, I put on all the clothes and cover I have. But I feel fine and am perfectly well, and I rejoice that God sent me here to minister and to serve. I thank God for those good brethren who made it possible for me to come, and it is comforting to know that so many of you are praying for me.

I usually preach somewhere every Lord's-day, morning and night. And on that day, at ten o'clock in the morning, I teach a Bible class, which numbers about twenty-five; and in the afternoon, from two-thirty to three-thirty, the faithful members of the church of Christ meet with me in a room at Y. M. C. A. Unit 86 for the Lord's Supper and the complete New Testament worship. It is a comfortable and quiet place in which to worship and our meetings are fine. We have some boys here as good as the world holds. Thirteen of us were present yesterday, and we shall find many more. The camp is large and some of us are miles apart, and frequently the boys are detailed for duty at the hour of worship, and so cannot meet with us.

At other times I teach Bible classes, visit hospitals and prisons, talk to the boys, pray with them, and hear them confess their sins. They are as glad as glad can be that I have come, and they come to me and break down and cry pitifully, and some of their mothers write me heart-rending letters. A Baptist boy came to me and confessed his sins and asked me to pray for him; also a Presbyterian. I draw no lines. I do good to all, do all I can to lead all toward God, as far as possible. And on our m mercy and service we are allowed the freest ac or night I may visit hospitals, prisons, drill gr all the tents from those of privates to the high in the camp, and everybody welcomes and treat teously. I enjoy perfect freedom in my religi thing that is unlawful to teach or practice in t likewise unlawful outside the camp.

Finally, however, Brother Dunn says to me:

There appeared in your first article bearing work here the following incorrect statement: found he (Brother Dunn) would have to join th A., and these necessary steps were taken." Now signed a contract to be submissive to military regulations, I did not join anything. Not one w me about joining anything. I took no oath. I a of the army. The truth is, the War Departmen ignated the War Work Council Y. M. C. A. as organization to pass on all those who, as civilia workers, would enter and live in the national ca and naval and military stations; and in order volunteer religious worker, I might preach to th I made application to this War Work Council, wa and assigned to this camp. This is all there is t I want to add that by all means we should put every camp in the nation. When I see what the Protestants, and even Jews are doing for the boys, our own boys included, I am ashamed o our so-called "loyal" brethren. However, you make the above-mentioned correction, as some of are jumping on me, and I am too busy to give Nor am I the least worried. I have but one everywhere and only one life to live."

I am sorry for the mistake, and in Brother D words I most cheerfully offer the correction. it is urged that this good man in his importa labor be remembered in the prayers of all the me add a hearty amen to his declaration that make an effort to put a man at every post whe diers may be ministered to and the gospel preach

More Murders Than Ever.

A woman drives to the home of her divorce and shoots him after a brief quarrel over the their child; a jury acquit her after a sensati Other murder cases, sensational or obscure, quittals. And the fact that the 7,450 killings this country in 1916 led to but 107 legal execut to the Montgomery (Ala.) Advertiser to hav bearing on the increasing murder rate in thi "The State permits the individual to kill with tive immunity; practically the individual does his State to kill in return." In his review of hc ures in The Spectator, Mr. Frederick L. Hoffman that in the thirty-one large American cities w been under an examination for a number of average murder rate for 1916 was 9.2 per 100,000 tion against an average rate of 8.4 for the pre years. During the period 1911-1915 the male hor for the whole country was 10.7 as against a femal of 2.9. Eleven out of every seventeen male murc firearms, as did half of the murderesses. "The says Mr. Hoffman, "indicate the practical valu effective restrictions upon the use and possessi arms and the urgency of more drastic method supervision and control." The St. Louis Repu with Mr. Hoffman on this point, declaring tha volver-carrying habit is something that will b nationally in time, and as revolvers are brou control the homicide rate will decrease." Th editor already quoted calls attention to the cor knowledged fact that while woman kills less than man, "when she does kill she goes free m than man does." No wonder, it is remarked Martin's Mrs. Lafe Bud said there were a lot of wouldn't put up with, "if she was purty eno acquitted."

Even from the economic viewpoint it seems to Mr. Hoffman "certainly lamentable at a time when every adult life has a decidedly enhanced value there should be such a needless sacrifice of human life, which may be conservatively estimated at annually not less than 7,500 deaths for the continental United States." Yes, comments the Lincoln Nebraska State Journal, "these statistics are a discredit to the United States as they would be to any civilized nation. People, schools, churches—above all, the courts—should look to themselves for cause and cure."

Mr. Hoffman's table showing the number of homicides in thirty-one American cities, with their rate per 100,000 population, we reprint as follows from The Spectator:

Cities	Homicides	Rate	Cities	Homicides	Rate
Memphis, Tenn.....	134	89.9	Minneapolis, Minn...	31	8.5
Atlanta, Ga.....	59	31.0	Los Angeles, Cal.....	41	8.1
New Orleans, La....	95	25.6	Pittsburgh, Pa.....	40	6.9
Nashville, Tenn.....	29	24.8	Seattle, Wash.....	23	6.6
Charleston, S. C....	14	23.1	Philadelphia, Pa.....	110	6.4
Dayton, Ohio.....	26	20.4	Buffalo, N. Y.....	28	6.0
Savannah, Ga.....	13	18.9	Spokane, Wash.....	8	5.3
St. Louis, Mo.....	124	16.4	New York, N. Y.....	256	4.6
Cincinnati, Ohio.....	58	14.1	Hartford, Conn.....	5	4.5
San Francisco, Cal.	63	13.6	Boston, Mass.....	39	4.0
Chicago, Ill.....	330	13.2	Newark, N. J.....	14	3.4
Louisville, Ky.....	31	13.0	Providence, R. I.....	8	3.1
Cleveland, Ohio.....	85	12.6	Rochester, N. Y.....	5	1.9
Washington, D. C..	38	10.4	Milwaukee, Wis.....	8	1.8
Baltimore, Md.....	54	9.2	Reading, Pa.....	2	1.8
Indianapolis, Ind...	24	8.8		1,786	9.2

It will be noted that Memphis heads the list, as it did last year, and that the first five cities are all located in the South. Southern editors attribute the high murder rate in their section to the existence of a large negro population in their cities. The Atlanta Constitution declares that the negroes of the Southern cities hold human life much more cheaply than do white people. For instance, "it very often happens that a negro who wouldn't dare kill a white man, when in the heat of passion or with a drink of liquor in his stomach and with a razor in his pocket, will unceremoniously cut the throat of a member of his own race." Another Southern paper, the Chattanooga News, observes that the homicide rate is "too high, anyway, leaving the negro out of it." Besides, it adds, this is no excuse. The South should not play "the baby act," but ought rather "to manifest its capacity for self-government." "A consistent and persistent campaign of education for enforcing the law would doubtless result in a much more favorable showing," concludes The News: "let's try it." The Memphis Commercial-Appeal, which admits that the 1916 death rate from violence is bad enough, declares that the vital statistics used by Mr. Hoffman are misleading. It gives Memphis only sixteen murders actually committed in the city, and one hundred and twenty-eight in and out of the city, but credited to Memphis. The city's bad reputation for murders is attributed by this editor to the fact that "there is more killing in the vicinity of Memphis than in any other Southern city," and the victims all come to Memphis hospitals to be treated and die in the city, where their deaths are charged up to the municipality. So, while The Commercial-Appeal insists upon a reduced homicide rate among both whites and negroes in Memphis and expects the elimination of the city's saloons and gambling houses to give 1917 a much better record than 1916, it feels likewise bound to "insist that our country friends learn to adjust their difficulties without resorting to hip-pocket hardware." The Nashville Tennessean, which admits the authenticity of Mr. Hoffman's figures, is pleased at the drop in the Nashville murder rate from the preceding year and generously offers the following explanation of the many murders in the sister Tennessee city:

Memphis is peculiarly situated, being on the border lines of Tennessee, Arkansas, and Mississippi. This fact is responsible in large measure for the great number of murders in that city. Persons from other States go to Memphis; if they fall into evil company and commit crimes, they feel they have a good opportunity to escape justice by fleeing, within a few minutes, across the line into another State. The river traffic there brings in a mixed populace from all parts of the country, North and South. Memphis is holding crime to the minimum, considering the unusual conditions in that city.

Nashville deplores the commission of the crime of murder, as does any other city. It is not a good recommendation for a city to have murders committed within its borders, but conditions as to populace and the industrial situation should always be taken into consideration when comparing these crimes.

Dayton, Ohio, is sixth on Mr. Hoffman's list, but showed the greatest gain in the homicide rate over the preceding year. This is explained by the editor of the Dayton News as being due to the large floating population which came with the great munitions boom of 1916, and in 1917 the number of homicides are said to have dropped to normal.

Some encouragement is found by editors in the lower suicide rate in 1916, and still more by the reported falling off in the number of lynchings in 1917, but the St. Joseph (Mo.) News-Press hears that police officials report a large increase of crime since the United States entered the war, and cites the fifteen bank robberies in the Middle West during sixty days. Even though the lynching figures show a decrease from those of the preceding year, democracy is shamed by the record of the causes which prompted most of them, says the Pittsburgh Gazette-Times. In 1917, reports Principal Moton, of Tuskegee Institute, thirty-six negroes and two white men were lynched. Eleven of the negroes were accused of attacks on women—the "usual crime"—the others of such trivial offenses as "not getting out of the road and being insolent," "disputing a white man's word," "stealing a goat," "accidentally killing a child by running automobile over it," "vagrancy," "writing insolent letters." All but two of the lynchings were in the South, Georgia and Texas leading with six each. The Grand Rapids News thinks that the record will be better next year, "for the war, with all its horrors and stirrings of natural passions, will breed more toleration." —Literary Digest.

Information Wanted.

BY S. H. HALL.

The following has just been received from a man who is loyal and faithful to the Book; and, in addition to answering him by letter, I am giving this bit of information through the Gospel Advocate, that all interested in the work we are doing at Camp Gordon may know. Here is the letter, with questions:

Dear Brother Hall: I notice from the papers that you are doing a noble work in the camp at your town. I write for some information relative to your work among these boys, so that I may give intelligent and accurate answers to others. The information desired is in the following questions:

1. What is the nature of this work?
2. Do you teach them by preaching or otherwise?
3. If so, do you declare unto them the whole counsel of God, or are you restricted in your teaching? If restricted, to what degree?
4. Did you join the Y. M. C. A. in order to do the work among these boys?

Answering the above in the order the questions are asked, I will say:

1. I know of no difference in the work we are doing at Camp Gordon and the work we do at our regular places of worship every Lord's day. The work is identical.

2. The regular Lord's-day worship is engaged in, consisting of singing, praying, the Lord's Supper, and fellowship. We have teaching or preaching in connection with this worship and as a part of it.

3. The whole counsel of God is declared to the best of

our ability. We have not been asked to restrict our teaching in any way.

4. No, none of our workers here have joined the Y. M. C. A. in order to do this work. This privilege is granted us, first, because there are young men in the camp, with whom the regular worship of the church on the first day of the week is fundamental. We are allowed to take the Supper to them. We are also allowed the privilege of preaching to the boys who are not Christians. Here it is well to say that the officials, as a rule, are glad to have all the boys to make some profession of religion and that their morality be kept on the highest plane. Two more of the young men confessed their faith in Christ last Lord's day (January 20) and will be baptized at our chapel in the city to-morrow (Wednesday) night.

In conclusion, I am glad to say that this work is no little pleasure to us. Brother Morgan H. Carter or I, sometimes both, may be found at the camp every Lord's day at 2:30 P.M., at Casualty Department No. 2, Section F. We would so much appreciate the friends and relatives of the boys who are members of the church either writing us or the boys, to the end that they may know the place and hour of meeting and be with us. It is hard to find the boys unless you have their full address, including number of their company, etc. Announcements are made every Saturday in our three daily papers here. The members we have met have greatly pleased us with their loyalty and faithfulness. Some deserve special mention, of whom we hope to write later. We are planning to have all the boys who are members entertained in our homes soon. Some have come in already, but we want them as a body. Of course, they have to get their leave of absence together to do this.

May the Lord bless the boys at Camp Gordon and at all the other camps, and bring this terrible war to a close speedily.

The Responses Are Encouraging.

Doubtless our readers will be pleased to know that the receipts of the Gospel Advocate during the recent cold weather have been better than at any time in its past history during such severe weather. Weather conditions have had no effect upon our subscribers, and new subscriptions and renewals have been coming in very rapidly. We still have room, however, for many more, and earnestly request that every one constitute himself an agent of the paper and do all within his power to send us a number of new subscribers. The fact should not be overlooked that those sending in new subscriptions, *not renewals*, may send us one dollar, and at the end of the six months send us another one dollar if satisfied with the paper. If not satisfied with the paper, the subscriber may write us to that effect and we will refund the one dollar and he will owe us nothing. The fact should not be overlooked, however, that this, of necessity, applies only to new subscribers. It is a proposition in order to bring the merits of the paper squarely before our readers.

In the short space allotted to this write-up, we do not have room to call attention to the many good things that are being said about the Gospel Advocate. We reserve these for some future time. However, we will at this time quote from Mrs. Emma Cunningham, of Columbia, Tenn., who says: "I think the paper gets better all the time. I certainly would not like to be without it. I am talking for it all the time, and when Brother Holt was here I gave him a list of names to see." Brother J. Pettey Ezell, of Albany, Ala., has been doing some good work for the Advocate, and proposes to do more in the future. We would be glad to interest every young preacher in the work. Preachers can greatly help us in extending the circulation of the paper by a little effort and without much sacrifice on their part.

This is the time to strike for new subscribers. Do not delay, but begin work *now;* begin it earnestly a wo with a will that is certain to get results. We re ea nestly asking for your hearty coöperation and fe owsh in this work. The publishers and editors of th Gosp Advocate are making sacrifices because they are nfide the paper is doing a great work in leading people t Chris We believe that those who read the paper have t san spirit and that they are willing to make sacrifices also order to bring the paper before the people that will benefited by the perusal of its pages.

PUBLISHERS GOSPEL ADV CATE.

Let Us Have the Truth Concerning the Tenn ssee Orphans' Home.

BY J. C. M'Q.

The people of Columbia, and especially the me chant have profited by having the Tennessee Orphans Hom located in their city. While the people of Columl a hav made sacrifices for the Home and have displayed a con mendable interest in the work, those who have do e bus ness with the Home and who have contributed mone to it may further advance its interests by now r portin to F. O. Beerman, auditor, 700 Stahlman Buildin Nasl ville, Tenn., funds contributed to the Home. Th Hom has been favored and well provided for in the pas by r ceiving various contributions from all parts of the Unite States. Contributions have been liberal and gener us, fo which we are thankful.

Our readers should not think for one moment hat w are disposed to find fault with those who feel kindl toward the former superintendent of the Home. A s "lov thinketh no evil," it is commendable in them no to b lieve him guilty of wrongdoing until the facts lead to suc a conclusion. The writer of this article pursued the sam course and recommends it to all others. It is n t wis however, to close one's eyes to the truth and to stu bornl refuse to be convinced when the facts speak unmis takabl to the contrary. The audit is now in progress, and eac and every one who is interested in the work of th Hom may learn undisputable facts by coöperating and corre sponding with the auditor, and sending all canceled check and other information concerning the Home to him. It i important that this be attended to at once, as the audi must be closed.

The chairman of the Board of Directors has called meeting of the Board for 10:30 A.M., February 12, and a that time it is expected that the auditor will make hi report. The suppression of facts may prove detrimenta instead of helpful to those who have handled the fund of the Home. As has been said heretofore, every treasure of the Home is being audited precisely alike. No par tiality is being shown. As the auditor has in his posses sion the canceled checks of the treasurers of the Home those having contributed to W. T. Boaz, John W. Fry, o J. W. Jackson funds that were not intended for the Hom should make this evident. If W. T. Boaz was handed sum for preaching, and these were not intended for the Home the auditor would like to know it. True love never sup presses the truth. The man who would place the interest of any individual above that of the Tennessee Orphans Home has entirely the wrong conception of his dut r. The Home is deserving of the hearty support and coöperatio of all good people. It cannot prosper and cannot do its work successfully by suppressing the facts or the truth from those who are contributing for its support, neithe can those who have contributed to the Home serve its interests by suppression of facts.

Action is the word of God; thought alone is but his shadow. They who disjoin thought and action seek to divide duty, and deny the eternal unity.—Mazzini.

QUERY DEPARTMENT

Brother McQuiddy: Please answer, through the Query Department, whether or not it is a sin for a Christian to hold office as judge and pass sentence upon lawbreakers. X.

For answer to this question I will refer the querist to "Civil Government," a book written by Brother David Lipscomb on this subject. While Brother Lipscomb took the position that Christians should not participate in civil government, he never made it a test of fellowship, nor do I understand that he took the position that a man could not be saved and hold an office. I know of no such scriptural teaching.

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Brother McQuiddy: (1) Is it necessary that a Christian join the Red Cross in order to help take care of the sick, wounded, dying, and those destitute of this world's goods? (2) Is it necessary for a Christian to join the Y. M. C. A. to minister spiritual services? TIM WALKER.

(1) It is evident that it is not necessary to join the Red Cross in order to do Christian work, such as feeding the hungry, visiting the sick, etc. (2) Neither is it necessary to become a member of the Y. M. C. A. in order to preach the gospel to those who are in darkness. I do not understand that the government requires one to be a member of the Y. M. C. A. in order to do this, but simply demands that a preacher be recommended by the proper authorities.

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Brother McQuiddy: Please explain 1 John 3: 22, which reads: "And whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight." What are his commandments? Are they contained in the next verse, which reads: "And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment?" Are they faith and love, or every precept in the New Testament? What are "the things that are pleasing in his sight?" P. J. PRYOR.

This means that our prayers are heard because we keep his commandments. We are commanded, if we ask anything, to ask it in accord with his will—to ask in faith, nothing doubting. He that prays in faith and according to the will of God and is observing the commands of God has the assurance that his prayers will be heard. When it says, "And this is his commandment, That we should believe in the name of his Son Jesus Christ, and love one another," the meaning is that all the commands God has given may be summed up in one with two parts—namely, faith in Jesus Christ and love of the brethren. The man who has faith in Christ loves God with all his heart and also loves the brethren.

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Brother McQuiddy: (1) Is it a sin for a follower of Christ who lives two or three miles from the place of worship to absent himself on the first day of the week on account of very disagreeable weather? If so, what is the scriptural way to atone for same, or, in other words, to be pardoned? (2) Is it scriptural or acceptable for two or three to meet at a neighbor's house to worship, while at the same time worship is being conducted at a near-by church by the other members of the body?

A. G. WARMATH.

(1) The answer to this question depends largely upon conditions. Some persons are probably able to go to worship in the severest weather, while others are not. Whenever possible, if people are in love with the Lord, they will attend worship. (2) I do not think it advisable for a number of members to meet in a neighbor's house instead of meeting at the regular place appointed for worship. Circumstances may arise in which such action would be justified, but usually it is not justified. When the brethren love one another as the Lord directs, and when they are anxious to advance the cause of the Lord Jesus Christ, it will be their pleasure to meet with the members of the one body.

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Brother McQuiddy: Is it wrong to work on the Lord's day? In other words, if a man goes to church and partakes of the Lord's Supper on the Lord's day, would it be wrong for him to work the remainder of the day?

J. E. W.

The Scriptures teach us that the first day of the week should be devoted to the service of our Lord Jesus Christ. We learn from history that the early disciples met and spent the day in worshiping God. While the Bible nowhere commands us not to work on the Lord's day, we may know beyond a doubt that if we give our time to his service it will be well pleasing to him. Man's very constitution demands rest from the exacting duties of the week. I am satisfied that the man who works vigorously during six days of the week will accomplish more than if he works continuously seven days in the week. Of necessity we must do some work on the Lord's day. If we bridle and saddle a horse to ride to church, we have worked. If we get out and look after the automobile and get it in condition to run, we have done something. As to just how much we shall do is left largely to expediency. As the government requires us not to work on the first day of the week, as faithful Christians it is our duty to submit to the government in this. If, therefore, we should go to work regularly on that day, we would be living in defiance to the government and would be bringing reproach on the Lord Jesus Christ and disobeying God. Christians should abstain from the very appearance of evil and lead unblamable lives.

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Brother McQuiddy: (1) Please explain 1 Tim. 5: 23. (2) I have been called narrow-minded because I hold that a rich man cannot enter the kingdom of heaven. Please help me on this. MRS. C. L. TAYLOR.

(1) The passage reads: "Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities." Paul, in giving this admonition, evidently had in mind Timothy's physical condition. He was probably an invalid at this time, and the water at Ephesus was not good. He was suffering with an infirmity of the stomach, so Paul advised him to drink wine. This shows that strong, healthy people are not advised to drink wine, but that the sick are advised to take it as a medicine. Timothy was leading an abstemious life and was living as the priests under the Mosaic law, who, while performing sacred rites, were forbidden to drink wine. The prohibition is as follows: "Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not: it shall be a statute forever throughout your generations." (Lev. 10: 9.) It was necessary to improve Timothy's physical condition in order that he might do the important work that was dependent upon him at Ephesus. Timothy seems to have been the only person fitted for the work which the apostle appointed to him. Timothy could not continue to do the work if he followed his present mode of abstemiousness. It was necessary, therefore, that he receive divine authority to take a little wine for his stomach's sake. (2) It is not a sin to be rich, provided men make their money honorably and use it as God directs. Those who *trust* in riches cannot enter the kingdom of heaven. We read of rich men's being saved, as well as poor men. Wealth only increases one's responsibilities. A wrong use of money will drag one down to hell.

HOME READING

Hereafter.

"Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter." (John 13: 7.)

We do not know how blessings flow
From tears that follow laughter;
How Joy within her hand conceals
The stab that sorrow dumbly feels;
We do not know how blessings flow,
But we shall know hereafter.

We do not know how good will grow,
With Evil the ingrafter;
How, hidden in the briers of care,
The blossomed soul scents all the air;
We do not know how good will grow,
But we shall know hereafter.

We do not know how wind will blow,
With Love himself the wafter;
How from the clouds of pain they bring
Fall showers that feed joy's deathless spring;
We do not know how winds will blow,
But we shall know hereafter.

We do not know what Death will show
Of life that comes thereafter;
How all that we have hoped or willed
By wondrous Power will be fulfilled;
We do not know what Death will show,
But we shall know hereafter.

—Mary Alethea Woodward.

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You Yourself.

Your greatest problem is yourself. You are also your greatest treasure. If you can get yourself determined upon —find out what you are and what you are for—and if you can discover and develop the elements of value in your nature, your life will take on the beauty of orderliness and your need of the savings bank will be less and less, for you will be your own riches.—Richard Wightman.

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Humor the Best Tonic.

Keep in good humor. It is not great calamities that embitter existence; it is the petty vexations, the small jealousies, the little disappointments, the minor miseries, that make the heart heavy and the temper sour. Do not let them. Anger is a pure waste of vitality; it is always foolish and always unworthy, except in very rare cases, when it is kindled by seeing wrong done to another or a dumb animal abused; and even that seldom mends the matter. Keep in good humor. Benjamin Franklin's ready smile and indomitable good humor did as much for his country in the old Congress as Adams' fire or Jefferson's wisdom. He clothed wisdom with smiles and softened contentious minds into acquiescence. Keep in good humor.—Selected.

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Failure.

Argue and elaborate as we will on our burdens, we know fate has been good to us. Life is not all sunshine. If it were, we would very soon grow tired of life. Disappointments, setbacks, disillusionments, come to every one, and we must expect they will come to us. Indeed, we have no voice in the matter. They will come to us as surely as day follows night; but do we accept them patiently? That is another story.

Many women look only on the dark side of life. "What's the use?" they say, dejectedly. "Everything I try to do turns out a failure." There is a tiny breath of selfishness here. "I" is very prominent in these women's thoughts. Perhaps if they did something worth while for some one else their work would be crowned with success. Doing something for another has never yet turned out a failure. There is not a case on record showing where failure has followed a kind deed done for another. Perhaps this other did not appreciate the efforts taken in her behalf, yet the fact remains that the woman who put herself out to make another woman happy experienced a wonderful happiness herself.—New York Evening Telegram.

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Judge Not.

Would that we could read others' minds as we know our own! Think of the misunderstandings this would prevent —the jealousies, the heartaches, the silent, angry reproaches! Men do not think nearly so ill of us as we imagine they do. There is much more of kindness and love among us than we give men credit for. The world is not nearly so unsympathetic as we in our feverish mental processes often paint it to ourselves.

One's gloating, ungovernable thoughts conjure up the worst that might be possible until he believes it to be true. He hides a fancied hurt and turns it over and over in his thoughts until his mind is stagnant with it, and no good seems possible, while all the time his trouble is merely or at least mainly, the result of his imagination.

We know a man who never could think or write or speak an unkind thought of any other, for he continually practiced the plan—when suspicion or fancied hurt sought harbor in his mind—of burying it deep under kindly thoughts. If his friend seemed to have failed in his friendship, it was not the slight or the snub or the hurtful word that this man remembered. He painted his mind white with the remembrance of all the kind words, loving deeds, winning acts of his friend. And in the worst of us there are these virtues.

And after we have done all this—brought our souls to God and asked him to purify them of the angry or captious thought—how frequently do we find that we ourselves were in the wrong rather than the other, or at least that our hurt was purely of the imagination!

"Judge not, that ye be not judged." The world is full of trouble and sin, but it is fuller still of kind thoughts, loving intentions toward others, and a universal desire to do good to all men. The man who seems indifferent to you, or hateful, may even think more highly of you than you deserve.—Selected.

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The Function of the Church.

The church must be looked to to-day to save, to enlarge and to release the moral values and resources of the nation, to keep our moral sense and perspective clear; to preserve the purity and aim of the nation; to defend it from sordidness, from the spirit of vengeance or recompense. There are enthusiasms which the hour can kindle to a great heat, but which have yet their time of testing to meet. When the day of tension comes and the enthusiasms of the hour have died down and the black shadows fall across the land, then the nation will realize its need of the work which only the church can do in producing the calm loyalty that abides and the steadfastness that wears down and outlasts death.

The supreme business of the church is to recover and mediate to men the risen and living Christ. We need a clear and unflinching conviction as to the world's supreme need of him and his supreme adequacy to the world, a conviction clear and distinct to our thought to-day and uttered and proved by the moral life and energy of the church, its love, its purity, and its justice, in this hour of its opportunity and of the world's need.—Robert E. Speer.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

The German View of the War.

I have called attention in these columns heretofore to the fact that the Germans claim to be a "chosen people," a tribal divinity selected for a special work, as were the Jews. God appears to be great with the German emperor, while he seems to have little or no use for the religion of the Lord Jesus Christ. Prof. Wilhelm Ostwald, one of the agents of the German propaganda, appears to be very serious even in writing the following: "In our country, God the Father is reserved for the personal use of the emperor. In one instance he was mentioned in a report of the general staff, but it is to be noted that he has not appeared there a second time." The fact should not be overlooked that the Kaiser, though continually calling upon God, never appeals to him through the Lord Jesus Christ. The religion of the New Testament teaches us: "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus Christ, giving thanks to God the Father through him." It appears that if the Germans claim any religion for themselves, as a nation it must now claim a religion that leaves out the Lord Jesus Christ. This view is made clear from the position of German pastors, professors, and writers, as is shown in the following extract from the Chicago Tribune:

Early in the war a German pastor declared that Germany ought to reject the New Testament and cling mightily to the Old Testament. Away with the gentle Nazarene! Give us instead the God of Battles!

In a report from Amsterdam of an address by the Kaiser to his troops on the Verdun front the following passage is quoted: "The year 1917 with its great battles has proved that the German people have in the Lord of Creation above an unconditional and avowed ally on whom it can absolutely rely. Without him all would have been in vain."

We shall quote, presently, from several German preachers and religious writers, but we do not intend to lay an undeserved emphasis upon any one citation. We aim merely to exhibit what seems to us a trend. To our way of thinking, the trend is away from Christianity and toward the religion, not of the prophetic period, but of old Israel.

"We have become a nation of wrath," says the German dramatist and critic Philippi. "We think only of war. We execute God Almighty's will, and the edicts of his justice we will fulfill in vengeance upon the ungodly. God calls us to murderous battles, even if worlds should thereby fall to ruins. Like gardens of roses, our wounds blossom at the gates of heaven." Pastor Martin Hennig, author of "Der Krieg und Wir," says: "The principle which the Kaiser impressed on his soldiers lives in his own soul: 'Each must so do his duty that, when he shall one day answer the heavenly bugle call, he may stand forth with a clear conscience before his God and his old Kaiser.'" In Pastor Vorwerk's "Battle Prayer" we read: "Thou who dwellest in thy heaven, above cherubim, seraphim, and *Zeppelins*, thou who art enthroned as a God of thunder in the midst of lightning from the clouds and lightning from sword and cannon, send thunder, lightning, hail, and tempest hurling upon our enemy and hurl him down to dark burial pits." Professor Deissmann writes: "The German God is not only the theme of some of our poets and prophets, but also a historian like Max Lenz has, with fiery tongue and in deep thankfulness, borne witness to the German God in our holy war. The German, the national God! Has war in this case impaired or has it steeled religion? I say it has steeled it. This is no relapse to a lower level, but a mounting up to God himself."

When the Kaiser speaks of his "good old German God" and of himself as "Jehovah's sword," it is clear that, like the writers just quoted, he has reverted to the preprophetic period of Jewish antiquity and worships a tribal divinity who glories in battle, hating all save his chosen people. From the preprophetic conception of Jehovah it is but a step to the Mohammedan conception of Allah. The Turks were not greatly deceived, after all, when told that Wilhelm II. had turned Mohammedan. With a little revision of terminology and a little tinkering of metaphysics, he could do it without blinking.

Thus it is seen that the German Kaiser has absolutely no use for the religion of the meek and lowly Nazarene. He does not seek to uphold his war policy and the terrible bloodshed that he is inflicting upon the world by an appeal to the New Testament. As the Germans have lost all sanity and have no respect whatever for the religion of Christ, no one in this country who believes in standing for the religion of Christ in its simplicity and purity can uphold the action the Germans are taking. Germany succeeded in having the German language adopted by nearly all the leading American institutions and taught largely and liberally to their students. Moreover, higher criticism or German *Kultur* was introduced into many of the institutions, thus tending to destroy the religion of Christ in its simplicity and purity. No man can accept German *Kultur* and believe with all his heart in the divinity of Christ and in the miracles worked and indorsed by him, which we find recorded in the New Testament.

Henry Watterson, editor of the Louisville Courier-Journal, in his Christmas message brings out forcefully and clearly the thought that the German effort is to destroy the religion of Jesus Christ from the face of the earth. I have held the same position for some time that Mr. Watterson holds, and have felt that the sooner German *Kultur* is driven from the borders of the United States, the better it will be for this country. Any influence that seeks to build up the human and tear down the divine is to be deplored, condemned, and not fostered. But Mr. Watterson says:

Surely the future looks black enough, yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. That is the Christian religion.

Democracy is but a side issue. The paramount issue, underlying the issue of democracy, is the religion of Christ, and him crucified; the bed rock of civilization; the source and resource of all that is worth having in the world that is, that gives promise in the world to come; not as an abstraction; not as a huddle of sects and factions; but as a mighty force and principle of being. The word of God, delivered by the gentle Nazarene upon the hillsides of Judea, sanctified by the Cross of Calvary, has survived every assault. It is now arrayed upon land and sea to meet the deadliest of all assaults, Satan turned loose for one last, final struggle.

The Kaiser boldly threw down the gage of battle—infidel Germany against the believing world—*Kultur* against Christianity—the gospel of hate against the gospel of love. Thus is he Satan personified—"Myself and God," merely his way of proclaiming it—for his "God" is Beelzebub, the angel of destruction, his creed the devil's own, his aim and end a hell on earth. Never did Crusader lift battle-ax in holier war against the Saracen than is waged by our soldiers of the Cross against the German. The issues are indeed identical.

If the world is to be saved from destruction—physical no less than spiritual destruction—it will be saved alone by the Christian religion. That eliminated leaves the earth to eternal war. For fifty years Germany has been organizing and laboring to supplant it with *Kultur*, the genius of infidelity. Her college professors have been obsessed with it. Her universities have seethed with it. In acclaiming "Myself and God," the Kaiser has put the imperial seal upon it. When our armies have run it to its lair—when they have crushed it—naught will have been gained unless the glorious banner of the Cross is hoisted—even as Moses lifted up the serpent in the wilderness—and the misled masses of Germany are bade to gather about it and beneath it as sadly they collect the débris of their ruin for the reconstruction of the Fatherland.

Let every American soldier swear this day—this Christmas morn—that he will link him and his with the Christ-child—the Light of Love—that suffered under Pontius Pilate, was crucified, dead, and buried, that descended into hell, that the third day arose from the dead and ascended into heaven, and sitteth on the right hand of God, the Father Almighty!

AT HOME AND ABROAD

C. E. Wooldridge, of Fayetteville, Tenn., came to see us Tuesday.

John Hayes, of Trenton, Fla., was a visitor to this office last week.

Fred Cowin, of McMinnville, Tenn., has just finished an interesting series of illustrated lectures at the Nashville Bible School.

J. L. Hines and wife stopped to see us Tuesday. They were en route to Meaford, Ontario, Canada, where Brother Hines will preach this winter.

From Mr. and Mrs. F. O. Allen, Brentwood, Tenn.: "May the year bring you great success in a business way and greater peace and happiness than has ever been your lot."

From A. O. Colley, Dallas, Texas: "We are enjoying the weekly visits of the Gospel Advocate. It comes filled with good things every week. The work at Pearl and Bryan Streets church of Christ is moving along nicely."

A faithful brother who lives in a foreign land is anxious to secure back numbers of the Gospel Advocate of the following dates: 1912—January 4, 11, 25; February 22: April 4; June 13; 1913—December 4, 31. If you have any of these copies, send to A. B. Lipscomb, and you will confer a great favor on the brother who desires them.

From Claud F. Witty, Detroit, Mich., January 23: "At Warren Avenue we had very interesting meetings last Lord's day, with two added by membership. Brother McGary reported excellent meetings at Pontiac, with some five new members located. Brother Fleming said that they had good meetings at Flint, and Brother Seehoffer gave a similar report of the meetings at the colored mission."

M. L. Moore writes from Franklin, Ky.: "I am giving full time to the Lord's cause in Bowling Green, Ky. Our audiences are growing and the interest is increasing with each service. It is time to do all for the leading of people to Jesus that is possible for us to do. I am glad of the response that God's children are making for the suffering. We shall never do too much in Jesus' name to help the suffering. May the Lord bless and keep you."

From C. R. Rice, Hundred, W. Va., January 22: "The meeting of seventeen days' duration with the brethren at Marietta, Ohio, closed with ten added to the church there. Their membership is about three hundred and fifty. Scarcely a Lord's day passes without about three hundred of the members being present. Preaching makes no increase in attendance. Theirs is a commendable conscience in that particular. T. Q. Martin preaches one-fourth time there, and is dearly beloved."

From Charles Holder, Bridgeport, Ala., January 23: "I here give a report of my work for the year 1917. I preached four hundred and twenty-five times; conducted ten funerals; performed five marriage ceremonies; baptized seventy-two persons; restored seven; received ten from the denominations, who claimed to have been baptized for the remission of sins; established three congregations; and sold and gave away a few over ten thousand books, tracts, and leaflets by the brethren. Please pray for me, that I may do and be better during 1918."

From J. C. Mosley, Daus, Tenn., January 19: "Our singing class here is fine. The people here are holding out faithful for Christ. I have received a letter from Brother Holder. He wants me to come to Alabama and teach about three schools. I have promised him to come, as I want to go South some. It is cold here. Brethren, do not get discouraged about the war. Be faithful and win you a home where there are no wars. Pray on, sing, teach, give thank break bread, lay by in store, watch, add to your faith, l patient, be temperate, be kind, be true, gain knowledge, l of one mind, bridle your tongue so your religion won't l in vain. I am going back to Bledsoe County. I will giv Bridgeport the month of March, Winchester later, ar Graysville later."

J. W. Fincher writes from St. Louis, Mo.: "In the parl of the Southern Hotel, Jackson, Tenn., in the presence friends and guests of the hotel, at the hour of 1:30 P.M Wednesday, January 23, 1918, Miss Ruth Pearl Wilson, near Martin, Tenn., became the bride of Mr. John C. Ta lor, of Henderson, Tenn., Elder I. A. Dowthitt officiatir with a beautiful and most impressive ceremony. The bri is a capable young Christian woman, and Brother Tayl is a devout preacher of the gospel, who will evident develop to such proportions that he will some day occu an enviable position among the big preachers of the brot erhood. May God bless this union and enable both Broth and Sister Taylor to appreciate their mission in the worl and to improve each and every opportunity as it is pr sented them to be happy and make others happy as the journey through life together."

Thomas E. Milholland writes from Denison, Texas "The Armstrong Avenue church of Christ is a splendi congregation. They have 'a mind to work.' I have bee with them about one year and a half. I lived in the tow of Denison during this time fifteen months. We hav grown from sixty-five to one hundred and seventy-five. has been hard work, but I have enjoyed it. The Lord h wonderfully blessed us. Last Lord's day (January 20 three of the elders of the Southside Christian Churc tired of the ways of the world, came to us. They are a good and able men as teachers. This caused us all to r joice. They tell us that several more of their number ar looking and longing for 'the old paths.' Seldom thre elders come together. This is an evidence that good an great men know that the way of Christ is right; that h church needs no human additions, creeds, or confessions and to live with a conscience void of offense toward ma and God, they have the courage to come to it. May othe follow their good and safe example, and may God help u all to strive together for the faith of the gospel."

From John E. Dunn, Camp Sevier, Greenville, S. C.: " work tremendously hard from 6 A.M. until 10 P.M. seve days every week. I go in military prisons, in hospital mix and mingle with the men from generals down t privates, and everybody treats me courteously. The of cers are exceptionally nice to us. They welcome us. W religious workers have more privileges than officers, pr vates, or other civilians. We enter any place in the cam day or night, on our missions of love and mercy. Almos every one in private life who has not been in a camp mi judges us, and nearly all the critics through ignoranc miss the mark. I came here out of pure love for sufferin humanity, love for sinners, and love for our boys, bein sent by the church and the pleadings and tears of th mothers of our boys. If I were a dozen men instead o one, I could be busy all the time. I came through the onl designated channel there is, by act of the War Departmen for a man to live in the camps, know all about the live of the soldiers and be where one can serve all the time enjoying more privileges by our government than an other class of workers. Life here is painful to the flesh but I rejoice in it and thank God that I am here."

In a private letter Brother Dunn states that he coul make good use of a postage fund in answering letters fro anxious Christian mothers and wives. We feel sure tha the mere mention of this need will supply our brother' necessity. Address John E. Dunn, Army Y. M. C. A., Cam Sevier, Greenville, S. C.

MISSIONARY

Notes and Items from Japan.

BY C. G. VINCENT.

This week I prepared and sent out to formerly interested brethren a letter setting forth the immediate needs of the Otsuka and Kamitomizaka missions in Tokyo. I hope that there will be a liberal and a regular response to these needs. We cannot afford to allow that well-begun work to be hindered by lack of fellowship. These letters will also reach the few who are still assisting these mission points. It is hoped that the letter will inspire all such to continue in their faithfulness and to even "abound more and more" in their zeal and love.

Offerings for this work should reach me a few days before the close of each month, as the necessary monthly amount ought to leave here on the first day of the month in order to insure its arrival in Japan by the end of the month. Ships on the Pacific are not very numerous now, consequently mails are not regular, and ample time must be allowed. In normal times a letter from Dayton to Tokyo makes the trip in from eighteen to twenty-one days. Now we feel happy if it makes it in thirty days. The brethren will, therefore, bear this in mind and remit in good time, so no delays will interfere with our work over there.

Reports and letters go to show that last year was really a great year for the cause at these two mission stations. The Japanese brethren have gone forward in a most creditable way and progress in several directions has been made. The courage, faith, zeal, and love of these brothers and sisters "in the Lord," together with their growth in these Christian virtues, have been evident.

An interested sister asks what, if any, arrangements have been made with the landowner of the leased lot on which our meetinghouse stands. When it seemed wise, for the present, to give up the effort to raise a large sum of money for a lot and building, I at once wrote Brother Hiratsuka to learn what he could do under the circumstances, and a letter just received informs me that the landowner agreed to let us remain longer for the consideration of more money for land rent. No long lease could be obtained; so this is a temporary arrangement. We are glad to get even this concession and feel relieved. Let us hope that soon after the war closes this need can be taken care of in a way that will forever settle the land problem.

In my next I hope to give some interesting quotations from letters from Japan. I have written enough for this time. Let me again remind the reader that his or her offering is needed to keep this worthy work going. Be prompt, liberal, and cheerful. May the Lord bless us all during the coming trying and testing days.

My address is 137 East Third Street, Dayton, Ohio.

♣ ♣ ♣

"Whose God Is Their Belly."

BY W. HUME M'HENRY.

Paul said of a certain class of people, "Whose God is their belly." In reading this utterance, I had always understood that he was referring to the professed followers of Christ. I have often fancied that I was acquainted with some of those people. I had never thought of them as loudly claiming their "belly" as their God, but simply as manifesting an indifference to things religious, while at the same time showing marked interest in things that help to fill their belly. "I believe in home missions"—but rarely give a nickel for this purpose. "I believe the heathen at home should first be converted, and then will be time enough to convert the 'black-skins'"—but never send a preacher among those heathen at home. "I want to first lay by a nice sum for a rainy day, and then I will help the poor missionaries." These are the sayings of people whose real god is their belly; still, they would be angry if I should tell them so.

But recently I met an educated Hindu importer in a railway train. Since he spoke English, I thought I would have a good chance of telling him of Christ and at the same time would get some of the strongest arguments used in defense of Hinduism. But I was mistaken. He plainly declared first and last that his God was his belly. He considered his first duty to be to his stomach; and if he had any time left after filling his belly, he might spend it in worship. But he added: "Times are so hard that it takes twenty-four hours out of each day to fill my stomach." No argument I could produce could reach his heart; everything struck his belly. I tried to impress him with the fact that God was our Father and naturally felt grieved at the rebellion of his children, and asked him if he would be pleased if his daughter (then in a hospital) should forget him and begin calling some one else "father." He replied: "If I was not dependent upon her, I cannot say that I would be grieved." We parted company.

Brethren, let not such a heart or belly be in any of you, lest you become narrow in your reasoning and the nations starve for the "Bread of life" while you labor for the bread that perisheth.

♣ ♣ ♣

Missionary Money.

BY NELLIE STRAITON.

The following amounts were forwarded to our missionaries in India on December 31:

To Brother and Sister McHenry: From Beulah and Carl Sullivan, Louise, Texas, $3.

To Brother and Sister Martin: From "A Friend," Gainesville, Texas, $2.50; Mrs. E. F. Lafferty, Pilot Point, Texas, $4.50; Sister Fisher, Honey Grove, Texas, through Mrs. E. F. Lafferty, 50 cents; D. A. Whisnant, Goldsboro, Texas, $2. Total, $9.50.

To Brother and Sister Armstrong-Hopkins: From "A Friend," Gainesville, Texas, $2.50; Miss Ina Straiton, Fort Worth, Texas, $2; Mr. and Mrs. J. E. Boyd, Andalusia, Ala., $2.50; J. L. Broad, Denison, Texas, $5; church at Huckabay, Texas, through J. L. Watson, $5; Sunflower congregation, through Robert Drennan, Denison, Texas, $15; Mrs. E. F. Lafferty, Pilot Point, Texas, $4.50; Sister Fisher, Honey Grove, Texas, through Mrs. E. F. Lafferty, 50 cents; Miss Pearl Sharp's Sunday-school class, Denison, Texas, $1.50; Mrs. L. L. Lindsay, Fort Worth, Texas, 25 cents; Mr. and Mrs. J. T. Donald, Justin, Texas, $2; D. A. Whisnant, Goldsboro, Texas, $2. Nellie Straiton and Sunday-school class, $1.05; Nellie Straiton, $6.20. Total, $50.

The above is my last remittance to India for 1917. Who will help make the next one, the first in 1918, a large one? In making New Year resolutions, did you resolve to give at least once each month for missionaries? If you did not, it is not too late to make this resolution now. I will gladly forward any remittance. Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

I forward all remittances in full and bear all incidental expenses myself. During December Sister Lafferty, of Pilot Point, Texas, sent me one dollar to help pay postage. I appreciate this very much indeed.

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The South's Showing.

BY J. C. M'Q.

On page 99 of this issue will be found an article taken from the Literary Digest of January 19, entitled "More Murders Than Ever." The reader will please turn to that article and read it carefully before reading this.

I called up the Chief of Police, Alex Barthell, of this city, and found that the number of homicides in Nashville during 1916 were twenty-four, and not twenty-nine. This would place Nashville seventh in the list, instead of fourth, and would also give Dayton, Ohio, a little higher rate than Nashville, provided the number at Dayton is correctly reported. Our readers will doubtless be pleased to know that the number of homicides in Nashville during 1917 was seven, a very decided decrease over 1916. While all right-thinking people deeply deplore murders, homicides, and killings, the cities of the South should not be cast down by a comparison with other cities. I cannot believe that the people of the South are naturally more bloodthirsty and more vicious than the people of other sections of the country. Accepting as a fact that the rate of homicides per capita in the South is higher than in any other portion of the country, there is a reason that gi satisfactory explanation for the higher rate. The should not be overlooked that the Civil War of 1 was fought mainly in the South. After the war th Klux Klan operated in the South. From "The Birth Nation," which has been shown in all parts of the cou it appears that this was a necessity. The negroes, wh an ignorant and uneducated people, have lived i South. Naturally that would have some influence in ging the people down, unless the white population them up to their level. While the South better u stands the negro and has done far more for him tha other section of the country, yet it has never been a lift the negro up to a level with the Caucasian race. doubtless true that there are many cases where the has been badly treated by people of the South; and would naturally be expected anywhere. The Civil the Ku-Klux, and the negro placing a low value on li educated the South in the shedding of blood. The Lit Digest accepts this principle as true when it quotes the St. Joseph (Mo.) News-Press that it "hears that officials report a large increase of crime since the U States entered the war, and cites the fifteen bank beries in the Middle West during sixty days." though the lynching figures show a decrease from th the preceding year, democracy is shamed by the reco the causes which prompted most of them, says the burgh Gazette-Times." Considering the demoraliz and the depletion of the country that followed the War; considering the bloody battles through which people of the South had passed, and then the Ku-Klux that followed immediately upon the heels of the war, very clear that the South has done remarkably we have reached the civilization that she has. People o South should take courage and press forward, clingi right principles, doing the right regardless of the sequences, and remembering that such a life leads to all that is noblest, best, and purest. The people o Southland should feel like the lamented Senator Car when he said: "The South is a land that has know rows; it is a land that has broken the ashen crust moistened it with tears; a land scarred and riven b plowshare of war and billowed with the graves o dead; but a land of legend, a land of song, a land o lowed and heroic memories. To that land every dr my blood, every fiber of my being, every pulsation o heart, is consecrated forever. I was born of her w I was nurtured at her breast; and when my last hour come, I pray God that I may be pillowed upon her b and rocked to sleep within her tender and encircling a

The Salt of the Earth.

BY E. G. S.

Jesus said of his disciples: "Ye are the salt o earth." But he at once explained that this was true when they were true and faithful in the service o Lord. If they ceased to do his will, their saving was lost. This is a very important lesson to all Chris —to be always faithful in doing the Lord's will. Th no course of life that will save our souls if we leav the Christian religion; but the religion of Christ, faith followed, helps us to be happy here and prepares u happiness in the world to come. Nothing outside of tianity can prepare us for eternity. Hence our Chri duties must be attended to in this life, or we will be su lose our souls forever. Whatever else may be lost curing salvation will be no real loss to us if we s eternal life; but there is nothing in all the world tha possibly make up for the loss of the soul. However, attend to the demands of Christianity through life,

ing can defeat the salvation of our souls. The Lord will take care of all such, and Satan and his hosts can have no control over them.

And the Lord has so arranged these matters as to throw the responsibility of our souls upon us. This is the way he puts it in his holy word: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 16.) Nor does this way of putting the matter take any advantage of the sinner. In the preceding verse he had ordered that the gospel should be preached in "all the world," "to every creature;" and when this has been done, those who do not obey the gospel are left without excuse. God, in his great wisdom and mercy, gives the sinner every advantage he needs for the saving of his soul. Hence the decree that "he that believeth not shall be damned" takes no advantage of the sinner. All know that sinners can believe, repent, and be baptized, if they will. Hundreds and thousands did these things in the days of the apostles, and untold thousands are still doing them and are being saved just as they were under the preaching of the inspired apostles. Hence, if all in Bible lands are not saved, it will be their own fault. It is a fact, however, that there are vast multitudes in Bible lands that do not obey the gospel. Besides, in the New Testament it is said: "But they have not all obeyed the gospel." (Rom. 10: 16.) Likely there has never been a nation in which all of the people, at any time, had obeyed the gospel, and likely there never will be. Hence the promise of salvation was only to those that would obey the gospel. Why it is that so many people fail to obey the gospel when it is preached to them would be hard to explain, but it is a fact that many of them do not.

That people that believe the Bible will live for a lifetime in countries where the Bible may be found in almost every home and where nearly every one claims to believe its truth, and yet a very large number of them never become Christians, is passing strange and hard to explain; but that it is true is everywhere apparent among the people. "The lust of the flesh, and the lust of the eyes, and the pride of life" so blind and mislead people that the most important matter in all the world is neglected. There is nothing so sad as the loss of the soul. Nevertheless, a large part of the human race do not so consider it in the struggles of this busy life, and many fail to give any attention to the true interests of the soul till it is too late, and thus pass into the unseen world without any preparation whatever. When one comes to struggle with death, it is then too late to make preparation for the soul. How strange that the most important matter of our lives should be overlooked and passed by till it becomes too late and the soul is forever lost! It were better for all such that they had never been born. But if people will deny ungodliness and worldly lusts and fix their hearts and lives on the important matters of eternity, they may be reasonably happy in this life and ready for true happiness in the life beyond. God has arranged for all this in the Christian religion. So let us be faithful in this life in order that we may save our souls and be happy in eternity. Surely, with the hope of eternal life and glory before us, we can afford to be true to the Lord to the end of this short life.

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Professional Preachers. No. 3.

BY E. A. E.

Some thirty years ago a respectable number, if not a majority, of the thoughtful men and not a few of the pious women of a denominational church in a flourishing city thought it best for that church in particular and the people in general to change preachers, but the rest thought otherwise. There was no difference in regard to church doctrine. A genuine church row ensued. The preacher and his admirers finally withdrew, erected a costly and imposing house, and began the work of building up a rival church in the same quarter of the city.

Can any one deny, or will any one undertake to deny, the fact that the majority of the latter church, if not some of the original ones, were dominated by a factious, partisan, and bitter spirit, and thought more of the preacher than of Christ? Can any one be found who will contend that that preacher was filled with the spirit of Christ, worked for the unity and peace of the church, and in self-sacrifice sought the greatest good to the greatest number? On the other hand, will any one deny, or attempt to deny, that that preacher sought his own and not the things of Jesus Christ, or seemed determined to hold his place regardless of the cost—namely, the strife, bitterness, and division his course produced? Is this not an example of doing things through faction and vainglory instead of each counting other better than himself? (See Phil. 2: 1-11.)

That preacher, seeking in the spirit of Christ the harmony and Christian fellowship of that church, should have declared that before he would allow the members to divide over him he would get so far away they could not hear of him.

About the same time, in a town in another part of the same State, a preacher, who claimed to belong to no denomination, but to be a Christian only, and his crowd of sympathizers did the same thing—that is, he divided the church over himself, and he and his crowd built another house and attempted in strife to build another congregation.

We all know of other congregations in different parts of the world that have recently pursued the same unwise, unscriptural, and ruinous course and are now in this sad and sinful divided condition; yet these congregations claim to be "churches of Christ," whose head is Christ alone and whose only rule of faith and practice is the New Testament in his blood. In some places the two houses are on the same street and in sight of each other.

No one can fail to see the folly and sin and rebellion of such a suicidal course. If such a course is not stubbornness and rebellion against God in the face of all his plain and positive commands to sacrifice *everything*, except the gospel of Christ, for unity and peace, who can sin and rebel against him? Can nailing Jesus to the cross and piercing his literal body be any worse than dividing his spiritual body in vanity and pride, love of preëminence, and personal preferences?

Can preachers preach for such congregations in such a way as to encourage them in factions and strife and divisions, except as professional preachers? Preachers of the gospel—of Christ, and him crucified—can take no part in factions and can take no sides with factionists or parties to factions. The only thing the faithful preacher wants to know is, what is the will of God? The only reason for which any true and godly preacher will visit and preach for such congregations is to show that such a course is disobedience to God, that a house divided against itself cannot stand, that ruin will soon overtake them, and to persuade them to repent and to build themselves up in love. This all preachers should do.

What greater sin can a man commit than to draw away the disciples after himself?

Some years ago a preacher was persuaded by a number of good and wise men to remove to a certain town in order to help preserve the unity and peace of the congregation there and to build it up in the faith. On the afternoon of the first Sunday he preached there the church had a business meeting in order to talk over the work. When everything had been discussed and the meeting was ready to adjourn, one of the elders said: "Just a word more: when Brother —— desires to change his field of labor, he must give the church three months' notice, so that it can look out a suitable man to take his place; and when the church sees fit to change preachers, it will give him three months' notice, so that he can look up another field." The preacher replied that he would agree to half of that—when he thought he had done God's will there and was needed elsewhere, he would give the church all the notice it wanted, but the church need not give him any notice at all; that as he entered the pulpit the elders could tell him that was to be his last sermon and he would be obliged to them, because he was seeking *their good* and not his own temporal aggrandizement, and, with a world full of sinners about him, was not seeking places to preach. Such a preacher will never try to hold on to a place contrary to the judgment of even some of the elders and older and wise brethren. It is unwise and results in wrong for elders and others to allow a contention, and especially a division, over a preacher.

Some of these questions and many others arise because of departures from the New Testament order of things.

A generation ago the cry was, "Back to the New Testament"—the New Testament church with its elders and their work, the New Testament women and their sphere and work, the New Testament preachers and their motives and work and reward, the New Testament worship and work, "all things that pertain unto life and godliness," "the whole counsel of God"—back to Christ. What is the cry now? What is heard mostly from the pulpits? What is seen mostly in religious papers? God and Christ and the Holy Spirit are the same yesterday, to-day, and forever; without the blood of Christ *now* there is no salvation; the gospel is forever the same; the church and its elders and deacons and other members and Head are the same; the work and mission of the church are the same; the New Testament is the same; heaven and eternal destruction are the same. Why is not all the preaching the same? If all the preaching and teaching are not the same, who is responsible? The preaching must be the same. And the preaching of all true, conscientious, earnest, and faithful preachers of the gospel of Christ is the same. All who "preach the word," "the gospel," "Christ, and him crucified," declare "the whole counsel of God," "speak as it were oracles of God," "hold the pattern of sound words," "even the word of our Lord Jesus Christ," give diligence to handle "aright the word of truth," add nothing to and take nothing from the word of God, determine to know nothing else, preach not themselves and their own theories and speculations and wisdom, and in the fear of God studiously avoid *all questions* which God charges them to avoid, do preach "the same thing" and are "perfected together in the same mind and in the same judgment."

When A preaches less than the gospel—less than "the whole counsel of God;" B preaches the gospel, no more, no less, and declares "the whole counsel of God;" and C preaches more than the gospel—more than the revealed will of God or "the whole counsel of God;" then both A and C differ from B and still more widely from each other. A and C are responsible for these differences. If A and C alone were affected by their differences from the word of God, the consequences would not be so fearful; but all who believe and follow their teaching are led away from the truth into division. What must B do? Must he preach less than the gospel in order to agree with A? Must he preach more than the gospel in order to agree with C? Or must he practice and preach simply the word of God in order to be of God? (See John 8: 47.)

He who preaches "the word," declares "the whole counsel of God," *in season and out of season*, adds nothing to and takes nothing from the gospel, and preaches and teaches it in the words which the Holy Spirit gives, can not be responsible for the consequences. And "the whole counsel of God" must be preached, regardless of consequences to the preacher.

If the preacher is fearful of drawing wrong *conclusions* and preaching more or less than the word of God *(and he should be very fearful of doing so)*, let him simply read to his hearers or quote in his writing without comment or conclusion by his wisdom all that God says on any given subject. To get all of the word of God on a given subject before the people is sufficient, because they can understand the word of God far more easily than a great deal of the preaching they are accustomed to hear; and if the word of God is not sufficient, God would have given more.

I overheard recently a part of a conversation between two ladies who were evidently members of some denomination in the city where they live. I was forced to hear what they were saying, being situated so close to them, or to remove. They were discussing modern preaching, and they concluded that it was simply "the blind leading the blind," to use their own expression. An intelligent physician and member of a denomination in his town told me he was tired of the preaching to which he had to listen. I was told that a thoughtful lady, who is a member and religious worker in her denomination in the town where she lives, said she could not bear to hear the preaching forced upon her and would have to remain away from church.

There never was a more opportune time or propitious time for preaching the word of God. People are hungering for it.

God pronounces a blessing upon the man who is of a contrite spirit and *trembles* at his word. (Isa. 66: 2, 5.)

Jonah was commanded to preach "the preaching which God bade him. (Jonah 3: 2.)

No one can withhold the word of God from the people or preach to them more than the word of God without being held responsible for their blood.

Paul's charge to Timothy before God, before Christ, and in view of the judgment, to "preach the word," and to do so in season and out of season, comes upon us with increased force as we study our duty to God and men.

Taken together, there are many true, tried, conscientious, faithful preachers of "the word" in the land, and more to follow. There are many young preachers who while modest and humble and unpretentious, are faithful to Christ and are earnestly contending "for the faith which was once for all delivered unto the saints." The young men, as they cling to the cross and preach the word in the spirit of Christ and in the fear of God, will be felt as a mighty influence in the land. In this hope I rejoice.

(To be continued.)

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OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate, the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

McAlister.

My son, Fred McAlister, died on December 25, 1917, aged twenty-four years. He had been an invalid for several years. He died with bronchitis. He was a member of the church of Christ. He was the youngest son of W. J. and Mary T. McAlister, of the Wells Hill Church.

W. J. McAlister.

Hunt.

Carrie Thomas Hunt was born on November 19, 1886, and departed this life on December 19, 1917. How sad the separation! But we sorrow not as those who have no hope, for we believe she is at rest. She obeyed the gospel at the age of fifteen, under the preaching of Brother L. S. White, and lived a consecrated Christian until her spirit took its flight. She is survived by her husband, R. D. Hunt, and three children. O, how we miss her! But we realize that our loss is her eternal gain. Brother M. L. Moore conducted the funeral services at Polkville, and the remains were laid to rest in the Thomas burying ground. Brethren, pray for us.

Mother.

Acre.

On December 30, 1917, Sister Geneva Acre quietly left her earthly house of clay. She was born in 1852, and lived on earth sixty-five years, seven months, and one day. Sister Acre was married to Brother Frank Acre in 1866. Brother Acre died about eighteen years ago. Since that time Sister Acre has lived with her two daughters, Sister Ivie Cook and Sister Daisy Yose. Sister Acre was an industrious and cheerful Christian woman, and her children and grandchildren will keenly feel her absence. May God comfort her in this sorrow. May heavenly sunshine be upon their pathway as they strive to live the upright Christian life.

Dan W. Cook.

Chesshir.

Mary A. E. Tribble was born on April 12, 1852, and died on October 21, 1917. She was married to J. M. Chesshir on October 5, 1872. To this union were born eight children. Sister Chesshir joined the Baptist Church while young, but became a member of the church of Christ about 1875, under the preaching of Brother Charles Carlton, and lived a faithful Christian until death. She was kind and affectionate to all and was always found at the house of God when the disciples met for worship, if she was able. She was a loving and helpful companion and a true mother. Sister Chesshir leaves a husband, an aged mother, two daughters, five sons, and a host of friends and relatives, to mourn her death. Let me say to the bereaved ones: Weep not as those that have no hope. If you will be faithful to the Lord, you can meet Sister Chesshir where partings come no more. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors; and their works do follow them."

J. A. Copeland.

Baker.

Mrs. Virgia Baker, daughter of Mrs. J. M. Capps, died at her home, east of Rutherford, Tenn., on October 31, 1917. She had been in frail health for many months, but patiently tried to go about her duty until a few months before death. She obeyed Christ when young and was ever faithful unto the end, though heavily burdened with sorrow and toil. Being left with three little children to rear, she sadly took up her cross and bore it patiently. She taught for many years and educated her three boys. When not teaching she was busy in the home and on the farm. Her work shows how well her duty was done. But the end is reached and her work is over and she rests from her labors; and the frail body will be changed to a glorified one like unto our Savior. To the loved ones, especially the good, patient mother, who helped her bear her burdens all the way, we would say: Just a little longer, just a little farther on, and then will be rest, sweet rest, and a reunion of loved ones, and a crown of righteousness awaiting those who obey him. To the boys we would say: Hold up the good name of your mother. Never do anything that would cast a reflection upon your training.

X.

Downey.

On August 26, 1917, Brother T. J. Downey departed this life. He was born on January 28, 1852. He married Nancy H. Land on October 27, 1870. They were both baptized into the one body the same day, a few months before their marriage. This dear brother left a wife and six children: W. L. Downey, Centerville, Tenn.; J. R. Downey, Hohenwald; Mrs. Laura Duncan, Swan; Mrs. M. H. Warren, Brush Creek; Mrs. John Bates, Swan; Mrs. J. R. Breece, Kimmins. Brother Downey was devoted to the cause of Christ and is greatly missed by his brethren. He is missed most, of course, by his wife, they were so devoted; but she has the great consolation that she does not have to weep as one without hope, for it will only be a matter of time till she can

go and spend eternity with him, where there are no more sad goodbyes. Paul said: "It is better to depart and to be with Christ." So let us not weep for him, but live so as to meet him again. The writer spoke words of comfort to the bereaved at Hohenwald. A large crowd assembled to pay their last tribute of respect to Brother Downey, which fact showed how highly he was held in the estimation of his friends and brethren. S. M. SPEARS.

Bell.

Mrs. Jennie Bell, wife of S. M. Bell, died at her home, east of Rutherford, Tenn., on November 17, 1917. Having journeyed here for over a half century, then suffering intensely for over two weeks, she was called to that home where comes no pain, no sorrow or death. She became a Christian when young and was a faithful member of the church of Christ until death. She was a devoted wife and mother, bringing her children up in the fear of the Lord. All five of them became Christians at a tender age, and now they can rise up and call her blessed. She was of a cheerful disposition, dispelling sadness and scattering sunshine wherever she went—a kind and helpful neighbor, a power for good to those about her. To the husband who has journeyed so long with her and who was so patient and kind in her sickness and to the sorrowing children we would say: "Sorrow not, as those who have no hope." We have the hope of a resurrection and will be permitted to spend eternity with our loved ones and all the redeemed of the earth, if we are faithful. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." MRS. J. M. CAPPS.

McFarland.

Dr. John William McFarland was born on March 22, 1843, and died on December 20, 1917, at the home of his son, Dr. Jerry McFarland, where the funeral services were conducted by Brother E. A. Elam and the writer. Although the deceased had been in failing health for several years, he was seldom absent from the meetings of the church on Lord's days, and took the Lord's Supper at his home when not physically able to leave the home. The last Lord's day before his death he broke the loaf with his wife and daughter and expressed himself as being ready to meet his Lord. Brother McFarland gave his heart and life to God in the obedience of the gospel about fifty-eight years ago, under the preaching of Elder Caleb Sewell, with his mother and sister. He was an elder of the Berea Church for many years, and moved to Lebanon about twenty-three years ago, where he also served as elder. For many years he was engaged in the practice of medicine in the Berea neighborhood and in Lebanon. He served four years in the Civil War and was faithful in the discharge of his duties. Brother McFarland was greatly devoted to his family and is survived by an affectionate wife, three sons, two daughters, and two sisters. JOHN A. KLINGMAN.

Tucker.

On July 20, 1917, the angel of death took from our midst a life in the bloom of youth (aged sixteen), that it may be transplanted to bloom, grow, and shine more radiantly in that beautiful city of gold. Miss Hazel Tucker, the subject of this obituary, was the youngest daughter of Mr. and Mrs. A. M. Tucker, 227 Talbot Avenue, Jackson, Tenn. The funeral services were conducted by Brother Austin in the presence of a large concourse of sympathizing relatives and friends. In early life she obeyed the gospel of Christ, and ever afterwards lived a most devout Christian life. Her life was filled with many loving deeds of kindness—living for righteousness here and for immortal glory beyond this vale of tears. She possessed a meek and contrite spirit, with a noble desire to scatter sunshine and flowers along the pathway of the living, rather than place thorns in their way and plant flowers on their graves. The godly life she lived while here will be a benediction to those who knew her. In selecting scripture verses to which her life so beautifully conformed, the writer knows of no others more appropriate than the following: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "Blessed are the pure in heart; for they shall see God." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." To the bereaved ones I would say: Weep not as those who have no hope, but look forward with a joyful heart to that time when you shall meet your loved one again face to face in that "house not made with hands, eternal in the heavens," whose maker and builder is God.

JOHN A. LIFSEY.

Key.

On December 1, 1917, the spirit of Sister Pink Key, of Town Creek, Ala., went back to God, who gave it, and on the Lord's day, at three o'clock in the afternoon, her earthly remains were tenderly laid away in the silent city of the dead at Town Creek, amidst a large concourse of sorrowing relatives and friends. Before her marriage Sister Key's name was "Ellie Crook." She was born on September 22, 1880, thus making the length of her journey through this life thirty-seven years, two months, and eight days. She obeyed the gospel of her loving Savior in July, 1910, and was baptized by Brother A. J. McCarty, at Anson, Texas. The greatest thing that the writer or any one else could say of another can be said about Sister Key: "She was a Christian." She was a most lovable character, both at home and abroad. In the community where she lived she has left kind words and Christlike acts to do good, although she is not there herself. She was a devoted mother, a loyal wife, a true friend, and a faithful Christian, and she will be greatly missed by her husband, her children, her relatives, and her friends. During the last few years of her dwelling in an earthly house she suffered much pain and gradually grew weaker physically, yet she bore her suffering calmly and quietly and all the time grew stronger spiritually, many times taking trials and troubles to the Lor prayer. Shortly before falling a in Jesus she asked her Heavenly ther to bless her grief-stricken band and her sweet little chil whom she loved so well, asking they might be so guarded and dir in this life as to be guided up t eternal in the sweet by and by. weep with husband, children, relat and friends in this sadness, ye sorrow not, as others who hav hope. May we all be more inter in making preparations to meet God, for we know not how soon will be. E. D. CARLIS

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Any poultry raiser can easily d his profits by doubling the egg pr tion of his hens. A scientific toni been discovered that revitalizes flock and makes hens work all time. The tonic is called " Eggs." Give your hens a few worth of "More Eggs," and you be amazed and delighted with re A dollar's worth of "More Eggs" double this year's production of So if you wish to try this great maker, write to E. J. Reefer, Po Expert, 6401 Reefer Building, K City, Mo., who will send you a sea supply of "More Eggs" Tonic fc prepaid. So confident is Mr. Reef the results that a million-dollar guarantees if you are not absol satisfied your dollar will be ret on request and the "More Eggs" you nothing. Send a dollar to-d ask Mr. Reefer for his free pc book that tells the experience of a who has made a fortune out of po —Advt.

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What Is An Internal Bath?

By R. W. BEAL.

MUCH has been said and volumes have been written describing at length the many kinds of baths civilized man has indulged in from time to time. Every possible resource of the human mind has been brought into play to fashion new methods of bathing; but, strange as it may seem, the most important, as well as the most beneficial of all baths, the "Internal Bath," has been given little thought. The reason for this is probably due to the fact that few people seem to realize the tremendous part that internal bathing plays in the acquiring and maintaining of health.

If you were to ask a dozen people to define an internal bath, you would have as many different definitions, and the probability is that not one of them would be correct. To avoid any misconception as to what constitutes an internal bath, let it be said that a hot-water enema is no more an internal bath than a bill of fare is a dinner.

If it were possible and agreeable to take the great mass of thinking people to witness an average post-mortem, the sights they would see and the things they would learn would prove of such lasting benefit and impress them so profoundly that further argument in favor of internal bathing would be unnecessary to convince them. Unfortunately, however, it is not possible to do this, profitable as such an experience would doubtless prove to be. There is, then, only one other way to get this information into their hands, and that is by acquainting them with such knowledge as will enable them to appreciate the value of this long-sought-for health-producing necessity.

Few people realize what a very little thing is necessary sometimes to improve their physical condition; also they have almost no conception of how a little carelessness, indifference, or neglect can be the fundamental cause of the most virulent disease. For instance, that universal disorder from which almost all humanity is suffering, known as "constipation," "auto-intoxication," "auto-infection," and a multitude of other terms, is not only curable, but preventable, through the consistent practice of internal bathing.

How many people realize that normal functioning of the bowels and a clean intestinal tract make it impossible to become sick? "Man of to-day is only fifty per cent efficient." Reduced to simple English, this means that most men are trying to do a man's portion of work on half a man's power. This applies equally to women.

That it is impossible to continue to do this indefinitely must be apparent to all. Nature never intended the delicate human organism to be operated on a hundred per cent overload. A machine could not stand this and not break down, and the body certainly cannot do more than a machine. There is entirely too much unnecessary and avoidable sickness in the world.

How many people can you name, including yourelf, who are physically vigorous, healthy, and strong? The number is appallingly small.

It is not a complex matter to keep in condition, but it takes a little time; and in these strenuous days people have time to do everything else necessary for the attainment of happiness but the most essential thing of all, that of giving their bodies their proper care.

Would you believe that five to ten minutes of time devoted to systematic internal bathing can make you healthy and maintain your physical efficiency indefinitely? Granting that such a simple procedure as this will do what is claimed for it, is it not worth while to learn more about that which will accomplish this end? Internal bathing will do this, and it will do it for people of all ages and in all conditions of health and disease.

People do not seem to realize, strange to say, how important it is to keep the body free from accumulated body-waste poisons. Their doing so would prevent the absorption into the blood of the poisonous excretions of the body, and health would be the inevitable result.

If you would keep your blood pure, your heart normal, your eyes clear, your complexion clean, your mind keen, your blood pressure normal, your nerves relaxed, and be able to enjoy the vigor of youth in your declining years, practice internal bathing, and begin to-day.

Now that your attention has been called to the importance of internal bathing, it may be that a number of questions will suggest themselves to your mind. You will probaby want to know *what* an internal bath is, *why* people should take them, and the *way* to take them. These and countless other questions are all answered in a booklet, entitled "The What, the Why, and the Way of Internal Bathing," written by Dr. Charles A. Tyrrell, the inventor of the "J. B. L. Cascade," whose lifelong study and research along this line make him the preeminent authority on this subject. Not only has internal bathing saved and prolonged Dr. Tyrrell's own life, but the lives of a multitude of hopeless individuals have been equally spared and prolonged. No book has ever been written containing such a vast amount of practical information to the business man, the worker, and the housewife. All that is necessary to secure this book is to write to Dr. Charles A. Tyrrell at No. 134 West Sixty-fifth Street, New York City, and mention having read this article in the Gospel Advocate, and the same will be immediatey mailed to you free of all cost or obligation.

Perhaps you realize now, more than ever, the truth of these statements; and if the reading of this article will result in a proper appreciation on your part of the value of internal bathing, it will have served its purpose. What you will want to do now is to avail yourself of the opportunity for learning more about the subject, and your writing for this book will give you that information. Do not put off doing this, but send for the book now, while the matter is fresh in your mind.

"Procrastination is the thief of time." A thief is one who steals something. Do not allow procrastination to cheat you out of your opportunity to get this valuable information, which is free for the asking. If you would be natural, be healthy. It is unnatural to be sick. Why be unnatural, when it is such a simple thing to be well?

A Jewish Legend.

The great Rabbi Gamaliel once brought the Old Testament Scriptures to the Roman emperor, Hadrian, who, after a study of the sacred book, rashly retorted to the rabbi that in the story of Genesis he criticized the Creator because he had stolen one of Adam's ribs. Gamaliel was bewildered and perplexed, but his daughter rose to the occasion.

"Let me answer the emperor," she begged, "and I will vindicate our holy writings."

So on the next day she presented herself before Hadrian.

"O Emperor of the Romans," she cried, "truly a terrible thing has happened, wherefore we invoke thy aid!"

Hadrian was greatly concerned, and asked what it was. The Hebrew maiden replied that at the dead hour of midnight a thief had subtly and stealthily entered their abode and had stolen away a silver flagon, although it was true, she added, that he had left a golden flagon in its place.

"Why," cried the Roman emperor, "that was no robber, but a benefactor! Would that such a one might rob me, too!"

The Hebrew maiden smiled a subtle Oriental smile. "Ah!" she said, looking down and blushing sweetly. "Why, then, do you blame the Creator and accuse him of theft, seeing that, if he took a rib from Adam, he left him Eve instead?"—Selected.

The Right of Youth.

The desire of youth to live its own life is overwhelming and is to be expected. Parents who unthinkingly hold that these young lives were put into the home for the pleasure and benefit of the parents and that they must, therefore, conform in every least degree to the destiny marked out for them, may expect some sort of trouble. Each human soul is sent into the world to express its own individual portion of the divine life, and those who would suppress this power or direct it into channels which they have unalterably marked out are working contrary to divine law.—Mrs. Woodallen Chapman.

Renwar Relieves Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve, or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50-cent bottle has done me more good than all sanatorium treatment; and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists; price, 50 cents; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

Florida Notes.

BY F. B. SRYGLEY.

I left Nashville on January 1 for Florida and reached Jacksonville on Wednesday at 2 P.M., nearly five hours late. I spent the night there, but put in most of my time resting. I tried to get Brother Scobey's son, who is at the army camp, over the telephone, but failed. I am sure he would have been glad to talk with me, as I had spent the Sunday afternoon before with his father and mother. It would doubtless have been better than a letter from home to have seen me, as I had so recently been with his loved ones. I left Nashville covered in snow, but there was none to be seen even in Atlanta. I will see no more snow, I guess, while I remain in Florida.

I preached last Sunday and Sunday night at Largo. This is the home of Brother W. A. Cameron. I found him away at Jacksonville, where he began a meeting last Sunday. Brother Cameron has made Largo his home for many years, but he is still very much loved and appreciated by the church and people of that community. This shows he has lived an exemplary life among them. Preachers are too apt to wear out, both with the church and the world, when they remain too long in one place. However, it is not always the preacher's fault. Sometimes he preaches the truth plainly, and those who are unwilling to accept it criticize him, and the brethren begin to want another man who is more acceptable to the outsiders and sinners generally. The brethren think they love the truth, but sometimes they will not stand by the man who preaches, because he is unpopular with sinners. It is sometimes wonderful how much influence the worst people in the neighborhood have in selecting the preachers for our churches. I think it is all right to change preachers frequently and give the people the opportunity to hear different talent, but I do not believe a man should be turned down for making a bold fight against sin and innovations simply because a few guilty ones object to the preacher. Churches should strive to give the people such teaching as they need, rather than the kind they want. The church at Largo seems willing to stand by the man who faithfully and lovingly teaches the truth. This is right, and it is the way to really serve and bless the world.

I am now back at Tarpon Springs, where my daughter, Dr. Belcher, and little Mary Irving live. This is our only grandchild, and she must be a very smart child. Is it possible I could be deceived about this? Well, if I am, things are not what they seem. I am t[illegible] next Sunday and Sunday night, and longer if I feel that I can do any good. The congregation is very small here, numbering only about one dozen, but they are doing what they can; at least, they are meeting and are trying to serve God "as it is written." I will do what I can to encourage them in the right way.

The weather is very fine here for me, though the people here complain at the cold they have had since about December 1. They must have had some frost, because I can see signs of it on tender vegetation. But what is a little frost to one who has been pinched for several mornings with zero weather? The days since I came here have been about like the middle of April back at home. I feel a little bad to slip off down here to this warm climate and leave so many good friends back there to shiver and worry over the fuel proposition. This is a great winter climate, but let me say to my friends in Tennessee and Kentucky: You can come nearer making everything you need to eat and wear in your own country than in any other place known to me. "Godliness with contentment is great gain." This is to say to my friends and brethren back at home that I am feeling fine; and if the "eats" hold out as good as they have been so far, I will come back, maybe, so fat they will not know me. I am here for only two months. Tarpon Springs, Fla., will be my address till March 1.

Whether you be men or women, you will never do anything in the world without courage. It is the greatest quality of the mind—next to honor.—James L. Allen.

Hard Colds.—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure, and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.—Advt.

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The Government has enlisted the aid of Draughon's College in securing 10,000 stenphers and thousands of other office assistants, making, so to speak, DRAUGHON'S a reing training station for Government office assistants.

Miss Gilley, on recently completing, BY MAIL, Draughon's Bookkeeping—an eight-weeks' course—received the following telegram from the Government:

(Copy of Telegram)

Washington, D. C.—Miss Vera Gilley, Murfreesboro, Tenn.: You are appointed bookkeeper Revenue Bureau, $1,000.00 a year. Report 234 Treasury Building.

ROPER, Commissioner.

Another Telegram

Washington, D. C.—Miss E. J. Laws (Draughon's), Nashville, Tenn.: You are appointed stenographer, $1,100.00 a year, Surgeon-General, War Department. Report Room 506 Mills Building.

NINAS, Chief Clerk.

The foregoing telegrams are worded along the line of other telegrams the Government is sending almost DAILY to Draughon dents, offering them $1,000.00 to $1,20 year to begin on. If you prefer a pos with a business concern, Draughon guarantee it.

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B. H. WILKINSON, Bookkeeper, Blo Clothing Company, Lead, S. D., writ "Draughon's Bookkeeping, which I took mail, changed my position from clerk, $25.00 a month, to bookkeeper, at $100.0 month. Just accepted position with York concern at $300.00 a month."

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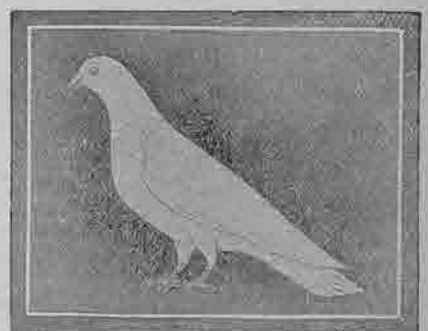

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Never yet has the demand been supplied. There is a ready market always at handsome prices. Furthermore, good breeders are hard to obtain.

Not only is it easy to make money raising pigeons but it is a pleasant occupation and very helpful to be able to supply your own table with tender, juicy Squabs.

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while the market is so good and get your share of the profits.

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NASHVILLE, TENN.—"I have used Dr. Pierce's Favorite Prescription and found it would do what it is recommended to do. It did me more good than the doctors; I had several and none of them did me any good. Doctor Pierce's Favorite Prescription is the only thing for weak, broken-down women. I feel like a new woman after taking it. I weigh 155 lbs. and never felt better in my life."—MRS. AGNES TATUM, 175 L. Green St.

SYLACAUGA, ALA.—"I have taken Dr. Pierce's Pleasant Pellets for constipation, sick headache, dizziness, colds and Grip and received great benefit, also have used the 'Favorite Prescription' and 'Golden Medical Discovery' in the family with great results and feel safe in recommending these remedies to anyone."—MRS. A. M. CAMP.

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For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets to-night.

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

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TENN. NURSERY CO., Box 72, Cleveland, Tenn.

Notes from California.

BY W. HALLIDAY TRICE.

Tempus fugit! The year 1917 is forever gone. We have passed another milestone on the journey of life. We are one year nearer eternity than ever before! Solemn indeed is the march of months and the tread of time. One year ago to-day (January 6) I landed in Fresno, and I began a meeting with the Nevada Avenue church of Christ on the following day. During the past year I held short meetings at the following places: Fresno, Hanford, Madera, Patterson, and Santa Rosa. I have also preached some at San Francisco, Berkeley, Turlock, Lathrop, Tulare, and Aromas. I baptized eleven persons in 1917—nine in Fresno, one at Hanford, and one at Madera. My regular work for the past year was: Two Sundays each month at Fresno, one at Dinuba, and one in Madera. I am to preach three Sundays at Fresno this year, and possibly at Dinuba the other Sunday. While only a few have been baptized in Fresno the past year, a good many have moved here from other points, and we now have large crowds each Sunday. We have some excellent people in the congregation here, and they have "a mind to work." I am still very much in love with California and have no notion of leaving the State. The stone that marks the geographical center of the State is in Fresno; and it is also in the heart of the great San Joaquin Valley and almost midway between the two large cities of the State. The city is growing by leaps and bounds and there are wonderful opportunities in every line of endeavor. Success to the Gospel Advocate and its readers. May this be the best year in the history of the paper.

Mr. Hoover Says:

The food situation in Europe is far graver than when the preliminary survey of the food supply of the world for this year was made.

Beyond the demands of the allies there is a call upon us by the friendly neutrals for food supplies; and if we cannot at least in part respond to these neutral calls, starvation on an unparalleled scale must ensue.

Food has now taken a dominant position in the war, and we must ask the American people to sacrifice far more than was at first thought necessary. We have exported the whole of the surplus of the wheat from this harvest after reserving to ourselves an amount sufficient for our normal consumption of seed and flour until the next harvest, and, therefore, the amount of wheat flour that the United States can contribute to mix with the war bread of our allies during this winter will be simply the amount that our people reduce their consumption month by month. In other words, every grain of wheat or its products that our associates in this war receive from the United States from now on will be exactly the amount that our people have saved each month on their behalf.

The allies to-day ask for twenty-five per cent more meat and fats (pork, dairy products, and vegetable oils) than we consider our monthly production permits us to send them—unless we can consume less.

Thus every particle of diminished consumption by the American people is one particle more for the soldiers, men, women, and children of the people associated with us in this war, and for the starving people in other countries. This is a personal obligation upon every one of us toward some individual abroad who will suffer privation to the extent of our own individual negligence.

A great many individuals in our population eat far more food than is necessary to maintain their health and strength. In this emergency only the simplest of living is patriotic.

We want no person in the United States to eat less than is required for good health and full strength, for in this emergency America requires every atom of the productive power of our people. While many can eat less, all of our population can substitute other foodstuffs for the few that are vitally needed for export.

There is no waste of food among any of the peoples to whom we must send food—there is the most drastic reduction in their consumption; there is actual privation among their women and children; there is starvation in Belgium.

It is a matter for the conscientious consideration of every individual that he or she should eat only that which is necessary to maintain bodily health and strength and unselfishly to select those foodstuffs the use of which relieves international necessities. In this winter of 1918 lies the period when there will be tested in this great free country of ours the question as to whether or not our people are capable of voluntary individual self-sacrifice to save the world.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every [illegible]ng it is Quinine and Iron [illegible]s form. The Quinine dr[illegible]ria, the Iron builds up t[illegible]0 cents. —Advt.

Renew your s[illegible]-day.

Among the Colored Folks

S. W. Womack's Report.

On the third Lord's day in December I worshiped with the Russell Street congregation in East Nashville. The services were in remembrance of old Brother D. Lipscomb, and the speaker was Brother A. B. Lipscomb. The preaching and the services throughout were deep and searching and uplifting. I had many handshakes by the old and young members. They said they were glad to see me there and invited me back again. So I came away feeling good. I thank this congregation for their words of kindness and for their aid.

On the third Lord's day, morning and night, Brother M. Keeble preached at the Jackson Street Church.

The fourth Lord's day was a mission day with us, and Brother Keeble was with us again. The attendance, attention, and interest were good. The collection amounted to fifteen dollars, and the services seemed to be an uplift to all. There was one added by baptism.

On the fifth Lord's day I preached for the Belfast Chapel congregation, in Marshall County. It was a cold, bleak day. The attendance was small, but the attention was good. All present seemed to enjoy the services very much and invited me back again.

All of the churches and brethren and sisters who were so kind to think of me for the holidays have my thanks for the same. The little band at Sugar Grove, Ky., remembered me with a box with many good things.

I began another year's work with my home congregation on the first Lord's day in January. Brother G. P. Bowser, of Silver Point, preached for us. On the second Lord's day we had preaching at the morning services by Brother A. C. Campbell; at night, by Brother O. A. Eccles, of Silver Point. The cold weather kept many away, but a good interest was manifested by those who were present. The work, I think, starts off nicely. Brethren, pray for us, and let me hear from you.

S. W. Womack.

Evangelistic Work for Three Years.

For three years I have labored to reach my people with the gospel, and, judging from the results, I feel that I have done my duty, and now I am entering into my fourth year's work with a desire to do more than I have ever done. I have been asked a number of times by brethren who favor the plan the "digressives" have to support the evangelist, how I am supported, and my answer is, God will provide; for in the commission Christ promises to be with the one who will faithfully carry the message, and I had rather rely on God's plan than man's. I here give a brief report of my work for each year, not that I want to be seen, but so the world may know how a gospel preacher is to be supported.

For the year 1915: Additions, 90; sermons preached, 240; miles traveled, 5,260; donations received, $495.87.

For the year 1916: Additions, 165; sermons preached, 335; miles traveled, 5,000; donations received, $657.78.

For the year 1917: Additions, 104; sermons preached, 297; miles traveled, 6,497; donations received, $778.27.

Totals for the three years: Additions, 359; sermons preached, 872; miles traveled, 16,757; donations received, $1,931.92.

I wish I could make a much better report than this; but I will try, if the Lord wills, to do more the next three years. I hope this report will prove that the loyal brethren will support the work without the aid of any human institution. This report does not include such things as clothing and provisions which the brethren have given me.

I am glad to say that the white brethren and sisters have greatly encouraged and assisted me in my labors, and the colored disciples everywhere are wide awake to the work of reaching the world with the gospel.

During these three years I have baptized four sectarian preachers. Three weeks ago I was in Turner, Ark., and I was told that one of the preachers had entered that section and baptized three old persons into the church of Christ, and it made my heart leap for joy just to think that a few months ago I baptized him. It is my intention this year to enter more mission fields. The church at Capleville, Tenn., has promised me the use of their tent and also promised to aid in the work.

I am praying that our motto be this year and all coming years: "Greater things for God." Thanks to all who have had a part in my work. My address is 2013 Jefferson Street, Nashville, Tenn.

M. Keeble.

Life is an education in love. Prayer is an attitude of soul, opening the life on the Godward side, and keeping free communication with the world of spirit.—Hugh Black.

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Murine Eye Remedy At Your Druggist's or by mail, 50c per bottle. **Murine Eye Salve,** in Tubes 25c. For *Book of the Eye*—Free. Ask **Murine Eye Remedy Co., Chicago**

Why I Believe in Nuxated Iron

A Strength-Builder For The Nation

BY E. SAUER, M. D.

Probably no remedy has ever met with such phenomenal success as has Nuxated Iron. It is conservatively estimated that over three million people annually are taking it in this country alone. It has been highly endorsed and used by Former United States Senators and Members of Congress; Physicians who have been connected with well-known hospitals have prescribed and recommended it; Monseigneur Nannini, a prominent Catholic Clergyman, recommends it to all members of the Catholic Church. Former Health Commissioner Wm. R. Kerr, of Chicago, says it ought to be used in every hospital and prescribed by every physician. Sarah Bernhardt—"the Divine Sarah," the world's most noted actress, has ordered a large quantity sent to the French soldiers to help give them strength, power and endurance.

Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says Nuxated Iron has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders.

Dr. H. B. Vail, formerly physician in the Baltimore Hospital and Medical Examiner, says that time and again he has prescribed Nuxated Iron and surprised patients at the rapidity with which the weakness and general debility were replaced by a renewed feeling of strength and vitality.

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

Note:—Nuxated Iron, which has been used by former Members of the United States Senate and House of Representatives, and other prominent people with such surprising results, and which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach; on the contrary it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run-down conditions. The manufacturers have such great confidence in Nuxated Iron, that they offer to forfeit $100 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 100 per cent, or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

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

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

CHURCH NEWS

North Carolina.

Winston-Salem, January 10.—Our three years' work in North Carolina has resulted in great good to numbers of people. About two hundred have been baptized, and many scattered members have been induced to go to work regularly for the Lord, and yet there is labor to do along this line. We have awakened interest enough to build three houses for worship and improve some old ones. Our desire is to make stronger efforts this year than ever to build up the little, weak congregations and, in the meantime, convert as many to the truth as we can. By a united effort more can be done. That is why Christ prayed for unity. Where it requires two or more to carry a weight, one must let it alone. My address is 711 Devonshire Street, Winston-Salem, N. C.—W. L. Reeves.

Tennessee.

Decherd January 22.—I visited the Sewanee congregation last Lord's day and preached at eleven o'clock. In the afternoon Brother J. L. Long and Brother George Green and I walked four miles to the little mission where Brother Long has been going, where I preached at three o'clock. Brother Long has been preaching at this place since last fall, and is doing a good work.—R. E. L. Taylor.

Texas.

Dallas, January 11.—It seems as if the North Pole has blown down upon us here in Texas this morning. It certainly is cold and everything is covered with snow. I was at Grand Saline last Lord's day, and shall go to Wills Point to-morrow, the Lord willing, to preach Sunday. I yet have one Sunday in each month to engage in work somewhere. Any one or any church needing my assistance one or more Sundays per month will please write me at 401 Montreal Avenue, Dallas, Texas. I have all my time engaged except one Sunday per month; but if any one place wants more than one Sunday, it will be all right to give up one now engaged.—J. C. Estes.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 250,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 137 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.—Advt.

Religion is the first thing and the last thing; and until a man has found God and been found by God, he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scraps of honor. But all these things fall into place and life falls into place only with God. Only with God. God, who fights through men against Blind Force and Night and Nonexistence; who is the end, who is the meaning. He is the King; of course I must write about him.—"Mr. Britling."

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. $4 per hundred; samples, 5c each. 33 songs, words and music. No. 1 and 2 combined $7 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

Don't Wear a Truss

BROOKS' APPLIANCE, the modern, scientific, invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. **Sent on trial to prove it.** Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. BROOKS, 443B State Street, Marshall, Mich.

Put your faith where it will be safe; and the only place where a faith ever can be safe is in the shrine of an action.—Phillips Brooks.

Order Fertilizers Now

or You May Have to Do Without Them This Season

The freight congestion is serious. You will help yourself, us, the railroads, and the Government by giving your order for Fertilizers NOW to your dealer. If all the farmers do this, the dealer can then "bunch" his orders, and be able to order his cars of fertilizers loaded to full capacity. The Government urges that all cars be so loaded.

When the goods arrive haul them home, and put them into your barn until you are ready to use them. If the movement of railroad cars becomes any more serious you may not get a pound of fertilizer at any price.

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Prices as ever **25c, 50c and $1.00** Sold Everywhere

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You can have beautiful hair if you keep your scalp in a perfectly healthy condition—free from all dandruff.

Tetterine removes this parasitic fungus and restores the scalp to perfect health, permitting the hair to receive its proper nourishment. Excellent antiseptic and healing ointment for all cutaneous troubles. Fragrant and soothing, harmless to the most delicate skin. 50c a box. At druggists or by mail.

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FREE SEED

which we will give with every purchase of garden or flower seed amounting to $1.00. The Ponderosa tomato is the largest of all and has a delicious flavor and a crimson purple color. Write for your tomato seed and your copy of our Spring Catalogue. Prize awarded Sept. 1st. Affidavit from weigher will be accepted.

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Lots of clean, well-illustrated stories and A. B. Lipscomb's weekly comments on the international lessons in The Young People. Single subscription, per year, fifty cents. Five or more to one address, each, forty cents per year.

The Lexington (Ky.) Building Fund.

BY H. C. SHOULDERS.

Those who have been planning to send a contribution for the above fund will please note the change of my address from Winchester, Ky., to Sellersburg, Ind. I shall continue to do all I can for the work in Lexington. These brethren are working hard to restore the primitive teaching of the New Testament in their worship. Numbers have had fellowship in this great work, but they need more help yet to put them where they will be able to stand alone and get where they can keep the work going and spread out by sounding out the word of life. They desire to make another payment on February 2. The debt now is sixteen hundred dollars. I have nearly two hundred dollars in bank to pay on the debt at present. This leaves a balance of about fourteen hundred dollars. There are enough brethren and sisters who will read this to pay off the debt by each giving one dollar. Three hundred congregations could give five dollars each and the debt would be paid and a little left to start the repairing that is necessary. Now, brethren, do not wait for the other fellow to start the work. Do your part right now and the debt will be paid, and God will bless one and all. Every cent will be acknowledged through the Gospel Advocate and the Christian Leader. Every one with his or her shoulder to the wheel on the home run and the debt will be paid and every one of us will be happy. Remember, my address is Sellersburg, Ind., and the day we want to pay the debt is the second day of February.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness, or belching of gas, or eructations of undigested food, no dizziness, bloating, foul breath, or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and, besides, it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by fermentation due to excessive acids in the stomach.

Now is the time to renew your subscription to the Gospel Advocate.

DARKEN GRAY HAIR, LOOK YOUNG, PRETTY

Grandma's Recipe of Sage Tea and Sulphur Darkens so Naturally That Nobody Can Tell.

Hair that loses its color and luster, or when it fades, turns gray, dull, and lifeless, is caused by a lack of sulphur in the hair. Our grandmother made up a mixture of Sage Tea and Sulphur to keep her locks dark and beautiful, and thousands of women and men who value that even color, that beautiful dark shade of hair which is so attractive, use only this old-time recipe.

Nowadays we get this famous mixture improved by the addition of other ingredients by asking at any drug store for a fifty-cent bottle of "Wyeth's Sage and Sulphur Compound," which darkens the hair so naturally, so evenly, that nobody can possibly tell it has been applied. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears. But what delights the ladies with Wyeth's Sage and Sulphur Compound is that, besides beautifully darkening the hair after a few applications, it also brings back the gloss and luster and gives it an appearance of abundance.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite to impart color and a youthful appearance to the hair. It is not intended for the cure, mitigation, or prevention of disease.

Save Money ON YOUR Machine

$16.95

$5.00 down, balance in easy monthly installments will bring you this splendid sewing machine, Freight Prepaid east of the Rocky Mountains.

YOU RUN NO RISK.

If not pleased after 30 days trial, write us and we will give you shipping instructions, will return your money and will pay return freight.

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Strange Vapor Drives Out Catarrh

A Novel Method and Very Effective —Costs but Little to Try.

There is a way out of every difficulty, and those who suffer from catarrh can learn of a pleasant and novel method of relief if they will take the trouble to write a brief letter.

In Atlanta there is a respected physician who has been treating catarrh successfully by a unique plan, for over forty-three years, and yet a lot of catarrh sufferers don't know about him. He doesn't advise internal medicines, which may upset the stomach, nor sprays, salves and such things, which cannot reach far back enough. His is the smoke-vapor method, and is produced by a remedy made from such natural medicinal agents as herbs, flowers and berries.

By writing to Dr. J. W. Blosser, 881 Walton St., Atlanta, Ga., and enclosing ten cents in coin or stamps, he will forward a trial outfit ready for you to use. Dr. Blosser's remedy has been found very effective, not only in chronic catarrh, but in catarrhal headaches, asthma, roaring and buzzing in the ears leading to loss of hearing.

Send ten cents for this trial outfit, and watch it clear up the breathing tubes so that you will feel you could have saved yourself a lot of suffering and trouble if you had heard of Dr. Blosser's Remedy before.

BAXTER SHORTHAND
In Six Lessons.

Author taught four years in

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The Master's Vineyard

Arkansas.

Buckner, January 21.—Since the beginning of this year many thoughts concerning 1917 have crowded through my mind. Much of this thinking has been caused by the many reminiscences which I have read in the Gospel Advocate and the Firm Foundation. There are many happy recollections and some sad, regretful ones. The year was filled to overflowing with exciting events. The church work with which I have had to do has been, for the most part, more successful than usual. I helped to conduct five evangelistic gospel meetings during the year. The first was during the last part of July, at Homer, La., with the Union Grove church of Christ. The meeting was exceptionally well attended. There were twenty-four baptisms and a number of restorations. We had to close too soon on account of my wife's being sick. My second meeting was at Nichols Schoolhouse, in Nevada County, Ark., where I have done mission work for three years. The effort resulted in a few additions and the building of a new church house which is an honor to the little church there and to the neighborhood. My third meeting was at Bethel, near Waldo, a Baptist stronghold. I held this meeting while at home with my sick wife. There were seventeen baptisms and a number of wanderers converted from the way of wrong. My fourth meeting was at Kenyon, where Brother C. L. Wilkerson had held four meetings during the last four years, with seventy baptisms. Our meeting was delayed two weeks and then broken into twice on account of my having to return home—once to be examined for the Federal service and once to attend to my wife. But the meeting was a good one. There were forty-two baptisms and eight restorations. The Baptists were clamoring for a debate when the meeting began. Some of the brethren were not altogether against the idea. On the first Sunday of the meeting I signed propositions to meet J. N. Weaver in debate. This discussion resulted in much good. The people found that a man can debate and stay in a good humor. There were six baptisms at the close of the debate, some from the Baptists. My fifth meeting was at Success. The meeting continued seven days. There were six baptisms and some restorations. We were just getting started when it became necessary for me to go to the debate above mentioned. The church at Waldo had another splendid meeting, with our beloved brother, J. Will Henley, at the helm.—O. E. Billingsley.

Hot Springs, January 17.—It was a great joy to be at home a few days during Christmas week and feel the tender touch of little hands and hear the prattle of childish voices I had not heard for so long. But the trip was not good for me in many ways. I contracted a heavy cold the night I left for home and gradually grew worse until we decided the only safe thing for me was to return to Hot Springs as quickly as possible. Neuralgia and grip had about "knocked me out" by the time I arrived, January 2. I am much improved, and hope to be able to preach some soon. Several brethren have visited me, and not a few have inquired about my health since returning. God bless every one of them. Everybody here is good to me. A stranger in the bath house this morning asked me how long I intended to remain. I told him I wanted to stay until I was well; but as my means had reached an alarmingly low mite, I would likely be out in a few days. I told him the story of how grandly and loyally I had been treated by so many good folks, and told him also about how I appreciated their every act of Christian kindness, and that I could not afford to ask them to do more for me. He offered to loan me the money to continue the treatments. I thanked him as kindly as I could, and when I declined to accept his generous offer he seemed hurt that I should refuse to let him thus help me. I desire now to "owe no man anything" but love. Even those who do not love me and would seek to do me harm, God knows I have nothing but the kindest feelings for them. I have made many mistakes in life, and I would give a world, if I had one, to forget some of them; but I thank my Lord that I have always stood ready to correct, as far as possible, every one of them. It pays. It pays to try, even though we fail. It is far better to try and forever fail than to forever fail to try. Some churches that had arranged with me to hold their meetings this year have decided that I would not be able to preach and have made arrangements with other preachers to hold them. However, I feel that I shall not be out of a place to preach on account of the change. I have every hope of being able yet to reach most of the places where I have appointments to hold meetings. For the last sixteen years I have been busy, too busy for my physical good. I hope now to hear from all points where I am to hold meetings and from all who may be anxious to have me during the year, that I may arrange my routes and get in touch with my correspondents. If I am permitted to stay here through this month, I hope to be able to take up my work in regular form by the middle of February. May our God abundantly bless every faithful effort to advance his cause. I am yet a burden upon my friends, but *friends* will continue to bear it until I am on the safe side; at least, that is what I am believing about it. I never can repay the noble ones for their great love and many kindnesses to me. Brethren, will you pray for me, that I may be completely restored and be able to spend the last of my life in the proclamation and defense of the truth?—J. Will Henley.

Colorado.

Olathe, January 16.—A letter just received from Bellvue announces another death—that of Sister Pennock, wife of Brother Bill Pennock, one of our very best members at Bellvue. She was a most devoted sister, as well as a model wife and mother. She was

always at her post on the first day of the week when health possibly permitted; and on Lord's days, during my recent meeting there, though scarcely able to sit up, she was always on a front seat, in a chair especially provided for her, and took deep interest in the worship and the sermon. But in these respects she was only one among a number at Bellvue. I have planted, through the grace of God, many a congregation, but here at Bellvue I believe I find the deepest devotion to Christ, the most ardent zeal for his cause, and the most willing and happy obedience to his every call that I have ever noted. Bellvue was almost the first fruits of my labors in Colorado and has received far more than one-half of my attention, and probably every other man who has preached in Colorado in the last eight years has preached at Bellvue through my solicitation. Bellvue has lost, in latter years, six of her most faithful members, including one of the elders; but we try to keep the number increasing. My recent meeting there resulted in four being added to the congregation. Brother Bailey has also baptized a few there in the last year or so. Soon, if the present rate continues, there will be as large a congregation of Bellvue's faithful gathered, so far as earthly remains are concerned, in the little "silent city of the dead" as are still struggling in the "land of the living." Be it so, for Bellvue was established through the grace of Christ especially to prepare the people of that community for the state of the dead; and it is, indeed, a stepping-stone to life and joy eternal. These Bellvue brethren are poor, but exceedingly liberal with the little they have. I recently called upon sympathetic brethren to help them lift the mortgage on their house, amounting to two hundred and seventy dollars. Brother Willis informs me that they have received enough to bring the debt down to one hundred and thirty dollars, which is past due. The little church in Denver sent them thirty dollars recently; and Eleventh Street Church, Nashville, Tenn., sent them about sixteen dollars. Other contributions were mostly from individuals and came in small amounts, but were highly appreciated just the same. If Denver can give them thirty dollars, surely there are many congregations that could do that much; and only four at thirty dollars each would about cancel the debt. I do not, of course, presume to dictate the amount each should give, but I most humbly beg that the remaining amount be sent those brethren immediately. Let us try one more time, and then we will say no more. Send all money to Brother Elmore Willis, Bellvue, Col., and he will faithfully apply and acknowledge all means sent him. As to myself, I have not been out of the house for one week to-day—laid up with a severe abscess in my ear and cheek bone. I suffer constantly both day and night, but I hope to be over with it and out into the field shortly. I am losing much precious time nursing my affliction, and, so far as I can see, it is adding nothing to the kingdom of God, either. —E. C. Fuqua.

Michigan.

Detroit, January 21.—Since many of the best Christian families of the South have moved to Detroit during the last few months on account of the splendid opportunities to make a good living, and since not a few of them have placed their membership with the Warren Avenue congregation, it occurred to me that it would be well to let their friends "back home" know something of their work in the Lord's vineyard. They have not only greatly strengthened the local congregation, but they have enabled us to plant the work in several new fields that we could not have reached, without their help, for many months yet to come. Michigan is a very large and prosperous State, and yet there are towns and cities even as large as Nashville that have no churches of Christ, and not even Christian churches, in them, in almost every part of the State. While the Warren Avenue church is not large, being started less than three years ago with but fifteen members in a small storeroom, we have fully resolved that, with the help of our Heavenly Father, we will not only do all in our power to establish churches in every section of Detroit, but we will see that some of the cities of the State also have the pure gospel. Our first effort was at Flint, a city of ninety thousand inhabitants, some sixty-five miles out of Detroit. We began there with one member in a private home; now there is a splendid congregation of about fifty members, which has a bright future before it. Brother A. W. Hastings, one of the Warren Avenue deacons, has done most of the preaching at Flint. Our second effort was among the colored people of Detroit. It is said that there are now about thirty thousand colored people here, and the number is rapidly increasing. We began this work in a very modest way during the past summer; and while there are but about a dozen members as yet, we are sure a fine congregation will soon be established among these people. Brother Carl H. Seehoffer, another one of the Warren Avenue deacons, especially looks after this mission. Our third effort was at Camp Custer, Battle Creek, among the soldier boys. We secured the use of a good room in one of the Y. M. C. A. buildings, where we spread the Lord's Supper and have a devotional and preaching service. This mission is under the immediate care of Brother H. F. Fleming. Our fourth effort was at Pontiac, a city of about thirty thousand inhabitants, twenty-five miles out of Detroit. This mission is but two or three months old, and yet it is showing unusual health and vigor. There are fifteen or twenty members there, and new ones are added each Lord's day. Brother L. V. McGary has the oversight and care of the work at Pontiac. In addition to the brethren mentioned above, there are a number of others that do splendid work as public preachers, and we expect to start work in at least two other places in the near future. If other brethren think of changing locations, I am sure they will make no mistake in coming to Detroit. It is one of the finest cities in the world, work is plentiful and wages are good, and I know of no place where there are greater opportunities to do good work in the church than right here. My address is 644 West Warren Avenue; telephone, Walnut 3853.—Claud F. Witty.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

WOMEN OF MIDDLE AGE

Need Help to Pass the Crisis Safely—Proof that Lydia E. Pinkham's Vegetable Compound Can be Relied Upon

Urbana, Ill.—"During Change of Life, in addition to its annoying symptoms, I had an attack of grippe which lasted all winter and left me in a weakened condition. I felt at times that I would never be well again. I read of Lydia E. Pinkham's Vegetable Compound and what it did for women passing through the Change of Life, so I told my doctor I would try it. I soon began to gain in strength and the annoying symptoms disappeared and your Vegetable Compound has made me a well, strong woman so I do all my own housework. I cannot recommend Lydia E. Pinkham's Vegetable Compound too highly to women passing through the Change of Life." —Mrs. FRANK HENSON, 1316 S. Orchade St., Urbana, Ill.

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Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

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

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Send us a new subscriber to the Gospel Advocate.

HEAVY MEAT EATERS HAVE SLOW KIDNEYS

Eat Less Meat If You Feel Backachy or Have Bladder Trouble—Take Glass of Salts

No man or woman who eats meat regularly can make a mistake by flushing the kidneys occasionally, says a well-known authority. Meat forms uric acid, which excites the kidneys; they become overworked from the strain, get sluggish, and fail to filter the waste and poisons from the blood; then we get sick. Nearly all rheumatism, headaches, liver trouble, nervousness, dizziness, sleeplessness, and urinary disorders come from sluggish kidneys.

The moment you feel a dull ache in the kidneys or your back hurts, or if the urine is cloudy, offensive, full of sediment, irregular of passage, or attended by a sensation of scalding, stop eating meat and get about four ounces of Jad Salts from any pharmacy, take a tablespoonful in a glass of water before breakfast, and in a few days your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate the kidneys, also to neutralize the acids in urine so it no longer causes irritation, thus ending bladder weakness.

Jad Salts is inexpensive and cannot injure; it makes a delightful effervescent lithia-water drink, which every one should take now and then to keep the kidneys clean and active and the blood pure, thereby avoiding serious kidney complications.

The strain of modern business life is too much for the nerves. You need a nerve sedative. Try

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The Value of a Plan.

Every Christian life needs a plan—steady, well-kept, good all the year round—to give direction to all Christian efforts. Without a plan, we become fitful, zealous at one time, cold at another. Satan cannot conquer a Christian life that has a plan to live by. Our circumstances in life are very different, and by necessity the plans will be modified thereby; still, each one should realize the value of system, and arrange a method which accords with our vocation.

If you plan to go to church each Sunday, you will be there more regularly than if you leave it to be decided from time to time. Whatever you resolve to do will sometimes be difficult to perform, and you have saved your resolution if you can meet the difficulty with the response, "That's my plan," and follow it out. If we could read the records of human life, we would find that we have many times fallen into bad habits, neglected our duties, yielded to temptation, broken our good resolutions, simply because our Christian life was a kind of haphazard, go-as-you-feel sort of thing, and lacked a well-kept plan.—Selected.

David Grayson says, in the American Magazine: "The best partners of solitude are books. I like to take a book with me in my pocket, although, be it here confessed, I find the world so full of interesting things—sights, sounds, odors—that often I never read a word in it. It is like having a valued friend with you, though you walk for miles without saying a word to him or he to you; but if you really know your friend, it is a curious thing how, subconsciously, you are aware of what he is thinking and feeling about this hillside or that distant view. And so it is with books. It is enough to have this writer in your pocket, for the very thought of him and what he would say to these old fields and pleasant trees is ever freshly delightful; and he never interrupts nor intrudes his thoughts upon yours unless you desire it."

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

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

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

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

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Why Self-Denial?

When Jesus first spoke explicitly to his disciples about the sufferings he must endure and told that he would be killed in fulfillment of his mission, Simon Peter did not like it a little bit. He was bold enough to take Jesus aside and remonstrate with him about such talk. The apostle must have reasoned within himself: "This is not the language of a king; surely this is not the path to conquest and victory." The interruption of the startled and excited Peter gave Jesus a fine opportunity, not only to correct this man's misconception, but to teach all men everywhere that Christ had chosen to build sovereignty upon sacrifice. The mistake of Peter is a common one. Self-denial seems to be the hardest thing for us to understand and to seek after. It does not mean giving up pleasant things because they are pleasant. Self-denial for self-denial's sake is not a virtue and is not pleasing to God. He does not find sweet incense in our pains and troubles. On the other hand, he wishes us to be happy as he is, and he knows that only through self-denial can such joys be obtained. There is no other way of opening the door to man's highest possibilities, his fullest development, his purest holiness, his greatest happiness, his largest usefulness, his real success in life.

"Take my life, and let it be
Consecrated, Lord, to thee."

♣ ♣ ♣

Attention!

"Attention!" cries the officer in command, and every soldier's ear is open and alert, awaiting the next command. Would to God we could learn the value of such attention in the hearing of Jesus' commands! Physical deafness is a great calamity, but spiritual deafness is infinitely worse. Solomon said: "Wisdom crieth out; she uttereth her voice in the streets." But how many are deaf to Wisdom's cry! Jesus said, "Take heed how ye hear;" and: "He that hath ears, let him hear." If we have good ears, we should use them. Attention is the secret of memory. We must hold our ears closely to their business of hearing and keep the mind upon what is being said. "Hearken diligently," saith the prophet. There is in this the figure of heeding to catch the lowest whisper. There are many who have heard with the hearing of the outward ear, but have not heard in the sense of attending nor in the sense of understanding, and certainly not in the sense of obeying. Some one has divided the world into four classes—unbelievers, make-believers, half-believers, and believers. In which class do you or I belong? Only the believers have promise of salvation. To unbelieve or make believe or half believe is to fail. Jesus says to us, as he said to his soldiers in Galilee: "Ye are my friends, if ye do whatsoever I command you." Let no Christian be listless when he speaks, nor tongue-tied when it comes to preaching his gospel.

♣ ♣ ♣

The Mountains.

The greatest events relating to the history of mankind are connected with mountains. Our attention in the Bible is first called to them as places of refuge from the two judgments of water and fire. The ark rests upon the mountains of Ararat, and man, having passed through the great flood, kneels upon the earth first where it is nearest heaven and mingles with the mountain clouds the smoke of his sacrifice of thanksgiving. The sight of a mountain may provoke a morbid fear or an ecstasy of joy, according to the mood of the beholder. After a long stay in a place of luxury and sin, we hear Lot's complaining reply: "I cannot escape to the mountain, lest evil overtake me." How different must have been the heart of David when he exclaimed: "I will lift up mine eyes unto the mountains: from whence shall my help come?" We might study Moriah as the mount of bitterness, Sinai as the mount of law, Calvary as the mount of grace, and Hermon as the mount of glory.

People often like to retain the ecstasies of religious feeling. This they may not do, but they can retain the blessings of the Christian religion by going down from the mount and using their experience in transfiguring their daily cares and burdens and bringing men and women to Christ. As Henry Drummond aptly puts it: "God does not make the mountain tops to be inhabited; they are not for the homes of men. We ascend the height to get a broader vision of our earthly surroundings, but we do not tarry there." Even so our blessed Savior went up into the mountain to pray, but came down to minister and to bless.

"Be a Child," Says Jesus.

The human nature of Jesus' twelve disciples is portrayed by the fact that they disputed among themselves as to who should be the greatest in his kingdom. Their error lay not in their desire to be great in the kingdom of heaven, but in their ideal of greatness. Jesus did not rebuke their desire to be great, but showed them the road to true greatness by saying: "If any man would be first, he shall be last of all, and servant of all." Their desire was legitimate, but their ideal was too low. The world says, "Be a man;" Christ said, "Be a child," and to illustrate his point he sat a child in the midst of them as an object lesson of sincerity and trustfulness. The whole principle of Christ's kingdom is the exact opposite of the usual worldly plan. Nearly all the evils that have come to the church have come through a disregard of this command—a desire to be honored and to rule, rather than to serve and help. We must learn to avoid selfish greatness. The wish to be greater than others is always a wrong ambition. The wish to be as great, as good, as useful as possible, to grow and improve, is right. The desire to serve others can never be too strong. Trench wrote: "God many a spiritual house has reared, but never one where lowliness was not placed first, the corner stone." "Not once in history alone," writes Whittier, "but every day and always, Christ sets the little child in the midst of us as the truest reminder of himself, teaching us the secret of happiness and leading us into the kingdom by the way of humility and tenderness."

Let us look upon the child and learn to walk in Jesus' steps.

OUR CONTRIBUTORS

As Others See It.

BY F. W. SMITH.

The Gospel Advocate is not the only religious journal that protests against the kind of speculation which disturbs and distracts the minds of the people, as the following, from the Christian Standard of January 19, will show:

THE SECOND ADVENT.

These are the days when discussions of the second advent of Christ are prevalent and numerous. There are many voices crying, "Lo, here!" and "Lo, there!" with very little unanimity of opinion. The Christian World, of London, recently published a manifesto, entitled "The Significance of the Hour," signed by the following eminent names: G. Campbell Morgan, A. C. Dixon, W. Fuller Gooch, J. Stuart Holden, H. Webb-Peploe, F. S. Webster, Dinsdale T. Young, Alfred Bird, J. S. Harrison, and F. B. Meyer.

The manifesto itself reads as follows:

"1. That the present crisis points toward the close of the times of the Gentiles.

"2. That the revelation of our Lord may be expected at any moment, when he will be manifested as evidently as to his disciples on the evening of his resurrection.

"3. That the completed church will be translated to be 'forever with the Lord.'

"4. That Israel will be restored to its own land in unbelief, and be afterwards converted by the appearance of Christ on its behalf.

"5. That all human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will then be subject to his rule.

"6. That under the reign of Christ there will be a further great effusion of the Holy Spirit upon all flesh.

"7. That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour.

"N.B. This is a general statement, which does not profess to decide on particular details of prophetic interpretation."

In the next issue of the World there was a volume of protest, signed by a large number of equally prominent ministers. The position taken by these men is well summed up in the statement of one of the best known of them, Prin. P. T. Forsyth. Dr. Forsyth, who is well known to American readers through his volume, "Positive Preaching and the Modern Mind," says:

"Sir: I am sorry to see the 'Advent Testimony' in your issue of November 8. I speak with much respect for its signatories, but with much regret for evangelical religion. Such views are always apt to float up to the surface in a time of serious crisis; but they rest on a treatment of scripture which the Holy Spirit, by his great gift to the church of historical scholarship, has long been making obsolete, which the moral principle of the kingdom of God antiquates, and which turns the Bible from a grand sacrament to a millstone round the neck of the gospel. As I look back, I do not recall one holding these views who ever did the New Testament the honor of becoming a recognized scholar in it.

"They are views, also, which seem unsettling to the public, not to say exciting. Paul had to quell and moralize them. They tend to sap, in apocalyptic dreams which are no part of revelation, the moral fortitude which is the first thing religion should supply at such a time as this. Apocalypse is prophecy in a decline. It is the refuge of a pessimism which it is faith's business to destroy.

"The Bible is not there to write history in advance. That does nothing for a religion of moral redemption. The great transaction is done. As sure as Christ, the Redeemer, lives and reigns, there is a grand consummation of history in a kingdom of God organic with history. But about the times, seasons, and scenery of it we have no information whatsoever, any more than we have a census of the land beyond death where the kingdom is in full course, or a scheme of town planning of the New Jerusalem. All that type of religion belongs to sight and not to faith. It is visionary and not moral in its note. To expatiate on it deflects faith, and robs it of historic sense and public effect. P. T. FORSYTH.

"Hackney College, Hampstead.

"P.S. Since writing the above I have had the opportunity of meeting some twenty well-known ministers in another interest. The matter was broached, though not by me. And there was a great unanimous desire to protect by some caveat like this certain sections of their people, who would naturally be impressed by the eminence of some of the names of the document to which I allude. —P. T. F."

The question of the second advent being one in which the law of liberty holds good throughout—for we presume no advocate of the Restoration would claim that any particular theory of it which he may accept should be imposed upon others—we do not deem it necessary to add to the confusion by elaborating our own personal views. We do believe, however, that an exaggerated emphasis upon the subject is likely to cause a lessened interest in more important and vital considerations. The time when our Lord may come matters little, if we are found doing his work when it arrives. The all-important thing is to do the work. Of one thing we are certain, and that is that this world is sure to end for each one of us in a very short time, whether it ends for all of us at the same time or not. Speculations in regard to the exact date of the final consummation may be interesting and not entirely profitless, but they should not be allowed to interfere with the program of active service which our Lord has given to his followers.

The Standard very correctly says that the question of the second advent is "one in which the law of liberty holds good throughout;" but when it "presumes no advocate of the Restoration would claim that any particular theory of it which he may accept should be imposed upon others," its presumption is not well founded, for that is exactly what has been done and what is still being done. Because of the Gospel Advocate's opposition to this very thing it has been adversely criticized by some, and it is both refreshing and encouraging to see the very able and influential Christian Standard entering its protest against such procedure. The Standard takes its stand on the matter thus: "We do not deem it necessary to add to the con-

fusion by elaborating our own personal views. We do believe, however, that an exaggerated emphasis upon the subject is likely to cause a lessened interest in more important and vital considerations." As is clearly shown by the Standard, very many of the leading denominational preachers are also protesting against this "exaggerated emphasis" upon these speculative theories about the coming of Christ and what shall take place.

There will be no better time than now to call attention to a somewhat prevalent idea among professed members of the body of Christ—viz., that the teaching and preaching of a brother should not be publicly criticized. The writer heard one of the ablest men in the church—one who held many public debates with denominational preachers—say this: "I will cross swords all day long with a sectarian, but excuse me from any controversy with my brethren." I was very young in the cause at that time, but even then it seemed to me one of the most inconsistent things I ever heard. Why would he "cross swords with a sectarian?" Because he believed him a *teacher of false doctrine;* and I insist for the very same reason he should have been willing to "cross swords" with one called a brother that was found teaching false doctrine. Is false doctrine less dangerous coming from a member of the body of Christ than from one termed an outsider? Away with such namby-pamby, sickly sentimentalism! It is not only the *privilege*, but the absolute *duty*, of any of my brethren to publicly criticize what he or they regard as false doctrine in my preaching or writings, and I have always welcomed such criticisms. I would feel actually *ashamed* of any one claiming to be my friend who would become offended because some one of my brethren should publicly criticize my teaching adversely. True friendship will not prompt such a course, but, on the other hand, will be anxious to know if the criticism is just, and, if so, just as ready to reject my erroneous doctrine as that of any one else.

The *solemn*, *unvarnished*, and *naked* truth is, there are people possessed of a blind infatuation for certain preachers, who make themselves *silly* in resenting any and every adverse criticism that may be offered against their idols. Take, for instance, G. Campbell Morgan, one of the signers of the manifesto gotten up by London preachers. This man is a very popular idol with a large class of religionists, not only in Europe, but also in America. Many of these will bitterly resent the criticism put forth by P. T. Forsyth, and voiced by many leading clergymen, without knowing anything whatever of the merits of the criticism. They simply know that *their* man has been criticized, and that is sufficient to "cast the fat into the fire."

Again, there are those with such *delicate* and *sensitive* nerves that they go into hysterics when they pick up a paper with religious controversy in it. To all such an honest contention for the truth is "fussing," and they look upon that as almost an unpardonable sin, ignorant of the fact that the Bible is full of what they call "fussing." What a pity these exceedingly pious souls were not present to rebuke the Savior and his apostles in at least some of their heated controversies! Their righteous souls would have been outraged if they had been present at some of the heated controversies Christ had with the religionists of his day; but, fortunately for their timorous souls, they live in a different age. Nine times out of ten these would-be guardians of the peace of Zion are either ignorant of the word of God or else willing to let the thorns and thistles of sectarianism take the place of the seed of the kingdom in the soil of human hearts. When, if it should ever be so disloyal to Christ, the Gospel Advocate shuts out of its columns what many of this age call "fussing," then I, for one, shall have naught to do with it. Passive goodness simply is of little value.

Why We Took Another.

BY PRICE BILLINGSLEY.

On the first day of the new year of 1918, wife and I went to the Tennessee Children's Home Society, in Nashville, and took therefrom a wee brown-eyed, golden-haired baby girl, nameless save for the sweet appellation of "Dorothy," and brought her back with us for adoption.

We, of course, know that there are many other homes, specially those that are childless, which are more able than are we to assume the obligation of caring for and rearing homeless infant charges. We believe it our duty, nevertheless, to do all we can to serve them. They are here and have as much right to life as any of us. Though as pure as angels, and with the right opportunities and assistance they could attain to lives of usefulness and honor, yet the odds are heavily against them, and they can live and get a proper foothold here only by the generosity of somebody. Otherwise they may die early of disease or grow up to lives of vice. Why should not we attempt to do what we can, however little it must be, to help them, specially now when the whole world groans under an awful load of suffering and sacrifice? Besides, wife and I feel that we ourselves, though poor in this world's goods, need the discipline and self-denial which the taking of this another babe necessarily brings; and, most of all, denied children of our own, we greatly desire to raise a good family of these homeless ones and demonstrate that such a course is practicable and wise and good.

It is not true that the fewer the children, the better type they are. But it is true, proved ten thousand times over, that large families are the happiest and may be raised well without big incomes. Do we not all remember some homes, though the number now—alas!—is diminishing, which, though far from being even well to do, yet somehow managed to bring up great schools of happy, healthy children? David says, "Children are a heritage of the Lord," and adds: "Happy is the man that hath his quiver full of them." God says, "I will that the younger women marry, bear children, guide the house," and commands older women that they "teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home." And his way is always wise and best. To rear children is the main reason for the existence of a home, to which the man and woman virtually pledge themselves by marriage, and the home which raises no children is a dismal and inexcusable failure. It is a failure because, lacking children, it breaks down fundamentally; dismal because no home is happy without children; and inexcusable because, if the married pair are denied children of their own, other homeless darlings ask for shelter there. What is to become of us when husbands and wives, from selfish fear of responsibility or out of desire for vapid ease and pleasure, do not want, and even take steps to avoid, children? What must we think when such people, though owing much for their existence here, yet turn deaf ears to piteous calls from the helpless, and perhaps shamelessly bestow their affection upon some worthless pet animal instead?

It is not to be denied that some evil tendencies are inborn. It is a grievous violation of the law of God, which must be punished, for children to be born out of wedlock—a tragic thing for a child so to be born. But, thanks be to God, holy surroundings and careful, right training can restrain, if not overcome, evil inbred tendencies and bad blood. Besides, it is much more the direction in which we travel than the point from where we start that counts in this feverish and momentous race of life. It is a matter of common knowledge that some of the

world's noblest characters have had origins either unknown or very humble. And it is easily demonstrated that those who harp most on blue blood are themselves of sorry scrub stock, and often have children who, though legally born and start life with no prejudice against them, yet turn out to be the worst rakes to be found. At any rate, even the best of us possess enough bad blood to keep us humble.

Thus wife and I, in spite of evil suspicions and wagging tongues, have taken this our third child, and, invoking God's loving care and the sympathy of all those whose hearts are true and tender, we pledge anew to do our utmost to raise these children well. We would set a godly example before selfish ease lovers, shirkers of responsibility and domestic slackers, and would arrest the attention of other childless married people and induce them to adopt homeless children. We put in our plea that these unfortunate waifs be given a fair chance at life. O, the blessings they will bestow—a thousand to one they ask in return—and the wonders they work, even curing women who are sick from having nothing to do!

Four Wise Men.

(With apologies to Mother Goose.)

BY C. R. PIETY.

There were four men at Lexington,
And they were wondrous wise.
They jumped into theology
Some deeper than their eyes;
And when they tried to teach young men
A brand-new "high" way out,
They got lost in the mist and muck
And floundered round about.

Some victims, though, escaped at last,
And told how they were fed—
On jellyfish and sauria
And lots o' things long dead;
Told how they found ancestral tracks
Right up a coco palm,
And heard their grandpa's monkey chat
And sing a monkey psalm.

Their guides led on through mist and muck
Plumb up to Jonah's whale—
The prophet never was inside,
But riding on its tail.
They saw Saint Peter catch a fish,
And in its mouth no "mon;"
And Peter said: "To speak of lies,
My Master sure told one."

Ah, 'twas a dark and spooky road,
And I don't blame the boys;
When four wise men would force them on,
They made a dreadful noise.
And some one cried, "Investigate;"
But no gate was about;
And when Dame Justice would climb in,
The wise men kicked her out.

Their dealings with opponents all
Were most unchristian, too;
But they are blind with mist and muck,
And know not what they do.
Yes, these four men at Lexington
Were super-wondrous wise—
They jumped into theology
Some deeper than their eyes.

Porter-McQuiddy Wedding.

The marriage of Lieut. Charles E. Porter to Miss Emma Clayton McQuiddy was quietly solemnized at the residence of the bride on North Fourteenth Street, this city, Monday, February 4, at noon. A. B. Lipscomb officiated. The bride is the attractive daughter of J. C. McQuiddy and has many friends among our readers. The groom is a recent graduate of Vanderbilt University and is a young man of many sterling qualities. They will reside at Camp Pike, Little Rock, Ark., where Lieutenant Porter is stationed.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported for 1918	$1,198.67
Mr. and Mrs. R. T. Chance, Garfield, Ga.	5.00
J. S. Westbrooks, Christiana, Tenn.	2.00
Robert Wade, Corinth, Miss.	1.00
M. L. Moore, Franklin, Ky.	6.75
Church at Sweeney, Texas	20.00
Mrs. A. M. Anderson and Sunday-school class, Hopkinsville, Ky.	5.00
Miss Emma Murphy, Winona, Texas	5.00
Church at Henry, Tenn.	18.00
Main Street congregation, Shelbyville, Tenn.	75.00
Mr. and Mrs. W. B. Norman, Cottage Grove, Tenn.	3.00
Miss Tommye Norman, Cottage Grove, Tenn.	1.00
"A Friend," Adairville, Ky.	6.00
Church at Lavergne, Tenn.	35.80
"X Y Z," Jackson, Tenn.	1.00
Waldo Proffitt, Denton, Texas	1.00
Church near Raymond, Miss.	5.00
Church at Christiana, Tenn.	8.50
Harvey W. Jones, Hardin, Ky.	10.00
B. F. Merryman, Wylie, Texas	3.00
Church at Rockbridge, Tenn.	3.00
Miss Mary V. Skinner, Brighton, Ala.	1.00
Miss Virgie Mingea, Brighton, Ala.	.25
Mr. and Mrs. G. A. Payne, Sonora, Ky.	1.00
Misses Mae and Donia Payne, Sonora, Ky.	1.00
Church at Centerville, Tenn.	7.10
Mr. and Mrs. J. J. Culp, Bells, Tenn.	1.00
J. P. Culp, Bells, Tenn.	1.00
Joe Ratcliffe, Bardwell, Ky.	1.00
Mrs. Jennie Ratcliffe, Bardwell, Ky.	1.00
Members and friends of the church at Lexington, Okla.	89.18
Mrs. T. R. Bunner, Grafton, W. Va.	1.00
Miss Leleth Smith, Grafton, W. Va.	1.00
Mrs. C. V. Smith, Grafton, W. Va.	1.00
Russell Phillips, Grafton, W. Va.	1.00
Robert Rogers, Grafton, W. Va.	.50
Harry Hill, Grafton, W. Va.	1.00
Miss Mary Hill, Grafton, W. Va.	1.00
Perry Hill, Grafton, W. Va.	1.00
Miss Effa Demoss, Grafton, W. Va.	1.00
Mrs. Gertrude Robinson, Grafton, W. Va.	1.00
Mrs. Commodore Boyce, Grafton, W. Va.	1.00
Mrs. Jennie Veon, Grafton, W. Va.	1.00
Mrs. Earl Vincent, Grafton, W. Va.	1.00
Frank Ice, Grafton, W. Va.	.50
Miss Lily Compton, Grafton, W. Va.	1.00
C. O. Brown, Grafton, W. Va.	1.00
George W. Brown, Grafton, W. Va.	1.00

An allotment of $650,000 has just been cabled abroad through the American Committee for Armenian and Syrian Relief for distribution as follows:

$200,000 to Constantinople, to be distributed by American citizens attached to the Swedish legation.

$75,000 to Beirut for the Lebanon region. The American College will have charge of these funds.

$100,000 cabled to Jerusalem for distribution throughout Palestine. Consul Garrels, of Cairo, is in charge of the relief here until Consul Glazebrook returns from America to Jerusalem.

These appropriations were made by the Executive Committee—Samuel T. Dutton, Cleveland H. Dodge, Henry Morgenthau, William B. Millar, George T. Scott, James L. Barton, Charles R. Crane, and C. V. Vickrey—after consultation with Charles Beury, a Philadelphia lawyer, who has just returned from a trip through Western Persia and the Russian Caucasus. Others who have given valuable advice as to the proper proportioning of funds are Consul Otis H. Glazebrook, of Palestine, and Consul W. Stanley Hollis, who has just returned from Beirut.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

"Civil Government"—Its Origin, Mission, and Destiny, and the Christian's Relations to It. This book is the outgrowth of the author's most matured thoughts on this subject. A. Wilkinson said of it: "I think the book is worth its weight in gold." Attractively bound. Pages, 158. Price, 75 cents.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

Encouraging.

Our readers will be pleased to learn that Kentucky, which has been famous for its "pretty women, fine horses and whisky," is the second State to put itself on record, through its Legislature, as in favor of the prohibitory amendment to the National Constitution. The vote authorizing this amendment was twenty-seven to five in the Senate and sixty-six to ten in the House. Mississippi was the first State to lead in placing itself on record as favoring national prohibition. Its vote was somewhat stronger than that of Kentucky.

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The Need of Religious Workers in the Camps.

Publicity has been given through the press to the fact that the government is desirous of securing more ministers to work as chaplains in the army. While the Y. M. C. A. has been selected and recognized as the body to recommend ministers for religious workers in the army, it has also been discovered that the Y. M. C. A. work needs the religious influence that only faithful ministers can organize and secure. I have learned from both my sons who are now in the service of the government, one in the army and the other in the navy, that the war Y. M. C. A. is doing a very much needed work. Neither of my sons thought very much of the Y. M. C. A. as conducted in our cities in time of peace, but they emphasize that the war Y. M. C. A. is very different. They state that it is in many ways very helpful and beneficial to the soldiers, and both have said that contributions to the Y. M. C. A. War Fund were well spent.

It is necessary that the government safeguard its soldiers by seeing that those who are admitted to the camps are trustworthy. If it were not so, German spies would undoubtedly assume the garb of ministers, enter the camps, and thus do untold mischief. Hence the government decided to protect itself by simply calling on the Y. M. C. A. to look into the character of all Protestant ministers who seek to preach in the camps, *not giving to the Y. M. C. A. any authority, however, to interfere with the religious belief and teaching of any faithful minister of the gospel.* Hence the Y. M. C. A. is no more than a civil agency. The government further recognizes that the Y. M. C. A. cannot accomplish the work to be done without calling to such work spiritual-minded chaplains, who are essential whenever and wherever the real welfare of the soldier is at stake. I have learned from the Herald and Presbyter that many of the Presbyterian churches are releasing some of their most faithful ministers for longer or shorter terms in order that they may enter the camps and preach to the soldiers. Presbyterians and other denominational bodies are not slow to take advantage of the opportunity that the government is giving for them to preach their doctrines to the soldiers in the camps. Why should those who claim to have no creed but the Bible, and who hold that they are simply Christians, neglect such an opportunity? In the present crisis, no greater calamity could befall the church of Christ than for it to neglect to send faithful ministers of the gospel to preach the gospel of Christ to the soldiers. Since the government has generously opened the way, demanding only that the minister give satisfactory evidence that he is what he claims to be, Christians should promptly avail themselves of the opportunity.

This journal has committed itself unreservedly to the work that Brother John E. Dunn has undertaken and does not see any reason for unfavorable criticism of Brother Dunn's course. Brother Dunn is not a member of the Y. M. C. A., and is working faithfully, enduring hardships as did the apostles, in order that he may preach Christ, and him crucified. There is no reason for discussing the propriety or scripturalness of entering this open door and taking advantage of this opportunity to preach the gospel to our sons who have been conscripted by the government for its service. The Savior commands: "Go ye into all the world, and preach the gospel to every creature." The minister preaches the same gospel inside the camp that he preaches on the outside of the camp. Christians who are enjoying the freedom and the blessings of their homes, who are devoting their time and their energies to civil affairs, even though they are conscientiously opposed to fighting, should not object to preaching the gospel to those in the camps. People on the outside have no right to assume superior goodness over those who are on the inside. While it is beautiful to lead a life of prayer, to obey God, to read and study the Bible, yet the man who does it should not claim that he is the only one that is true to his conscience and who enjoys the favor of God.

From the Literary Digest of January 26, it appears that there are only about two hundred conscientious objectors who stand out absolutely against the government. While it should be freely conceded, and is freely conceded, that these men rank high in point of character, yet we dare not say they rank any higher than the many thousands upon thousands of young men who have felt impelled by their conscience to stand back of the government and to defend the country that they love. While this journal discourages war, yet it is not disposed to disfellowship the young man who feels that it is his duty to take up arms to oppose the tyranny that he has been taught to hate all of his life and to defend the religious freedom that he so dearly loves. The Literary Digest speaks pointedly upon this subject as follows:

> Moreover, these conscientious objectors have no monopoly of conscience. It is not to be assumed that their inward monitors speak more clearly to them than those same silent watchmen of the soul have spoken to tens of thousands of young men who have gone into training and to thousands more who have already gone overseas without hesitation. Many of these young men have grown up in our churches, Sunday schools, and Christian homes. They have felt within them the working of inherited antipathies to tyranny, cruelty, and the selfish ambition of war lords. They have come to feel that the call to the young men of their generation to maintain the institutions of freedom and to hold civilization at the point which it has reached in the slow evolution of the ages was as distinctive and imperative to them as it was to their fathers and grandfathers, who in their time felt that resistance to tyrants was obedience to God. Indeed, in the case of many of these soldiers who compose our great new army, it was their consciences that would not give them peace until they went forth. . . .
>
> When the followers of Jesus at the beginning of America's participation in the war seemed to be shut up to a choice between two different ways—and most of them—some after prolonged thought and prayer—chose to stand with their government, it was not because they considered it the ideal way under certain circumstances, but because they looked upon it as the best practical way under existing circumstances. They have never ceased to sorrow that such means have to be used or to hope that through the use of such means deliverance will come from the menace that goes with the existence of the awful and tremendous modern enginery of warfare, in which one nation above all others has gloried and which one nation more than any other has been reluctant to give up. These Christian men now in the war will never cease to pray that everything which they do may be done in good conscience toward God, and that they and those who come after them may be as ready to heal and to restore as they have been to smite.

GOSPEL ADVOCATE

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Some Queries on Brother Dunn's Work.

BY M. C. K.

This article is prepared and published in deference to brethren who have doubts about the propriety of work in connection with an organization like the Y. M. C. A. when it is appointed by the civil government to provide a way for religious work among its soldiers during the war. To the full extent of our ability and opportunity, we are willing and glad to answer questions at all times; but in answering these questions at this particular time, it is necessary to submit to our readers some preliminary matters which are of the most vital and serious importance, and concerning which there must be a definite and distinct understanding.

1. Let it be distinctly understood that answering these queries is not, under the existing circumstances, reopening our columns to the war discussion. The management of the Gospel Advocate foreseeing, in the light of rapidly increasing developments, that such a discussion, at this critical and perilous time, when our country is at war and the passions of men even among Christians are at high tide, would not only not do good in the way of settling the issues in dispute, but would fan the flames of strife, widen the already existing breach between men in the churches, and add to the onerous burden of our government by creating further friction among its citizens, very properly and wisely decided to exclude the discussion, for the time being, from our columns.

2. This most timely and judicious action on the part of the Advocate's management, prompted alone by Christian prudence and sagacity, was not a reversal of the paper's policy of free and full discussion of all questions coming within the range of its sphere and mission, but it was the mere exercise of common sense and sound judgment on the single and exclusive point of untimeliness of a discussion, in the actual maintenance of that policy.

3. The leading factor determining this decision was the unnecessarily jagged and critical attitude toward the national government assumed by some religious people in their violent opposition to the war. This attitude is as lamentable as it is unnecessary. Why not, and preëminently at a time like this, show by our whole bearing and conduct that our lives are models of strict adherence to the divine requirement that we show respect and consideration for "the powers that be?" What a dire reflection, not upon Christianity, but upon either the hollow profession or the misguided view of Christians who, by unnecessary and unguarded speech which sows seeds of dissatisfaction and sedition, have laid themselves liable to arrest and imprisonment! In the face of such a belligerent display made in the name of conscience and pacificism, no wonder that, with the government officials, according to the Literary Digest, "there is the fear that if any leniency is shown in dealing with objectors, a host of slackers will develop consciences overnight." Of course, no Christian should ever perform any act which he believes to be a sin against God; and we do not believe, if all religious people had been wisely discreet and deferential in their bearing and conduct toward those in authority in the present crisis, that our government would ever have exacted such a performance from one of its citizens; but such a prudent course is one thing, and the unnecessary flaunting of one's convictions about war into the face of our government, or anywhere else, at a time when it will convince nobody and do no good, but harm, is quite another and different thing. No citizen should ever cry "conscience" at such a time until asked to do something which he cannot conscientiously do.

4. Not only did the decision of the management seem both wise and imperative at the time it was made and announced, but all subsequent developments have confirmed the wisdom of it, and our constituency is laid under a lasting debt of gratitude for this timely exhibition of sound sense and wise forethought which mark the men at our helm. Never did they reach a wiser decision, and the proof of it is not only still on the increase, but is rapidly accumulating on every hand.

5. Finally, the wisdom on the part of all persons and all agencies of every character, including newspapers, shown by avoiding any course that might tend to create excitement and foment strife in the country, whether among religious people or others, was and is solemnly emphasized by the very serious international situation which, in the view of our government, was threatening and still threatens our national existence. Never mind now about whether you think, or whether your neighbor thinks, there was or was not any just ground for such a view. We are not attempting to state what anybody apart from the government thought, nor even whether the government was right in what it thought; but we are simply stating a fact, that our government had informed us that, in its view, not only was the national existence in peril, but that it either had to go to war or choose an alternative course that would be vastly worse than war, involving the invasion of our shores by the beast of barbarism, the devastation of our land and our homes, and the possible slaughter of our helpless women and children, and that, much as it regretted the necessity for such action, it had sorrowfully chosen the former course. In view of the unmistakable signs on the international horizon both before and since the beginning of the great holocaust, it is not difficult for the close student of history to conclude that our government may be right in its view. But whether it is or not, we know something of the bloody past and of its slowly-working, but sure and insidious, causes and direful con-

sequences, and never was there a time riper for its repetition on the most gigantic scale of history than now. Never, from the day when the unprincipled Attila led his demoniacal and merciless hordes of Huns in the fifth century to the collapse of the dream of world dominion in Napoleon's defeat at Waterloo in the nineteenth, was there ever such a foe to civilization as that which now, at least according to all appearances, threatens the utter destruction of every principle fought and died for by the fathers of this republic in the War of the Revolution.

Hence, when our government declared its view and announced its decision, with a forecast of its course, it was not a theory with which Christians had to deal, but a situation, and they must, therefore, in the light of God's word, adjust themselves to it as best they might. In that word they read: "Let every soul be in subjection to the higher powers." "Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work." "Be subject to every ordinance of man for the Lord's sake; whether to the king, as supreme; or unto governors, as sent by him for vengeance on evil doers." "As we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith." And in view of these pointed passages and of this portentous situation, Brother Dunn and thousands of other religious people over the country resolved on two things: (1) That they would do everything they could conscientiously do to stand by the government in such a crisis. (2) That they would be, as Paul says, "ready unto every good work," and, therefore, seize and utilize every available opportunity to minister to the welfare of its soldiers, both for their bodies and for their souls.

Hence, we now gladly give attention to their work in the camps and the auspices under which it is done. The following questions have been submitted:

1. If it is scriptural for one to work, as Brother Dunn is doing, for, or under the direction of, a human organization, for the salvation of the souls of men at Camp Sevier, receiving a salary from that human organization for his labors, why is it not scriptural for Christians and churches to put their money into the treasury of that organization, out of which said salary is to be paid?

2. If it is scriptural for one to work, as Brother Dunn is doing, for, or under the direction of, the Y. M. C. A.—a human organization—for the salvation of the souls of men at Camp Sevier, receiving a salary from that organization for such labors, *why is it not scriptural* for one to work, as others are doing, for, or under the direction of, the A. C. M. S.—another human organization—for the salvation of the souls of men *not* at Camp Sevier, receiving a salary from this organization for such labors?

3. If it is scriptural for Christians and churches to put their money into the treasury of the Y. M. C. A., out of which Brother Dunn's salary is to be paid, *why is it not* scriptural for Christians and churches to put their money into the treasury of the A. C. M. S., out of which the salary of others is to be paid, who are laboring for the salvation of the souls of men *not* at Camp Sevier?

C. M. STUBBLEFIELD.

Please note, first of all, that all of these questions proceed on the erroneous assumption that Brother Dunn is working in, and under the direction of, the Y. M. C. A. This is a mistake. Brother Dunn has never joined and is not a member of the Y. M. C. A. One of our contributors, being under the impression that he had, made a statement to that effect in a recent issue of the Advocate, but it is a mistake. The following statements are taken from letters just received from Brother Dunn:

"I regret that Brother Billingsley made the mistake of saying I joined the Y. M. C. A."

"I did not join the Y. M. C. A. Not a word was said to me about joining it or anything else."

"Not one word was ever said to me about joining anything."

"I preach and practice in camp exactly as I do out of it."

"Any teaching or practice unlawful in here is unlawful outside."

"Last Sunday I taught a Bible class at 9 to 10 A.M.; had twenty-seven in the class of as fine young men as the world has."

"But my best work is the personal work I do in tents and in my hut. Scores of boys come to me and I go to them."

"Some of the best boys in the world are here. A large number of members of the church are here."

"I have all the opportunity I could desire to minister to 'our boys' in every way. If I were a dozen men, I could be busy all the time."

After stating that "the War Work Council" gives him his personal living expenses, he says:

"I earn all they pay me in routine work for them which every one must do. I am exposed to the weather and all kinds of hardships."

"I work harder here than I ever did before in my life. I begin at 6 P.M. and work in a rush till 10 P.M."

To the question, "Are you allowed there to teach, preach, and practice, including the worship of God as required by the New Testament, just as you would be allowed to do outside of that camp?" he unqualifiedly answers, "Yes."

But is not the Y. M. C. A. in some way connected with the work in the camp? The United States Government has appointed the Y. M. C. A., not to teach religion or have others to teach it according to Y. M. C. A. principles, but as the government's agency to provide for its being taught and practiced by Protestants as they may see proper to teach and practice it; and it has appointed the Knights of Columbus in the same way for the Catholics. The government did not decide on anything that should or should not be taught, and neither of these agencies has delegated to it any such jurisdiction. On the contrary, each of them is merely an expression of the benevolent will and attitude of our government toward the Bible and Christianity. The sum of the whole matter is that through these agencies the government simply and graciously says to all the religious people among its citizens: "Come in here, if you will, and preach the gospel to our soldiers and otherwise conduct religious work and worship among them as you see proper." Should we not thank God that we have a government with such profound respect for the Bible and for Christianity as to make provision to have them taught? Yea, instead of assuming an attitude of cold and carping criticism, should we not thank God that our government accords us the liberty to go among its soldiers and preach and practice untrammeled the whole Bible precisely as we preach and practice it elsewhere? What matters it to us what particular agency the government may appoint for such a purpose? If the government appointed some agency to tell us what to teach and to direct us in it, of course we could not go into it; but it has done no such thing. To take an extreme case in illustration, suppose the government should appoint one of the denominations, *not to teach religion*, but to provide for its being taught by those who wished to teach it, should we not seize the opportunity and go in and teach it? If not, why not? If a denomination opens its pulpit or any other channel and asks us to come in and teach the people the truth, should we not do it? If right to do it out of the military camp, why is it not right to do it in one? That would not make us members of such a denomination, nor would our work be through or under the direction of such a denomination, but it would be precisely what it is anywhere else outside of the camp. The government systematizes all its work and appoints different agencies to open the way for the different lines of work which it permits to be done among its soldiers; and, of course, it should be nothing to us as to what particular agency shall open the camp door for us when we knock for entrance and for the privilege of work. Indeed, let us suppose the government should appoint the A. C. M. S., "another human organization," *not to teach religion*, but to provide for its being taught by those who

wish to teach it. Should we not seize the opportunity? If not, why not? This is not saying that a denomination is right, for it is not, and neither does it say that the A. C. M. S. is right, for it is not; but it merely says that if either a denomination or the A. C. M. S. is put in charge of the people at a given place, and will provide a way for us to go to them and teach the whole Bible and to practice it precisely as it is, surely we should do it.

But what is the difference between working thus and in working under a denomination or the A. C. M. S. "as others are doing" outside of the camp? "Much every way." In the former case, the agency is simply a civil agency—an agency appointed by the civil government—and has no jurisdiction over, and nothing whatever to do with, the teaching; whereas, in the latter, it *does* have jurisdiction over, and has *all* to do with, the teaching. In the latter case, the agency requires that certain doctrines, and they alone, shall be preached and practiced; and if those who work under them dare to preach and practice otherwise, they will soon get orders from headquarters to either stop it or get out, one or the other.

Finally, the soldiers, in a sense, do not belong to themselves, but to the government; and the government, freely giving us the liberty to preach and practice the full gospel among them and to lead them, if we can, to do the same thing, reserves the right, as a matter of order, to appoint its own agency to open the way for that line of work. The government does not stop to ask whether the teacher is a Methodist, a Baptist, an Episcopalian, or what not. It appoints an agency through which all who wish to do so can go to its soldiers with the gospel. To take another extreme case, suppose the United States Government had charge of all the people of the world as it has of its soldiers, and we could only reach them with the gospel through the government's agency, would it matter to us what particular agency of the government opened the way for us to do so? Assuredly not. Brother Dunn's work is not done in and through the Y. M. C. A., but the Y. M. C. A. opens the door to the field in which it is done in and through the church, precisely as it is when the government of Japan or of China or any other conceivable agency opens a door to a field in which the church through its members can work.

God bless Brother Dunn in his self-sacrificing and praiseworthy efforts in behalf of the brave and noble boys who are drawn into the fearful conflict, and God bless the Cookeville church in its agreement to stand by and support his faithful and devoted family in his absence; and may the same gracious God, whose eye is on all battle lines and who "maketh wars to cease," grant that this war may put an end to war!

Churches and Individuals May Make Merchandise of Preachers and Religion.

BY E. A. E.

Let us study 1 Tim. 6: 3-10.

We have learned that the man who teaches "a different doctrine" and consents "not to sound words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness [inculcates a godly life]," is "puffed up;" does not know anything; dotes "about questionings and disputes of words;" excites "envy" and "produces strife, railings, evil surmisings, and wranglings of men corrupt in mind and bereft of the truth;" and supposes "that godliness is a way of gain."

We should learn also that other individuals and congregations of individuals, as well as such teachers, may turn godliness into a way of gain and prove unfaithful to God.

We should learn, furthermore, that "godliness with contentment" in all persons "is great gain;" that this is true because we brought nothing into the world and cannot carry anything out; that "having food and covering we shall be therewith content;" that all who set their hearts on becoming rich "fall into a temptation and a snare and many foolish and hurtful lusts;" that these drown men "in destruction and perdition;" that "the love of money is a root of all kinds of evil," or that men do all kinds of evil things and commit all sorts of crimes for money; and that by "reaching after money" some Christians "have been led astray from the faith and have pierced themselves through with many sorrows."

The love of money is confined to no certain class of men or religious sect. While some preacher makes merchandise of the gospel, many church members go astray from the faith and are lost through the love of money.

We believe all the Bible says about the woes of drunkenness, the inevitable ruin here and destruction hereafter into which it leads, and we solemnly warn all against it. We must also believe all it says against the love of money, the temptations, snares, foolish and hurtful lusts into which it leads people now and the whirlpool of destruction and perdition in which it drowns them hereafter, and we should as constantly and solemnly warn all against that fearful evil. Men make and sell whisky and send other souls with their own to perdition for money.

Covetousness is idolatry (Col. 3: 5), and the covetous person is an idolater (Eph. 5: 5). "The wrath of God" will fall upon the covetous as upon fornicators, drunkards, and others who are governed by vile passions. The covetous man can have no "inheritance in the kingdom of Christ and God." Shall we not try to save the covetous as we try to save the drunkards?

And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. (Luke 12: 13-15.)

The expression, "all covetousness," shows there are different manifestations of covetousness. It is not the purpose of this article to speak of "all covetousness," but of that manifestation of it shown in making merchandise of religion, or using preachers and religion to serve temporal and personal, selfish and worldly ends.

This record does not refer to the justice or injustice of the division of the inheritance which had already been made, if one had been made at all, because neither is involved in the lesson. The brother mentioned may have been the firstborn; and, if so, his was a double portion of the father's inheritance, while the other children received equal shares. It was covetousness which prompted this man's request, and Jesus, seeing the covetousness of his heart, used the request to warn all against "all covetousness."

This man cared nothing for Jesus or for the teaching of Jesus; he saw that Jesus had a wonderful influence and attempted to use Jesus to serve his own covetous purpose. Jesus, of course, saw this, and hence he asked: "Man, who made me a judge or a divider over you?"

Religion is a great power and the church has a wonderful influence, and designing men seek to use this power and influence to accomplish their ambitious purposes; but the church should not be used and should not allow itself to be used to serve the financial and temporal and worldly ends of any man or company of men. Men who would so use the church and preachers make of them a cloak of covetousness. No preacher should quit his work of preaching Christ, and him crucified, to serve any worldly purposes of any class of men.

Faithful Preachers Must Be Liberally Supported.

Let us study 1 Cor. 9. In this chapter Paul defends himself against false charges of false teachers and sets forth his abundant right to a generous support. (1) He declared his right to food and drink while planting and

building up the church at Corinth. Since he had this right, the church was under obligation to furnish that to which he had the right. Since he had this right, the support was due him, and they could not withhold it without sin, except, of course, with his consent. (2) Since he and Barnabas with others had the right both to marry and "to lead about" their wives where they went to preach, their wives, industrious, Christians, and colaborers with them, should likewise be supported. Since it is the faithful preacher's right to have his wife live where he does, it is the duty of the church to support him to the extent that he can do this. (3) He asks if he and Barnabas only had not the right to forbear working and to devote their whole time to preaching as the need required. Since this was their right in the gospel, this support was due them from the church so that they could give their time to this work, and the church should meet its obligations. (4) Since a soldier does not serve at his own charges, but is supported by the government he serves, so the preacher should be supported by the ones he serves. (5) Since the man who plants a vineyard eats of the fruit, so the preacher who plants and builds up a congregation has a right to the fruit of a support. He is the one who should have the support. (6) Since the one who feeds the flock eats of the milk of that flock, so the preacher who watches after and builds up a congregation should receive a support. (7) The law teaches the same. This is not claimed only as a matter of right and justice between men and after the manner in which honest men deal with one another, but God also teaches it. (8) Since the ox when he treads out the grain must not be muzzled, so God, who wrote this for our sakes, teaches that the laborer is worthy of his hire. Since the laborer is *worthy* of his hire, it is due him, and he should have it. (9) Since he who sows and plows and threshes does so in hope of living of the harvest, so he who sows spiritual seed should have the hope of reaping carnal things in the way of support as well as the eternal reward. (10) Since spiritual things are superlatively above carnal things, it is no great matter for the sower of the spiritual things to receive a support in carnal things. The one who truly sows the spiritual things has brought the ones who receives them under lasting obligations to him. In another place Paul declares that for this reason the Gentiles were debtors to the Jews. Then the ones who sow the spiritual things indeed and in full have done far more for the ones benefited than can be returned by way of carnal things. (11) As is many times the case now, so it was with Paul, the men who did not plant and build up the church at Corinth reaped the carnal things, while Paul, who did the work, was in want, and others supplied his want. Yet he had the true and God-appointed right to the support. (12) Since those who ministered in the temple had their "portion with the altar," "even so did the Lord ordain that they that proclaim the gospel shall live of the gospel."

Paul waived these rights for the reasons he gives, that he might the better win souls and gain the more; but they were his God-ordained rights, and they are the God-ordained rights of all true and earnest, self-sacrificing and faithful preachers of the gospel.

A preacher himself may waive these rights, but no congregation can deprive him of them.

God has ordained baptism through faith in Christ, repentance, and the Lord's Supper. So he has ordained "that they that proclaim the gospel shall live of the gospel." The last ordinance can no more be set aside than the others. Shall God's ordinance stand? Let all, then, who receive the gospel endeavor to carry this one out.

Since the laborer is *worthy* of his hire, it is the duty of those for whom he labors to pay the hire. This is his due.

Paul made all the above declarations to show the churches everywhere that the obligation to support those who really and truly preach the gospel rests upon them. As the obligation to support the priests and Levites rested upon the other tribes, so the obligation to support true and faithful preachers of the gospel rests upon the churches.

The priests and Levites had their cities and suburbs, their homes and families, their flocks and herds, and were required to be industrious and to rear their children in industrious and self-supporting habits; yet, in addition to their homes and what they did when at home, they received their "portion of the things of the altar." That which they received from the other tribes enabled them to live comfortably and as well upon an average as the rest. No Jew was allowed to say that the priests and Levites had their own homes, did not need much, and hence he would withhold his tenth from them. We have not the space now to dwell upon it, but withholding the tenth was counted robbery of God.

In turn with the other tribes, the Levites were required to tithe their tenth.

From this we see that God never intended that the priests and Levites should eke out only a bare existence, or live all along from hand to mouth, while they faithfully attended upon his holy service; but he arranged and ordained their generous support, so that, free from this care, they could the more effectually serve in the temple and at the altar. Furthermore, when they reached the age of retirement as priests, God arranged for them to have homes and comforts in old age. Just so, God has arranged and ordained that his faithful servants who preach his gospel and labor in the word and teaching, giving themselves wholly to the greatest work in the world, shall be so generously and regularly supported, that they may be free from the anxiety and strain of having to obtain in some other way the means to support in comfort their families, furnish them comfortable homes, educate their children, and discharge all other duties. The support should be sufficiently liberal that by the industry, economy, and self-help of his children, used by others in general, the preacher can have a home and its comforts in old age.

The will of God on this subject, as well as on all other "things that pertain unto life and godliness," is plain enough, when we desire to know and to practice it.

(To be continued.)

Exonorating Brother Jelley.

After a careful investigation of all the facts as far as they are available to us at this distance, it is our conclusion that no evidence has been submitted by W. Hume McHenry and others that shows any moral wrong or guilt on the part of E. S. Jelley, Jr., missionary in India, but that, on the contrary, he has done, and is doing, a fine work in that field and is entirely worthy of continued support from the churches. It is our judgment that the statement signed and submitted by S. Armstrong-Hopkins, George F. Armstrong-Hopkins, W. Hume McHenry, Nola H. McHenry, S. O. Martin, and Alice B. Martin, implicating unworthiness on his part, should be withdrawn with proper apologies, and that they should remove, as far as they can, any other obstacle in the way of his work.

We wish it clearly understood that we make this statement, not as a bureau of authority with jurisdiction over such matters, but merely and solely because, as their brethren in Christ, both sides of this controversy in India have appealed to us with a mass of testimony for our consideration and asked for our judgment in the case.

A. B. LIPSCOMB,
J. C. MCQUIDDY,
Publishers Gospel Advocate.
F. L. ROWE,
Publisher Christian Leader.

Georgia and the Far Southern Field

By S. H. Hall

The Blessed Dead.

One of the most sensible things that I can now name is the Christian's possessing that feeling about death that the Holy Scriptures naturally lead the followers of Christ to have. In the first place, it is a fact that needs no discussion that man is not put here on earth to stay—the journey *has to end.* Why not get wholly reconciled to this fact? Common sense and common honesty demand that we do this. In the second place, the Bible clearly teaches that this earth is not our real home; that our constitutional rights are not here—that they are in heaven, where Christ is. "For our citizenship [commonwealth] is in heaven; whence also we wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." Our Father in heaven loves to see us long for this better home, this eternal home. "But now they [the ancient worthies who confessed that they were strangers and pilgrims on the earth] desire a better country, that is, a heavenly; wherefore [for this very reason] God is not ashamed of them, to be called their God; for he hath prepared for them a city." Yes, our Father in heaven loves to see us desire a better country, to have a living and longing desire to be absolutely with him; perfectly willing, however, to remain here just as long as he wants us to stay to accomplish his purposes. Think of the father and mother in the lovely home yonder. Miles away there is a son or a daughter in a foreign country, a country not their own. And this father and mother are brought face to face with the fact that their child is satisfied there, has no desire to start home. What would you think of this? All such children, you agree with me, are wayward children and have lost natural affection. May I say that all who claim to be children of God that long not for the better home, for the time when they can see our dear Heavenly Father face to face, and the Man who died for us as he is, are also wayward children, and have lost—if, indeed, they ever possessed it—the spiritual affection that true religion always gives. I tell you, I am afraid some of us are not close enough akin to God to want to go to heaven. It is absolutely unreasonable to claim to be a child of God and, at the same time, dread the idea of passing by way of death to the home that is "far better" than this. I shall not multiply quotations. What is the need of it? Death is a most precious thing to the real child of God, so the Bible declares, and you know it is right on all positions. "Precious in the sight of Jehovah is the death of his saints." (Ps. 116: 15.) Tears of sorrow no more have I to shed for departed Christians, but tears of joy and gladness ever come when I think of them now. Of course, I have tears of sorrow to shed for some who are left behind. For instance, mothers sometimes are taken from children who need them; and such is sad to me.

In connection with the above, I am constrained to say a few words about a few deaths of recent date.

1. *Mrs. Hattie Christian Stiles.* This sister was born on August 25, 1889; was baptized into Christ, at "Old Smyrna," Warren County, Tenn., at the age of fifteen; was married to W. L. Stiles, at McMinnville, Tenn., on May 12, 1907; and died on November 2, 1917, at Ashland, Okla., leaving her husband, four children, and a host of friends to mourn their loss.

It was my pleasure to know this good woman almost from childhood. She married my wife's brother, and much of her life have I seen. A sweeter woman never lived. The very essence of gentleness and kindness seemed ever to animate her whole life. No home was ever adorned with a more godly, Christlike life. Her gentle, sweet life was not lived in vain; for all of us who knew her cannot forget her, and will ever take inspiration from her as we continually see her moving, on memory's stage, so calmly, serenely, and uncomplainingly, during her whole life, in the home and among her friends and neighbors. God bless her dear children and her husband in looking up instead of being discouraged, and rejoicing that for her they can ever cling to a hope that is brighter than day.

2. *Together in life and death.* Mrs. Mary J. Childress was born on November 22, 1854, and died on November 15, 1917. Miss Mattie J. Gay was born on January 25, 1860, and died on November 17, 1917.

I know of no two deaths more beautiful. The most of their years here were spent together, their last years especially. How beautiful was their devotion to each other! And their love for the church of our Lord Jesus Christ was sublime. West End Avenue congregation has never had more faithful members. They moved close to the church building so that they could be at every service; and how they did enjoy its services! We have had no members who not only attended the regular services, but supported with their presence every mission meeting we would conduct, it mattered not in what section of the city. How great was their appreciation of all the church ever did for them whenever they needed her help! It is a genuine pleasure to help such appreciative souls. The gospel of Christ they loved and taught wherever they went, and souls are now in the church because of their life and teaching.

But the end must come. Health failed. They hated so much to let their little home in which they had lived in love together be broken up. But, for their sakes and the convenience of those who had to administer to them in their sickness, they were moved into the home of their sister, Mrs. Shirley Reynolds, and permitted to spend their last days in the same room. Sister Childress slipped away two days before Sister Gay, all of which Sister Gay realized. Her body was embalmed and moved across the hall to another room to await her sister. Both were conscious till near the last, especially Sister Gay. It was my pleasure to talk with them, as the end was drawing nigh, about the change. How precious, indeed, is the Christian's hope! Yes, it drives every cloud away. Thought I, if my eleven years in Atlanta had done no more than prepare these two sisters for such a glorious "home-going," it is worth every sacrifice, every burden, that I have had to bear. But these two are not all, by any means. These sisters had been taught what the Bible says about heaven, and they believed it, hence were glad to go. Side by side their bodies were placed in our house of worship where they had enjoyed so many services together, and the final words, preparatory to their burial, were said by Brother O. D. Bearden, Brother Morgan H. Carter, and the writer. The largest crowd we have had for a funeral service was in attendance. After the services, their bodies were placed in the same grave at West View. How beautiful and lovely in life and death is the history of these two sisters! And not one doubt do we have that they are still together "over there."

3. "*Aunt Jane.*" Mrs. Laura Jane McCravy was born on August 8, 1842, and died on December 22, 1917. "Aunt Jane" and "Uncle Perry" are familiar names to the most

of the Atlanta members. Brother McCravy died about five years ago. Sister McCravy had an intense longing to go from that time until her end did come. We had difficulty in making her contented to remain here. But, in spite of this, she was such a source of strength to those of us who had the pleasure of being with her and trying to make her happy. No two souls has had more to do in establishing, firmly, primitive Christianity in Atlanta. The house at West End Avenue now rests on the lot donated by them. They loaned the "faithful few" who were here then the money with which to build, and gave them their own time to refund it. Had it not been for their loyalty and faithfulness to Christ, the many such deaths as described above in Sisters Gay and Childress might not have been. Eternity alone can tell the good that comes out of our doing our best and making sacrifices for the cause of Christ. I shall ever remember with pleasure the little I tried to do to make "Aunt Jane" happy in her last years here, and only wish I could have done more. Her home was with Brother and Sister Maddox, of the West End Avenue congregation, much of the time she spent in this city. They treated her as their own mother, and "Aunt Jane" went home with a living appreciation for all they did for her. Her last days were spent in the home of Sister Martha Pickens, of Marietta, Ga., her grandniece. Martha is a devoted Christian, and is to be praised for her kindness and tenderness to "Aunt Jane." I pray that the Lord may ever bless her. Sister McCravy's body was placed beside her husband's at Smyrna, Ga.

4. *Mrs. Melissa Todd.* This sister was born on December 12, 1859; was baptized into Christ by Brother Jesse Sewell in 1875; was married to Jesse Todd on December 11, 1892; died on December 30, 1917; was buried at Corinth, Dekalb County, Tenn., on New Year's Day, the funeral services being conducted by Brother Perry Potter, of Dibrell, Tenn. She is survived by her husband, a daughter, Valmer, and a son, Leonard. They are all members of the church of Christ.

Time and space forbid my writing of this sister as I would like. She was an unusually strong religious character, forever interested in the work of the church. Here she took the lead of her husband; not that Brother Jesse was not interested, but she was more interested. She simply could not live and see church work drag. Well do I remember the days I first spent in this good woman's home. Corinth then was not doing so well. The tears would roll from her eyes as she would talk to me about the work, and she would ask: "What must I do?" The same interest in church work went with her wherever she went. A few years ago Brother Todd went to Oklahoma, because his business interests led him there. There she found scattered Christians not meeting to worship their God. This distressed her. She started the worship and wrote to me to come for a meeting. I could not, and Brother R. E. Wright went in my stead. Souls were converted to Christ and Christians encouraged. As her son and daughter were growing old enough to obey the gospel, how anxious she was about them! I wish I could find all the letters she wrote me about Valmer and Leonard. How she did pray and long to see them both Christians! This she lived to see; and how glad these two dear young people should ever be that they let mother go home with this consciousness of them!

It was my pleasure to see Sister Todd just a few days before she was taken from McMinnville to Nashville, Tenn., for an operation. I did not know till then that she was in such wretched health. I am so glad I got to be with her, pray with her, and encourage her all I could. I could not go with her to the hospital, but I wrote Sister Flora Travis, of Nashville, who takes such a delight in helping others, and she did her best for them. Valmer wrote so beautifully of their appreciation of all Sister Flora did for her mother and for them in their grief.

I simply cannot encourage the idea of overmuch grieving when a Christian goes home, it looks so out of place, with the Bible open before me. Certainly sorrow we have, and this the Bible recognizes, and God condemns us not for having it. But certainly Brother Todd, Valmer, and Leonard have so many things to rejoice over that they will not let themselves grieve overmuch because of their great loss, which loss is only for a brief stretch of time. I love to think of the words of Cowper as he meditated upon the death of his mother, out of which meditation came his beautiful "Ode to Mother," in which he says:

> My boast is not deduced from birth,
> From loins enthroned and rulers of the earth;
> But higher far my proud pretensions rise:
> I am the son of a mother passed into the skies.

Two Valuable Pages.

[We are greatly strengthened and encouraged by this commendatory article written by T. Q. Martin, who now lives at St. Marys, W. Va.—EDITOR'S NOTE.]

I carefully read the greater part of the issue of the Gospel Advocate of December 20. I have been a subscriber to that paper for twenty-six years, and have always welcomed its weekly visits to my humble home, but it is more welcome than ever since I am so far away from my Southland friends, its editors and contributors. On pages 1232 and 1233 of that issue I find a notice of Dr. Thompson's book by M. C. Kurfees, and an article on "The True Test," by T. B. Larimore. Both of these productions grip my very heart.

I beg the privilege of quoting one sentence from Brother Kurfees: "My own judgment is that preachers and all other religious teachers can spend the time more profitably by teaching the things which contain man's duty to God and man, and by leaving unfulfilled prophecy to be worked out by its divine Author in his own way and time; and in this course I am assured that I will mislead no one." To me this seems sane, sound, and safe, and I say most heartily, Amen!

Then, the beloved Larimore calls attention, in his humble and sincere manner, to a serious and woeful mistake that the world has made and is still making—that of bathing the graves of the dead with tears and covering them with flowers, while heaping upon the head of the living persecutions and curses. The struggle against sin and weakness is a hard one, and we need love and sympathy and tears and flowers to encourage us now. When the battle is finished and the struggle is over, when the spirit is gone from this house of clay, I shall neither need nor feel the hand grasp. I shall not hear the kind word nor see the rose or carnation that may be placed upon my casket or my grave. God help me so to live that when my eyes are closed in death some one may be able to say: "He cheered my heart with words of sympathy and smoothed life's rugged road by ministrations of love."

Life is short. Soon the opportunity for helping burdened souls will be forever gone. Let us cultivate the spirit of reverence for God's holy word and that of love sincere for our fellow man. Herein lies the great value of the above-mentioned pages.

Cut Price on "Peloubet's Notes."

We have only a few copies left of this standard commentary on the Sunday-School Lessons for 1918, and in order to clear our shelf we have cut the price to $1.25, postpaid. It is an invaluable help to teachers and scholars alike. The book is handsomely printed and bound and will make a valuable addition to your library. Remember, "first come, first served." Avoid disappointments by mailing your order to-day. Address the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

ENCOURAGEMENT

I will not do without the Gospel Advocate so long as I live.—Edgar Fields, Baxter, Tenn.

God bless the Gospel Advocate and all who help to send it out.—Mrs. W. R. Nicholson, Atlanta, Ga.

The paper has been a source of pleasure and help for several years.—W. S. Smith, Nashville, Tenn.

I could not afford to miss a copy. I think it the greatest paper in the land.—J. W. Richardson, Lewisburg, Tenn.

The Gospel Advocate is a paper I admire very much, and I can't do without it in my home.—I. W. Smith, Forbus, Tenn.

I have been a reader of the Gospel Advocate for many years, and think it a fine paper.—Mrs. Jemina Hardison, Spring Hill, Tenn.

We enjoyed a visit last week from F. L. Rowe, publisher of the Christian Leader. Brother Rowe is very busy in the Master's service.

Let me assure you of my appreciation of the 'old reliable' Gospel Advocate. Long may its editors live to continue the good work.—John A. Cook, Buckner, Ark.

I am glad to be identified with brethren as great and true as the Gospel Advocate editors. The paper comes to our home with a great welcome.—Tim Walker, Moulton, Ala.

I have been a subscriber to the Gospel Advocate for twenty-five or thirty years. I am now in my eighty-third year, and don't want to be without it.—Ira B. Hagood, Tyro, Ark.

L. J. Tackett, the editor of the Southern Florist, published at Fort Worth, Texas, called to see us last week. Brother Tackett was attending the Nurserymen's Convention in this city.

I am inclosing two dollars for our subscription to the Gospel Advocate. That is one paper we must have. We need it more than ever in these dreadful times.—Mrs. L. M. Martin, Martin, Tenn.

I have been taking the Gospel Advocate since 1885, and it seems like an essential member of the family. It would seem like losing one of the family to give it up.—A. G. Lowrey, Rosebud, Texas.

I am with you heart and soul in the great work you are doing. The sainted David Lipscomb has influenced me more than—at least, as much as—any man I have never seen.—C. R. Rice, Hundred, W. Va.

I have read the Gospel Advocate for many years, and it is a welcome visitor to my home every week. May the Lord bless the editors and managers of the paper and let the good paper continue.—W. B. Norman.

To say I appreciate the Gospel Advocate is to put it mildly. I have had access to the reading of it all my life and value it very highly. My grandmother, in whose home I was reared, took it from my earliest recollection, and I have taken it since having a home of my own.—Mrs. J. H. Headrick, Red Oak, Texas.

Brother Kurfees spent three days in Nashville last week. On Thursday evening he officiated at the marriage of Miss Artye Travis, of Murfreesboro, Tenn., to Mr. A. B. Cook, of Woodbury, Tenn., at the Hermitage Hotel. The Gospel Advocate extends heartiest congratulations. The bride and groom are stanch Christians.

From Mrs. L. M. Rizer, Franklin, Tenn., January 31: "I notice in the Gospel Advocate that Brother Dunn is with the soldier boys in camp at Greenville, S. C. There is no more important place he could be. God bless him in his work, and from his influence and preaching may many boys come to Christ and learn that he is the only one from whom they can receive comfort at all times."

From Ben West, Ennis, Texas, January 28: "Despite rain, snow, and sleet yesterday, we had three good services and large crowds. There were two additions at the evening hour, when the minister spoke on 'Doing the Impossible.' In the Monday-night Men's Development Class we are helping three men to train themselves to preach the 'glorious gospel.' Services five nights in the week always here; ten services weekly."

From J. W. Brents, Italy, Texas, January 30: "Being a very busy man, I seldom ever make a report. Besides preaching to five congregations each month, I teach school five days each week, being principal of the Italy High School. The churches I visit are in excellent condition. I read with pleasure the Gospel Advocate each week and derive a great deal of benefit from it, but many of us 'sigh for the touch of a vanished hand and the sound of a voice that is still.' J. S. Dunn and I will exchange appointments on the third Lord's day in February. He will go to Midlothian and I to Oak Cliff, Dallas. Sixteen years ago the congregation at Midlothian was organized and Brother Dunn preached the first sermon. So it will be somewhat of a reunion for former members of this church."

From Silas E. Templeton, Rogersville, Ala., January 29: "On last Lord's-day morning I preached at Romine School house, and at Rogersville in the afternoon. We had average audiences for rainy weather. We have moved to this place to labor with the congregation here and four others close in the country. This is a great field in which to labor for the Master. 'The harvest indeed is plenteous.' We are trusting that we can accomplish much and lasting good this year working with these zealous and godly people of this section. May the Father, through Jesus, give us all strength enough to enlarge our work of faith and labor of love before the night comes, when we cannot work—yea, before Christ shall come to gather his jewels home. On last Wednesday afternoon and evening there were many good things to eat delivered, free of charge, to us, in our new home. May God bless the givers. Let us not forget to pray."

I think the Gospel Advocate has been on a better basis lately than it was for a while, and I am glad that such is the case. I get a great deal of good out of the Advocate, and I intend to take it as long as I live, if it keeps the same principles as it holds—to let the Bible guide in the work. I realize that it would be impossible to publish a paper to suit all who chance to read it, and for that reason I may expect to see something now and then that does not suit me; but I just consider that you brethren are not especially trying to do that, but that you write as you think best, and I am glad of it. I often see some brethren who refuse to take a paper because the writers do not all write to please them. I am willing to grant that I may be as much in the wrong, since we are all human and, therefore, not perfect. I shall be glad to help out in the paper in that which may be in my power to do so. I have in the past secured quite a number of subscribers and have written some for the paper; however, I have felt a little backward in writing for the Advocate, but trust that that will all wear off as time goes by. Success and the best of wishes to the Advocate force.—H. M. Phillips, Miami, Fla.

From E. C. Fuqua, Olathe, Col., January 28: "In the worst storm of the winter, in below-zero weather, I went out six miles from Olathe last night and preached to a nice audience in a schoolhouse. One young man made the confession and was baptized to-day. He is from a Primitive Baptist family, and is a fruit of the recent debates I held here with the Primitive Baptists. I have baptized two from this family this season. I verily believe I will convert the whole family. He came six miles to be baptized in the icy water. Such faith will stick through all trials. I was scarcely able to get out of doors (having been confined to my room for more than two weeks), but I believed good would be accomplished if I should go to that schoolhouse last night. It cost me two dollars and a half to get out there through the storm; but a soul, in my estimation, is worth infinitely more than that. I left an appointment for next Sunday night. All of our winter has come upon us at once. At Ouray, only a few miles distant, the snow is reported to be more than ten feet deep on the level. It has been snowing here for two weeks, off and on; but we have less here in the valley, as a rule. We are also having the coldest winter in the history of the weather department. Our city water supply pipe is frozen for a mile in one place, and all our water comes from a great spring meanwhile. The water pressure being low and the food regulation being stringent puts us where we have to be cautious in all matters of living. But the word of God is not bound. The church continues to grow, little by little, whether in storm or in shine, for which we give thanks to God. My health is some better, though I am stone deaf at present. I manage to fill my appointments now in all kinds of weather and thus keep the work growing. Let us all pray for its success here and elsewhere."

THE NEW TRIPLE COMBINATION

Treatment for the blood, nerves and liver—purifying, strengthening, cleansing, winning its way wonderfully just now—is:

Hood's Sarsaparilla, the superlative blood purifier and appetite giver, known for over 40 years.

Peptiron, the superlative pepsin-nux-iron-celery nerve, blood and digestive tonic.

Hood's Pills, the superlative family laxative for biliousness, constipation; pleasant, easy, effective.

What are your troubles? If such as to need all three medicines, why not have perfect, well-rounded relief by getting the combination?

If you need only one medicine, get it and take it—but do it now.

Constipation.

You are apt to think lightly of a slight case of constipation. Did you know that constipation is incipient autointoxication or self-poisoning? You cannot be too careful, for constipation without treatment is liable to become the source of far more serious ills. To be entirely healthy and have a clean body, it is necessary to keep the bowels clean and the liver active. When constipated take Van Lax, for it is the ideal treatment for constipation. It contains no calomel and no habit-forming drugs. It does not gripe or nauseate. It is pleasant in taste and results. Sold everywhere by the best dealers. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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is one supreme luxury that you can enjoy. It will delight you to learn how promptly

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will restore your skin to perfect health and beauty,—no tetter, no eczema, no ugly splotches, no spots, no scaly patches, no pimples,—in short, no cutaneous troubles. Tetterine is a fragrant and soothing salve,—absolutely harmless, even to the most delicate skin. Satisfaction positively guaranteed. 50c a box. Sold by the best druggists or by mail.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Do Not Study the Book of Revelation.

BY J. E. THOMPSON.

The experience of the wisest and best men who now live or who have lived since the Apocalypse was written and sent to the seven churches of Asia tells us that we cannot learn the things of that book by studying it. The study of the book of Revelation will get us nothing; it will and can lead to nothing but the most prolific fields of speculation. No one ever acquired anything else from its study. This is the common, the universal conclusion reached by about all sensible men of all ages who have studied it. The writer's own experience tells him this is true and that no man can study this book and not be guilty of unprofitable speculations, neither can he secure anything thereby but barren results. We may study this book, may memorize it and be able to repeat every word in it, morning, noon, and night, through the days of a long lifetime, and yet we can get nothing from it, except the sweet euphony of its words, the sound of its fascinating and charming phraseology. The thrilling sound of its words appeals to our imagination, and this faculty in man always rises to the occasion and dances over its rare expression, like the sound of melodious music wakes within us our sense of time and causes us to involuntarily assume its measure. The experience and common sense of mankind repudiate the study of the Apocalypse; neither do the words nor the silence of the Scriptures encourage it. Nothing can be gained by its study. It was never given by God to be studied. It was given by him to be read.

Has any reader of the Gospel Advocate ever attempted to read its things by looking up the meaning of the figurative words and symbols in the Apocalypse and translating them by their use in the Bible? If not, you have never read a sentence in that book. It takes faith here with labor and patience.

"Blessed is he that readeth, and they that hear the words of the prophecy." (Rev. 1: 3.) The blessing is not to him that studieth, but it is promised to him that "readeth" and to them that "hear" its words. To "read" is to understand, and to "hear" is to understand. This is shown to be true from the use of these words in the English language, and especially in the Bible. To study is to meditate, to speculate, to contemplate. The study of the Apocalypse may be legitimate and useful after we have translated the words and read and thoroughly understood them.

It is true the act of studying is

Success of a New Remedy

For Backache, Kidneys, Rheumatism

BELLEVIEW, TENN.—"I was suffering with muscular rheumatism when I came in possession of Dr. Pierce's Anuric Tablets. I commenced on them at once and haven't felt but few symptoms of it since. Anuric is just fine for rheumatism. I am so glad I have a relief, I have suffered so much from it and from neuralgia in my head."—MRS. LENA KNIGHT, Route 1.

NOTE: Folks in town and adjoining counties are delighted with the results they have obtained by using AN-U-RIC, the newest discovery of Dr. Pierce, who is head of the Invalids' Hotel and Surgical Institute, in Buffalo, N. Y. Those who started the day with a backache, stiff legs, arms and muscles, and an aching head (worn out before the day began because they were in and out of bed half a dozen times at night) are appreciating the perfect rest, comfort, and new strength they obtained from Doctor Pierce's Anuric Tablets, double strength. To prove that this is a certain uric acid solvent and conquers headache, kidney and bladder diseases and rheumatism, if you've never used the Anuric, send ten cents to Dr. Pierce for a large trial package. This will prove to you that Anuric is many times more active than lithia in eliminating uric acid. If you are a sufferer, go to your best druggist and ask for a small bottle of Anuric.

The poisons in your system can be thrown out by taking Dr. Pierce's Pleasant Pellets, composed of May-apple, aloes, root of jalap, sugar-coated, and sold by all druggists.

"I Would Not Part with it for $10,000"

So writes an enthusiastic, grateful customer, "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

The Natural Body Brace

Overcomes **WEAKNESS** and **ORGANIC AILMENTS** of **WOMEN AND MEN.** Develops erect, graceful figure.

Brings restful relief, comfort, ability to do things, health and strength.

For Children Also

See What It Will Do For You

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache and nervousness. Comfortable and easy to wear.

Wear It 30 Days Free at Our Expense

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition

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Cancer—Worth Knowing.

No need of cutting off a man's nose or cheek or a woman's breast in a vain attempt to cure cancer: no need of submitting to the knife or burning plaster. Frequently one injection, in selected cases, of our Liquid Laboratory Product into the cancer or tumor instantly kills it. Write for booklet to the Indianapolis Cancer Hospital, Indianapolis, Ind.

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Price $26.70, Freight Paid

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Price $28.65, Freight Paid

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Will bring you any one of these splendid machines Freight prepaid east of the Rocky Mountains.

No Risk to You

We guarantee that you will be pleased with your purchase. If not pleased after thirty days trial advise us and we will give you shipping instructions, will return your money and will pay return freight.

We guarantee to please you otherwise it costs you nothing for 30 days free use of the machine.

Every Machine Warranted for Ten Years.

These prices are wonderfully low for the values offered, owing to our

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eliminating cost of salesman and middleman's or dealers' profits. Club charges add but little to manufacturer's wholesale prices, notwithstanding easy terms of sale. These terms are offered only to readers of religious papers, thereby eliminating losses by dealing only with the best people. These machines are made and warranted by one of the largest sewing machine factories in the world.

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Religious Press Co-Operative Club,

Dear Sirs:

My machine came on the 3rd, in perfect condition. I am delighted with it. I like it better than the one I got from an agent for $68.00. I will help you sell more if I can. If you want to, you can use my word of testimony. I have a friend who needs a machine. If you will send me a catalogue, I will send it to her. I got mine misplaced.

Yours truly,
Mrs. J. E. Wells, Bartow, Fla.

All machines are ball bearing except Utility. Prices of the best are so low that we recommend your buying the higher priced machines. Then you can't be disappointed, for you have the best on the market.

12 Attachments Free. Also 6 Bobbins, 12 Needles, 2 screwdrivers, oil can, and book of directions.

Send in the coupon and get catalogue giving full descriptions and order blank.

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commended by God in the Old Testament as well as in the New Testament, but it is not commended by him in the Apocalypse. The injunction is there changed, and we are told to read and hear its word. Why did God change the injunction primarily from studying and meditating and tell us to read and hear the words of the Apocalypse? Because the Apocalypse is written in a system of symbols and figurative words, never used or spoken by any nation or tongue of earth, and no man can be benefited by studying the scenes of a book couched in an unknown tongue before he can read that language. For instance, if the Declaration of Independence were written in Latin and I could not read that language, I might study, I might even memorize all its Latin words and repeat them scores of times each day for years, and yet I never could learn the meaning of the things of that document until I learned to read the Latin words or until I heard their meaning from a Latin scholar. The same is true of the scenes of the Apocalypse; they must be translated to be understood.

In the first verse of the book of Revelation, God tells us that book is a revelation; he tells us it is to show its things to his servants; in the second verse he promises a blessing to those who read and hear. Is it a revelation? Can man read and hear its things in the sense of understanding them, or is the great God of the Bible mocking man?

In defense of the sincerity and truth of this declaration by God that teaches us that the book is a revelation and man can read and hear its words and be blessed thereby, we in humility of mind and heart, but with an immovable and unwavering faith in this word of God, as well as all of his messages to man, do honor to ourselves in casting into the scale with his word our insignificant experience, our all along this line, like one drop of water in the boundless seas and oceans of earth, or like one grain of sand amid the numberless sands upon the seashore, when compared with the infinitely wise and illuminating truth of God's word, and boldly challenge the infidelity of any man as to the literal truth of this statement of God.

Have you ever read or heard the things of a single scene of the Apocalypse in the sense these words are used in the Bible? If not, you know nothing about it, and can never know until you surrender your wisdom and accept God's guidance in reading its words. No two men who ever translated a single one of its scenes by the use of a Concordance, a Bible, and a little common sense ever disagreed as to its meaning, any more than any

RENEW YOUR SUBSCRIPTION TO THE GOSPEL ADVOCATE

Strange Vapor Drives Out Catarrh

A Novel Method and Very Effective —Costs but Little to Try.

There is a way out of every difficulty, and those who suffer from catarrh can learn of a pleasant and novel method of relief if they will take the trouble to write a brief letter.

In Atlanta there is a respected physician who has been treating catarrh successfully by a unique plan, for over forty-three years, and yet a lot of catarrh sufferers don't know about him. He doesn't advise internal medicines, which may upset the stomach, nor sprays, salves and such things, which cannot reach far back enough. His is the smoke-vapor method, and is produced by a remedy made from such natural medicinal agents as herbs, flowers and berries.

By writing to Dr. J. W. Blosser, 881 Walton St., Atlanta, Ga., and enclosing ten cents in coin or stamps, he will forward a trial outfit ready for you to use. Dr. Blosser's remedy has been found very effective, not only in chronic catarrh, but in catarrhal headaches, asthma, roaring and buzzing in the ears leading to loss of hearing.

Send ten cents for this trial outfit, and watch it clear up the breathing tubes so that you will feel you could have saved yourself a lot of suffering and trouble if you had heard of Dr. Blosser's Remedy before.

Splendid Tonic for the Stomach and Liver.

If you suffer from a sluggish liver, chills and fever, jaundice, take that old-time, reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is a dependable tonic for the stomach and liver. It contains no calomel or other injurious drugs. It is purely a vegetable compound. Buy a bottle of Plantation Chill and Fever Tonic and Liver Regulator, and watch your spirits pick up. Price, 50 cents. It invigorates your sluggish liver and puts you on your feet again. Best general tonic to tone up the entire system. For sale by druggists, or direct from Van Vleet-Mansfield Drug Company, Memphis, Tenn.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

Send us a new subscriber to the Gospel Advocate.

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two men ever disagreed on the reading of a Latin or Greek sentence when properly translated. On the other hand, no two men ever agreed as to the things of a single one of its scenes who attempted to study out its meaning. If you ever learn anything about the scenes of the Apocalypse, you must learn to trust in the wisdom and truth of God's word by the reading and hearing of its words. This will get you results, as well as exalt and enthrone your Creator and his wonderful words of life higher in your esteem, your love, and your veneration, than any other part of the whole Bible can do. Try it, and you will be blessed with a higher faith in every statement in the Bible than you ever have enjoyed.

About the Calendar.

BY J. H. WHISNANT.

Some time ago Brother Lipscomb made kindly mention of "The Church of Christ Educational Calendar" which was designed and printed by the writer to help to get and to keep the cardinal truths concerning the "one body" before the minds of the public and to cause them to know where and when to attend our services. Several orders came in response; and while I would be glad for the brethren everywhere to know what all who have written or spoken of the calendar have said, I shall ask space for only a few words of commendation. This because of two things—viz.: I have a few hundred yet on hand; I think if the churches see their real value there will be a demand for a large edition next year.

Brother J. L. Gordon, of Center Ridge, Ark., writes: "I think they are real nice and ought to be in the home of every Christian. If parents and children would learn to read and reread the scriptures contained with each month on the calendar, they would be far better prepared than a great many who neglect reading almost entirely. I shall be glad to recommend them and help you all I can in the sale of them."

Brother C. I. Hawkins, of Rosiclare, Ill., writes: "I received your letter and calendars O.K. I have sold all but three and have orders for ten more. So I inclose four dollars and ninety-five cents for the dozen already received and for two dozen more, which please send at once. They sure sell good; and if I don't sell them I'll give them away, for they are sure nice. I am selling them to church members and sinners alike."

Brother H. H. Montgomery, of Shreveport, La., writes: "I received the calendars in due time and distributed them among my Bible class to-day; and as I had not ordered enough to go around, by giving one to the boys and girls of each family, I am sending two dollars for more of them. I am going to have each one of my class, ranging from ten to fourteen years old, to memorize the scriptures for each month, so they can write out what they have learned and read it to the class at the end of the month. I hope in this way to get their minds filled with the truths therein taught."

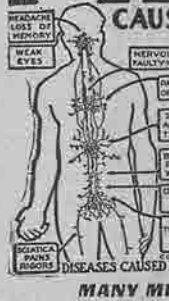
These brethren have well expressed my idea of the home use of the calendar; but do not forget that the prime idea in the designing was their use in public places. We do not advertise our services enough. Do not think that they are printed for novelty or speculation. If I come out even on them, I shall rejoice that I have helped to put out more than one thousand preachers for the year 1918.

Calendars are twenty-five cents each, three for fifty cents, seven for one dollar, twelve for $1.65, prepaid. Won't you help me get them out ere February is gone? Address me at Atkins, Ark.

Recipe for Gray Hair.

To half a pint of water add one ounce of bay rum, a small box of Barbo Compound, and one-fourth of an ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded, gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Advt.

PILES
CAUSE MANY DISEASES



Yet you will NEVER be rid of such diseases until YOUR Piles are REALLY CURED—and in a NATURAL way.

(The best proof of all this is that nothing you have ever done has given you any permanent relief.)

My proposition to all:

"I CURE every case of Piles treated by my Mild Serum-like Treatment or you need not pay me a cent."

MANY MINISTERS CURED.

A few of the several hundred ministers in my list of over 3,500 Cured Patients in all sections of Mississippi Valley and South, that I will mail you:

Rev. E. P. J. Garrett, Forrest City, Ark.
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Rev. O. E. Fox, Congers, Ga.
Rev. J. D. Smith, Dry Fork, Ky.
Rev. C. C. Yancey, Frederick, Okla.
Rev. B. S. Oakes, Maryland, Tenn.
Rev. E. G. Smith, Tama, Ia.
Rev. O. D. Bock, Franklin Grove, Ill.
Rev. G. W. Hatcher, Columbia, Mo.
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PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair.
50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

"THOSE HASTINGS' SEEDS ARE CERTAINLY FINE"

RAISE BIG CROPS this year, Mr. Southern Farmer, and you help win the war as much as the Southern boys on the fighting front in France. The whole world needs food. Good gardens cut store bills and release food for our fighters in army and navy.

We will help you succeed by supplying the seeds that produce the biggest and best of crops—Hastings' Seeds—fresh, clean, full of vitality and specially adapted to our Southern soils and climate.

SPRING CATALOG NOW READY FOR YOU

Write at once for FREE COPY of our new Spring Catalog for 1918. Just off the press. Full of helpful hints for every farmer, gardener and flower raiser in the South. It points the way to greater production and bigger profits. Write today. A postal will do.

H. G. HASTINGS COMPANY
Atlanta, Georgia

"The South's Foremost Seedsmen"

Ugh! A Dose of Nasty Calomel

It Salivates! It Makes You Sick and You May Lose a Day's Work.

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

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

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

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IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

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

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

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

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

PEACH & APPLE TREES 2c & up

Pear, Plum, Cherry, Small Fruits, Strawberries, Vines, Nuts, etc. GENUINE HALE BUDDED from Bearing J. H. HALE TREES. GENUINE Delicious APPLES. Write for free catalog.
TENN. NURSERY CO., Box 72, Cleveland, Tenn.

Now is the time to renew your subscription to the Gospel Advocate.

The Master's Vineyard

Alabama.

Albany, January 26.—The church at Albany is in good working order, the best in its nearly eight years of history, for which we are all both thankful and happy. We have planned a good program for the year and hope to realize great pleasure and profit in the execution of same. I remain, as heretofore, with this church half my time. While in many things we fall short, yet I must say again that I know of no other congregation which is so nearly my ideal of "the church of the firstborn." May we ever remain humble in the sight of the Lord to the end that we may be exalted. My work out of the city changed with the beginning of the year. Brother R. S. King succeeds me at Shoal Bluff, in Giles County, Tenn., where I have labored for the past seven years. There are among these brethren some as good and faithful men and women as can be found among the faithful of the Lord; and while there are some evils which need to be removed, yet this body is a very deserving one and is by far above the average. My love for them abounds, for with them I have labored and suffered long in the one common cause. Brother S. E. Templeton is now located at Rogersville, in Lauderdale County, Ala., and, therefore, becomes my successor at Rogersville and Mount Carmel, my old home churches. These are good congregations and are developing some splendid talent which we hope may be used greatly to the Lord's glory. No people have ever been better to me than these people at home, and, of course, I love them most, for to them I owe most. I pray that the work may prosper in the hands of these splendid men. May this be a splendid year for the sowing and the reaping of the seed of the kingdom.—J. Pettey Ezell.

Florida.

Box 72, Mims, January 23.—I left Nashville on December 21 for Capulet congregation, near Ocala, Fla. The meeting was hindered by cold weather, but continued till the night of December 31. It is a small congregation, but embraces some fine people. Brother Fred Hooper, whom I baptized about ten years ago at Sam's Creek, in Cheatham County, Tenn., and who married here, got Brother B. W. Colson, a godly man, to help establish this congregation. Brother Colson now lives there. On New Year's Day we left for Mims via Clear Water, where we saw the Gulf of Mexico, Tampa. Brother George Hoover was not at home; and my letter having failed to reach them, I did not meet any of the churches there. I talked to Sister Hoover over the telephone. The meeting here began on January 6 and closed on January 20 at the morning service. Small audiences and no additions. I am making this place headquarters. Through the liberality of Brother John J. Hart, who promised to assist the few here, I am able to remain a while. This week I am preaching at a union house, two or three miles away, to better audiences. Next Saturday night and over Lord's day I am to be with the few at New Smyrna. Later.

on my way home, I am to be at Maclenny for the third time. While we see ice occasionally and are now by an oil heater, yet we are spared much of the severe cold experienced back "at home."—R. C. White.

Kentucky.

Winchester, January 28.—We had a good service at Lexington yesterday. A splendid young man, a student, made the good confession at the morning service and put on the Lord at Winchester to-day. The church at Lexington are happy in their work of love for the Master. May their light grow more brilliant as the days go by. —J. D. Walling.

Missouri.

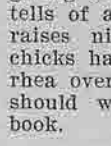
Rogersville, January 28.—I visited Walnut Hill on the third Lord's day. Preached Saturday night and Sunday, but dismissed on Sunday night because of bad weather. I visited Edwards Chapel, near Northview, last Lord's day and preached some time there. My time now is all arranged for 1918. The brethren are treating me nicely, which my good wife and I appreciate. I go to Flint Hill, in Dade County, next Lord's day.—M. S. Mason.

Oklahoma.

Kendrick, January 22.—I am still here at Kendrick preaching the word. We had a very good hearing last night. I will preach a night or two more, then go back to Forgan, where I spent last year; but I will be there only a short time, as it looks like I cannot get the support I should have to be able to stay in that field. We have some good brethren all over the "Strip;" but the cause is weak in that section of country and they need help. For instance, the little band I set in order at Guymon is weak and will need help to get fully established. I set them to work there with only nineteen members, and they have just recently bought a house for one thousand dollars. They paid two hundred dollars down and are to raise two hundred dollars this month. They need a meeting now to keep building up. I have done my best in all this field. The churches at Forgan and out at Mount Olive Schoolhouse have stood by me financially, while some promised help who have not helped; but, in the main, they have done their best. For a while my address will be Forgan, Okla. Any mail addressed to Denton, Texas, will reach me.—D. S. Ligon.

Tells Why Chicks Die.

E. J. Reefer, poultry expert, of 640 Reefer Building, Kansas City, Mo., is giving away free a new book which tells of a simple home solution that raises ninety-eight per cent of all chicks hatched and cures white diarrhea over night. All poultry raisers should write for this valuable free book.



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Dr. James Francis Sullivan, formerly Physician of Bellevue Hospital (Outdoor Dept.) of New York and the Westchester County Hospital, says: "Thousands of nervous, run-down, anaemic people suffer from iron deficiency but do not know what to take. There is nothing like organic iron — Nuxated Iron — to quickly enrich the blood, and thereby put roses in the cheeks of women and give men increased strength and energy.

Unlike the older forms of iron, Nuxated Iron does not injure the teeth nor upset the stomach, but is readily assimilated and you can quickly recognize its action by a renewed feeling of buoyant health.

No matter what other iron remedies you have used without success if you are not strong or well you owe it to yourself to make the following test:

See how long you can work or how far you can walk without becoming tired; next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. To be absolutely sure of getting real organic iron and not some form of the metallic variety always ask for Nuxated Iron in its original packages. Nuxated Iron will increase the strength, power and endurance of delicate, nervous, run-down people in ten days' time in many instances.

NOTE—Nuxated Iron recommended above by Dr. Sullivan can be obtained from any good druggist, with or without a physician's prescription, on an absolute guarantee of success by its manufacturers or money refunded. It is dispensed by all good druggists.

WANTED 15,000 YOUNG MEN AND WOMEN

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Miss Gilley, on recently completing, BY MAIL, Draughon's Bookkeeping—an eight-weeks' course—received the following telegram from the Government:

(Copy of Telegram)

Washington, D. C.—Miss Vera Gilley, Murfreesboro, Tenn.: You are appointed bookkeeper Revenue Bureau, $1,000.00 a year. Report 234 Treasury Building.
ROPER, Commissioner.

Another Telegram

Washington, D. C.—Miss E. J. Laws (Draughon's), Nashville, Tenn.: You are appointed stenographer, $1,100.00 a year, Surgeon-General, War Department. Report Room 506 Mills Building.
NINAS, Chief Clerk.

The foregoing telegrams are worded along the line of other telegrams the Government is sending almost DAILY to Draughon students, offering them $1,000.00 to $1,200.00 a year to begin on. If you prefer a position with a business concern, Draughon will guarantee it.

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DRAUGHON'S PRACTICAL BUSINESS COLLEGE, Box 45, Nashville, Tenn.

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

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Know Thyself.

In knowledge is power. The more a man knows, the clearer becomes his consciousness of ignorance. The greater his virtues, the more keenly sensible is he of his defects. The nearer he approaches to perfection, the more strongly does he feel that his aspirations can only be fully realized in the great hereafter.—Selected.

Sore Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust and Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve** in Tubes 25c. For **Book of the Eye FREE** ask **Murine Eye Remedy Co., Chicago**

Cough Nearly Gone in 24 Hours

That's the usual experience with this home-made remedy. Costs little—try it.

Anyone who tries this pleasant tasting home-made cough syrup, will quickly understand why it is used in more homes in the United States and Canada than any other cough remedy. The way it takes hold of an obstinate cough, giving immediate relief, will make you regret that you never tried it before. It is a truly dependable cough remedy that should be kept handy in every home, to use at the first sign of a cough during the night or day time.

Any druggist can supply you with 2½ ounces of Pinex (60 cents worth). Pour this into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 65 cents and you have a full pint of the most effective remedy you ever used.

The quick, lasting relief you get from this excellent cough syrup will really surprise you. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, whooping cough and bronchial asthma.

Pinex is a highly concentrated compound of Norway pine extract, and is famous the world over for its healing effect on the membranes.

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

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Cure Sick Headache, Constipation, Billousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach, or bowels, how much your head aches, how miserable you are from constipation, indigestion, biliousness, and sluggish bowels, you always get relief with Cascarets. They immediately cleanse and regulate the stomach; remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A ten-cent box from your druggist will keep your liver and bowels clean, stomach sweet, and head clear for months. They work while you sleep.

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the Special Agency (local or traveling) for our great line of Household Necessities. Experience is unnecessary. I will furnish everything, so that lack of capital shall not stand in your way. Hundreds of prosperous men and women who started this way are now making $150 a month and more. It's your great opportunity—and I say don't miss it. Just drop me a post card today for complete particulars FREE.

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North Texas Notes.

BY T. H. MATHESON.

Being able to start only by "can't afford," I went out as an "infantryman" on December 7 and came back with a severe blizzard on December 10. The points of attack were Bulcher, Spencer, Bonita, and Nocona. I was able to preach one night at all the places except Nocona, and would have preached there but for the weather. I had quite an experience cutting wood, plowing, walking, preaching, and otherwise advocating the gospel. I was royally entertained by all, and, while the roads the most of the way were a sand bed, I never missed a meal or a place to lay my head. I enrolled many names for the Gospel Advocate, and I certainly wish that I could mention all, but space forbids. The greater part of the brethren with whom I met were formerly of Tennessee, and, of course, this, coupled with a Texas spirit, gave a warm welcome.

At Bulcher, where I held a meeting in September, they are keeping up the public worship, and I was very much impressed with their faithfulness. Brethren Hair and Cross are the main stakes there now. Brother Hair is from West Tennessee and has a large family, with many sons holding responsible positions in life. One son is in the post-office department at Washington, D. C.

Spencer is a schoolhouse in a sand bed; but here we had our best crowd. If these brethren had a place of meeting conveniently located, they would do great things. They have been especially blessed with good crops this year. Brother J. W. Conyers is an elder of this congregation and is sixty-nine years old. While with him he showed me a good letter just received from his uncle, H. C. Arrington, who is an elder of the congregation at Cordova, Tenn. Brother Conyers' son, W. A. Conyers, is a farmer-preacher, and a good one. I enrolled all the Conyerses for the Advocate. I spent the night with Brother W. L. Phillips while at Spencer. He is a good singer and foremost in the worship. Brother R. Thompson, a young farmer-preacher, formerly of Goree, Texas, has lately located with the Spencer brethren, and no doubt will be of great service in that section. Brother George M. Dill, who lives near the Corinth Schoolhouse, and who is interested in establishing the cause at that place, showed me around and assisted me with the paper.

On short notice our crowd at Bonita was small, but we had an interesting service. Brother Everett, another farmer-preacher, preached regularly for this congregation. I did not meet him. I enrolled one new name in

DOCTOR URGED AN OPERATION

Instead I took Lydia E. Pinkham's Vegetable Compound and Was Cured.

Baltimore, Md.—"Nearly four years I suffered from organic troubles, nervousness and headaches and every month would have to stay in bed most of the time. Treatments would relieve me for a time but my doctor was always urging me to have an operation. My sister asked me to try Lydia E. Pinkham's Vegetable Compound before consenting to an operation. I took five bottles of it and it has completely cured me and my work is a pleasure. I tell all my friends who have any trouble of this kind what Lydia E. Pinkham's Vegetable Compound has done for me."—NELLIE B. BRITTINGHAM, 609 Calverton Rd., Baltimore, Md.

It is only natural for any woman to dread the thought of an operation. So many women have been restored to health by this famous remedy, Lydia E. Pinkham's Vegetable Compound, after an operation has been advised that it will pay any woman who suffers from such ailments to consider trying it before submitting to such a trying ordeal.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Bonita—Sister J. A. Howard, the widow of Brother Howard, who was a gospel preacher and from Tennessee.

It was a bad day at Nocona, but I kept going until the first train home. Brother J. J. Wood, one of the elders there, whom I had met, carried me to his home and piloted me around until the weather got too cold. It was a pleasure to be in his home, and it was interesting to note that Sister Wood, who is now seventy-three years old, was so active and cheerful, finding time to knit for the soldier boys. She told me that it was her second war to knit for, but this time she was relieved of the thread making. I visited Brother Grimsley, another elder of the congregation, who was sick. Brother Grimsley is the preacher at Nocona. I found Sister Mildred Moore and spent a few pleasant minutes with her. She was glad to know that I was the son of J. W. Matheson, whom she knew at Cliff Creek, in Haywood County, Tenn. She was the daughter of Brother Whitelaw, a pioneer preacher in West Tennessee. I will return to Nocona when the weather is more favorable.

Remain side by side with Him who loved us, and you, too, will become a permanent magnet, a permanenty attractive force; and like Him you will draw all men unto you, like Him you will be drawn unto all men.—Drummond.

Stay, stay at home my heart and rest.
Home-keeping hearts are happiest;
For those that wander they know not where,
Are full of trouble and full of care;
To stay at home is best.
—Longfellow.

There is no finer chemistry than that by which the element of suffering is so compounded with spiritual forces that it issues to the world as gentleness and strength.—G. S. Merriam.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

Order Fertilizers Now

or You May Have to Do Without Them This Season

The freight congestion is serious. You will help yourself, us, the railroads, and the Government by giving your order for Fertilizers NOW to your dealer. If all the farmers do this, the dealer can then "bunch" his orders, and be able to order his cars of fertilizers loaded to full capacity. The Government urges that all cars be so loaded.

When the goods arrive haul them home, and put them into your barn until you are ready to use them. If the movement of railroad cars becomes any more serious you may not get a pound of fertilizer at any price.

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A New Yorker of wide experience has written a book telling how the tobacco or snuff habit may be easily and completely banished in three days with delightful benefit. The author, Edward J. Woods, 1638 A Station E, New York City, will mail his book free on request.

The health improves wonderfully after the nicotine poison is out of the system. Calmness, tranquil sleep, clear eyes, normal appetite, good digestion, manly vigor, strong memory, and a general gain in efficiency are among the many benefits reported. Get rid of that nervous feeling; no more need of pipe, cigar, cigarette, snuff, or chewing tobacco to pacify morbid desire.

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If a great thing can be done at all, it can be done easily, but it is that kind of ease with which a tree blossoms after long years of gathering strength.—Ruskin.

Every life has its potentiality of greatness, and, as it is impossible to be outside God, the best is consciously to dwell in him.—Amiel.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents. —Advt.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed, and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 944D Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured; you may save a life or at least stop the misery of rupture and the worry and danger of an operation.—Advt.

GLASS OF SALTS IF YOUR KIDNEYS HURT

Eat Less Meat If You Feel Backachy or Have Stomach Trouble—Salts Fine for Kidneys.

Meat forms uric acid which excites and overworks the kidneys in their efforts to filter it from the system. Regular eaters of meat must flush the kidneys occasionally. You must relieve them like you relieve your bowels—removing all the acids, waste, and poison—else you feel a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment; the channels often get irritated, obliging you to get up two or three times during the night.

To neutralize these irritating acids and flush off the body's urinous waste, get about four ounces of Jad Salts from any pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine and bladder disorders disappear. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys and stop bladder irritation. Jad Salts is inexpensive, harmless, and makes a delightful effervescent lithia-water drink, which millions of men and women take now and then, thus avoiding serious kidney and bladder diseases.

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One bottle will convince the most skeptical of the wonderful merits of this preparation.

An internal remedy, different from anything on the market, for the permanent relief of this distressing disease.

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CHURCH NEWS

Tennessee.

Lebanon, January 31.—I preached for the Union Chapel congregation at Rockwood last Lord's day at 11 A.M. and at Pond Grove at 3 P.M. One confession at Pond Grove. Owing to inclement weather we had no evening services. It will be hard to find a congregation that will excel Union Chapel, considering their strength numerically and financially. Brother Thomas D. Rose, of Monterey, will visit this congregation monthly for a time. By the help of Brother Rose's teaching, they have prospects of accomplishing a great work there.—George W. Farmer.

Jackson, January 28.—I was with the church at Macon. The Macon brethren are planning for great things this year by "sounding forth the word." The Brownsville congregation expects to build a new house of worship in spite of the war. Brother J. Paul Slayden will hold their meeting in May. Nothing like looking forward and planning. I like to see churches plan ahead. Brethren who are moving to Jackson or who live near there will please write me and send me their addresses. My address is 396 Highland Avenue, Jackson, Tenn.—W. S. Long, Jr.

Texas.

Fort Worth, January 28.—Our services were well attended at Glenwood Church, this city, yesterday. Interest is good in all lines of church work now. People seem to be more interested in the serious things of life than usual. Our work in Fort Worth has been greatly strengthened by Brother A. W. Young's acceptance of the South-side-Central work. We are expecting Brother J. H. Lawson to take up the work with the soldiers at Camp Bowie real soon. This work is very badly needed, and no one doubts Brother Lawson's ability to handle the work, and he should receive the hearty support of the brotherhood.—Horace W. Busby.

TREMENDOUS VALUE FOR 15c.

Washington, D. C.—(Special.)—An unusual offer is being made by the editor of the Pathfinder, to send the paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; and well printed in large type. It puts everything clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send fifteen cents for thirteen weeks' trial subscription to the Pathfinder, 151 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

In answering advertisers, please say you saw their advertisement in the Gospel Advocate.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a small bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless, and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its luster, its strength, and its very life, eventually producing a feverishness and itching of the scalp, which, if not remedied, causes the hair roots to shrink, loosen, and die; then the hair falls out fast. A little Danderine tonight, now, any time, will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair. Try it!

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IDEAL for variegated farming and stock raising. Every month a growing month. Rainfall ample—climate healthful and delightful. Well-developed school system. Many churches. Excellent transportation facilities. All conditions are with the farmer and stock-raiser. The

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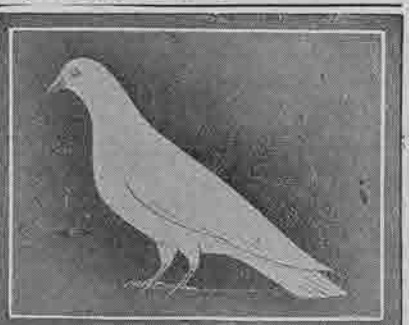
LADIES! LOOK YOUNG, DARKEN GRAY HAIR

Use Grandma's Sage Tea and Sulphur Recipe, and Nobody Can Tell. Brush It through Hair.

Gray hair, however handsome, denotes advancing age. We all know the advantages of a youthful appearance. Your hair is your charm. It makes or mars the face. When it fades, turns gray and looks streaked, just a few applications of Sage Tea and Sulphur enhances its appearance a hundredfold.

Don't stay gray! Look young! Either prepare the recipe at home or get from any drug store a fifty-cent bottle of "Wyeth's Sage and Sulphur Compound," which is merely the old-time recipe improved by the addition of other ingredients. Thousands of folks recommend this ready-to-use preparation, because it darkens the hair beautifully; besides, no one can possibly tell, as it darkens so naturally and evenly. You moisten a sponge or soft brush with it, drawing this through the hair, taking one small strand at a time. By morning the gray hair disappears; after another application or two, its natural color is restored and it becomes thick, glossy, and lustrous, and you appear years younger.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite. It is not intended for the cure, mitigation, or prevention of disease.



BACK YARD DIVIDENDS

Your own back yard can be made to produce a handsome profit. Its easy. **Raise Pigeons.** They are inexpensive, little trouble, and absolutely clean. Make use of an old outhouse. Start today and order a few good birds that are guaranteed to be rapid breeders. In a very short while they will begin work and with little attention will put money in your pocket. The markets are

Clamoring for Squabs.

Never yet has the demand been supplied. There is a ready market always at handsome prices. Furthermore, good breeders are hard to obtain.

Not only is it easy to make money raising pigeons but it is a pleasant occupation and very helpful to be able to supply your own table with tender, juicy Squabs.

It costs very little to start but be sure and start right with good breeders and

Start Today

while the market is so good and get your share of the profits.

Drop us a line and we will send you **Absolutely Free** our booklet on "Profits in Pigeons." It will show why there are profits in Pigeons and how to begin.

CAROLINA PIGEON PLANT
Dept.G
CLINTON, S. C.

Nervous Headaches
Four Bottles of Peruna Made Me Well

Mrs. Effie Hill, Blanchester, Ohio, writes as follows:

"I cannot tell how much I suffered in the past twelve years. I have been treated by physicians and no relief only for a short time. I was in such a condition from nervous headaches, such heavy feeling as if my brain was pressing down, and so nervous I could not get my rest at night. Would have sinking spells and then so weak that I could not do my work. I began to take Peruna. Have taken four bottles of Peruna and have gained in strength and flesh and can say I am a well woman. I cannot thank you enough for my recovery."

I Cannot Thank You Enough For My Recovery

Those who object to liquid medicines can secure Peruna tablets.

Acknowledgment of Funds.

BY ELMORE WILLIS.

The church of Christ at Bellvue, Col., wishes to acknowledge publicly all contributions received up to date, in answer to its call made in October for help in paying off the indebtedness on its meetinghouse. This call was made through some of the papers in the brotherhood and also by circular letters sent out to the churches. The following contributions have been received: From the church at Slater, Mo., $8; church at Milan, Kan., $5; church at Jefferson, Okla., $5; church at Amite, La., $2; church at Denver, Col., $26; church at Centerville, Ark., $3.25; church at Green's Chapel, Horse Cave, Ky., $5; church at Forest Hill, La., $5; church at Boulder, Col., $5; Eleventh Street Church, Nashville, Tenn., $16.06; Mrs. Dan Leathers, Mount Morris, Mich., $2.50; S. E Templeton, Gainesboro, Tenn., $1; H. H. Montgomery, Shreveport, La., $1; R. L. Hackney, Jefferson, Okla., $5; Mrs. Marietta Waters, Horse Cave, Ky., $1; "A Brother," Denver, Col., $4; Frank E. Chism, Valley View, Texas, $1; F. L. Rowe, Cincinnati, Ohio, $1. Total, $96.81.

The above amount, with what the church here was able to raise among its own members, reduces the debt from two hundred and sixty-four dollars to one hundred and thirty dollars, after paying interest due. We are truly thankful to the churches and brethren for their fellowship in this obligation and for their many kind words of encouragement. May the Lord bless them all.

First Aid.

to the injured, whether the injury is large or small. Mother's first thought in cases of all burns, scalds, cuts, bruises, stings, and other skin infections, is Gray's Ointment. Its constant use for nearly a century has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Its effect is immediately soothing as well as healing, and its application carefully guards against any chance of blood poison. Telephone your druggist, or write to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., for sample.—Advt.

Pain

Will Master You If You Don't Master Pain

If you suffer from any Ache or Pain, take One or Two of

Dr. Miles Anti-Pain Pills

They seldom fail to Relieve and do not contain any Habit-forming drugs.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

FREE TO
Pile Sufferers

Don't Be Cut—Until You Try This New Home Cure that Any One Can Use Without Discomfort or Loss of Time. Simply Chew Up a Pleasant-Tasting Tablet Occasionally and Rid Yourself Permanently of Piles.

LET ME PROVE THIS FREE.

My internal method for the treatment and permanent cure of piles is the correct one. Thousands upon thousands of cured cases testify to this, and I want you to try this method at my expense.

No matter whether your case is of long standing or recent development, whether it is chronic or acute, whether it is occasional or permanent, you should send for this free trial treatment.

No matter where you live, no matter what your age or occupation, if you are troubled with piles, my method will relieve you promptly.

I especially want to send it to those apparently hopeless cases where all forms of ointments, salves, and other local applications have failed.

I want you to realize that my method of treating piles is the one infallible treatment.

This liberal offer of free treatment is too important for you to neglect a single day. Write now. Send no money. Simply mail the coupon, but do this now—TO-DAY.

FREE PILE REMEDY.

E. R. Page,
430-A Main Street, Marshall, Mich.
Please send free trial of your method to:

.....

.....

.....

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth, and stomach headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by food fermentation due to excessive acid in the stomach.

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in Three Minutes.

Try it right now for rheumatism, neuralgia, lumbago; sore, stiff, and swollen joints; pains in the head, back, and limbs; corns, bunions, etc. After one application, pain usually disappears as if by magic.

A new remedy used internally and externally for coughs, colds, croup, sore throat, diphtheria, and tonsilitis.

This oil is conceded to be the most penetrating remedy known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather, and it will penetrate this substance through and through in three minutes.

Accept no substitute. This great oil is golden-red color only. Every bottle guaranteed—25 cents, 50 cents, and $1 a bottle—or money refunded. At all leading druggists', or sent postpaid from Herb Juice Medicine Company, Jackson, Tenn.

Does the Soul Die When the Body Dies?

BY JOHN T. POE.

To one who believes the Bible there ought to be no doubt as to the existence of the soul, or spirit, after the death of the body. A man who has read the Bible with any care or attention does not need to ask a question on that subject. Solomon, the wise man, said: "Then [at death] shall the body return to dust as it was, and the spirit to God who gave it."

At the transfiguration on the mount, Moses and Elijah appeared and talked with Jesus about the things he was to suffer at Jerusalem, and the apostles saw and heard them. Moses' body had returned to dust nearly fifteen hundred years before, but his spirit, or soul, was still alive and conscious.

While Elijah was alive on earth, he prayed over the dead body of a boy, and said, "O Lord, let this child's soul come again into his body," and the boy lived again. When the body of Jesus was laid in the tomb, it was a dead body. It revived again by his power on the third day, just as Jesus said it would. He said he would raise it up again, and he did. But if, as many modern Sadducees claim, the whole man had died—soul, body, and spirit—he could not have raised his body. The dead cannot make anything live.

John was so impressed with the majesty and glory of the messenger who talked with him in Patmos that he fell down to worship him as deity; but the messenger at once lifted him up, and said: "See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Rev. 22: 9.) His body had gone to dust centuries before, no doubt; but the soul still lived, was serving God.

According to Luke 16, Jesus had pity upon the curiosity of man, raised the curtain that hides the future, and gave us a glimpse of the state or condition of things after death and before the final judgment, that we might know (1) that the man does not die when the body dies, and (2) that the soul is yet conscious while the body moulders to dust. The body is not the man—only the house in which for a time the man sojourns on earth.

"Life is real, life is earnest,
And the grave is not its goal.
Dust thou art, to dust returnest,
Was not spoken of the soul."

Aches and Pains of rheumatism are not permanently, but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla—which corrects the acidity of the blood, on which rheumatism depends, and cures the disease? —Advt.

Money for the Lexington (Ky.) Work.

BY H. C. SHOULDERS.

Previously reported, $1,125.60; L. D. Hisle and wife, Irvine, Ky., $2; Mrs. C. C. Quisenberry, Winchester, Ky., $1; Mrs. F. P. Owen, Somerset, Ky., 50 cents; Mrs. Florence Hocker, Little Muddy, Ky., $1; "A Sister in Christ," Winchester, Ky., $5; Mrs. Will Curry, Winchester, Ky., 50 cents; A. F. Ogden, Barterville, Ky., $1; through the Christian Leader, by F. L. Rowe, Cincinnati, Ohio, $8; church at Henning, Tenn., by R. A. Halliburton, $5.16; Mrs. Mary A. Sanders, Coy, Ky., $1; J. T. Ogden and wife, Hoopeston, Ill., $5; J. M. Burge and wife, Linton, Ind., $1; unknown, 84 cents; Douglas Haydon, Franklin, Ky., $1; S. J. Preston, wife, and daughter, Salvisa, Ky., $3; M. F. Beatly, Salvisa, Ky., $1; E. D. Fryman and wife, Route 8, Cynthiana, Ky., $5; Miss Lizzie Taylor, Cynthiana, Ky., $2. Other contributions for this work are greatly needed. Every dollar sent me for the work will be acknowledged. My address is Sellersburg, Ind.

STOPS THE TOBACCO HABIT.

Elder's Sanitarium, located at 508 Main Street, St. Joseph, Mo., has published a booklet showing the deadly effects of the tobacco habit, and how it can be stopped in from three to five days at once.

As they are distributing this book free, any one wanting a copy should send his name and address at once.—Advt.

Lots of clean, well-illustrated stories and A. B. Lipscomb's weekly comments on the international lessons in The Young People. Single subscription, per year, fifty cents. Five or more to one address, each, forty cents per year.

Now is the Best Time to Join

The Gospel Advocate Piano Club

The long winter evenings, affording ample time for the study and enjoyment of music, will soon be with us. Why not order your piano or self-player piano now and let the young folks commence their musical education? It will develop them socially, intellectually and morally and fit them for the championship of those who would otherwise be their superiors. Every penny you invest in their musical education will be returned to you many fold in the years to come through your enjoyment of their advancement and success.

THE CLUB INSURES PERFECT SATISFACTION

The instrument which you select from the club's catalogue is shipped to you, freight prepaid, on a 30 days approval test. You do not have to send any money until you have tried the piano or player-piano and have decided to keep it. If you are not delighted with the instrument, you may return it to the factory freigh' collect. The 30 days trial will cost you nothing.

PERMANENT GUARANTEE

Each instrnment is permanently guaranteed both by the manufacturers and by the Associated Piano Club (representing a combined capital of over two million dollars) against all imperfections, workmanship and material. Everything connected with each instrument is genuine and is so guaranteed.

The **best** piano at the **lowest** price on the most **convenient** terms of payment—that is what is claimed for the Gospel Advocate Piano Club and the claim is substantiated by more than a thousand Club members who have placed their orders through the Club and testify to the benefits of the greatest money-saving opportunity ever offered to piano buyers.

SELF-PLAYER PIANOS FOR THE OLD FOLKS

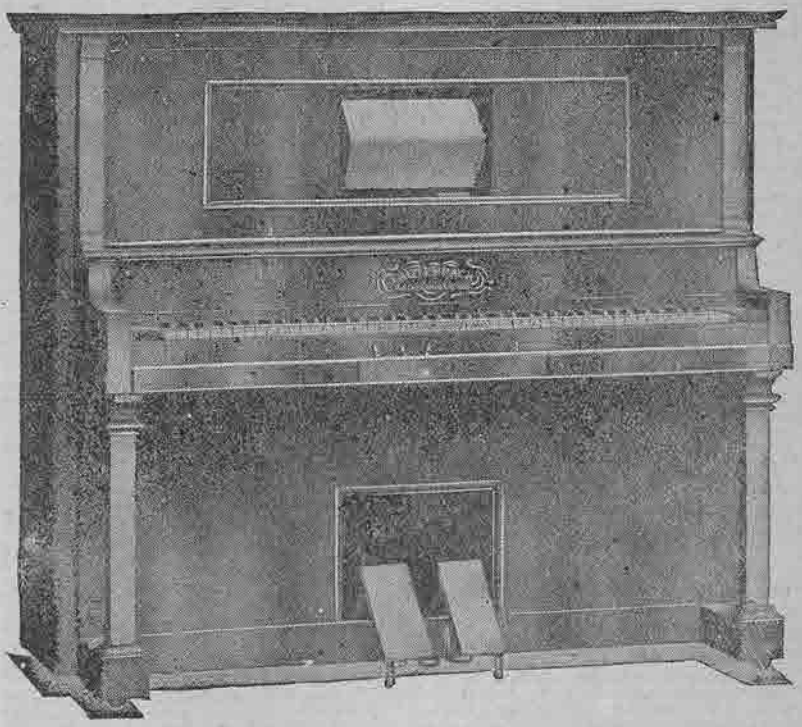
If your musical education was neglected so that you have been deprived of the pleasures of music, do not inflict your children with a similar handicap for life. Let them learn music while they are young, while they have plenty of time and while their minds are receptive. Encourage them by providing a splendid piano, or, better still, a combination piano and self-player which every member of the family can use and enjoy. Our self-player gives you the two instruments in one, and the saving effected by the Club makes it cost you little more than you would ordinarily pay for a good plain piano.

YOU ARE INVITED TO JOIN

By uniting our orders in a Club of one hundred buyers we get the benefits of a big wholesale factory reduction. Thus each Club member helps every other Club member by helping himself. You are responsible only for your own purchase, and as the Management secures the other ninety-nine members you have nothing to do but place your own order through the Club. Every feature of the Club is guaranteed so that there is absolutely no possibility of dissatisfaction.

Write for your copy of the catalogue and Club booklet, describing and picturing the various styles of pianos and player-pianos and explaining the many attractive features of the Club.

Address the Managers



Associated Piano Clubs, Gospel Advocate Piano Club Dept. Clinton, S. C.

Ruptured? ——

Throw Away Your Truss!

For Many Years We Have Been Telling You that No Truss Will Ever Help You---We Have Told You the Harm that Trusses Are Doing. We Have Told You that the Only Truly Comfortable and Scientific Device for Holding Rupture Is the Brooks Rupture Appliance---And that It Is

Sent on Trial to Prove It

If you have tried almost everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon to-day, and I will send you free my illustrated book on rupture and its cure, showing my appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no lies.

I send on trial to prove what I say is true. You are the judge; and once having seen my illustrated book and read it, you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail to-day. It's well worth your time, whether you try my appliance or not.

PENNSYLVANIA MAN THANKFUL.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir: Perhaps it will interest you to know that I have been ruptured six years, and have always had trouble with it till I got your appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable Godsend to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up, and nothing ever did it but your appliance. Whenever the opportunity presents itself, I will say a good word for your appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON,
80 Spring Street, Bethlehem, Pa.

CURED IN SIX MONTHS AFTER EIGHTEEN YEARS.

Hinton, Ky.

C. E. Brooks, Marshall, Mich.

Dear Sir: I never wore the appliance a minute over six months, and was cured sound and well; and I want to say no man ever did any harder work than I did while I was using it—I hauled forty perch of rock too big for any man to lift.

I was ruptured eighteen years, and words cannot tell how thankful I am. Use my name if you like.

Yours sincerely,
RUFUS FIELDS,
R. R. No. 1.

OTHERS FAILED, BUT THE APPLIANCE CURED.

C. E. Brooks, Marshall, Mich.

Dear Sir: Your appliance did all you claim for the little boy, and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him three months after he had begun to wear it. We had tried several other remedies and got no relief; and I shall certainly recommend it to friends, for we surely owe it to you.

Yours respectfully,
WILLIAM PATTERSON,
No. 717 South Main Street, Akron, O.

The above is C. E. Brooks, inventor of the Appliance, who cured himself and who has been curing others for over thirty years. If ruptured, write him to-day at Marshall, Mich.

"RESULTS ARE MARVELOUS."

C. E. Brooks, Marshall, Mich.

Dear Sir: I tried all kinds of trusses without any relief until I bought your appliance.

The results are marvelous, and I pray God that you may live long and prosper and may help suffering humanity as you did me.

You can use this letter as you think best, and I will answer any inquiry that is made with a stamped envelope inclosed.

My age is sixty-five years.

Yours very truly,
V. C. JUMP,
180 Linden Avenue, Middletown, N. Y.

CHILD CURED IN FOUR MONTHS.

21 Jansen Street, Dubuque, Ia.

Brooks Rupture Appliance Company.

Gentlemen: The baby's rupture is altogether cured, thanks to your appliance, and we are so thankful to you. If we could only have known of it sooner, our little boy would not have had to suffer nearly as much as he did. He wore your brace a little over four months, and has not worn it now for six weeks.

Yours very truly,
ANDREW EGGENBERGER.

Ten Reasons Why

YOU SHOULD SEND FOR BROOKS RUPTURE APPLIANCE.

1. It is absolutely the only appliance of the kind on the market to-day, and in it are embodied the principles that inventors have sought after for years.

2. The appliance for retaining the rupture cannot be thrown out of position.

3. Being an air cushion of soft rubber, it clings closely to the body, yet never blisters or causes irritation.

4. Unlike the ordinary so-called "pads" used in other trusses, it is not cumbersome or ungainly.

5. It is small, soft, and pliable, and positively cannot be detected through the clothing.

6. The soft, pliable bands holding the appliance do not give one the unpleasant sensation of wearing a harness.

7. There is nothing about it to get foul; and when it becomes soiled, it can be washed without injuring it in the least.

8. There are no metal springs in the appliance to torture one by cutting and bruising the flesh.

9. All of the material of which the appliances are made is of the very best that money can buy, making it a durable and safe appliance to wear.

10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon to-day.

Remember

I send my Appliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail to-day.

Free Information Coupon

C. E. Brooks,
443C State Street, Marshall, Mich.

Please send me by mail in plain wrapper your illustrated book and full information about your appliance for the cure of rupture.

Name .....

City .....

R. F. D.....State.....

GOSPEL ADVOCATE

Volume LX. No. 7. NASHVILLE, TENN., FEBRUARY 14, 1918. $2 PER YEAR, IN ADVANCE.

NOTICE TO READER.—When you finish reading this copy of the Gospel Advocate, place a United States one-cent stamp on this notice, hand same to any United States postal employee, and it will be placed in the

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Nashville Awakened.

The public announcement that the United States government is to construct an immense powder plant at Hadley's Bend, in the environs of Nashville, has greatly increased the business prospects of our fair city. It is stated that the plant is to cost sixty million dollars and will employ approximately twenty thousand skilled workmen. It is estimated that the coming of these workmen with their families will mean an increase of fifty thousand to our population. We will find some difficulty, no doubt, in housing so many new citizens, but Nashville has set herself to the task with a vim and determination to make everything pleasant and comfortable for them. Civic organizations are meeting daily to discuss ways and means. Fine boulevards will be built to the Bend, the street-car service will be extended, and adequate transportation facilities by rail and river will be secured. It is confidently expected that real-estate values will be greatly improved and that there will be plenty of money in circulation.

Nashville Christians should become wide awake to this great opportunity of preaching the gospel to new hearers, many of whom, no doubt, have never heard the pure, unvarnished message. While others are planning to get the money these people will surely spend, we should be ready to spend some money to save their souls. Furthermore, we should do all within our power to make theirs an uplifting environment.

The city represents the unit of our homes and home life. We cannot differentiate the thought of one from the other. If the atmosphere of the city is clean and pure, it means that our inhabitants are of this kind. If the citizenship is sordid and grasping and small, it means that the city can never become larger than the men and women it harbors. The character of the one determines the character of the other.

Nashville has always been regarded as a good place to live. While her citizens have been extending the commercial lines and reaching out for greater industrial assets, be it said to their credit that they have not neglected their hearthstones. Greed for money has never yet swallowed up the milk of human kindness and hospitality. We frankly admit that our skyscrapers are few and our factories are not very thick or of such tremendous importance as those in other cities; but when it comes to the municipal asset of homes, the reason why we have received with open arms so many of her citizens is not because they were exiled, but because they have found that there is no better place to live in all the world than here in the "Athens of the South." It is our pride that this city not only affords an opportunity for people to work the livelong day, but there is also an opportunity to worship God and to rest under advantages which money cannot buy.

And so may it remain when the great host of new citizens are settled in our midst.

♣ ♣ ♣

For the Coming One.

A Christian Jew, in speaking of the present Jewish method of keeping the Passover, said that always, through the centuries back, and now, on every paschal table there have been, and are, set an extra plate and cup. If a stranger should ask the meaning of this, the Jew would answer: "These are for the coming One." This custom suggests a wonderfully beautiful and significant lesson. Christ is the long-promised coming One. Jews and Gentiles alike should realize that he *has come*. And in connection with this glorious fact there is impressed at the Lord's Supper the still more glorious one that *he is coming again* and we are to be with him forever. "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come."

One supreme reason, then, why we should be faithful in this matter is because our faithfulness will keep us "looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works."

In many a home there are kept little mementos that are sacred. How pitiably small they are! A little shoe, a bit of ribbon, a lock of hair, a faded scrap of paper. They have no commercial value, but their intrinsic worth is beyond computation. To view them is to long for "the touch of a vanished hand" and to sigh for "the sound of a voice that is still." How disappointing it would be to believe that we shall never see our loved ones again, to feel that those little mementos are all that we shall ever possess! But this picture of unrelieved gloom is dissipated by the glorious teaching that "He is coming again," and "even so them also that are fallen asleep in Jesus will God bring with him." Thus the Lord's Supper points to the glad reunion of the faithful. "And so shall we ever be with the Lord."

OUR CONTRIBUTORS

Exercise of Faith.

BY JAMES A. ALLEN.

We live in an age that boasts some of the most marvelous inventions of all time. They enlarge our conception of the powers and genius of man. Some of the things that are now practical realities, some of the things that are now actually performed, would, if related a few years ago, have been considered as but wild and fitful flights of fancy, as tales of fiction and romance. In every branch of human endeavor the exertions of man have grown to colossal proportions.

We advance only in things upon which we bestow energy, attention, and time. The least-talented pupil will finally master the study of anything upon which he concentrates his energy and thought, but the most brilliant mind will make no progress at all in the accomplishment of anything upon which he bestows no effort or labor. As the muscles of the body that are used are the ones that develop and grow strong, so the faculties of the mind that are employed are the faculties that grow. Those that are not used lie dormant and weak.

In this commercial age men are giants in everything that pertains to this life—to the goods and chattels, to the fame, fortune, and pleasures of this world. In laboring for that which may be seen with the material eye and for that which may be heard with the material ear, they have grown to immense stature; but in laboring for that which must be seen and heard by an eye and ear of faith, they are but pigmies and dwarfs, and those faculties which should be the most employed are the ones that lie the most lethargic and undeveloped. In other words, men will labor for a temporal, but not for an eternal, reward. They will readily devote their time and talent, and will invest their means, in order to gain some worldly end; but the same men will not invest a penny, a moment, or a thought in anything for which the reward is to be received at the resurrection of the just. Many who will exert their might upon the illusionary projects of this life will not so much as give a cup of cold water to a disciple in the name of a disciple. The reward of the one is seen, temporal, fleeting, and transitory; the reward of the other is unseen and eternal. The cause is, "all men have not faith." Many are giants in everything but faith. In worldly things they are giants; in faith they are pigmies.

In the Scriptures we read of men who were "full of faith." Their hearts were filled with God's word and it was manifested in their lives. They showed their faith by their works. They believed that out of Christ men are in their sins and are, therefore, lost; and such being their faith, they "went everywhere preaching the word." Endurance of fatigue, suffering, hardship in all of its forms, afforded them an actual pleasure. "For our light affliction," said one of them, "which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." They were persecuted, their property was confiscated, all the engines of horrid vengeance were turned mercilessly upon them. But they were unintimidated. "They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name. And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ."

Sometimes I think that one of the greatest hindrances to the advancement of the gospel is the presence of infidelity in the churches. I do not mean that the people are really infidel in the sense that they do not have a nominal faith in their hearts. Indeed, in this enlightened age, the mental reputation of any man is in jeopardy if it becomes known that he entertains skeptical illusions. The evidence is incontrovertible, invulnerable; the testimony is superlatively more than a rational mind could demand; and I am persuaded that there are comparatively few men who really have the mental audacity to doubt it. But there seems to be a lack of realization, a lethargy of the mind and heart, that is so conspicuously exhibited in a kind of paralysis of the Christian life of so many of the disciples. Can a man believe, really believe, that there is an awful hell awaiting the wicked and unfaithful, a Gehenna of flame, "where their worm dieth not, and the fire is not quenched," and yet make no effort whatever to avoid so horrible a destiny? If he does not try to avoid it, he either does not believe it or is not mentally bright. Can a man really believe that there is a glorious heaven, a "city which hath the foundations, whose builder and maker is God," in which the redeemed of all the ages shall enjoy unspeakable happiness forever and ever, and yet make no effort to go there? The man who really believes that there is such a place would, like Paul, "count all things to be loss for the excellency of the knowedge of Christ Jesus my Lord." No man can form an adequate idea of the inestimable good that would result from such a faith.

But it has been said that the history of most men can be put on a tombstone. What they do besides eat and sleep and enjoy as much worldly pleasure as they can is a negligible quantity. No effort to win heaven, no effort to shun hell, no honor rendered to God by obeying him, no good done to men, seems to be the rule, and all of their labor is performed for the meat that perishes. I pray that all men, and especially the household of faith, may awake to a sense of things; for "the night cometh, when no man can work."

Important Words.

BY C. E. HOLT.

The great saint, apostle, and prophet, whose name was changed from "Saul" to "Paul" and who by the latter name is known throughout the realm of civilization, said: "This know also, that in the last days perilous times shall come." It is very manifest that we are in the "last days" and that we are in the midst of "perilous times." "Blood and fire and vapor of smoke" shall be poured out in abundance before the great and terrible day of the Lord come. This is being fulfilled before our eyes. Europe is baptized in blood and fire and smoke. Her blood and treasure are being poured out with an unsparing hand. Our own once peaceful and prosperous nation, America, has entered the terrible maelstrom of war and destruction. The situation is serious, complex, and hard to understand from a human viewpoint.

Thousands of good people are asking the question: "What is our duty in the matter?" Our duty is plain. We must be loyal to our government. We must be true to the principles of freedom, justice, and equality of rights guaranteed to us in the Constitution of the United States, in the securing of which blood and treasure were poured out without stint or grudge or selfishness by our illustrious forefathers. But for this great government of ours, we would not have the religious freedom we enjoy, a blessing than which there is none of more vital and far-reaching importance. No king nor potentate nor pope can dictate to us any certain form of religion, nor a system of worship unapproved by our conscience. Religious freedom is a gift from heaven protected and fostered by our government. In our government we have liberty without license, law without oppression, and religion without fanaticism. Therefore we should stand by our President with our

money, our service, and, if need be, with our lives. We cannot consistently do otherwise.

But we should always remember, and never forget, that, above all, God rules. We must be loyal to Him from whom all blessings flow. In the midst of war we should remembre the spiritual welfare of the people. While we hold aloft and unfurled to the breeze our beautiful star-spangled banner, emblem of liberty and unity and love, we should not allow the banner of our King, the Prince of Peace, to trail in the dust. We must not neglect the church of Christ and its interests. We must keep up our contributions and our attendance. The church of Christ will stand when all human plants shall be rooted up.

Three things in this world cover all our social, religious, and political interests—the family, the church, and the nation. The fact that some families and some churches and some nations do not conduct themselves becomingly and properly in the management of the affairs peculiar to each is no good, sound reason or argument why we should make a wholesale and indiscriminate repudiation of all domestic, religious, and national institutions and obligations. We should recognize the fact that everything in this world has been abused. We should not quit growing corn and wheat and potatoes because large quantities of these have been converted into "booze." Everything is good if properly used. It is the abuse or misuse of things that brings curses instead of blessings. God created nothing that is evil within itself. The Bible is a source of light and knowledge and wisdom when legitimately used; but when perverted, abused, or misused, it is forced to support many of the most pernicious doctrines on earth. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

Lipscomb and Harding Portraits.

BY R. C. WHITE.

Since last notice orders have been placed for portraits (with frames) of Brethren D. Lipscomb and J. A. Harding. These are to be unveiled and presented to the Nashville Bible School, the Lord willing, next May. We have received considerable funds since last report, but need more yet. Advanced prices have caught us as well as all other business interests. Some, I regret, who ought to eagerly respond liberally have not. No Nashville Bible School student ought to even be asked, really just reminded of the opportunity to do honor to two of God's great men—men of the nineteenth century akin to the three of ancient times. (See Ezek. 14: 14.)

Brother Lipscomb cheerfully consented over a year before his death for us to do this. Brother Harding agrees. We must not fail. When I think of this even at advance in prices calling for over two hundred and fifty dollars, I know a little from each will be no burden or waste. Far better leave off show, soft drinks, do your own shaving or shoe shining, omit face powder, etc., to do "honor to whom honor is due." I am reminded of Jesus' commendation of the woman who, in the eyes of some, wasted what might otherwise have been used for the poor. "The poor you have always," he said. So it is now. Only now can we do honor in this respect. Come on, friends and alumni, and let us have your donation of from one dollar to five dollars as you feel able. Do not be afraid you will waste that trivial sum—trivial when compared with the duty to bless the world and future students with portraits of these two men. Send to me at once, and say, as Brother S. R. Logue: "Yes, I will give." (Italics mine.) Ye "committee of seven," do as Mrs. J. N. Armstrong has done—send twenty-five dollars at once. Send to R. C. White, 322 Peachtree Street, Nashville, Tenn.

Resolutions Passed by the Trustees of the Fanning Orphan School.

Whereas, in the providence of God, our dearly beloved brother, David Lipscomb, Sr., has been called from his work of faith and labor of love among men into that rest which remains for the people of God; and

Whereas, in this event, the cause of pure and primitive Christianity has lost one of its strongest and most decided advocates, as is abundantly evidenced by his unfaltering faith, his undaunted courage, his untiring labors, his earnest devotion to the church, the pillar and ground of the truth, and his heroic contention "for the faith which was once delivered unto the saints;" and

Whereas the Board of Trustees of the Fanning Orphan School, of which board he was president almost from its organization to the date of his death, deeply feel this great loss, and especially so in no longer having the privilege of sitting at the feet of this godly man, who for so many years presided over their deliberations and by whose wise counsel and safe advice the School was guarded and guided aright:

Be it resolved, therefore, That while bereaved and sad over his departure, we appreciate more highly than ever his generous gifts and long service to the School, gratefully cherish his memory, and shall ever keep in mind his sentiments, Christian counsel, desires, and prayers for the good and future success of the Fanning Orphan School, as expressed in what he thought at the time would be his last message to the Board of Trustees. This message contains, with other things, his prayers for the good of the School and for the trustees' wisdom to guide it aright, and his desires that it be kept on conservative ground and in harmony with the original design of Brother and Sister Fanning.

Be it resolved, That a copy of these resolutions be spread on the minutes of the Board of Trustees, a copy furnished the daily papers of Nashville, and the Gospel Advocate, whose columns Brother Lipscomb used so freely for the upbuilding of the School, and also a copy be sent to Sister Lipscomb, his faithful wife.

Furthermore, be it resolved, That we shall strive to be true to the trust which has been left us and to meet him in "the better land."

E. A. ELAM, Chairman;
W. BOYD,
G. N. TILLMAN,
J. O. BLAINE,
JOHN R. AUST,
ALEX PERRY,
Committee.

A Tribute to Brother Poe.

BY FOY E. WALLACE, SR.

Brother John T. Poe, of Longview, Texas, left his mortal body and went home, his eternal home, December 21, 1917. A great man, a great preacher, a great writer, and one of the most active and best-known preachers of the South has fallen. He had been suffering more or less with heart trouble for two years, but was able to do active work in the Master's vineyard until near the end. He lived about three hours after the spell that took him away came upon him. The writer reached his home a few hours after his death. He talked happily and cheerfully with his family and did some writing the night that he was taken for the worse, feeling as well as usual when he retired at bedtime. The family was awakened at midnight to find him suffering. He told them that the end had come. All that the doctors and loving hands and hearts could do was in vain. His wife and her daughter, Miss Minnie Poe, were with him to the end.

Brother Poe was a great man. But few in the South-

land have preached and have written more than he has, having held many very successful meetings in many of the Southern cities of the different States. He has preached extensively in Texas, Arkansas, Louisiana, Alabama, Oklahoma, and Tennessee. Thousands have been led to Christ through his ministry. His clear, short-and-to-the-point articles have been read by thousands of admiring friends who were never permitted to see him face to face, and these thousands will stand with bowed heads and weep as they read these lines because of the loss to us and the church of a great man.

The funeral was conducted at his home before a large crowd of friends and brethren by W. P. Mings and Foy E. Wallace, Sr.

John T. Poe was born in Tuscaloosa, Ala., on August 30, 1836. He moved with his parents to Texas when a boy and located in Polk County. He joined the Fourth Regiment of Green's Brigade, Fourth Texas Cavalry, and served throughout the War between the States. At the battle of Glorieta, New Mexico, he was wounded above the heart, and was held a prisoner at Santa Fé by General Sibley. When he was given an honorable discharge, he walked from Santa Fé, N. M., to San Antonio, Texas. On May 28, 1863, he was married to Miss Carrie Wright, who is left to mourn her loss and to live the few remaining years without him. To this union six children were born, four of whom survive him.

After the close of the war Brother Poe moved to Longview. He put on the armor in God's army as recruiting officer in 1868, and fought under the flag of Christ for fifty years. He never let up, was a terror to sin in all of its forms. Brother Poe died with the armor on and the sword of the Spirit in his heart and hand. He believed that the modern Christian Church in her departures was the worst hindrance to the success of New Testament Christianity that we have to deal with to-day. In the beginning of the division he took his stand on the right side and fought the departures with all his might, and never let up until his tongue and pen could move no more.

Book Reviews.

BY F. W. SMITH.

"First Lessons in Child Training," by Zella M. Walters, contains one hundred and fifty-six pages of the most helpful and instructive matter on this subject I have ever read from an uninspired man. The book is a perfect gem of useful information and should be in every home in the land. The following from chapter 2, on the subject of obedience, will give some idea of its value: "We must have obedience, for we cannot build character without it. It is the great foundation virtue. When God placed man in the garden, he asked but one thing of him—obedience. What does the enlightened parent desire when the child is asked to obey? Simply self-control. We want the child to learn to obey the best that is in himself; in short, to obey himself. A thoughtful mother realizes that the years during which she can guide the child entirely are very few. When he goes to school, he begins to get out of her control. He must begin to rely upon himself. With each passing year he must do more self-governing. When he goes away to college or steps out to his work in the world, the mother loosens her last hold of authority upon him. If she has been a successful mother, she may still have a large part in shaping the direction of his life, but she can no longer command. All of her training, from the first baby days to young manhood or womanhood, has been directed toward making the child self-controlled. This is the real obedience. It is the bringing of the will in order to an authority that we have faith in, when we cannot understand." Then follows a contrast with that so-called "obedience" which "is a bending to fear or force." It is clearly shown that true obedience results from the principle of right. With the principle of right instilled into the youthful mind, loving obedience will flow as a stream from the fountain. This book can be had either from the McQuiddy Printing Company, Nashville, Tenn., or the Standard Publishing Company, Cincinnati, Ohio. Cloth, sixty cents; paper, thirty-five cents.

"Forty-seven Reasons for Not Being a Methodist," by E. M. Borden. All who know Brother Borden's ability as a preacher and writer will expect to find in this tract of twenty-four pages sound and scriptural reasons for not being a Methodist. The author supports every position with invincible logic reënforced by a clear and legitimate application of the word. Any one desiring this tract can procure it from the author, whose address is Little Rock, Ark. Price, ten cents.

"Jesus is Coming to Earth Again" is a neatly bound volume of sixty-three pages by M. E. Dodd. The book is beautifully written, and from a literary consideration it is first-class. But the author, like all others who have written on the subject, in an effort to magnify and exalt the final coming of Christ, indulges in more or less speculation. It is true there is less in this book which, in my judgment, is subject to criticism than in any which has come my way. The author builds an argument on the twenty-fourth chapter of Matthew which is clearly a misapplication of Christ's words. Again, he makes an application of Zech. 14: 4 that is purely guesswork, for he makes this passage refer to the final coming of Christ. The context or setting of this passage forbids any such application as the author has made of it, as, it most clearly seems to me, he should have known. He closes the second chapter of his book with these words: "Soon shall we see the Sun of righteousness rising with healing in his wings, and his coming shall be the rise and fall of nations. Even so, come quickly, Lord Jesus!" This is predicated upon his argument that this war is a fulfillment of Matt. 24, and is, therefore, the beginning of the end. It *may* be, but neither M. E. Dodd nor any other living soul knows it is. We should, of course, preach and teach all that the New Testament says on the final coming of Christ, and derive all the comfort, warning, and exhortation possible from it; but when we think we can exalt or magnify this great coming epoch in the history of the world with greater emphasis than God has done in the imperishable monument of bread and wine, we reflect upon his wisdom and power. God has instituted a weekly memorial feast for the express purpose of emphasizing the coming of his Son, which speaks with more eloquence and more potency than all the human tongues of all the ages. Let us not become one-sided in our teaching, emphasizing one vital truth above and to the neglect of others. I know of no saint who does not believe that Christ is coming again, and all who sit at the Lord's table proclaim their faith in the promise left upon the sacred page that their blessed Master is coming. The chief and all-important thing is to be prepared for his coming, or for death, which seals our destiny. This book can be procured from the Southern Tract Society, Box 16, Shreveport, La. Cloth bound.

"Civil Government"—Its Origin, Mission, and Destiny, and the Christian's Relations to It. This book is the outgrowth of the author's most matured thoughts on this subject. A. Wilkinson said of it: "I think the book is worth its weight in gold." Pages, 158. Price, 75 cents.

"Salvation from Sin." This book is composed of the editorials of David Lipscomb, collated by J. W. Shepherd, and contains many of the best and most profound thoughts of its author. It contains an index to subjects and an index to scriptures. Contains 440 large pages; printed in large, clear type. Price, $1.50.

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Fraternal Admonition a Duty.

BY J. C. M'Q.

So long as men are fallible, so long will there be necessity for admonishing one another and for an effort to correct, in the spirit of Christ, those in error. If all men understood the Bible perfectly and practiced its precepts, there would not be any necessity for admonition or exhortation. However, many people have no knowledge of the true teaching of the word of God. In addition to this number, there are many others who have little or no respect for its teaching and the authority of Christ. Years ago I held a meeting in a community where the standard of morality was so low that I felt powerless to do much good in leading people to Christ. Plain and positive declarations of the Bible seemed to have little influence with the majority of the hearers.

It is a deplorable fact that many preachers do not have a clear knowledge of the spirit and teaching of the Bible. The Savior clearly declares that "whosoever shall put away his wife except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery" (Matt. 19: 9), and the Holy Spirit instructs Christians to "mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them" (Rom. 16: 17). In the face of such emphatic teaching, there are preachers who will baptize persons who are living in adultery. Of course, there can be no scriptural baptism without penitence, and we know that when a man is living in adultery he has not repented. While it may appear exacting, difficult, and hard to do just what God commands, yet teachers of the truth should have the courage to boldly and fearlessly do it, leaving the results with Jehovah. The scriptural way is the easiest way, and the only way, out of any difficulty. Considering the fact that some preachers baptize those living in adultery and that some preachers uphold factionalism and dissension and other wrongs, it is evident that even among preachers there is not that respect and reverence for Christ's authority that should characterize all Christians. The teacher who knows and loves the truth will be guided by it in all his actions, regardless of results. He will do his duty, leaving consequences in the hands of an all-wise God.

Those Who Exhort Should Show the Spirit of Christ.

Paul admonishes: "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted." (Gal. 6: 1.) With kind consideration and forbearance Christians should admonish those who are in error. The exhortation should be given, not forgetful of the frailties of human nature and of the constant conflict that is being waged between the spirit and the flesh. Even though our admonitions are given to the disorderly walking, to the weak, and to the faint-hearted, we should be long-suffering and kind in giving them. Remembering our own sins and shortcomings, we should not be unmindful of the Holy Spirit's words when he says: "Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." (Eph. 4: 32.) Those who admonish others should do so in the fear of God and in the love of the truth. Their highest ambition should be, not to gain the plaudits of men, not for any personal gain, but for the honor and glory of God. Teachers should be sure that their admonitions are in harmony with the truth and that they come from pure hearts desirous of benefiting those to whom they are delivered. The Holy Spirit clearly admonishes on this subject in 1 Thess. 2: 3-8: "For our exhortation is not of error, nor of uncleanness, nor in guile: but even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God who proveth our hearts. For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness; nor seeking glory of men, neither from you nor from others, when we might have claimed authority as apostles of Christ. But we were gentle in the midst of you, as when a nurse cherisheth her own children: even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us." It is hard to understand how an exhortation delivered in gentleness, kindness, and firmness, when delivered to a person desiring to follow the Lord, can fail in its purpose. The admonished, if possessed with the spirit of Christ, will certainly hear the admonition given, if satisfied that it is given for his good.

A Misconception.

There can be no doubt about the scriptural warning and authority for admonishing and exhorting one another. We have the same authority for exhorting one another that we have for preaching the word. Paul commanded Timothy: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom, preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching." (2 Tim. 4: 1, 2.) The Holy Spirit commanded Titus (2: 6) as follows: "The younger men likewise exhort to be sober-minded." Again, we are taught in Heb. 3: 13: "Exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin." The same apostle, guided by the Holy Spirit, in writing to the He-

brews, again commands: "And let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." (Heb. 10: 24, 25.) Paul, in writing to the church at Rome, declares: "And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another." (Rom. 15: 14.) These scriptures establish divine authority for exhortation, admonition, reproof, and rebuke. Those who are weak and faint-hearted should be exhorted and encouraged to a stronger and more courageous life. Those in sin and error should be reproved and rebuked for their sins. The exhortation and admonition, the reproof and rebuke, should all be given for the purpose of provoking the one involved to love and to good works. Such admonitions and exhortations are to be frequent and continuous until they have the desired effect. Christians are to exhort and admonish one another daily. If a brother sees a brother making a mistake, and if he is firm in the conviction that he is not teaching and living in harmony with the word of God, he should go to that brother and admonish him in the hope of leading him out of his error.

Whenever a Christian sees a disciple of Christ committing sin and declines to go to him, if that Christian himself has the proper regard for the truth, it shows that he has no confidence in the man that is guilty of wrongdoing and that he feels that his admonition would not be accepted should he go to him and admonish him. Still, in view of these facts and in view of the positive command to exhort one another, to exhort one another daily, and to exhort one another in the hope of provoking unto love and good works, we find that some disciples are ready to charge those who so exhort them with evil intent. They even go so far as to charge that it is their desire to rule and boss everything and everybody; and yet the disciple who fails to do this is out of harmony with the word of God. No Christian can be faithful to the positive and clear teachings of the Holy Spirit without admonishing those who are in error.

This is written in the hope that our readers will do their full duty and will fearlessly oppose error wherever it is found and regardless of the person in whom it is found. Churches make a great mistake to receive and uphold teachers who teach error and who fail to teach according to the word of God. The elders of our churches cannot be too faithful in insisting that those who propose to show the congregations the way of salvation lead pure, holy, and consecrated lives. Too many unworthy teachers who lead immoral lives, who have not the love of the truth and the fear of God in their hearts, have been permitted and encouraged to labor among the churches. A reformation is needed here.

"The Light of the World."

BY E. G. S.

Jesus said of his disciples: "Ye are the light of the world. A city that is set on a hill cannot be hid." (Matt. 5: 14.) The light that comes from God is the grandest light that this world holds. Men that are raised up in the light of God's holy word are the most enlightened people that live upon the face of the earth. They are also the most refined, and are capable of the highest and most refined sympathies, of any that live on the earth. There is more genuine human kindness in Bible lands than in any other parts of the earth. Where the light of Heaven's truth has never gone, there is no genuine civilization. Furthermore, the most enlightened people in Bible lands are those that give the most attention to the teaching of the word of God; and, too, among those who read the New Testament there is a refinement of a much higher and purer type than among those that read the Old Testament only. Hence those nations that give most heed to the New Testament are the most refined the world holds to-day.

The teaching of the New Testament is of a higher and more refined grade every way than the teaching of the Old Testament. The teachers of the Old Testament were lacking in elements of true refinement which those of the New Testament possessed. Moses was the main teacher of the Old Testament, and the people of that age were not ready for the refined teaching of the New Testament and would not have received it. They had to be trained up to it a little at a time.

When Christ began his personal ministry, began to teach as no one else had ever taught, the Jews soon began to oppose him and to reject him. Finally, in the midst of the grandest teaching that had ever been done on this earth, the Jews conspired against him and through false testimony put him to death. But they could not confine him in the grave. In an effort to do this, they put their guards around the grave to make sure that no man or company of men should steal him away. But something else occurred. When the third morning came, there was a great earthquake, and the guard that had been placed around the grave fell down as dead, and Jesus arose triumphantly from the grave in spite of all human power to prevent it. When men undertake to fight against God, they always make a failure, and all who undertake to fight against Christ are likewise doomed to failure. Men may abuse him and misrepresent him, may exhaust all their wisdom in their rash fight against him, but it will all prove futile in the end; for Christ will surely become the Judge of all the earth and all such will be compelled to submit to him. Godly people will strive to do the will of God in all that it requires.

Some people live under the delusion that the Lord will do the very things he has commanded them to do, and so they wait for him to do the work for them. They delude themselves with the idea that they cannot do the things he has required them to do. Thus they virtually accuse the Lord of commanding people to do what they cannot do, and of dooming them to eternal punishment because they do not do what they cannot do. This is certainly a very dangerous and inconsistent doctrine. It is dangerous because the word of God does not teach it, and because, too, it is liable to discourage men from doing what the word of the Lord commands them to do. Besides, it is a slander upon the revealed character of God. It would be very unjust on the part of parents to command their children to do what they know they cannot do, and then punish them because they did not do what they knew they could not do. God does no such thing, and it is altogether wrong to accuse him of it.

Then, too, the doctrine of man's inability to do the will of God conflicts with the positive statement of Christ that Christians are "the light of the world." They are "the light of the world" by manifesting in their lives the light and the beauty of the Christian religion as expressed in the word of the Lord. It is the light, the elevating power, of the word of God, manifested in their lives, that makes Christians "the light of the world." Therefore, Christians should be exceedingly careful that their lives shall be directed by the word of God, so they may be truly "the light of the world."

Those that are guided by human creeds in their religious lives and work instead of the revealed will of God are not the light of the world in a scriptural sense. They are, indeed, in darkness, and are doing the works of darkness, and will be forever cast out from the presence of the Lord. Therefore, it is to the true interest of the people of this world to read and study the New Testament and strive

to live as it directs. There is no other way for them to reach the blessings of God here or in the world to come. Nevertheless, thousands are teaching that the word of God is a dead letter and can impart no spiritual life. All such disregard this positive statement of inspiration: "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4: 12.) Such teaching is a palpable contradiction of this plain and positive statement and should be at once repudiated by every lover of God's precious and holy word.

Congregations and Individuals May Make Merchandise of Preachers and Religion.

BY E. A. E.

The last article showed abundantly—

1. That, while preachers are under obligations to God and men to preach the gospel regardless of consequences, individuals and congregations, blessed by the gospel, are under reciprocal obligations to support such preachers and teachers.

2. That all obligations are not on preachers and teachers, but all others are under as great obligations as these to save the world.

3. That, since spiritual blessings are so greatly above and so much more vastly important than temporal ones, it is no "great matter" for preachers to receive the "carnal things" from those to whom they have sowed "spiritual things."

4. That, therefore, the true and faithful preachers and the elders who "labor in the word and in teaching" do a far greater work than the ones who only contribute "carnal things."

5. That the ones who receive the "spiritual things" are *debtors* to those who sow them.

6. And that, if there be any individuals and congregations that do not know all this, they should be taught it.

The above teaching of the Bible is plain, yet there is more. The Bible teaches that to know this and not do it is sin—*is robbery.*

To him therefore that knoweth to do good, and doeth it not, to him it is sin. (James 4: 17.)

It is as great sin for congregations and individuals, blessed by the gospel, not to liberally support the faithful preachers who proclaim it and the elders who "labor in the word and in teaching" as it is for the preachers and elders to refuse to do this spiritual work without so much pay.

All the failures and sin are not on one side.

Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Mal. 3: 8-10.)

These tithes were offerings to God and were used to support priests and Levites. Then, to withhold this support was robbery of God.

Since God has "ordained that they that proclaim the gospel shall live of the gospel," that those who receive "spiritual things" shall contribute the "carnal things" to the support of the sowers of the spiritual things," and that "the laborer is worthy of his hire," etc., it is robbery to withhold this support. It is robbery of God, because he ordained this support and it is an offering to him, "an odor of a sweet smell, a sacrifice acceptable, well pleasing" to him (Phil. 4: 18); it is robbery of the ones who proclaim the gospel and teach the word of God and to whom the "hire" is due; and the ones who withhold it rob themselves of the blessedness of giving and, therefore, of salvation. Without repentance and the fruits of repentance, robbers cannot be saved.

This is not a matter of indifference or of choice on the part of those who have been blessed with the gospel—that is, congregations and individuals, who have received the "spiritual things" from preachers and other teachers, cannot withhold the support or give it at will, as they choose; it is God's command that they *give it.* To withhold it is disobedience to God. When people choose to serve God, they choose to do this, because it is a part of the service of God.

Under the above obligations no congregation can deal with preachers and teachers upon the principle of getting as much preaching and other work as possible for as little pay as possible. This is driving a bargain and making merchandise of the preachers and teachers.

Some preachers who seem to strive to get as much pay as possible for as little work as possible may drive some congregations to this other extreme.

Because true and faithful preachers, desirous of accomplishing the greatest good, go when called upon and where they see they are needed, making no demand upon anybody for any kind of support, but leaving that to the generosity of the ones served, congregations and individuals should not take advantage of them on this account and withhold the liberal support due them. Doing this comes either by ignorance or of something worse. Let us hope it comes of ignorance and that all such will do better when they learn better.

Congregations should know that they are not to deal with preachers upon the principle of so many dollars for so many sermons any more than preachers are to offer so many sermons for so many dollars. This course is as mercenary and as sinful in congregations as in preachers.

Preaching the gospel and teaching the word of God are not commodities to be bought and sold.

Paul very plainly taught the Corinthians that he sought their salvation and not their money; but he reproved and shamed them for their treatment of him and taught them their duty in regard to supporting the gospel.

Many congregations, especially in villages and the country, desire the services of preachers once a month, having preaching Sunday morning and at night. Each congregation, *without any consultation with the preacher,* sets "the price," or names the amount, it thinks the preacher should have. The preacher goes, a short or a long distance, as the case may be, pays his traveling expenses, does his best in every way, and gratefully receives what may be handed him, whether the amount is sufficient to support him and his family a week or not. Were he to say it is not sufficient, who doubts that some one would cry, "Preaching for the money!"

But this is not all. This amount is not only not sufficient to support him and his family a week; but should he fail for some unavoidable reason—sickness or something else—to meet his appointment, he does not, as a rule, receive it at all. This is not "living of the gospel," not supporting the preacher so that he can give his time to his great work, but is dealing with him on the ground of no delivery of a sermon, no pay, notwithstanding how much other work he may do.

I knew a congregation some years ago to cut off almost half of what, upon its own decision, it gave the preacher on his monthly visits when he was called away in the afternoon to attend a funeral service. *No preaching, no pay.* This is as bad as no pay, no preaching.

On the other hand, I am glad to say that I know, not one, but many congregations, and think there are still

many more, that take pleasure in contributing to the preacher's support when he is for any unavoidable cause unable to reach them. I know some congregations that *increase* the amount, double it sometimes and sometimes quadruple it, as the preacher's conditions at home require and prevent his filling his appointments. This winter I know congregations that wrote their preachers nice and encouraging letters, inclosing a check, and saying: "Do not try to come through the extreme cold weather and while there is sickness at home." This is generous and gratefully appreciated, I know; but it is right, and is giving "carnal things" when "spiritual things" have been sown. This is supporting the preacher so that he can preach the gospel when and where he has the opportunity. This is not a selfish consideration of receiving so much for so much.

A certain congregation needs the services of a preacher and invites him to visit it once a month or as often as he can. The preacher is convinced that the congregation needs teaching and that others in the community can be reached with the gospel, and decides to spend as much time with it as can be taken from other work. But to do this he must make some change of work from another congregation to this one. This congregation is very much larger in membership and also more financially able to support him than the one he leaves, but it gives him only about one-third as much. He does his duty—preaches where he thinks he can do the greatest good; but what does this congregation do? We see what it fails to do. To put it mildly, it needs teaching. But it is an old congregation and should know. I call attention to this to say that such treatment of the preacher is not just and right, and that congregations fall short of sacrifice and duty as well as some preachers. Men of the world do not deal so.

Some congregations want the "spiritual things," or, if not really "*spiritual things*," the entertainment of preaching, without, it seems, the readiness to contribute the "carnal things." In all such cases, they really need "spiritual things"—to be taught the will of God on the grace of giving.

Can congregations have a more effective way of showing their utter lack of appreciation of "spiritual things" than by a refusal or failure to contribute their "carnal things" to the generous support of the gospel—that is, to the ones who faithfully preach it?

(To be continued.)

W. H. Gresham—"Uncle Billy."

BY T. B. LARIMORE.

Many years ago a stranger came into the community now known as Mars' Hill, Ala. He was neither the first nor the last stranger who came into that community before my advent there; but he was the one about whom I wish to write, incidentally, because the destiny of the subject of this memorial depended so much upon the life and labors of that solitary stranger.

The stranger traveled on horseback, and his baggage consisted of a pair of saddlebags, a few essential articles of clothing, a Bible, and a hymn book. His mission was to "preach the word."

In that community was one, and only one, preaching place; and that place had been prepared and paid for by voluntary contributions collected from all the people, with the understanding and positive promise that any preacher who chanced to come that way might preach there, if he would.

The school-teacher announced in the presence of his school that a preacher from afar—from probably seventy miles south—would begin a series of meetings in the community meetinghouse at a certain specified hour.

Before the appointed hour arrived, however, the startling announcement was hastily circulated that *that* preacher could not preach there. Those who thus canceled the stranger's appointment to preach there said: "When we promised contributors to our building fund that anybody's preacher might preach in the house, we meant any *orthodox* preacher, of course; and this preacher's not orthodox. He preaches a dangerous doctrine."

Some of the very best people in the community, however, resented that insult to the stranger; and some of them had evidence that the uninitiated could not comprehend that the stranger was a respectable and respected citizen of the community in which he lived. Some of these asked the preacher if he would preach in the shade of the trees down by the creek and the spring near by. He replied: "I will gladly preach wheresoever the people may prepare for me to preach, if anybody will hear me." The immediate result was a successful series of meetings there—where thousands, since then, have heard the sweet old story of Jesus and his love.

The Gresham home, than which there was no better home in the community, was, and is, about three hundred yards from the spot where the preacher stood in the shade as he preached the word to appreciative people who had never previously heard such preaching.

The Gresham family was an honest, industrious, intelligent—and, *subsequently*, Christian—family; and William Henry, a promising youth, was a worthy member of it. Notwithstanding he was still in his teens, he had spent much time at "the mourners' bench" in unsatisfactory efforts to "get religion." This made him very anxious to hear the new preacher, for he still hoped his case might not be entirely hopeless.

The doctrine was so startlingly strange, however, that he promptly repudiated it, and resolved to prepare to prove its fallacy. To this end, he noted, with pencil, every quotation the preacher made, the preacher having requested all who so desired to do so; and, immediately after each discourse, he searched the Scriptures for evidence that the preacher misquoted and misapplied them.

It required little of such preaching and investigation to make the honest youth a believer of the gospel system of salvation, as he had long been a believer in God, Christ, the Holy Spirit, and the Bible. A sincere, penitent believer, he publicly confessed his faith in Christ; went, with the preacher, down into the beautiful stream, where many hundreds have subsequently been baptized; and was buried, by baptism, into death with Christ, and raised up to walk in newness of life.

By the time he got his feet firmly planted on the pebbly bottom of the creek and the water out of his face, so he could breathe comfortably, he was a skeptic. By the time he got out of the water, he was an infidel. By the time he got into dry clothes, he was an atheist. Why? He still believed *feeling* to be the divine evidence of pardon. He knew he had done all divinity required him to do "for the remission of sins." He had not received the expected feeling. Therefore, he was skeptic, infidel, atheist.

His first resolve was to never hear another sermon. Then he resolved to hear one more—and never another. But that one more sermon saved him. "Religion" was the subject on which the preacher preached that time. He handled the subject under three heads: the religion of demons, the religion of men, the religion of Divinity—demoniacal religion, human religion, divine religion.

At the conclusion of that sermon and thenceforth as long as he subsequently lived in this beautiful world—about seventy years—the erstwhile skeptic, infidel, atheist, always honest, was an uncompromising believer in Christ and his cause. He saw clearly, and *as* clearly explained, the difference between walking by feeling and walking by

faith. Early in the manhood period of his life, he began to preach the gospel, which he continued to do till only seventeen days before weakness forced him to go to bed, to walk and work no more.

Brother Gresham was born, March 8, 1832; was married, March 5, 1858; went home, to be with friends and loved ones "over there," November 14, 1917. I knew him intimately and well forty-seven years. We lived within a quarter of a mile of each other a third of a century. He was always true to his family, his friends, to Christ and his cause.

But one member of his father's large family is left—Sister Maggie—and she is perfectly prepared to go, as were all the other members of the family, as, one by one, they were called up higher, to rest and rejoice forever in the Paradise of God.

Tennessee Orphans' Home.

BY J. C. M'QUIDDY.

The investigation into the affairs of the Tennessee Orphans' Home has clearly developed one thing—that is, that the churches have responded very cheerfully and liberally to the needs of the Home. I have learned from letters received by the auditor that sums of money have been sent from many of the far-away States for the support of this work. As the Home is now without a superintendent, as no one has been called to take the place of W. T. Boaz, it becomes necessary for us to let the churches know our wants and appeal to them to make liberal contributions in this hour of need. The Home is running smoothly, being in charge of Sister Granville Lipscomb, the widow of the late lamented G. Lipscomb, and Sister Bettie Alexander, of Hartsville, Tenn. Both are most estimable women and are well fitted for the work.

The Board of Directors will have a meeting before this notice reaches our readers, as they were called to meet Tuesday, February 12, at 10:30 A.M., in the office of the Home. The work of caring for orphans is a work in which all can heartily unite. While there is a disposition to discuss almost everything that we undertake, I have never heard any one call in question the scripturalness and necessity of taking care of orphan children. After much earnest prayer and serious reflection, it has been decided to ask the churches throughout the country to make a liberal contribution on the first Lord's day in March for the Tennessee Orphans' Home. The funds of the institution are just about exhausted. While it appears that the debt is not a heavy one and it is the hope of the directors to soon wipe it out, yet we must have funds with which to operate the Home. We have from forty to forty-five orphan children now in the Home, who must be fed, clothed, and trained for future usefulness. We make this appeal, therefore, to the churches, confidently believing that they will respond heartily and cheerfully. Those who are not able to give large sums should not forget that many small amounts aggregate a large sum. "The Lord loveth a cheerful giver" and will abundantly bless the man who casts in the widow's mite. Send all contributions to the Tennessee Orphans' Home, Columbia, Tenn.

Misrepresentations.

Sometimes it is not only permissible, but even imperative, that we notice and correct misrepresentations, but there are other times when they should not be noticed at all. Our Lord, it seems, usually pursued the latter course, though he sometimes pursued the former. Again, with our limited knowledge of men and things, there are times when it is difficult to know which course it is better and wiser to pursue.

Apropos to this situation, there recently appeared, in the columns of one of our contemporaries which we highly esteem, an article, written by one of its editors, which is not only a perversion of facts, but is a gross misrepresentation of the Gospel Advocate concerning its relation to the Y. M. C. A. and other human institutions. If the author of the article did not know when he was writing it that he was misrepresenting us, it was because he did not make use of means of information easily at his command; and hence, beyond this word of explanation, we feel that so gross a misrepresentation of us, made in such a way and under such circumstances, should be passed by us in silence, for which reason we respectfully decline any further notice of this case. PUBLISHERS GOSPEL ADVOCATE.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported for 1918	$1,533.25
Mrs. E. D. Vineyard's Sunday-school class, Poplar Grove, Ark.	3.00
Mrs. O. V. Grubbs, Florence, Ala.	2.50
Isaac C. Hoskins, Florence, Ala.	2.50
Mrs. Isaac C. Hoskins, Florence, Ala.	2.50
Church at Savoy, Texas	10.75
M. M. Combs, Prairie Grove, Ark.	5.00
R. E. Scoggin, Gunter, Texas	2.50
Church at Gallatin, Tenn.	60.00
James Mahon, Alex, Okla.	2.75
Fairview Church, Hardyville, Ky.	6.00
W. P. Sims, Hillsboro, Tenn.	1.00
Pleasant Valley Church, Canute, Okla.	12.00
Whitfield Church, Buena Vista, Ark.	2.25
J. C. Neal, Maury City, Tenn.	2.00
G. M. Scales, Fredell, Texas	4.00
Maurel Richards, Wartrace, Tenn.	1.00
Mr. and Mrs. J. A. Handy, Horse Cave, Ky.	1.00
Mrs. John M. Smith, West Nashville, Tenn.	1.00
Church at Meagsville, Tenn.	10.00
Mr. and Mrs. H. T. Towery, Scranton, Ark.	5.00
E. W. Austin, Scott's Hill, Tenn.	3.00
Esther Austin, Scott's Hill, Tenn.	2.00
J. B. Austin, Scott's Hill, Tenn.	1.00
Disciples at Wilmerth, Texas	5.00
C. E. Jones, Mount Rainier, Md.	2.10
Mrs. W. H. Hartford, Nashville, Tenn.	3.00

Correction: Mr. and Mrs. J. J. Culp, of Bells, Tenn., should have been credited with two dollars instead of one dollar in our last statement. Two dollars was the amount forwarded.

The American Committee for Armenian and Syrian Relief is unique in that its audited report shows that in administering more than $7,000,000 it has actually sent and administered for relief $25,000 more than it has received in contributions. Not only has one hundred cents of every dollar been sent for relief, but the interest on daily balances held in reserve against outstanding drafts has been added, securing the above result and suggesting the title, "one hundred and one per cent efficient."

Not one cent is paid from relief funds for salaries or commissions either in the United States or in Asia. The administrative expenses in America, including printing, postage, cabling funds, and office expenses, are met privately, while the administration abroad is handled by American consuls (money transmitted through the State Department) and a hundred or more American missionaries, physicians, and teachers, who give their services without expense to relief funds.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

One person I have to make good: myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may.—Stevenson.

QUERY DEPARTMENT

Brother McQuiddy: Please explain 1 Tim. 5: 24, 25, which reads: "Some men's sins are evident, going before unto judgment; and some men also they follow after. In like manner also there are good works that are evident; and such as are otherwise cannot be hid." W. F. BATES.

Paul had been discussing discipline. Some men's lives are fully known. Their sins are open and are not concealed, while others conceal their sins and they will not be made fully manifest until the judgment. The same is true of good works. Some men are credited with far more than they deserve, while the good deeds of others will not be clearly revealed until the judgment. At the judgment every man's deeds will be estimated aright.

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Brother Sewell: Please write a short article on Jude 9. Are we to understand that the devil thought he really had a claim on Moses? Give all the light on it you can.
R. C. ROY.

I do not know what the devil wanted with the body of Moses. The Bible does not tell, and we have no other means of finding out about it. We might guess at what he wanted with it; but that would only be our opinion and not worth anything in deciding facts, and we will not even venture a guess. We only know that he contended for it and that it was simply said to him: "The Lord rebuke thee." This is all we know about it. The very fact that the devil wanted the body is evidence that there was no good intention about it. Hence all he received was the rebuke, and that was evidently all he deserved. If we had inspired men now, they might, perhaps, tell us something more about it; but as it is, we can only guess at it and pass it by.

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Brother Sewell: Please explain 1 John 3: 9.
W. S. COLSON.

The ninth verse of the third chapter of First John reads thus: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." This passage means that a man cannot live in sin, lead a sinful life, and live the Christian life at the same time. The two are so thoroughly unlike that they cannot be made to harmonize. In becoming a Christian, one passes out of a sinful life and enters upon a spiritual life—a life that is wholly unlike the worldly life that he has been leading. When one is truly born of God he ceases his sinful life and walks with God—that is, lives as the word of God directs. When one obeys the gospel and enters upon this new life, the old life is laid aside, necessarily, as he cannot now lead a sinful life; for "his seed," the word of God, remains in him. So one that becomes a Christian must crucify the flesh, cease to live in sin, if he desires to go to heaven when he dies.

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Brother McQuiddy: Please explain Rom. 8: 29, 30.
N. G. WHITE.

The passage our brother wishes explained read as follows: "For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Foreknowledge does not mean predestination. Augustine says: "There can be no predestination without foreknowledge; but there can be foreknowledge without predestination." Foreknowledge is simply the act of foreknowing. Predestination means to decree something. God foresees all things because there are no limitations to his knowledge, but he does not foresee it because he has decreed it. While God foreknows all things, he has decreed the character that shall be conformed to the image of his Son. He has predestined that all who believe in and obey the Lord Jesus Christ shall be his children. The only thing predestined or foreordained is that those who love and obey God shall be his children.

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Brother McQuiddy: Brother Franklin, in his "Gospel Preacher," says: "A Calvinist and an Arminian cannot fellowship each other, because the one is a Calvinist and the other is an Arminian. The one holds the five points of Calvinism and the other the opposite five points of Arminianism." What I desire to know is: What are the five points of Calvinism, and what are the five points of Arminianism? W. J. JOHNS.

The five points of Calvinism are: "Election or predestination, limited atonement, total depravity, effectual calling, and the perseverance of the saints." Calvinism "has been subject to many variations and modifications in different churches and at various times." The five articles of Arminianism are: "(1) Conditional election and reprobation, in opposition to the absolute predestination taught by Calvin; (2) universal redemption, or that the atonement was made by Christ for all mankind, though none but believers can be partakers of the benefit; (3) that man, in order to exercise true faith, must be regenerated and renewed by the operation of the Holy Spirit, which is the gift of God; (4) that man may resist divine grace; (5) that man may relapse from a state of grace, in opposition to Calvin's doctrine of the perseverance of the saints." I have given both the five points of Calvinism and of Arminianism as defined in Webster's New International Dictionary.

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Brother McQuiddy: (1) What is meant by "counting the cost?" Explain Luke 14: 28-33. (2) Give example of some "indifferent things" now in vogue. (Rom. 14; 1 Cor. 8.) Are "occasional drinks," as some aver, "things indifferent?" (3) What is the besetting sin?
JAMES E. CHESSOR.

(1) Luke 14: 28-33 reads: "For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." Any man of wisdom, before entering any enterprise, will calculate just what amount is required to complete the enterprise. To do otherwise would be folly. A sensible man would not lay the foundation of a house until he felt sure he was able to finish the house. So every one becoming a Christian appreciates the fact that he must give up every obstacle to the service of Christ. (2) It is a matter of indifference as to whether one partakes of the Lord's Supper before or after preaching. It is also a matter of indifference as to whether one shall observe the Lord's Supper sitting or standing. "Occasional drinks" of whisky are never indifferent and may not be classed with "indifferent things." (3) In regard to the "besetting sin," it is probable that different people have different besetting sins. The "besetting sin" of the Hebrew Christians, spoken of in Heb. 12: 1, was unbelief. The unbelief of individuals doubtless manifests itself in different ways and things.

HOME READING

A Prayer for Those at Sea.

God of the outstretched heavens above,
  Lord of the all-encircling sea,
In this our hour of dire distress
  We cry to thee, we cry to thee.

Master of all that nature is,
  Lord of the calm and storm art thou;
Let not thy awful majesty
  Turn from us now, turn from us now.

God of our fathers—Israel's God—
  Who smote the opposing sea in twain,
We pray to thee in this dark hour
  To save again, to save again.

Father of all the sons of men,
  Father of Christ who did thy will,
Through him—as once o'er Galilee—
  Speak: "Peace, be still; peace, be still."
—George Beaumont Benford.

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There is a great power in the little word "no," when it is spoken resolutely and courageously. It has often been like a giant rock by the sea, as it has met and hurled back the mighty waves of temptation. Whatsoever is wrong, we must meet with a firm, strong "No;" but whatever is right, we should welcome into our life with a hearty, cheerful "Yes."—Exchange.

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Catch Fish in Their Hands.

Fishing in Samoan seas is often done by the women and without nets, boats, or hooks. They simply wade into the water and form themselves into a ring. The fishes being so plentiful, they are almost sure to imprison some in the ring. Those women are very quick and active, and every time they catch a fish with their hands they simply throw it, alive, into the basket on their back.—Exchange.

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A Parable.

A tourist tells of coming upon a village which nestled on the bosom of a great mountain. He asked the villagers if they had many storms. "Yes," they replied, "if there is a storm anywhere in the neighborhood, it seems to find us out."

"How do you account for this?" asked the visitor.

They answered: "Those who seem to know say it is because of the mountain, which towers above our village. If he sees a cloud anywhere on the horizon, he beckons until it settles on his brow."

This visitor inquired further if they had many accidents from lightning.

"Not one," they replied. "We have seen the lightning strike the mountain countless times—and a grand sight it is—but no one in the village is ever touched. We have the thunder, which shakes our houses, and then we have the rain, which fills our gardens with the beauty that every one admires."

This is a parable of what Jesus Christ is to us and to all who believe on him. He is the mountain on which the storm breaks. On Calvary the tempests of ages have burst about his head; but all who nestle in his love are sheltered in him. "In me ye shall have peace," he said. He is our eternal keeper, because he took the storms on his own breast that we might hide in safety under the shadow of his love. We lift up our eyes unto the mountains, and rest in peace and in confidence, because "help cometh from the Lord, who made heaven and earth."—Selected.

The River of God.

With a touch of mysticism and as a practical thought we may liken the love of God and the gospel of Jesus to an unspeakably splendid river. We know how a river originates and develops. Up in the mountains in the clear air, where nothing has been defiled by man, is the source. It is very small at first—possibly only a tiny rivulet. It plunges and swirls over boulders or later through grassy meadows, its waters ever increasing in volume until, with magnificent benignity, it bears great vessels on its bosom and rolls, a superb smile of God's strength and goodness, to the sea.

The River of God seems at first so small that in the wilderness of this world we can hardly find it. It looks turbid and restless at the beginning, but as we follow it we find how beautiful and strong it is. It is in our hearts. This river of Divine Love will ever flow through our own souls and in the world if we are willing to give place to it.

The clarity and beauty of this river is sometimes spoiled by earthly contaminations. Those who would enjoy it to the full must separate themselves from the things which darken or soil it.

It is an irresistible current. As the great continental streams have broken down mountains and every obstruction in their resistless march to the ocean, so is the progress of the eternal Gospel of our Lord. Men may try to impede its onward course. They may ignore the tide of love that it bears to them. The nations may make its waters foul with the earthliness of greed, politics, or sin, but it will continue to sweep on forever, and in every generation bear witness to the imperishable and infinite mercy of God.

I would have my readers enjoy the spiritual River of God. When weary, drink of its pure waters near the mountain top and find strength for each fateful day. When polluted with worldliness or pride, wash in its limpid waters and be clean. In simple faith, trust yourselves to its broad bosom and it will bear you thereon to a wonderful sea. What is that sea? It is the infinite enjoyment of the illimitable love of God in Jesus Christ. It is the sea that John saw in his vision. It is also a sea of shining gold amid the inexhaustible riches of heaven. The River of God is full of spiritual water. To those carried on its tide the prayer of Whittier appeals when he asks for

"Some humble door among many mansions,
  Some sheltering shade where sin and striving cease,
And flows forever through Heaven's green expansions
  The River of Thy Peace."
—William C. Allen, in Exchange.

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It has been estimated that a gentle wind travels about five miles per hour, a high wind about thirty to forty-five miles per hour, and a great hurricane eighty to one hundred miles per hour. The velocity of the earth on its own axis exceeds, it is believed, one thousand miles an hour. The velocity of the earth around the sun is calculated to be sixty-six thousand miles per hour, and the velocity of the moon to be two thousand two hundred and seventy-three miles per hour.—Exchange.

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Sunlight and Moonlight.

There are many magnificent phenomena associated with the play of sunlight and moonlight among the floating vapors and crystals of the atmosphere, such as the coronas, or "glories," that often appear around the sun or the moon when the air is filled with translucent clouds or with extremely minute particles of water vapor. Like the halo, the corona is formed in the immediate neighborhood of, and is symmetrically disposed around, the luminary whose light gives rise to it.—Exchange.

SPIRIT OF THE PRESS

By J. C. McQuiddy

Not the Spirit of Christ.

Twenty Kansas men have recently contributed fifty dollars each to make the first thousand of a million-dollar reward to be made to the person who will assassinate the Kaiser. These men may be Americans, but they are German in their methods. Leave assassination and outrage of every kind to the Kaiser and his armies. There is no room for them in America. It were better that the German army would batter down our national Capitol and the Kaiser make America a German colony than that we should become so Prussianized as to resort to assassination to accomplish our ends. It is not easy to restrain our hatred in such an age as this, but a land whose distinguishing characteristic—democracy—came direct from the cross of Calvary should be able to offer the prayer of Him who hung upon the central cross for his assassins: "Father, forgive them, for they know not what they do."—United Presbyterian.

It is to be hoped that no Christian is among the twenty Kansas men who are contributing fifty dollars for the assassination of the Kaiser. While we may think it would be a mercy for him to be removed and thus save the lives of the thousands and multiplied thousands of young soldiers who will be slaughtered, yet it is not the spirit of Christ to stoop to assassination in order to attain such an end. Christianity requires us to minister to a German in need the same as it requires us to minister to an Englishman, a Frenchman, or an Italian in need.

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Very Little Change.

Serious times are upon us, and yet it does not seem that most people realize their seriousness. Very little change has been made in the style of living in most cases. Many people are observing meatless and wheatless days, but that is only the substitution of one kind of food for another. Whatever may be the case in private homes, in public places—hotels, restaurants, dining cars—there is no evidence of cutting down of the bill of fare on the part of their patrons. There is no falling off that is appreciable in the indulgence in pleasure. It would be supposed that the people of the country would be drawn more closely to God, that they would be more earnest and importunate in prayer. If they realized the seriousness of our situation, it would be expected that they would flock to God's house to besiege the throne of grace for protection for their loved ones and friends in the service of the country, who are or soon will be facing the dangers of the battlefield. Are we as a people waiting for a long list of fatalities to be flashed across the waters before we shall come to a true conception of the state of affairs? Would it not be better for us to humble ourselves before God, confessing our sins to him, and ask his blessing upon us and our army and navy?—The Presbyterian of the South.

The Presbyterian of the South states clearly an important fact. People are claiming to make sacrifices, and yet they are making very few sacrifices in order to win the war. As our country is in this great war, we should make every effort to get out of it at the earliest possible date. None of us can have any pleasure in realizing that thousands are shedding their blood. Such carnage is deplorable, and it is to be hoped that the military spirit will soon be driven from the world and that the nations will learn war no more. If we are really in earnest about this, we should pray more, sacrifice more, and do more in order to accomplish this desired end.

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Moral Conservation.

If our soldiers and sailors are worth protecting in this country, in camps and cantonments, they are worth protecting in foreign countries, from drunkenness and vice. The cry goes up, from the homes and communities and churches all over our land, that our government must take steps to guard them from evil conditions in foreign lands. The people are willing, if need be, to give up their sons, but they are not willing that they shall be sacrificed on the altars of sin.

Let our own military regulations be such as to properly shield them, and let diplomatic representations be made to our allies that shall lead them to be friends, and not enemies, to the soldiers whom we have sent over to help fight their battles. Let them understand that our soldiers must not be made victims of drink and of vice.

Let there be the conservation of the lives, the physical health, and especially the moral health and life of the young men who have gone to the front to fight for the preservation of the life and liberty of the world. But while fighting to make the world safe for democracy, let us bear in mind, all the time, the struggle will be all in vain if democracy itself be not made safe. If the noble character of our young men be broken down and the survivors come home with their strength and morals dissipated by evil habits, it will prove to be a dismal catastrophe overtaking them and all of us.—Herald and Presbyter.

The foregoing is so timely that I cheerfully give it space on this page. The character of our young men must be preserved, as it is more important than anything else. With corrupt morals and evil habits, no one can prove a blessing to those about him. While Mr. Hoover is urging the people to conserve food, Christians all over this land of ours should be insistent that the government conserve the morals of our boys who are being taken away from us. A boy of soberness and integrity and of uprightness will do more for his country than one with dissipated habits and dulled moral perception.

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Our Weak Points.

The Herald and Presbyter states that one hundred persons were asked recently to answer the question: "What are the chief points of weakness in our temporary American life?" While it appears that the answers differ very widely, yet when carefully analyzed they appear singularly alike. The answers which appeared in a book on American ideals are as follows:

Twenty-seven persons said: "Materialism, dominance of money, worship of bigness, deference to material success." Twenty said: "Want of thoroughness, and superficiality." Sixteen said: "Extravagance and wastefulness." Fifteen: "Self-indulgence and complacency." Eight: "Evasion of law when possible without being caught." Fourteen: "Lack of perspective and ignorance of foreign nations." Eight: "Shallowness in religion." Five: "Class legislation and class solidarity." Three: "Intemperance." And three: "Love of display."

Some of the answers were quite full, and emphasized the tendency to selfish indulgence, sports, materialism, and irreligion. A religious director of six thousand university students wrote: "One weakness is that of indulgence. Our life is crammed these days with opportunity for relaxing; the picture show, the ball game, the theater, the novel, and the canoe grip the lives of a great many and absorb their best energies."

A banker wrote: "The passion for 'getting on,' with accompanying failure to see what one is getting on toward. Pride in power and in the ownership of things. Too great reliance on the finality of material. The lust for spending and having others know that one spends."

Another banker wrote: "Materialistic tendencies. Striving for effect at the expense of any or all ideals. Lack of simplicity. Lack of serious application to present or future problems. Loss of early ideals through the breaking up of what formerly constituted 'homelife.' Lack of interest in religious thought."

It is evident to the casual observer that there is much truth in the answers, and they furnish food for much sober reflection. It is well for us to note our weaknesses and overcome them. Such information should serve as a stimulant to a nobler life.

AT HOME AND ABROAD

Don Carlos Janes informs us that missionary gifts sent to his home address, Buechel, Ky., will reach him all right while he is on his Southern preaching and lecturing trip.

Mrs. Harriet Baker, of Woodsfield, Ohio, now in her seventy-fifth year, writes to tell us that she "enjoys the Gospel Advocate more and more, as it seems to get better all the time."

A deserving young woman wishes a place in a good, Christian home where she can earn board and lodging while taking a business course in Nashville. Inquire of A. B. Lipscomb.

T. R. Busby, of Mangum, Okla., says: "I have been taking the Gospel Advocate for fifteen years, and cannot afford to be without it, as there are so many good pieces that help me live a better life."

Our venerable brother, H. L. Walling, of McMinnville, Tenn., writes: "I took the Gospel Advocate under Tolbert Fanning and have taken it every year of its publication since. It is the best paper in the world to stand for the truth of God, and it was never better than now."

John W. Beasley preached at Central Chapel, in Wilson County, Tenn., the first Lord's day in February. One confessed her faith in Christ and was baptized that afternoon. The ice, which was three inches thick, was cut that she might render obedience to her Master. Such faith is very commendable.

C. M. Stubblefield, of Montgomery, Ala., writes: "My brother, J. H. Stubblefield, of Fulton, Ky., has a tent, thirty by seventy feet, practically new, having been used but twice, which he wants to sell. He is willing to dispose of it at a considerable reduction in price, and to give one time in which to pay for it."

Mr. Warren R. Starling and Miss Annie Curry, both of Miami, Fla., were united in marriage on February 3, 1918, before a large audience in the meetinghouse of the church of Christ. Both are excellent young people and members of the one body. Their many friends wish for them a happy and prosperous life. The ceremony was performed by H. M. Phillips.

Beginning on Tuesday, February 19, N. B. Hardeman, of Henderson, Tenn., will engage Elder J. E. Skinner (Missionary Baptist) in a four-days' debate at Bible Union, near Latham, Tenn. Those wishing to attend will please write to L. A. Winstead or T. F. Brundige, Route 4, Dresden, Tenn., and they will have conveyance at Martin, Tenn., to get them to Latham.

From W. Curtis Porter, Monette, Ark., February 4: "I preached at Monette yesterday. F. M. Strickland filled his appointment at Mangrum. I have some time for meetings not yet called for. I can answer calls anywhere. I am practically unknown to Gospel Advocate readers, although some may have read of me through the Firm Foundation and Christian Leader. First to call, first served."

From Joe L. Netherland, Yuma, Tenn., February 2: "The beginning of this year finds me very busy teaching in high school and preaching on week ends. I trust that I may be in position to do more for the Master this year than I have done in any previous year. Therefore I am arranging my work for the spring and summer, and would be glad to correspond with any congregation needing my services during May or June. I have arranged to be in Texas during July."

From D. S. Ligon, Forgan, Okla., February 6: "I closed the meeting at Kendrick, Okla., on the fourth Sunday night in January. We have some of the best brethren and sisters there I have ever met at any place. I preached at Mount Olivet Schoolhouse, near here, last Lord's day, and will preach here next Sunday. I am to begin a meeting near Woodward, Okla., next Tuesday night. I had a good meeting there just before Christmas. I hope to have a good meeting this time."

From E. N. Glenn, Deming, N. M.: "I am now located at Camp Cody, and would be glad to have the correct addresses of all soldier boys here who are members of the church of Christ. I understand there are one hundred and twenty-thee members here, but, on account of strict regulations of the camp, it is very difficult to get in touch with the boys. I can also use good, religious books, tracts, and leaflets for free distribution, and will be glad to circulate them discreetly. Please coöperate now, as the boys may be gone in a few weeks. Let us work while it is called to-day."

From Horace W. Busby, Fort Worth, Texas, February 4: "Our services were splendid at Glenwood, this city, yesterday. The house was well filled with earnest listeners. The singing was unusually good. Eight were identified with the congregation from different sources. At the business meeting in the afternoon it was shown that the financial condition was above normal, all bills having been paid and a nice balance left in the treasury. Our membership is gradually climbing toward the five-hundred mark, and at the present rate of increase it will be reached by summer. My time for meeting work is promised for this year, and I am arranging for next year, the Lord willing."

From W. T. Hines, Box 23, Braman, Okla., February 9: "The work here at Braman is moving along nicely. The church is growing, not in numbers, but spiritually. We have had the pleasure of listening to J. C. Frazee, of Van Buren, Ind. It has done us all good to feast on the things that he has learned from God's word. He has a standing invitation here. I was glad to see J. E. Dunn's statement in regard to the work at Camp Sevier, also Brother Billingsley's correction. Now I want to say: Press on, Brother Dunn, and we will stand with you. Brethren, if we have no money, let us pray for the work; but if we have money, let us both pray and give. Now, we want a Christian blacksmith to locate at Braman, also a Christian merchant. If not strictly all right, we do not want you, as we want to deal with Christians in earthly affairs, too. If interested, write me."

We certainly appreciate the following cheering words from T. J. Ellis, of Coopertown, Tenn.: "This is the forty-ninth year since I became a subscriber to the Gospel Advocate, and all of these years it has been a source of consolation, encouragement, and instruction to me. Without its hallowed influence, I do not know where and what I would have been. The noble life work of Brother Lipscomb and Brother Sewell, which has been long, earnest, and beautiful, and their influence for good will live on and on for ages to come. We are thankful that we have such lives as an example to follow, and we hope that Brother Sewell may have many years yet in which to finish up his work of faith and labor of love, and may his last days be his happiest days. We feel satisfied that the younger corps of editors will carry forward the grand work so wisely left in their hands. May they live long to labor for the Master's cause; and may we all feel such deep interest in the work and influence of the Gospel Advocate as will cause us to give to it our most loyal support; and may the banner of Prince Immanuel never be allowed to trail in the dust. 'O the good we all may do while the days are going by!'"

MISSIONARY

Sad Word from India.

BY DON CARLOS JANES.

This afternoon, before I had entirely finished a letter to India in which I spoke of Sister S. O. Martin writing some articles about the products of that country, I was handed my mail, which included a black-bordered envelope and the announcement of the death of Sister Martin, in November. This is a great loss to our young brother and a loss to the cause of Christ. Let all who wish to say a kind and encouraging word address Brother Martin immediately at Satara, District Satara, Bombay Presidency, British India (two cents on cards and five cents on letters); or write your message on a small sheet of paper and send it to me, and I will post them in a bunch to him.

I have this month for him only six dollars. How do the brethren expect a man to live on that? They do not expect it at all. I suppose it may be due to the press of other matters. There have been many calls for things relating to the war and it is easy to neglect, but think what neglect here means to the man there. Funds for Brother McHenry are also short this month. Brethren, we are a small body of people, and those of us who give to foreign missions are still smaller. Those who can give to worldly and temporal matters are millions. Therefore let us be very faithful to God and see to it that we do not neglect the missionaries.

Personal checks should have five cents added for collection charges. Kindly let me have your remittances promptly. My address is Buechel, Ky.

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Annual Statement of Missionary Money Forwarded.

BY NELLIE STRAITON.

From February 3, 1916, to January 8, 1917, I forwarded to Brother and Sister Armstrong-Hopkins, in India, $275. The following is a statement of the money I received and forwarded from February 6, 1917, to December 31, 1917:

To Brother and Sister E. S. Jelley, Jr.: February 13, $2; April 25, $5; May 29, $5; June 30, $18; August 28, $5; September 29, $3.25; October 31, $16; November 30, $7. Total, $61.25.

To Brother and Sister W. H. McHenry: February 13, $2; April 25, $10; May 29, $5; June 30, $17; August 28, $42; September 29, $5; October 31, $14; November 30, $6; December 31, $3. Total, $104.

To Brother and Sister S. O. Martin: April 25, $5; May 29, $8.50; June 30, $15; July 17, $25; July 31, $11.70; August 15, $25; August 28, $11.50; October 31, $3.25; November 30, $6.50; December 31, $9.50. Total, $120.95.

To Brother and Sister Armstrong-Hopkins: February 6, $50; March 1, $85; March 23, $30; April 25, $50; May 29, $40; June 30, $85; July 31, $60; August 28, $55; September 29, $85; October 31, $85; November 30, $50; December 31, $50. Total, $725.

Total amount forwarded during the year, $1,011.20.

I wish to express my sincere thanks to the religious papers, churches, classes, and individual Christians who have helped me in this great work of telling the story of our Heavenly Father and our Savior Jesus Christ to those in spiritual darkness in heathen India; for those of us who cannot go in person are telling the old, old story of love when we, in the name of Jesus, give to support those who are nobly serving him on the foreign field.

The gifts varied in size from five cents to forty dollars, and were all sent in full to the missionaries. I am glad to be able to do this work and to pay the postage and other incidental expenses. Once or twice I received a few cents in stamps from some of those who gave, and one sister in Texas sent me one dollar to help pay postage. I appreciated this very much indeed. Full detailed reports were printed each month in the following papers: Gospel Advocate, Gospel Herald, Christian Leader, and Firm Foundation.

This money was sent from Canada and from the following twenty-two States: Texas, Kansas, Indiana, Ohio, Kentucky, Missouri, Michigan, Alabama, Tennessee, Louisiana, Georgia, Idaho, Oklahoma, Pennsylvania, California, Arkansas, Illinois, Nebraska, New Mexico, Florida, New York, and Maine. Many encouraging messages were sent for the missionaries, and many prayers have been offered in their behalf.

I will gladly forward your gift. Send it in any way you can. Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas

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Death of Sister Martin.

BY SALENI ARMSTRONG-HOPKINS.

Alice Balden Martin, the daughter of Mr. and Mrs. W. E. Balden, was born in Mercer County, Ky., on September 14, 1894. When she was one year old, her parents moved into the fine old brick house near Ebenezer school, where she lived until about to sail from America en route to India. When Alice was but nine or ten years of age, she was deprived of her mother's care, companionship, etc., by death, and thus sustained the heaviest blow that can come to mortals in this life, especially so when visited by such an affliction in one's early youth as in the case of little Alice Balden. Within a few years of the mother's death two of the elder sisters were also called away by death; and still later the remaining sisters, who were older than Alice herself, were married and left their father's house for homes of their own, with the exception of one, who, together with Alice, was left to keep house for their father and their brothers, who still remained on the home farm. Early in life Alice was baptized by McGarvey Lenox. It is not saying too much to say that she was a faithful, consistent member and attendant at church; for during the two years previous to sailing for India she missed only one Sunday in attendance at Ebenezer Church. On November 7, 1915, Alice Balden was made acquainted with Mr. S. O. Martin, who preached at Ebenezer on that day, and to him, at least, that has proven to be one of the happiest days and most fortunate of his life; and so it came to pass that, on October 18, 1916, Alice Balden was married to Samuel Obadiah Martin; and on November 4, 1916, in company with her young groom, she sailed from San Francisco, Cal., for Dehra Dun, British India, where the two of them arrived safely on December 28, 1916. Sister Martin was a true helpmeet to her husband, and gave every promise of being an efficient missionary of the cross. This, however, was not to be. She had suffered from a most intractable nausea, which was almost incessant, and which yielded to no remedy, to no remedial agent. This was fought from the beginning, but to no avail. She died on November 22, 1917, and the funeral and burial occurred the next day. We all knew Sister Martin to be ripe for heaven, and we cannot mourn for her as those who have no hope.

Sister Martin's coming to India had nothing whatever to do with her illness. Had she been at home, in America, or anywhere else, it would, under similar circumstances, have occurred just the same. Sister Martin was a sweet and lovable woman, and we all loved her dearly. For her husband, who was most devoted to her, we all feel the profoundest sympathy. Brother Martin did everything in his power for her as long as she lived. He spared no pains, no expense, no labor, no attention.

THE OLD RELIABLE BLOOD BUILDER

Still retains its supremacy. People still take Hood's Sarsaparilla because it is an old family friend, has proved its merit to three generations—in purified blood, expelled humors, restored appetite, relieved rheumatism, banished tired feelings.

It long ago became recognized as the standard blood purifier and general tonic. It originated in a Boston physician's successful prescription, and comprises medicinal roots, herbs, barks and berries such as are often prescribed for ailments of the blood, stomach, liver and kidneys. Buy it in the same style package your mother bought it in,—same fine appearance, same pleasant taste, same certainty of good results.

"What Beautiful Hair!"

Have you ever heard that remark made as some one passed by who had carefully kept hair? Did it not make you envious, and did it not make you ashamed of every coarse, stiff, or gray hair in your head? Did it not make you wish that you, too, had kept your hair carefully and could hear similar compliments passed on you? Do not envy a beautiful head of hair. It is your privilege to have one. The beauty of the hair depends entirely on its care, and its luster depends on the food on which it subsists. Hair must be fed. Every single hair is a distinctly individual living thing, and it demands food. Unless you feed it, it is going to be stiff and coarse and void of beauty. Follow the example of the Creoles of Louisiana, who pride themselves on their hair. Get their recipe. It was kept as a race secret for many years, but you can get it now by asking your dealer for "La Creole," the natural hair dressing, or by sending one dollar to the Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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which we will give with every purchase of garden or flower seed amounting to $1.00. The Ponderosa tomato is the largest of all and has a delicious flavor and a crimson purple color. Write for your tomato seed and your copy of our Spring Catalogue. Prize awarded Sept. 1st. Affidavit from weigher will be accepted.

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Notes from Two States.

BY F. O. HOWELL.

At this writing there are remnants of twenty snows on the ground in West Tennessee and West Kentucky, the first one of which fell on December 7, and this is January 26. For snow and cold weather in this section, this winter, we are told, is unprecedented in the history of the nation. We have all combined into an associated charities. We have a public fund, which is dispensed by investigating committee. There has been an unprecedented amount of destitution. All the church people have combined their efforts, and the most perfect system of relief work I have ever seen in execution is being accomplished.

In keeping with the spirit of the government order for fuel conservation, the churches of Fulton, Ky., have combined their Sunday-night services. All meet in one auditorium and hold a joint service. The ministers of the city alternate in preaching. All the Protestant churches except the Missionary Baptists have entered this combined service.

Brother John Taylor, of Henderson, Tenn., is preaching monthly for McConnell and Mount Vernon churches of Christ, in Obion County, Tenn., this year.

Brother W. E. Morgan preaches monthly for Oak Grove and Brother A. L. Wilson for Knob Creek. Brother J. L. Holland continues his work at Enon. These are some of the churches near Fulton, and are composed of an excellent set of men and women.

Brother Joe Ratcliffe, of Bardwell, Ky., has had rheumatism this winter, but is better now. Brother Ratcliffe is one of the ablest preachers in this section. He has some time for monthly preaching that is not promised. Any church that has no one to serve could not do better than to secure the services of Brother Ratcliffe.

Brother F. W. Smith, of Nashville, Tenn., will assist the church at Fulton in a meeting in May. We are hoping and praying for a great meeting.

Our church work at Obion, Tenn., is moving steadily and surely along The deacons have publicly asked that all cases of destitution in the city, whether they be members of the church or not, be reported to them. The churches in these parts are not leaving charity to be meted out by the lodges, as is too often the case.

Much is being written about preachers and the following of preaching for a livelihood. Whether it be scriptural to do this or not, one thing is evident: unless the support of the preachers be increased with the increased cost of living, many a faithful, God-fearing, God-loving, sacrificing preacher will

Strange Vapor Drives Out Catarrh

A Novel Method and Very Effective —Costs but Little to Try.

There is a way out of every difficulty, and those who suffer from catarrh can learn of a pleasant and novel method of relief if they will take the trouble to write a brief letter.

In Atlanta there is a respected physician who has been treating catarrh successfully by a unique plan, for over forty-three years, and yet a lot of catarrh sufferers don't know about him. He doesn't advise internal medicines, which may upset the stomach, nor sprays, salves and such things, which cannot reach far back enough. His is the smoke-vapor method, and is produced by a remedy made from such natural medicinal agents as herbs, flowers and berries.

By writing to Dr. J. W. Blosser, 881 Walton St., Atlanta, Ga., and enclosing ten cents in coin or stamps, he will forward a trial outfit ready for you to use. Dr. Blosser's remedy has been found very effective, not only in chronic catarrh, but in catarrhal headaches, asthma, roaring and buzzing in the ears leading to loss of hearing.

Send ten cents for this trial outfit, and watch it clear up the breathing tubes so that you will feel you could have saved yourself a lot of suffering and trouble if you had heard of Dr. Blosser's Remedy before.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

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

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

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It's Mercury! Attacks the Bones, Salivates, and Makes You Sick.

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It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and cannot salivate.

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Calomel is a dangerous drug. It is mercury, and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick, and nauseated to-morrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead, and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue, or sour stomach. Your druggist says if you do not find Dodson's Liver Tone acts better than horrible calomel, your money is waiting for you.

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Nancy Hall, Porto Rico varieties. $1.75 by express; $2.50 by insured mail, per thousand. Shipments from April 1 to June 1. Cash with order. Order early from nearest office.

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USE TETTERINE

Send us a new subscriber to the Gospel Advocate.

be compelled to "cease the ministry of the word and serve tables" to support his family. There is not another class of men on earth that there is as much expected of as is expected of preachers. Preachers are expected to go at their own expense and sacrifice and conduct funerals. This is not the universal practice, thank the Lord. Brethren are under as much moral obligation to pay the preacher as they are the doctor or the undertaker. While the gospel is free, the preacher should be paid for his service in keeping with his needs and his earning capacity. Many of the churches in the country have been forced by bad weather to call off appointments, and some of them have failed to remember the "laborer" as being "worthy of his hire." This very fact has involved many a gospel preacher and thrown him into financial embarrassment.

Churches in these parts usually contract with the preacher for so much of his time and agree to pay him so much money. Sometimes they fail; and when they do, the poor preacher is made to suffer, and sometimes his creditors are made to think he is dishonest. Personally, I have been well supported, but some of my preaching brethren have not.

A Word to the Brethren.

BY J. WILL HENLEY.

Feeling that many hearts are still anxious about my condition, and having been so faithfully and loyally cared for during my first two-months' stay here, I feel it my duty to let you hear now. I have already informed you of my visit to home and family and of my return, sick and exhausted. Well, I arrived in a storm and have been "storm-bound" ever since, shut up in a hotel, impatiently waiting and hoping for weather open enough for me to resume my baths and treatments with some regularity. The advancement toward victory made during my first stay has been sufficient to convince all who saw me when I first came that I can get well here. I have the utmost confidence in this wonderful water and in the treatments I get from my faithful and attentive physician. Last Lord's day I went over to Little Rock and worshiped with the faithful few there. O what a joy, after three months' absence from the public worship of my Lord, to be permitted to sit around the table of my Savior with those who love me! If you never had the experience, brethren, you cannot realize what it means. How my heart has yearned for that privilege! I knew I was not really able to go, and, besides, the weather was awfully bad, cold and wet; but my soul was starving and my heart was famishing

for the word, the worship, and the fellowship with God's saints, and I just said, "Lord, I am going," and I went. Brother J. Hal Bradley met me at the Union Station and assisted me to reach the church building. The hour had long passed for worship, but the audience—which, no doubt, was good for the day—waited until I arrived. O the joy that thrilled my very soul when I walked into that little chapel! Brother J. D. Borden and his good wife, E. M. Borden's wife and children, Sister Parsons, E. M. Borden's sister from Texarkana, and in whose home I spent some happy moments last summer, were all there to meet and to greet me. God bless them! Dear old Brother Bateman, my "next-door neighbor" at Sabinal, Texas, with his wonderful Christian family, lives there. I love Brother Bateman as a father. His dear, good wife, who is waiting for him in heaven, was a mother to my wife and to my babies. Two "soldier boys" were there. A Brother Ellis, a noble young fellow who is so interested in Christianity that he has tried to preach to his comrades at Camp Pike, so much enjoyed the services he had to tell it, and all were inspired with his remarks. Brother Stephenson, a fruit of my feeble efforts at Jonesboro, Ark., was the other soldier. I was so glad to see him. Brother Brewer, a lifelong friend, of Sharp County, lives there now, and is a valuable member of the little band. But I must close this note.

Brethren, I want to ask you to again earnestly pray for me and for my family in far-away, drought-stricken South Texas. The greatest attention, perhaps, ever given one so humble and so weak as I has been mine to enjoy. But my funds are gone and I am here trying to win a victory over disease and misfortune. I cannot and do not call upon you now. Your goodness in the past and your unbounded confidence, demonstrated to me, make me love you more than I can tell. If you will only pray for me as I have requested, asking the Lord to guide you exactly as he would have you go, remembering me and my loved ones, I shall be perfectly satisfied with the results. If it falls to my lot to fail here for lack of proper means with which to carry on the effort, I shall never complain, but resign myself to the one thought that it was as my Heavenly Father wanted it to be. Believe it if you will or doubt it as you may, but I am satisfied that when you pray, and meditate upon God's holy word as you pray, and consider your duty to God and to men, all that comes of that service is as it should be. Let God be praised for all the great and unmerited blessings that have so abundantly been ours to have in the past, and may we be more worthy of any that shall come to us in the future. We owe one debt now which we have no hopes nor earthly desire to ever fully repay—a debt of gratitude to God and his people—for it is a pleasure to be forever paying on that debt. May God bless every one of you. My hopes to enter my work by February 15 are all gone to naught; but God will rule, and I will yet be able to meet most of my appointments. At any rate, that is how I feel about it. I am taking it "for granted" that my former letter was published and that this will be. I have not seen a copy of either of the papers since I came here last October. May God bless the papers for the greatest good possible.

My address is Hotel Como, Hot Springs, Ark.

"The History of the Fall and Dissolution of Christendom."

J. H. Ring, of Nashville, Tenn., writes: "I have read 'The History of the Fall and Dissolution of Christendom,' by J. E. Thompson; and while I am not a member of the same church, yet I am constrained to believe that in writing this book, although taking a position altogether different from all other writers on Revelation, the author has put into his book more scripture and sound reasoning, and has made the prophecies of the Bible plainer to the mind of the average Bible reader, than probably any one who ever wrote a book on Revelation and the prophecies of Daniel. It is indeed an interesting volume and should be read by every one interested in Bible prophecies."

G. W. Beckman, of Manchester, Tenn., writes in regard to J. E. Thompson's book: "The work is certainly the result of deep thought. Great care has been taken by the author in the translation of symbols. He waives aside the multitude of previous works which set up the pope of Rome as the beast, and the scripture proof he brings to bear for this purpose seems all-sufficient. The work is a radical departure from old theories and is well worthy of the highest praise."

How calmly may we commit ourselves to the hands of Him who bears up the world!—Richter.

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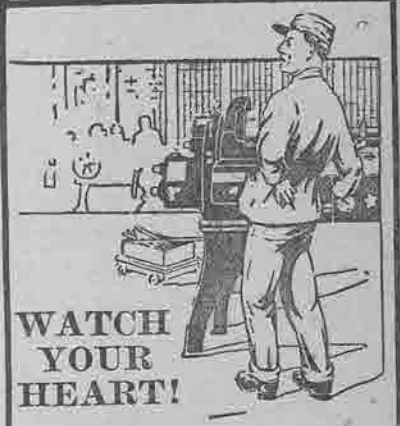
Bring Back Color, Gloss, and Youthfulness with Grandma's Recipe of Sage and Sulphur.

Common garden sage brewed into a heavy tea, with sulphur and alcohol added, will turn gray, streaked, and faded hair beautifully dark and luxuriant. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get the ready-to-use preparation, improved by the addition of other ingredients, costing about fifty cents a large bottle, at drug stores, known as "Wyeth's Sage and Sulphur Compound," thus avoiding a lot of muss.

While gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared. After another application or two your hair becomes beautifully dark, glossy, soft, and luxuriant, and you appear years younger. Wyeth's Sage and Sulphur Compound is a delightful toilet requisite. It is not intended for the cure, mitigation, or prevention of disease.



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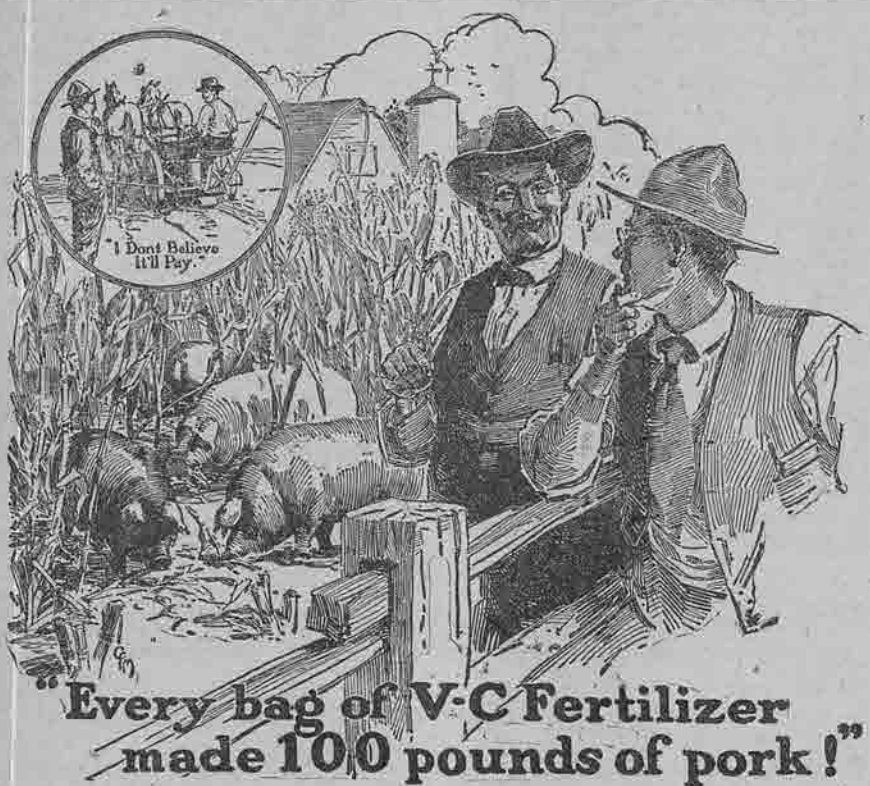

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"Now I've turned in my hogs. Those 13 bushels of corn will make more than 100 pounds of hog meat. It's just plain business sense to convert $3 worth of fertilizer into $20 worth of pork. 50 acres of my corn land will make $1,000 more profit on hogs than was possible without V-C."

There are lots of men like Bill whose farms are under-productive because they do not replace the plant foods each crop extracts.

Others like Mr. McIver Williamson, of South Carolina, use from 1400 to 2000 pounds to the acre and not only make more corn – but make it at a much lower cost per bushel—and enrich the land as well. They convert chemicals into cash.

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V-C Fertilizers

Among the Colored Folks

Things That We Should Be Thankful For.

BY M. KEEBLE.

While sitting at home on account of such severe weather and studying God's word, I can see so many things to be thankful for. I thank God for that dear old mother that brought me into this great world and instilled that great principle into me to love God, and for that father that labored hard to give to his family the necessities of life and took me by the hand and led me to church every Lord's day. We need more parents like these, for a child reared this way will never depart from its training. At the age of fourteen I obeyed the gospel, and I am so thankful that I began to serve the Lord early in life, so I never learned so many evil habits that most young men learn. When about eighteen years old, I married a daughter of S. W. Womack. I never thought at first what a blessing it was to marry into this Christian man's family, but I am thankful now. If there ever was a Christian anywhere, this old servant is one. While I am young, I am trying to live humble and meek like him, and I thank God for the impression his life has made on me. Some people send flowers and put them on the casket after death, but I believe in giving them while we live. I am a young preacher endeavoring to make a success in life; and if I can just make the man that Brother Womack is, I will be so thankful. His success in life, in a material way, has not been very great, but I have reference to the great treasures he is laying up in heaven. He has established more churches and done more to keep "digressivism" out of this State than any colored man I know of anywhere; and had it not been for the instruction he received from such men as Brother David Lipscomb and Brother E. G. Sewell, he could not have succeeded as he has. I have been in conversation with him thousands of times on scriptural subjects, and he rarely ever finishes without mentioning one or the other of these great men. About nineteen years ago Brother A. C. Campbell decided to pull out from "digressivism," and he had courage enough to begin a mission in his own home. As soon as Brother Womack learned of it, he joined hand in hand with him, and they worked for some time this way, and the interest grew so we had to get a larger place to worship; so we purchased a piece of property on the corner of Jackson Street and Fourteenth Avenue, North, known as the "Jackson

Tired Nervous Mothers

Should Profit by the Experience of These Two Women

Buffalo, N. Y.—"I am the mother of four children, and for nearly three years I suffered from a female trouble with pains in my back and side, and a general weakness. I had professional attendance most of that time but did not seem to get well. As a last resort I decided to try Lydia E. Pinkham's Vegetable Compound which I had seen advertised in the newspapers, and in two weeks noticed a marked improvement. I continued its use and am now free from pain and able to do all my housework."—Mrs. B. B. ZIELINSKA, 202 Weiss Street, Buffalo, N. Y.

Portland, Ind.—"I had a displacement and suffered so badly from it at times I could not be on my feet at all. I was all run down and so weak I could not do my housework, was nervous and could not lie down at night. I took treatments from a physician but they did not help me. My Aunt recommended Lydia E. Pinkham's Vegetable Compound. I tried it and now I am strong and well again and do my own work and I give Lydia E. Pinkham's Compound the credit."—Mrs. JOSEPHINE KIMBLE, 935 West Race Street, Portland, Ind.

Every Sick Woman Should Try

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

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Street church of Christ," and we are so thankful for this work that these two worthy Christian preachers have done. Brother Campbell is nearly sixty years of age, but is yet active in the ministry, and I know of no man that is doing more to convert the world than he. As I have been closely connected with these two brethren for about twenty years or more, I can truthfully say they have suffered while preaching the gospel, and their wives need to be praised for their great endurance, and for all of this we thank the Lord. It was these two men that encouraged me to preach the gospel, and I shall never be through praising them and thanking God for such blessings. Neither of these men know that I am writing this article. I just thought it proper to say a few words about the good they are doing and have done. Brother Womack and Brother Campbell say that the Gospel Advocate has been second with them, and the Bible first.

Speaking concerning the Advocate, it has been a great help to me in studying the Bible. I have been reading it ever since I learned to read. My grandfather took it until his death; then, after I married into Brother Womack's family, I found it there. So I am still reading it. May God bless and lead those in whose hands the paper is to remain, and may it go forth blessing the world as it did when that great and noble servant, David Lipscomb, lived. Some brethren think that the paper will not be what it used to be, but I believe such men as J. C. McQuiddy, A. B. Lipscomb, and T. B. Larimore are fully able in every sense to cause the paper to hold its present position in the world, and, like Joshua, they will lead us across Jordan. For all of these rich blessings we thank our Heavenly Father.

I want to thank the editors of the Gospel Advocate for publishing my articles and reports from time to time.

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Whatever we have, we have through the aid of others. All that we have, we have for the aid of others. Of our own unaided strength, we could gain or make nothing. Holding aught that we have for our own exclusively, it becomes as nothing to us. Coöperation is protection, and sharing in use and enjoyment are the twin secrets of rightly adjusted harmonious living.—Henry F. Cope.

We can but walk blindly on, a step at a time, trusting to that faith to which all our life past has borne confirmation—the faith that evil itself is to the child of God but the disguised messenger of good.—Selected.

Tells Why Chicks Die.

E. J. Reefer, poultry expert, of 640 Reefer Building, Kansas City, Mo., is giving away free a new book which tells of a simple home solution that raises ninety-eight per cent of all chicks hatched and cures white diarrhea over night. All poultry raisers should write for this valuable free book.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. $4 per hundred; samples, 5c each. 83 songs, words and music. No. 1 and 2 combined $7 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

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Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life, has an incomparable softness and is fluffy and lustrous, try Danderine.

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

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Abilene Christian College Classed A-Plus.

BY J. P. SEWELL.

The standards and classification committee of the Association of Texas Colleges has classed Abilene Christian College A-Plus. No higher distinction can come to a school in Texas from the viewpoint of educational efficiency. We have worked hard and long, and a number of people have made sacrifices that would not be believed, except by those who live closest to them and know them best, in order to bring our work to this standard. Of course we are grateful and happy.

We feel that the fact that a school is Christian demands that it meet the very highest educational standards. No sacrifice of Christian truth and spirit are necessary to this end. But under present conditions a tremendous material sacrifice is necessary, and it is no easy thing to find the men and women who are willing. We are deeply grateful for those we have found. May God give us more like them, that we may do a greater work for him.

Your Five Hundred Muscles.

The five hundred muscles in the human body depend on pure and rich blood for their health and contractile energy, which is the ability to labor. If they are given impure blood, they become enfeebled, the step loses its elasticity, the arm its efficiency, and there is incapacity to perform the usual amount of labor.

What a great blessing Hood's Sarsaparilla has been to the many toiling thousands whose blood it has made and kept pure and rich! This medicine cleanses the blood of all humors, inherited or acquired, and strengthens and tones the whole system. It is important, to be sure, that you get Hood's Sarsaparilla when you ask for it. No substitute for it is like it.—Advt.

Will You Do Your Bit?

BY R. B. NEAL.

Will you do your bit? For what? To aid in battling the Seer. He, like the Kaiser, is an "autocrat." His system is a growing menace to both church and State. My age, seventy-one on February 19, and health, or lack of it, cut me off from both evangelistic and pastoral work. I am limited to "den" and pen work. I own a cottage home and a good garden spot. Thanks to my brethren, I have an income of twenty-five dollars per month. We (wife and I) can live without fear of the wolf or cares of riches—about the condition that wise Agur prayed for. (Prov. 30.)

I have thousands of anti-Mormon tracts to give the preachers and to send into such places as Idaho. I have manuscripts of thirty pamphlets and one hundred leaflets to go into the printer's hands. Will you do your "bit," reader, in this work? My address is Grayson, Ky.

Meditation is the great storehouse of our spiritual dynamics, where divine energies lie hid for any enterprise and the hero is strengthened for his field.—J. Martineau.

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Washington, D. C.—(Special.)—An unusual offer is being made by the editor of the Pathfinder, to send the paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; and well printed in large type. It puts everything clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send fifteen cents for thirteen weeks' trial subscription to the Pathfinder, 151 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

Swiss Funeral Customs Odd.

The funeral customs of the Swiss are very peculiar. At the death of a person the family inserts a formal black-edged announcement in the papers asking for sympathy and stating that the "mourning urn" will be exhibited during certain hours on a special day. In front of the house where the person died there is placed a little black table covered with black cloth, on which stands a black jar. Into this the friends of the family drop little black-margined visiting cards, some times with a few words of sympathy on them. The urn is put on the table on the day of the funeral. Only men ever go to the churchyard, and they generally follow the hearse on foot.—Exchange.

Scientific Treatment for Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism, it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless, but effective. Positively guaranteed by money-back offer. It is a Godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief. Too much cannot be spoken in behalf of Renwar for rheumatism." Sold by druggists; price, 50 cents; or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

DRINK MORE WATER IF KIDNEYS BOTHER

Eat Less Meat and Take Salts for Backache or Bladder Trouble—Neutralizes Acids.

Uric acid in meat excites the kidneys; they become overworked, get sluggish, ache, and feel like lumps of lead. The urine becomes cloudy, the bladder is irritated, and you may be obliged to seek relief two or three times during the night. When the kidneys clog, you must help them flush off the body's urinous waste, or you will be a real sick person shortly. At first you feel a dull misery in the kidney region; you suffer from backache, sick headache, dizziness; stomach gets sour, tongue coated, and you feel rheumatic twinges when the weather is bad.

Eat less meat, drink lots of water; also get from any pharmacist four ounces of Jad Salts, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean clogged kidneys and stimulate them to normal activity; also to neutralize the acids in urine, so it no longer is a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive, cannot injure, makes a delightful effervescent lithia-water drink, which every one should take now and then to keep the kidneys clean and active. Druggists here say they sell lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

SALESMEN WANTED.—Owing to conditions brought about by the war, we have a few well-worked territories open and will be pleased to hear from interested persons. Applicants must be exempt from draft.

McCONNON & COMPANY,
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1 25-lb. bed, 2 3-lb. pillows, 2 large blankets, 1 large counterpane, retail value $22.00, reduced to $10.92 for all. 30-lb. bed outfit as above, $11.92; 35-lb. bed outfit, $12.92; 40-lb. bed outfit $13.90. Beds 25-lb. $6.75, 30-lb. $7.50, 35-lb. bed $8.25, 40-lb. bed $8.95; 2 3-lb. pillows $1.25. All new feathers, best ticking. We have $1,000 cash deposit in bank to guarantee satisfaction or money back. Mail money order or write for catalog today. Sanitary Bedding Co. Dept. A, Charlotte, N. C.

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New Feather Beds Only $6.50

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CHURCH NEWS

Florida.

Lake City, February 4.—Through correspondence with the writer, Brother J. H. Murrell, of Tennessee City, Tenn., came to Lake City on January 7 and held a ten-days' meeting with the church here. He then began at New Hope, three miles away, and continued eight days. From there he went to a schoolhouse (a destitute point), four miles away, where he continued one week. He also preached a few sermons at a distant point. He left to-day for an appointment near Fenholloway, where he will continue indefinitely. Brother Murrell is a Christian man and a good preacher, and we most heartily recommend him to any faithful congregation who may need a meeting. His permanent address while in Florida will be Lake City. Letters addressed to him here will be forwarded to him wherever he may be in the work. We hope to keep him in the State permanently, but may not be able to do so. This is a great mission field, and we need many more workers in this part of God's garden; but we need men who will stay and endure hardness as good soldiers.—J. O. Barnes.

Plant City, February 1.—Since leaving home I have visited and preached or lectured (or both) at Dalton, Atlanta, Valdosta, and Remerton, in Georgia, and at Jacksonville and Plant City, in this State. In Dalton I met Brother W. C. Graves, who is stirring up things in that section. Brother Hall was out of the city most of the time I was in Atlanta, but we had dinner together. Brother Morgan H. Carter, a hustling young man, is helping in the Atlanta work. Brother J. A. Harding made me step lively as I accompanied him one morning on his usual walk. Brother G. E. Claus is working in Valdosta and at Remerton, where I made the acquaintance of Brother Dowling, one of our aged preachers. I was also one night with the Macon church, where C. E. Coleman preaches. Though not expecting to preach in Jacksonville, I was enabled (through the enterprise of Brother and Sister Willis Allen) to speak to a fair-sized audience which was gathered on very short notice. I will be here for some time yet with Brethren Hanor, Bushong, and others. —Don Carlos Janes.

Tennessee.

Dickson, February 5.—I have just returned from Campbell, Mo., where I preached three discourses on February 2 and 3, with one added from the Presbyterians. The church is in good shape, so far as I could learn, and they are anxious to do more for the work. I visited them at their request. I suppose I will be with the church in Columbia next Lord's day, at Centerville on the third Lord's day, and at Tuscumbia, Ala., on the fourth Lord's day. I preached my last sermon at Dickson on the fourth Lord's day in January, closing twelve years and nine months. —I. B Bradley.

Hohenwald, Route 1, February 3.—The church work here is progressing nicely. I was awakened this morning just before day by some one on my front porch calling for me, and I got up, put on my clothes, and found that it was a young man of a Roman Catholic family who wanted to know what to do to be saved. I read to him Christ's commission, then read Acts 2 and several other examples in Acts, and then asked if he understood them. He replied that he did and demanded baptism of me. So I went to the near-by creek (Swan Creek) and baptized him, which reminded me of the case of the eunuch, as there was no one present but he and I. I am no preacher, but a servant of the Lord desiring to do his will. Pray for us. —Thomas M. Lawson.

Allen's Creek, Route 2, February 5. —I have been laboring in the gospel in Wayne County two years, in almost a destitute field. I have worked very hard to support myself, that I might not be chargeable to the church. I have succeeded so far and have gained the friendship of all the people. I have encouraging letters and statements from my brethren to come right on and continue to preach for them. According to their statements, my preaching is having a good impression; so I will continue, if the Lord is willing, hoping for visible results. We have had very few additions to the one body; so the laborers are few, but the harvest is great. Brethren, pray that the Lord of the harvest may send more laborers into his vineyard. We hope to be able to build a house of worship near the center of this county and see the cause of our blessed Savior prosper greatly. I do not know how long I can hold up and labor with my own hands to be self-supporting, but I have confidence in the good brethren that when I fail they will come to my assistance. If all would wake up and support the cause, I am sure that many unsaved souls would be reached. Brethren, pray for me.—C. A. Lancaster.

Texas.

San Antonio, January 15.—We had good services Sunday. Brother Larimore did the preaching. Two were baptized, two took membership, and one was restored. Brother Larimore's work with us has been pleasant and profitable. His work will be long remembered by the saints in San Antonio. Our prospects are fine.—W. D. Bills.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

Killed by Poisons

All scientists agree that poisonous products in the blood are eliminated by the kidneys and liver. The kidneys act as a kind of filter for these products. When the kidneys are changed or degenerated, by disease or old age, then these poisons are retained in the body. If we wish to prevent old age coming on too soon, or if we want to increase our chances for a long life, Dr. Pierce of the Invalids' Hotel, Buffalo, N. Y., says that you should drink plenty of water daily between meals to flush the kidneys. Then procure at your nearest drug store Anuric. This Anuric drives the uric acid out. Scientific men have learned that in gout, also rheumatism, poisonous uric acid crystals are deposited in or about the joints, in the muscles — where inflammation is set up.

If we wish to keep our kidneys in the best condition a diet of milk and vegetables, with only little meat once a day, is the most suitable. Drink plenty of pure water, take Anuric three times a day for a month. An-u-ric is many times more potent than lithia and dissolves uric acid as hot water does sugar.

Send 10 cents to Dr. Pierce, if you wish to obtain a trial package of Anuric.

CLIFTON, TENN.—"I wish to say that I suffered from backache and kidney trouble for some time. I could hardly do any kind of work. I heard of Dr. Pierce's Anuric Tablets so I tried them, and they cured my backache. I hope people who are troubled with backache will give Dr. Pierce's Anuric Tablets a good trial. They do all that is required of them—they will not fail to benefit."—MISS ERMINE RUTH MOSER, R. F. D. 2.

MILTON, N. C.—"I suffered very much with my back and limbs. Had some derangement of the kidneys but after using Anuric I obtained relief and have had no trouble since. I cheerfully recommend the Anuric Tablets to all who suffer from too much uric acid in the system."—CAPT. W. G. GRAVES.

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The Master's Vineyard

Tennessee.

Union City, January 29.—My work as preacher and evangelist for Exchange Street church of Christ, of Union City, began on the third Lord's day in this month. I shall devote half of my time to the work here. Our audiences for several weeks have been much smaller than usual, owing to the inclement weather. Never in the history of our State have we had as much cold, snowy weather in West Tennessee during one winter as the one we are now being made to experience. The ground here has not been cleared of snow and ice since December 7, at which time we had a snowfall to the depth of fourteen inches, accompanied by a blizzard which sent thermometers down to thirteen degrees below zero. Since the above date we have had many snows and cold weather almost every day, with one day's temperature eighteen degrees below zero, and several days with the mercury hovering around the zero mark. In many of the rural districts preaching has been postponed, the schools have dismissed, the roads have been blockaded by snow and ice, and business in general almost paralyzed. However, during the last few days the roads have been getting in condition to permit people to come to town in vehicles. I have three appointments away from home, but, owing to the weather conditions just mentioned, have not been able to fill them all. But one congregation sent us their remembrance yesterday in the form of a nice contribution, for which we are very thankful. I am sure this is the right way to treat the preacher who is faithful to God, and his family. I hope that congregations in other places may remember their preachers, because these blessings will never be forgotten by the faithful preacher, and it gives one the consolation that comes to every one who is thoughtful of others—viz., that you are not selfish and appreciate the abundance of blessings with which you are surrounded. The church here in Union City remembered us at Christmas by sending to our home an abundance of nice things to eat. We were very thankful for their thoughtfulness and generosity in our behalf.—T. M. Carney.

St. Elmo, January 26.—It might be interesting to the brethren who have labored here, and encouraging to others, to learn of the continued fidelity of the saints at St. Elmo. It has been only four years since the church was organized here. About six years ago Brother G. C. Brewer, in spite of strong opposition on the part of enemies to the truth, proclaimed the word in a tent near where the church house now stands. The following year he assisted the brethren in holding another meeting and setting the church in order. The word, as ably set forth by Brother Brewer, had its effect and scores of persons were baptized into the one body. Before many months elapsed the brethren decided to build a house in which to worship. Hence preparations were made for the task. A resolution was made by this faithful number not to ask for any assistance from outside congregations, at least until every nerve was strained.

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Always reliable for

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Colds
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Tickling Throat
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and it is your very best buy for

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For rheumatism, neuralgia, lumbago, stiff and swollen joints, corns, bunions, or whatever the pain may be, it is said to be without an equal. For cuts, burns, bruises, sore throat, croup, diphtheria, and tonsilitis, it has been found most effective. Accept no substitute. This great oil is golden-red color only. There is nothing like it. Every bottle guaranteed—25 cents, 50 cents, and $1—or money refunded. All leading druggists, or sent postpaid from Herb Juice Medicine Company, Jackson, Tenn.

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"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

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IS EPILEPSY CONQUERED?

New Jersey Physician Said to Have Many Cures to His Credit.

Red Bank, N. J.—(Special.)—Advices from every direction fully confirm previous reports that the remarkable treatment for epilepsy being administered by the consulting physician of the Kline Laboratories of this city is achieving wonderful results. Old and stubborn cases have been greatly benefited, and many patients claim to have been entirely cured.

Persons suffering from epilepsy should write at once to Kline Laboratories, Branch 132, Red Bank, N. J., for a supply of the remedy, which is being distributed gratuitously.—Advt.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The house was built—a well-equipped, well-arranged brick structure. Those who designed it manifested good taste, for the style and location are superb. Within this building, as a result of the united efforts of the church, assisted in several protracted meetings by Brethren Brewer, Billingsley, Haskins, Hall, and others, many have confessed the Lord's name. These good men have endeared themselves to the people of this vicinity and have done much in upbuilding the cause; yet it is not due to their work alone that the church has progressed. There are some of the most consecrated men and women in the church at St. Elmo that the sun ever shone upon. The last of the year found us with an indebtedness of about three thousand eight hundred and twenty-three dollars still on the building. It was determined that at least two-thirds of this be raised before the new year. It was also agreed that the church stand by its former resolution and not ask for any aid from other congregations, for they realized that the brethren in other localities had problems of their own. The first Lord's day in 1918 was one of the most interesting days for the church in a long while. The audience anxiously listened to the report of the campaign. When the donations had been totaled up, we were about forty dollars short of the purposed amount. Immediately upon this announcement, donations were made. So prompt were the donors that it was necessary to stop the gifts and announce "enough." These gifts released the last of seventy-three notes of thirty dollars each. One of the brethren then took the notes and placed them in a pan, which he put on the stand, then he very gracefully set them on fire. While the notes were burning the congregation arose and sang "God's Hand Is in It All." After the song there were several speeches expressing the joy and encouragement of having the debt raised. One brother said: "I'd shout if I knew how." Attention was called to the fact that now the church is free to do greater things in the year that is before us. This reduced our debt from three thousand eight hundred and twenty-three dollars to fourteen hundred and twenty dollars. Before the meeting was dismissed that day, one of the godly men who had done much in releasing the aforementioned notes offered to give half of this remaining amount (seven hundred and ten dollars), if the members would make up the rest. So we hope to be able to announce soon that the church house is entirely out of debt. It gives me much joy to labor among such good people—men and women who are willing to sacrifice for the propagation of the gospel. But Christians are good anywhere. Let us take courage in that if to Him we are true, nothing can separate us from his love, and we can be more than conquerors through Him that loved us.—F. L. Wallace.

Catarrh is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all sorts of catarrh.—Advt.

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ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. **DR. CANNADAY, 1225 Park Square, Sedalia, Mo.**

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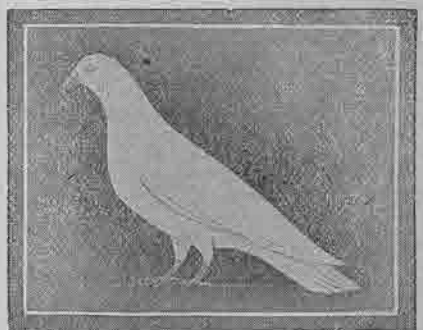
Furred tongue, bad taste, indigestion, sallow skin, and miserable headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases,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



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What Shall We Do?

BY J. H. LAWSON.

We shall build and equip a good tabernacle at Camp Bowie, Fort Worth, Texas. I now have promised more than sixteen hundred dollars for this work, and eighteen faithful preachers have agreed to help me raise the remainder necessary to build. We shall erect a tabernacle large enough to seat about six hundred persons, with two or three reading and writing rooms in connection therewith. I have agreed to take charge of the work under the Houston Street Church, Sherman, and one of the churches at Fort Worth. These churches will assist in every way they can. All the churches in Fort Worth have assured me of their hearty cooperation, and Brethren Horace W. Busby and A. W. Young have promised their assistance in carrying the work to a success. These brethren labor with two of the churches in Fort Worth and will be in position to render valuable assistance. Several other faithful preachers have agreed to help me in preaching the gospel to the boys in Camp Bowie. We are assured of a fine location for our tabernacle, and our aim is to begin the erection of the building by February 15. We will need means to equip this building, and I earnestly urge all who desire a part in this work to send their offerings to J. H. Lawson, Camp Bowie Fund, Continental Bank and Trust Company, Fort Worth, Texas, and at the same time write me at Sherman, Texas, stating amount sent, that I may keep the matter properly recorded. Brother Wilkerson, formerly of Tennessee, is president of this bank, and the bank has consented to become custodian of funds.

I am hoping and praying that at least fifteen hundred dollars more than is now in sight may be ready by February 15. Write me at once at Sherman, Texas.

Report of Minneapolis Mission Work.

BY IRA B. HENTHORN.

The balance on hand at last report, December 23, 1917, was $19.11. Receipts since that date: From J. Byron Cain, $1; C. A. Taylor, $1; L. T. Logsdon, $2; Sophie Wiley, $2; through the Christian Leader, $5; A. M. Burton, $10; "A Brother," Indiana, $2; E. H. Martin, $2; Mrs. J. J. Peters, 25 cents; Minneapolis collections, $19.05. Total receipts, $44.30. Total amount, including balance on hand, $63.41. We have disbursed since last report, for tracts and advertising, $3.80. Balance on hand, February 1, $59.61.

On last Lord's day we had twelve adults and four children at our services at Sister Polsen's home, four of the adults being unbaptized persons. On four previous Lord's days we had seven, eight, nine, and ten adults, respectively.

In four meetings we went through the Galatian letter, and on last Lord's day we had one of the best sermons that I have ever heard, based on the first two chapters of Ephesians, from Brother C. S. Osterhus, of Robbinsdale, Minn.

At the present time we are planning on a short meeting by Brother O. D Maple when he comes through here on his way to South Dakota, unless circumstances make it impossible. A brother from Canada is also planning to come this way some time this spring, and, if possible, we hope to have a few sermons from him as he goes through.

We feel that we must get into a good hall in the near future in order to do the most good in the shortest time, and when we find our location our expense will be considerably increased.

Are there not many members of the church of the Lord Jesus Christ in places where they have already established a strong congregation, or in places where they are now doing nothing, who would like to have fellowship in this good work of building a true church of Christ in this strategic center for the radiation of the truth throughout the Northwest?

Are not the immortal souls of those right at our doors of at least as great value in the sight of the Master as the bodies of the physically afflicted of Europe? I pray God that his people may not forget to ponder that point in their commendable zeal to help where help is needed. Any contributions made to this work will be faithfully accounted for and carefully used.

Address Ira B. Henthorn, 4405 Xerxes Avenue, South, Minneapolis, Minn.

You Can Tell the People Who Have Iron in Their Blood—Strong, Healthy, Vigorous Folks!

Doctor Says Ordinary Nuxated Iron Will Increase the Strength of Nervous, Run-Down People in Two Weeks' Time in Many Cases.

"ONE glance is enough to tell which people have iron in their blood," said Dr. E. Sauer, a Boston physician who has studied widely both in this country and in great European medical institutions. They are the ones that do and dare. The others are in the weakling class. Sleepless nights spent worrying over supposed ailments, constant dosing with habit-forming drugs and narcotics and useless attempts to brace up with strong coffee or other stimulants are what keep them suffering and vainly longing to be strong. Their real trouble is lack of iron in the blood. Without iron the blood has no power to change food into living tissue and therefore, nothing you eat does you good; you don't get the strength out of it. When iron is supplied it enriches the impoverished blood and gives the body greater resistance to ward off disease. I have seen dozens of nervous, rundown people who were ailing all the time increase their strength and endurance in from ten to fourteen days' time while taking iron in the proper form. And this, after they had in some cases been going on for months without getting benefit from anything.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. There is nothing like good old iron to help put color in your cheeks and sound, healthy flesh on your bones. But you must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless.

NOTE—Nuxated Iron recommended above by Dr. E. Sauer, is one of the newer organic iron compounds. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

Notice of General Conference.

The eighteenth session of the General Conference of the Methodist Episcopal Church, South, will convene in Atlanta, Ga., on Thursday, May 2, 1918, and will last about three weeks. Many important matters will be brought before the Conference. The most vital one, perhaps, will be the unification of the churches North and South. The question will be discussed in all its phases, and the report of the Committee on Unification will open up angles at which the speakers for and against will have full play for oratorical display. A daily edition of the Christian Advocate will be published. The publishers have employed skilled and trained stenographers to report its proceedings. Great and important questions pertaining to church government and administration will come before the Conference. If you are interested in what this great ecclesiastical body will do, send $1.25 to Smith & Lamar, Nashville, Tenn., and order a copy of the Daily Advocate sent to your address. The subscription books are now open.

To Drive Out Malaria And Build Up The System

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GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The Decadence of the Decalogue.

It is my purpose in this article to revive interest in the Ten Commandments. There are too many people in this world who look upon Moses as a back number and who place his laws in the same category with other ancient relics. They too easily forget the important fact that God was the author and giver of the Decalogue. Moses was but the mouthpiece of Deity, as he himself declared: "These words Jehovah spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice." (Deut. 5: 22.) How strange that men should entirely forget what God once uttered with a loud voice! Yet some have forgotten, while others have made the Ten Commandments the subject of jest and ridicule. A satirist in Life wrote: "We note the passing of the Ten Commandments with something of regret. While they were with us for a considerable period of years, they did excellent service. The fact that he [Moses] copied the commandments from the Book of the Dead is nothing against him. Almost every great writer has copied the ideas of others. Moses knew his public. It was a stroke of supreme genius on his part to have recognized instantly the value of the Ten Commandments for his day and generation, and to have advertised them in the way he did." These bright remarks were evidently intended as a defense of the Ten Commandments. To portray Moses merely as a copyist and advertising genius may cause the world to smile, but such an estimate does not honor God.

The New Ten Commandments.

So far has the world departed from the spirit and practice of the Ten Commandments that we might truly say that public opinion has reversed them. Instead of the ancient Decalogue we have another which reads:

1. Thou shalt have other gods besides God, even the Almighty Dollar and thine own ease and pleasure.

2. Thou shalt make unto thee graven images of the Son of God and bow down thyself to them.

3. Thou shalt curse and swear, for profanity is a virtue in man.

4. Thou shalt do anything on the Lord's day but keep it holy—sleep, loaf, work, or play. As it please thee, so do.

5. Honor thy father and mother, but do not let their advice stand in the way of thy plans.

6. Thou shalt kill thine enemy.

7. Thou shalt "see the world" and "sow wild oats" in thy youth, for prostitution is inevitable.

8. Thou shalt steal within the law.

9. Thou shalt insinuate evil against thy neighbor and publish it in the papers.

10. Thou shalt covet all things. Thou shalt covet thy neighbor's job; thou shalt covet his trade, and his business, and his house, and his automobile, and his wife, and her cook, and everything that is thy neighbor's; so shalt thou catch him off his guard and get them for thyself.

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The Basis of All Codes of Law.

Not only have the Ten Commandments been forgotten, but they have also been repudiated. Weak and dangerous substitutes are offered in the place of them. Such a woeful condition makes it incumbent upon God's children to read and study the Ten Commandments and by both teaching and practice set them forth in their true light before all the people. Viewed purely from the historical side, they are worthy of our closest attention, involving both miraculous wisdom and human endowment. Centuries ago a race of slaves broke from bondage in Egypt and escaped into the wilderness. Forty years afterwards they appeared again, an organized band, with a wonderful code of laws—brief, but comprehensive. They are comprehensive enough to embrace all great interests of mankind. They are fundamental enough to be authoritative to-day, more than three thousand years later, and to lie at the basis of all codes of law in civilized communities. Analyzed, they show a sense of proper proportion, putting first things first. They break into two groups, the first pertaining to man's duties to God, and the second to man's duties toward his fellow man.

Man's Relation to God.

Very properly the Decalogue begins with man's relations to God. That is where the race began its thinking. We are told that everywhere, in all ages and climes, man has believed in the existence of a great and powerful being who was more or less concerned with the affairs of men; and everywhere and always he has sought in some fashion to worship him, whether Baal or Jupiter or the "unknown God." Never has a tribe been found so primitive that they did not have some form of worship of some deity. The mission of the Hebrews to the world was to give it knowledge of the one God, a great and holy God. How eminently fitting, then, that the first command should be, "Thou shalt have no other gods before me," and that the next two should further set forth Jehovah's demand for its supreme place, for the recognition of his spiritual nature, and for reverence to be observed toward him.

Then comes his demand for one day in seven to be set apart for physical rest and for thinking and learning about God. It began with the word "remember." Whether or not the intent was to suggest that this was not a new command is not known for a certainty; but the fact remains that this one, most of all, is written in man's physical nature, on his face, on his muscles, and in his nerves. The Sabbath has been superseded by the Lord's day, but the principle of one day in seven for rest and public worship remains intact. To-day man's body and mind, no less than his soul, calls out for a seventh day of rest. From the pioneers of 1849, traveling slowly in ox carts across our Western plains to the gold fields of California, down to the munition workers of the East, everywhere the paradox has been found true that six days' work is better than seven—that man and beast can do more and come out better in the long run.

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The First Commandment With Promise.

The fifth command reads: "Honor thy father and thy mother, that thy days may be long on the land which Jehovah thy God giveth thee." Paul calls it "the first commandment with promise." Some very obedient children have lived to a good old age, while others have died young. It is my belief that this promise was national rather than individual, and that the "land" referred to was the land of Canaan. This fifth command has been called the pivot on which the turn is made from duties to God to duties to man. As the parent is in the place of God to the little child, as his relation to the child is the favorite biblical figure of God's relation to man, the command seems to belong to the first group. But, on the human side, it is significant that in that long-ago time the mother is linked with the father on an equal plane. The command does not read, "Take up with your father;" or, "Make dad your pal;" or, "Be nice to mother." It reads: "Honor thy father and thy mother." As Paul more aptly expresses it: "Children, obey your parents."

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Man's Relation to His Fellow Man.

The second group in the Decalogue deals with man's duties toward his fellow men. Here we find a number of dark words that are not pleasant to the ear—such words as "kill" and "adultery" and "steal" and "false" and "covet." God used these because no other words could so forcibly express his meaning. We may praise him that these commands which lie at the foundation of all good society are not expressed in mysterious phrases. There is a story of a British officer in India who went to the chaplain to argue religion with him. During their talk the officer said: "Religion is all very well, but you must admit there are difficulties—about the miracles, for instance." The chaplain knew the man and his habits, his besetting sin, and, quietly looking him in the face, answered him: "Yes, there are some things, I'll admit, in the Bible that are not very plain; but the seventh command, which reads, 'Thou shalt not commit adultery,' is very plain." The officer had enough of religious argument for that day. The ninth commandment calls attention to the law of truth, which is essential to confidence between man and man. When a man's word or a nation's word is a "scrap of paper," only anarchy or chaos or confusion can result. We need to beware of the man or woman who does not respect the Ten Commandments. Such people are a menace to any community. These commands are the protection of life, of the family, of property.

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Jesus Gives the Gist of All.

Let us notice briefly Jesus' attitude toward the Ten Commandments. A certain scribe on one occasion asked him the question: "What commandment is the first of all?" Jesus answered: "The first is, Hear, O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." In the Savior's answer we find the gist of the Ten Commandments. He taught that not any one commandment was greater or smaller, heavier or lighter, than another, but that all sprang from these two as their root and principle, and stood in living connection with them; not disjointed ordinances of which the letter was to be weighed, but a "life springing from love to God and love to man." The Talmud reckons the laws of Moses to be six hundred and thirteen in number, the positive at two hundred and forty-eight and the negative at three hundred and sixty-five. Moses himself expressed Israel's full duty by giving ten. Then, reminding them of God's instructions in the mount, he said: "He added no more." Looking down the ages, Moses said: "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." When this prophecy was fulfilled and Jesus the great Teacher came, he embodied the Ten Commandments in two. "To keep so many laws," said the Jews, "is an angel's work." But Jesus, far more considerate than the Talmud for our human frailties, knowing how prone we are to forget, gave two commandments, and said: "On these two commandments the whole law hangeth, and the prophets." Charles H. Brent says: "With that incomparable delicacy of touch which is found everywhere in Christ's dealings with men, and with that reverence for the human character which made him far more hesitant in the imposition of commandments than any other leader of men, he has given us the opportunity of faith—and what is comparable with it!" The man who has faith will do all that Jesus requires, and will do it gladly. He will express that faith by his works. He will confess the Savior's name, he will be baptized according to Jesus' word, and every day he will live a life that demonstrates a love for God and his fellow man.

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No Sealed Orders.

Our journey is often likened to the course of a vessel over an angry sea. Just now the winds seem to be more fierce and the billows seem to be leaping higher than ever before. But let God's children thank him that they are not required to sail under "sealed orders." For us there is no uncharted sea. God has given us plain instruc-

tions. Far back in the distant past he took Moses upon the top of the mount and gave him the Ten Commandments for the guidance of his people. Fifteen hundred years later came Jesus and simplified the chart for us. To Israel and to us the message is the same: "This is the end of the matter; all hath been heard; fear God, and keep his commandments; for this is the whole duty of man." And with the message I connect the promise: "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." And with the promise I connect the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

OUR CONTRIBUTORS

It Is Precisely As We Surmised.

BY F. W. SMITH.

It is no marked evidence of the spirit of Christ for one to prophesy evil with the hope that the prophecy may be fulfilled. Such a spirit is really wicked in the extreme, and no honest person will harbor it for a moment. But when all signs point in a certain direction, there can be no harm in expressing the judgment that certain results will follow. Hence, in harmony with this righteous course, it was predicted that a concerted action would be launched by some, at least, of the society brethren in Tennessee to switch into line the churches not identified with the society arrangements. As to the correctness of the prediction, the following will amply justify:

One of the best things of the whole convention was the report given by Brother John B. Cowden for the Commission on Unity. There were two things the commission had tried to do. (1) Convince our conservative brethren that our position was worthy of respect. (2) Show a fraternal attitude. He said there were two difficulties to be overcome in this work. (1) To get a hearing among these brethren. (2) The Gospel Advocate. He then spoke of the results that had been accomplished. (1) Thousands of tracts had been sent out and had been read eagerly. (2) He had been privileged to meet and talk with many of these good people and was glad to report that they desired to try to know us better and to strive more to show we were brethren. The report of the Future Work Committee, of which Brother Cowden was chairman, will show how this report was received and the attitude of the convention. But the words of Brother Morgan, spoken at this time, from a heart full of love, will indicate how we all felt: "Brethren, we don't want a triumph over any one—do we?—but Christ's triumph. We be brethren. We don't care whether they ever have an organ—let each congregation decide for themselves—all we want is to be brethren." To this all said a hearty "amen."

This report is a part of the proceedings of a convention held in Nashville, September 25-28, 1917, which was denominated "The Convention of the Churches of Christ of Tennessee," concerning which I desire to make the following remarks:

1. The name of the convention itself is incorrect and, therefore, misleading. There were exceedingly *few* of the churches of Christ of Tennessee represented in that convention. By far the greater number of the churches of this State have no such convention and no arrangements demanding such conventions. Hence, for the report to have been within the bounds of *facts*, it should have read, "The Convention of a *Few* of the Churches of Christ of Tennessee." It is wrong and an absolute injustice for these brethren to include in their reports those whom they know do not affiliate with them in their society methods, and, as a matter of simple justice, they are very kindly requested to cease this course. There is no intimation here of those refusing to affiliate in such proceedings possessing higher moral standards or greater sincerity of action, but it is simply based upon a firm conviction of truth and duty. The society brethren cannot do less, it seems to me, than to accord us this right.

2. It is modestly suggested that the "Commission on Unity" has pursued a very *unwise course* in its efforts to bring about the ostensibly desired ends. Brother John B. Cowden, chairman of said commission, has flooded the country with tracts in a vain effort with a one-sided controversy to convert the nonsociety and nonorgan churches to adopt such things in their work and worship. He has thus *wasted* much printer's ink and stamps; and if he had known what little impression such literature would have on those to whom he sent it, surely he would have saved himself the time, trouble, and expense. By far *bigger men* than Brother Cowden have been trying to convert the churches of this State from the error (?) of their way for, lo, these many years, and yet they will not convert. Now let it be understood, *once for all*, that this division among the churches is deplored by the nonsociety brethren fully as much as by the other side, and, moreover, they are as fully anxious for "unity" as the other side; but they recognize the fact that there can be no unity acceptable in the sight of God which is not based upon his word. Hence the *word* of God, and *that alone*, constitutes a common basis for unity; and if the society brethren think we will not meet them on that "common ground," they are very much mistaken. All we desire is an opportunity to show them their mistake in such an idea. Most certainly the New Testament Scriptures furnish the "common ground," and we very sincerely ask our society brethren this question: Will you meet us on the New Testament and stand with us on its clear and implicit teaching as to *how* to *worship* God and *how* to *do missionary* work?

3. Brother Cowden says: "There are two difficulties to be overcome in this work. (1) To get a hearing among these brethren. (2) The Gospel Advocate." Now it is really complimentary to the Gospel Advocate to be charged with being an obstacle in the way of some things; but if Brother Cowden means to even *insinuate* that the Gospel Advocate stands in the way of scriptural unity among the professed followers of Christ, he has done this paper and its lifelong policy a very great injustice. He should not thus misrepresent his brethren; and if he does not know better than to make such a statement, it is no fault of the Advocate's.

4. Brother Cowden and Brother Morgan differ very materially on the matter of instrumental music in the worship. Brother Morgan says, "We don't care whether they ever have an organ—let each congregation decide for themselves;" while Brother Cowden has scattered broadcast a tract on the subject which, if correct, makes it a *positive duty* to have an organ. This he does in trying to prove that the word "psallo," translated "sing" in the New Testament, *involves* instrumental accompaniment. Brother Morgan will assume no such position; and, furthermore, I believe he will go a long way toward unity, because he has told me so. Brother Cowden has expressed "mildly" his views of the Advocate in comparison to the way some others have done the same thing. In years gone by some

of the society brethren said the thing would not succeed in this State until David Lipscomb was dead. I heard with my own ears one make this remark: "There will have to be a few first-class funerals in Tennessee before the work can succeed." Well, David Lipscomb has gone, and Brother Sewell is not far behind him, and still there has been no stampede of the churches toward society methods.

In conclusion, I desire to repeat: Will "the Commission on Unity" meet us on the basis of the New Testament? Now, brethren, if you really *desire* unity, show it by your acceptance of this proposition, and *let us get down to business*, and thus do away with this shameful division which is not only sinful, but such a great hindrance to the Master's cause.

"The Mania for Meetings and Movements."

BY S. H. HALL.

Bishop W. A. Candler, of Methodist fame, has a most timely article in one of our Atlanta papers, and it is so good that I am constrained to pass it on. There are a few points on which criticism might, with propriety, be offered, but I do not like to strike at people when their faces are headed the right way. The Lord hasten the day when all will come to the one church and organization the New Testament talks about and work as "one man" in it. Here is the article:

"Forsake not the assembling of yourselves together" is an apostolic injunction which the American people obey perfectly. Indeed, they overdo it.

There is a mania for meetings and organizations.

Every profession and every trade has its association, with officers, dues, an official organ, and all sorts of meetings, seasonable and unseasonable.

Even the sufferers from hay fever have a national association, the nasal bond holding them together in distressing fellowship.

The number of religious assemblies has become so great that many of them injure religion in their attempts to serve the cause. Like parasites, they sap the life of the body to which they cling. The manifold conventions held are beginning to be injurious in many respects.

In former days almost any thriving community of pious people was glad to entertain any religious body which was characterized by worthy aims and proper methods. But the number of associations and conventions has so increased in recent years that the people are not now so hospitably inclined toward religious assemblies. They have grown weary of them, and are not to be blamed for having grown tired of opening their homes to all sorts of delegations. Even necessary and proper meetings are no longer desired in many places. Thus the spirit of hospitality has been impaired by being imposed on too frequently.

But this is not the worst result. The damage to home life which has been wrought by the multiplication of meetings is a more serious consequence.

There is a widespread neglect of family worship, and to a considerable degree it may be traced to the enormous increase of meetings outside the home. A zealous man or woman, undertaking to attend all "the societies" of the church and the annual conventions of the societies, is forced to neglect the home. What can compensate the church for the extinguishing of the altar fires in the homes of the people?

Why cannot the church—the whole church—attend to its proper business without splitting itself up into so many societies and wearing itself out with fractionalism?

The wasteless money on needless machinery is enough to accomplish a vast deal of good if directly applied to the work of the church, without the intervention of multiplied societies and expensive conventions.

Our Lord commanded his followers to go into all the world and give his gospel to every creature. The missionary obligation rests on his words, and it is a perfectly plain matter. Nevertheless, there be many who have to attend a half dozen missionary conventions a year in order to keep their zeal for the mission cause from expiring. A great deal of money is expended in this way which would achieve more if placed in the treasury of the church directly. The outlay upon ourselves to keep us disposed to meet our missionary obligations reminds one of the amount of water which has to be poured into a dry wooden pump before any can be gotten out of it.

A reasonable number of missionary meetings for the purpose of becoming informed concerning the needs of special fields and the general progress of the work is necessary, but a constant compassing of sea and land to keep one's interest alive in missions seems something worse than useless. It may become a sort of dissipation.

Another hurtful result of multiplying meetings arises from the programs and speakers. Men and women are appointed to read papers or make addresses on a great variety of themes, and most appointees for such service strive to say something "original" and striking. The quality most in request is what is called "snap." This brings a temptation to care less for what is true than for what is new. But once a man has said a thing, he gets ready to contend for it; what at first he was a trifle uncertain about, he begins to believe as strongly as if it were holy writ. Out of multiplied meetings, therefore, have sprung great swarms of faddists, hobby riders, and reformers. Our land is covered with them as Egypt was infested with the plague of locusts. They would devour all the best things of the past in order to make room for all the untried things which imagination can conceive under the stimulation of the desire to be fresh and sparkling in an address before a convention.

Excessive meetings are the breeding grounds of rickety reformers, who would, if they could, set the world afire in order to be known as the most brilliant incendiaries of the age.

Close akin to this evil result is another. It is this: A man who speaks for a cause may easily fall into the delusion that he has by his speech discharged fully his obligation with reference to it. His moral energy is so exhausted by speaking that he has nothing left for action.

It is an old jibe to talk of temperance reformers who spoke for temperance often under the stimulant of drink. Of course, it was unkind and unfair, but nevertheless it is true that the temperance sentiments of some men have been for speaking use only.

And there are some men who have no more than a speaking acquaintance with the cause of missions. Their consciences are satisfied by their speeches, and they feel that nothing more should be expected of them.

Pulpit crators have been known to plead the cause of the neglected classes of the slums, who would never have accepted willingly a pastorate to a church located in a slum district. Guthrie refused any other sort of pastorate, because his heart was really with the poor and distressed people of a great Scotch city; but he was not famous for making the rounds of conventions and delivering addresses on "social service." He served while others talked.

Our Master has warned us of the danger of prophesying in his name without really knowing him, and of saying, "Lord, Lord," very solemnly without doing what he commands. The habit of speech making at conventions brings this peril very near to many men. In that market place speech is in great request, and the demand creates the supply.

May not a deal of vanity and pride enter into the overfondness of some people for conventions? In the conventions there are offices to be filled and titles to be conferred. The zeal of such people vanishes like a mist when they are not elected to office by the convention. They like uppermost seats in the conventional synagogues. How otherwise could they ever be known? The rolls of officers for certain conventions are crowded with the names of very inferior men who have been lifted into notice by election to position, who without such election would never have been heard of beyond the limits of the militia districts in which they reside. They dearly love "publicity" and "the publicity bureau of the convention." During the sessions of their conventions their faces become nearly as familiar to the readers of the local newspapers as the face of Lydia Pinkham or the horse and rider in the advertisement of "Mexican Mustang Liniment."

There is perhaps one other society needed in America, and no more than one. Perhaps a society is needed to kill about half the societies which are existing already. What a blessed organization that would be!

But it would reduce printers' bills; for all the conventions and their officers must have much printing, such as circulars, questionaires, announcements, programs, etc. It would reduce also the postal receipts of the government. Likewise railway fares would be reduced; for more people would stay at home and fewer people would be galloping over the land in pursuit of meetings. Upon the whole, however, there would be much saved. Postage would be reduced, but prayers in the home might become more common. Fewer passenger tickets might be sold; but if people stayed at home more, there might be produced a greater

tonnage of freight, for running about is rather unproductive business.

If we had fewer conventions of reformers and more people pursuing wholesome lives at home, there might be fewer reformations needed. The mania for meetings and movements leads to the neglect by parents of multiplied thousands of children who in mature life need reforming, because parental negligence has deformed them.

Mr. Candler says the American people obey "perfectly" the command to "forsake not the assembling of yourselves together," then says we "overdo it." Just how a thing that is "overdone" is perfectly done is not clear. The command to forsake not the assembling of ourselves together has reference to the regular assembly of the saints on the first day of the week to commemorate the death of our Lord, and has no reference whatever to our trying to keep up with the schemes and inventions of men. I do not see how this command could be "overdone," and do not believe it has ever been overdone. Assembling ourselves together on the first day of the week in response to the call of some human organization, to do the work of some society, and not to do the work of the church in commemorating the death of our Lord, is not "overdoing" the command, but is not doing it at all.

As to a society that would destroy half of the societies already existing, I call Mr. Candler's attention to the fact that we have a society already in existence that would destroy *all* of them—viz., that institution which Christ calls his "church." He says: "Every plant, which my heavenly Father hath not planted, shall be rooted up." (Matt. 15: 13.) If you will take the "discipline" Christ gave his church—viz., the New Testament—and get all religious people to go by it, you will have but one church or society in existence, and we will all be one as we are commanded. If you should start one more human organization to destroy half of the human societies now in existence, who would decide which half to destroy and which half to let remain? There is just one way to right the wrong—viz., come to the Bible and walk as it directs.

But I am glad to see the many good things in the above from our Methodist friend, and pray that he will fight on until he gets enough of the useless, unscriptural organizations and conventions with which his church is overloaded sufficiently eliminated that she may have the strength to arise, freed from her burdens, and come back to the New Testament order of things.

Brother Dunn's Letter.

Army Y. M. C. A., Camp Sevier, Greenville, S. C., February 11, 1918.—To My Friends in General: Yesterday I was to have been in Atlanta. I had expected to make a hurried visit to Atlanta on business about our work. I had notified Brother S. H. Hall, and he had made appointments for me as follows: At West End Avenue in the forenoon, at Camp Gordon at the regular worship at 2:30 P.M., and at Y. M. C. A. Unit 153 at 7 P.M. On Thursday morning one of my associates was taken to the base hospital with spinal meningitis. It was thought he would live but a very few hours. On Friday he began to get better, and to-day it is thought he will get well.

Six of us are quarantined, and we do not know how long we shall be kept in quarantine. We are all well and taking treatment. I am not a bit afraid. Our medical corps, the officers and privates, will do anything for us that knowledge, skill, and money can do. Our doctors tell us that they think we are in no danger. I have as good friends here as any person ever had. There are some most excellent Christian young men here. In the army, as a rule, everybody is ready to stick to you and help. One thing we all learn, and that is to stick to each other through "thick and thin."

Yesterday afternoon Emmet Travis came by my window and got the emblems of the Lord's Supper. After their worship, Emmet Travis, Clark Dunn, and Anderson Hardison came to see me. I sat in the window and talked to them about half an hour. They reported a fine meeting. We have some members—wives and mothers of soldiers—in Greenville. We invite them to our Lord's-day worship at 2:30 P.M. every Lord's day at Y. M. C. A. Unit 86, up near the Field Artillery (Colonel Berry's and Colonel Luke Lea's regiments). We have a nice place to meet, and this is our fixed and regular meeting for worship.

It is impossible for me to hunt up all the members in the camp and scattered over the city. I can be reached over the telephone at Camp Sevier, No. 9105. I live at Unit 85.

I request the friends not to send old papers to us. Weekly papers later than the second week are not wanted. Monthly papers and magazines later than the second month are not wanted. We need all the good papers and magazines we can get, if they are up to date. Some have sent papers to us a month out of date, and some two months. The boys don't care for papers out of date. When you read your paper, mail it immediately to Army Y. M. C. A. Camp Sevier. If you want me to give it out, write my name on it. It costs but one cent.

Yesterday at 10 A.M. we (the six of us in quarantine) assembled in our library room, sang, prayed, and carefully went over the Sunday-school lesson. I spread the table for the Lord's Supper. I read from Matt. 26 and 1 Cor. 11 the full New Testament teaching on the Lord's Supper. I then talked at length on the Supper just as I have always taught in the churches. Each one said it was one of the best services he ever experienced.

While shut in we are answering the many letters of the friends back at home and reading. I get stacks of letters asking me about the boys. I give attention to them as rapidly as I can.

May God help all of us to be humble, submissive, find our places, do our duty, and serve as becometh faithful Christians. Most fraternally, JOHN E. DUNN.

In Memory of David Lipscomb

It has been my privilege to read only the reprints from the pen of Brother D. Lipscomb. We shall expect to see them from time to time now on different subjects. We read and re-read what the many different ones had to say in the memorials, and were reminded of the thought that "none of us liveth to himself, and no man dieth to himself." (Rom. 14: 7.) Long live the Gospel Advocate and the thoughts and deeds of our beloved brother which put it in motion over fifty years ago.—C. B. Patton, Route 3, Troy, Tenn.

It was with much sadness that I learned of the death of our dear aged brother, David Lipscomb. It doesn't seem right that he is dead. His writings, and especially his answers, have been a great source of instruction to me for more than a quarter of a century. When a question puzzled me, I had only to write Brother Lipscomb or Brother Burnett, and the matter was settled. It is hard for me to realize that both these grand men are now gone. I have known Brother Burnett for more than thirty years, intimately, but have only known Brother David Lipscomb through his writings; but I loved him just the same. O, if all men could and would live as these grand men lived and die as they died! I hope, some happy day, to meet them in a better land; "then shall we know as we are known."—Ed S. Duncan, Mount Pleasant, Texas.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

A Returned Primitive Christianity.

Dr. Newton, of the London City Temple, anticipating the capture of Jerusalem by the British forces, says: "When our army captures Jerusalem, pray that Jerusalem may capture us all anew. We need that old high religion and that passion for righteousness to transform our patriotism to-day. If we lose sight of Jerusalem, Athens fails, with all its intellectual power; Rome fails, with all its military might; London fails, too."

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Encouraging.

The Herald and Presbyter says:

South Carolina has ratified the national prohibition amendment, thus making five States that are so far on the safe side. It is well to press the matter with all promptness and diligence. We believe that the amendment will be carried, but it will take much earnest enterprise to do it. It must be borne in mind that to carry it demands favorable action in both bodies of thirty-six States, or seventy-two bodies in all; while to defeat it the liquor forces will need to be successful in only one body of each of thirteen States, or thirteen bodies in all. It is a terrific task that is before us, but it is God's work, and with God all things are possible. Let us trust in him and not be afraid.

Those who favor the amendment being made to the Constitution of the United States should not do less, but should be more vigorous in their opposition to intemperance. Intemperance is a stain upon our civilization that should be wiped out. The strong should help the weak by taking the temptation away from them. There will be enough temptations without the temptation of strong drink.

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Charges Made by Germany.

The Herald and Presbyter says that the Germans are charging that the American churches are not supporting the war and are opposed to its prosecution. The editor of this page does not profess to know whether this is true or false; but if it be true, the reason for it is evident. Conscientious objectors and pacifists are much more noisy and write much more about the war than those who have been impelled to enter it from a sense of duty. The editor of the Herald and Presbyter says:

Among the many false charges made by the Germans for the encouragement of their people at home is that the American churches are not supporting the war and are opposed to its prosecution. Nothing is more false. Yet we can see how the enemy might wish for this to be true. The moral support of the churches is of incalculable value. Failing to possess it, the government would be weak. The attitude of our American ministers and churches is that of the most loyal and steadfast support of the government in its battle for human rights. They realize that the victory of the allies is the only way to secure righteous and enduring peace. For this in unstinted measure they are working and praying.

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The Poor at Our Own Door.

The perilous times through which we are passing will greatly increase the burdens of the poor. While the demands made by the government are very heavy upon us, we should not neglect the poor; for the poor will feel the need of fuel, food, and clothing more than any other class. Christians should allow their lights to shine, and should display a generosity and a liberality that has hitherto been unknown. The Christian Standard speaks as follows upon this subject:

The war has fathomed the depths of the human heart, and a liberality such as history has never before recorded is lifted up and out—it shines like the noonday sun.

Aside from the government drives, various war causes are constantly pressed, to each of which the American people heartily respond. The war will burden our government with debt, it will temporarily upset our commerce, and it will wrap homes in crape. On the other hand, it will sober us up, make us more economical, cause us to abolish the liquor traffic, and add blessings that cannot be enumerated. And one of these blessings, already fragrant, is the spirit of philanthropy which broods over every community—it is as a bottle of perfume broken in a room.

However, our liberality—at least, the liberality which is in the limelight—abounds at the touch of the war hand. Our money is given to the cantonment enterprises, the work of love on the blood-stained field, and the unfortunates in countries that have been devastated.

All this we should do; no war call must be unheeded; every drive is as important as is the task of building ships and mobilizing our armies. Yet we cannot afford to forget the Savior's statement: "Ye have the poor always with you."

In time of peace, every city, every town has its poor. The war has not made the poor rich. Already the war has aggravated conditions among the poor, and the situation is likely to be made worse as the war progresses. The poor suffer more than do any other classes as a consequence of higher prices, fuel shortage, etc.

We have not investigated the condition of local charity treasuries. But we are wondering if they are receiving support commensurate with the demands made upon them.

Respond to the war drives; give to the Armenian and Syrian Fund and other foreign causes; help every city which, like Halifax, is hit with a calamity; but do not forget the poor at your own door!

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Forgiveness.

There can be nothing of more importance to us than forgiveness. As one's eternal destiny depends on his forgiving others, he should freely forgive all wrongs done him in order that he may be forgiven. The Christian Standard prints the following most excellent thought on forgiveness:

Epictetus said: "Forgiveness is better than revenge; for forgiveness is the sign of a gentle nature, but revenge the sign of a savage nature." And One greater than Epictetus said: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Likewise, in the model prayer, we find the petition: "Forgive us our debts, as we also have forgiven our debtors."

The Master declares, in this petition, and in his comment upon it, that we can have no hope of forgiveness so long as there is in the heart a grudge against another. Nor is there room here for argument—he has settled the question.

"I can forgive, but I can't forget," we are prone to say. It would perhaps be impossible to blot the wrong done by another out of memory. We cannot even conceive of God, whose mind sweeps the ages from beginning to end, forgetting anything in the sense of losing memory. However, God does not treasure in his heart the forgiven sins of his people. Nor can we—a sin forgiven cannot be treasured.

Johnson, in "The Rambler," wrote: "Of him that hopes to be forgiven it is indispensably required that he forgive. It is, therefore, superfluous to urge any other motive. On this great duty eternity is suspended, and to him that refuses to practice it, the throne of mercy is inaccessible, and the Savior of the world has been born in vain."

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Capture of Jerusalem of No Military Value.

Some military critics say that the capture of Jerusalem has a sentimental rather than a military value. Without passing on the correctness or incorrectness of this view, it is but fair that we should state that other critics say that General Allenby is actually winning the war in Palestine, and that if Turkey falls away from the Central Alliance, Bulgaria is doomed and the Austro-German armies in Italy must run for their Teutonic holes. One critic suggests that it would "match in fine with the eternal fitness of things if the recovery of the Holy Land should mean the preservation of civilization."

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Some Questions on the "Powers That Be."

BY M. C. K.

Being pressed for time with numerous other matters upon his hands demanding constant attention, Brother McQuiddy has turned over to me a number of questions which have been submitted for consideration in our columns. It would be contrary to the course adopted by the Gospel Advocate in the present national crisis to discuss at this time some of the questions which have been propounded; but, in the hope of lending timely assistance to honest inquirers making the effort to properly adjust themselves to the present trying situation, we give attention to the following New Testament quotation and queries from Brethren B. F. Camp and W. T. Beasley:

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For for this cause pay ye tribute also. (Rom. 13: 1-6.)

1. Do "the powers that be" mean earthly governments?
2. Would it include the United States government?
3. Would it include the German government?
4. Would I receive damnation if I were to resist the government of the United States?
5. Would I not receive damnation by resisting the German government?

Referring to those who go to the camps and work among the soldiers, as Brother Dunn is doing, another query is:

6. If the government of the United States would not permit us to preach to the soldier boys unless we would trample under foot (1) our conscience, (2) the word of God, (3) the church of God, . . . would it not have been better for the cause of Christ not to have gone?

Now, as to Nos. 1, 2, 3, and 6, we answer, yes, although, as we saw two weeks ago concerning No. 6, in connection with Brother Dunn's work, the United States government imposes no such restrictions on workers. In the light of queries which still come in, it seems difficult to get some brethren to see the facts here just as they are. Brother Dunn is not a member of the Y. M. C. A., and his work is as far from being through that institution as it ever was at any time in his life. He is not only not in, nor working through, the Y. M. C. A., but it has nothing whatever to do with his work. It is the agency appointed by the civil government to open to all Protestants the field for work among the soldiers; and when they enter that field, their work is wholly separate from, and independent of, that agency precisely as it is separate from, and independent of, the Indian, the Chinese, or the Japanese government which opens to them a field for work among its citizens. With thoughtful brethren, it ought to be sufficient to state such facts without wasting time arguing over them. Neither has Brother Dunn, nor have the managers and editors of the Gospel Advocate, who are faithfully and sympathetically trying to minister to the souls and bodies of soldiers, departed in the least from the sacred principle of loyalty to God's word and to his church in the work which they are doing, but are as true and unflinchingly devoted to that principle to-day as ever before in their lives.

This leaves Nos. 4 and 5 to be answered. The querist's purpose at this point seems to be to make it appear that, if Christians, under the different governments of earth, undertake, at a time like this, to submit to "the powers that be," they will be arrayed in deadly conflict against each other, and that, therefore, if the Gospel Advocate or anybody else advises them to submit to "the powers that be," they are guilty of advising Christians to array themselves against each other in such deadly conflict.

Now, such reasoning wears the appearance of being plausible, but, after all, there may be more in this situation than the querist imagines. Sometimes a sword has two edges and cuts both ways. Let us see. In substance, one query is: "Would a Christian do wrong if he should resist the government of the United States?" Then, if that question should be answered, "Yes," another is: "Would not a Christian also do wrong if he should resist the German government?" Suppose we should answer unqualifiedly both of these questions in the affirmative and should actually find, if the advice were carried out, that Christians are thus arrayed against each other, then *who would be responsible for the conflict?* Did the querist not quote that identical advice from the New Testament itself? Does he not refer us to the very passage where an inspired apostle himself gave the advice? Then, who is the author of this command that Christians submit to "the powers that be?" And suppose the consequences of following such a command, under different governments, be ever so dire and calamitous, who is responsible for them? Is the Gospel Advocate? Is the querist, because he repeats the command in the columns of a religious journal? Of course, neither is; but these facts will enable the querist to see that the sword of his question cuts in his own direction precisely as it does in that of any other.

The fact is, this command is from the Lord and is recorded in the New Testament, and it is our duty, of course to show proper respect for it, no matter whether we are in Germany or in the United States. But the question is further pressed: "Would I receive damnation if I were to resist the government?" Well, what does Paul say

about it? Quoting from the Common Version, which our querist quotes, here is his exact reply: "They that resist shall receive to themselves damnation." Now, what shall we do about it? Thus, every solitary thing which is here turned back on the Gospel Advocate is turned back on Paul and the New Testament. In other words, the command is in the word of God. It comes from God himself. Hence, whoever attempts to bring those who appeal to it into an inconsistency because Christians may be under the different governments that are arrayed against each other in war is attempting, whether consciously or unconsciously, to bring God and his word into an inconsistency. If not, why not? Hence, no matter whether Christians are in Germany, the United States, or anywhere else, the only consistent course that is open to them is to adjust themselves to whatever situation may be thrust upon them, and to go their full length in doing all that they believe this and other commands of God require of them or permit them to do, and leave the result with him. Surely this course is safe in any part of the world.

On the relative merits of the two particular governments named by the querist, we gladly take occasion to say that some of us most assuredly would not like to be under the German government; but if we were under it, we would either promptly get out from under it, if we could; or, if we could not do this, then, under that government, precisely as here under our own benign and free government, we would try to do whatever we believed God required or permitted, no more and no less, and take the consequences. This course maintains alike respect for the consciences of men, on the one hand, and for the word of God, on the other hand. It does not undertake to dogmatically settle for men specific points where God has spoken to them in general terms only; and, in the light of all available facts in the case, we do not see how it would be possible to pursue a wiser or safer course.

Manifest Mistakes.

BY T. B. LARIMORE.

Somewhere in some of our many song books is something somewhat similar to this:

"The mistakes of my life have been many,
But the sins of my heart have been more."

I never try to sing that, for the same reason that I never try to sing: "I care not for riches, neither silver nor gold."

I have made so many mistakes, myself, that I am appalled and, figuratively speaking, almost paralyzed sometimes when thinking of their multitude, and of the magnitude of some of them; but I know the sins of my heart have not been more.

I would gladly correct every mistake I have ever made, if I could; but my mistakes are a part of my record, and I can never erase even one of them.

I am neither old enough nor wise enough nor good enough to deem it safe to call much attention to the mistakes of others; but certainly somebody should call attention to some of our manifest mistakes.

So far as my limited observation shows, men make more mistakes at the Lord's table, where they frequently *talk* and *pray*, instead of simply giving thanks, as the Bible authorizes, than anywhere else in the service of the Lord.

Very recently, when an elder (?), who manifestly lacks at least seven of the scriptural qualifications of a scriptural elder, publicly expressed thanks to God for "the spilled blood which Christ spilt on Calvary's cross," a devout, sincere sister in Christ said to me: "I do wish our brethren would quit talking about the Savior's spilling his blood. There's no Bible authority for it. There's no truth in it. There's no sense in it. Everybody ought to know all that; but probably some people will talk and preach and pray about 'the spilt blood of the Savior' while the world stands. Still, the Savior never spilt his blood."

That elder made a manifest mistake when he mentioned "the spilled blood which Christ spilt on Calvary's cross;" but we should not wonder at his making a mistake, for brethren made a greater mistake when they made him believe himself to be an elder, notwithstanding he lacked at least seven of the Bible "must's" of being one. What respect for the Bible do we manifest when we ignore seven of its "must's" in making an elder?

It is a manifest mistake to assume that the apostle Paul monopolized the time set apart for the Lord's Supper, "when the disciples came together to break bread" (Acts 20: 7), preaching till midnight before the communion, thus crowding the communion out of its place, beyond the limits of the Lord's day, into Monday.

Of course the disciples did, at the proper time, what they came together to do. Then, after the communion, "Paul preached unto them." The next morning—the morning of the day we call "Monday"—bread was broken for an entirely different purpose—to satisfy the physical demands of Paul and probably others. (Acts 20: 11.)

Probably the most astounding manifest mistake relating in any way to this sacred service is made when the fruit of the vine left in the glasses after the service is preserved and used in similar service some subsequent Sunday. Some who read this may think such a thing has never been done; but it *has* been done, nevertheless. No sane, civilized head of any household, hotel, or boarding house would pour the milk left in the glasses from which guests or others had been drinking back into the pitcher from which it had been poured, and serve it at the next meal. The Lord's table should be the nicest, neatest, cleanest table in all the world, if possible.

Waiving all consideration of the question of whether the fruit of the vine on the Lord's table should be fermented or unfermented, "a certain rich man" made a manifest mistake when he bought a jug of fermented wine—to which some objected—for communion purposes, instead of unfermented, "*because*," as he publicly stated to the church, "it was twenty-five cents cheaper." The "cents" end of the business was the end that interested him most, regardless of the wishes of others. That certain rich man is still alive, too—*physically*.

Such mistakes are unfortunate and regrettable, of course, and we should strive to avoid them; but we should remember it is neither logical, charitable, nor Christian to condemn each other because of occasional mistakes. I have not meddled with politics enough to seriously disturb the political equilibrium of the world since our war of the sixties, and I'm not disposed to meddle with politics much now; but the following editorial in the San Antonio Express of January 31 accords so completely with the point I am trying to impress that I shall let it speak for me:

Occasional, But Not Characteristic.

Secretary Baker, in his fine statement of the splendid war work of the nation, admitted that there were faults and failures in every department of the service, but that these faults and failures were occasional, not characteristic. It is a happy statement of the case, and one that is borne out by the investigation. It shows that Mr. Chamberlain's accusation that the War Department has "fallen down" is false. It also proves that President Wilson was correct in describing Mr. Chamberlain's remarks as a distortion of the truth.

There is no commoner fallacy than that of deducing general conclusions from special or exceptional cases. It is the fallacy of the man on the street and of the statesman in the senate. The fallacy consists in drawing too large a conclusion from the premises. A doctor may lose a patient; but, because of that, to say that physician has "fallen down" in practice is to state an untrue conclusion. The inference is too large, hence is false. The most

successful practitioner occasionally loses a patient. That is not evidence of a breakdown or a collapse in practice. The occasional loss is not a sign of characteristic incompetence.

This principle is true in character and conduct. Many a good man has occasional lapses in conduct, lapses in veracity, in sincerity, and in charity. His character should not be judged by the isolated lapse, but by his characteristic, regular conduct. There is no man who does not sometimes do things unworthy of his character. This is merely saying man is human. To draw the conclusion that any man who occasionally makes such lapses is a scoundrel is too large an inference from the facts.

This illogical and unfair way, however, is the method of the slanderer and the traducer. Gossip and rumor fly far on the wings of such falsities. The method is at heart uncharitable, dishonest, and untrue.

When Secretary Baker exposed this fallacy in his fine discrimination between the occasional and the characteristic, he not only vindicated his department, but he threw a ray of light on the processes of the human heart.

The escutcheon may have blots on it, but the shield still be bright. The sun itself has spots on it, but the characteristic of the sun is light, not spots.

Congregations and Individuals May Make Merchandise of Preachers and Religion.

BY E. A. E.

Continuing from last week, it may be said that some congregations want preaching on Sundays, but they seem to not be willing to support the preacher. They seek through the week to find some idle preacher whom they can use on the following Sunday. Then what they give him would not support him and his family one day, if it would pay his railroad or street-car fare. This course has the appearance of getting as much preaching as possible at the least cost, or making merchandise of the preacher. True and righteous and Christian people do not want to pursue such a course. They want to be liberal themselves and want to teach the congregation to be liberal.

As true and faithful preachers work so as to accomplish the greatest good, congregations must do the same. There is no difference between the purpose of the preacher and that of the congregation; all are Christians, all have the spirit of Christ, and all work for the accomplishment of the greatest good and the glory of God, each one doing the work to which he is best suited. Each one in the congregation—and, therefore, the whole congregation—is equally responsible to the extent of ability with the preacher for the salvation of the world.

Each congregation should look over its field of operation, note its needs, and spare no money and no pains to cultivate it to the best advantage and greatest results.

The conversion of sinners and the edification of the church, with all these two works embrace, are the two general results sought.

The elders and others may be competent to do some or all of this work. If so, "the elders who rule well" must be "counted worthy of double honor, especially those who labor in the word and in teaching," because God's law is that the ox when he treads out the corn must not be muzzled, and "the laborer is worthy of his hire." (1 Tim. 5: 17, 18.) Hence there is no way for a congregation to be relieved of this duty of supporting its faithful teachers. From this it is seen that God's rule is that every congregation on earth, when in proper working order, must support faithful preachers and teachers of "the word." The church that does not do this is not fully developed.

Paul shows that there may be two or more such teachers in one congregation, and, when this is true, all should be supported according to their labor. There is a difference in work: "the elders who rule well" must be "counted worthy of double honor;" the ones who do not rule well are not to be so counted; while the ones who "labor in the word and in teaching" are especially "worthy of double honor"—must be supported according to work.

The important questions are: Do we really believe the New Testament? Do we intend to follow it in all things? Should congregations be built up and put to work fully after the New Testament pattern and teaching, and, therefore, with scripturally qualified elders doing their scriptural work and receiving scriptural support?

That which the New Testament says about the qualifications, work, and support of elders seems "idle talk" to many. They seem not to know what God requires here. But the New Testament church can never be restored until all its working force has been set in order according to that book. We cannot stop short of scriptural teachers and preachers and their full and scriptural support. Why not teach and work to this end?

If a congregation has not scripturally qualified elders, doing scriptural work and receiving a scriptural support, then, as Titus worked on the island of Crete and Timothy with the elders and church at Ephesus, the elders and other older and wise ones of the congregation should secure the help of some true, tried, and faithful preacher, who can and *will* develop the elders and other members and build up the whole church to its full working capacity, and whom it can use and *will* use to preach the gospel wherever people can be gathered together to hear it and from house to house—that is, to evangelize the surrounding country, as Paul did the country around Ephesus.

If one congregation cannot do so, two or more should support a preacher.

While it is scriptural to use a preacher thus, it is equally unscriptural to use him so as, or to allow *him*, to destroy the scriptural work and support of the elders and the individual work of any other members of the body of Christ. Every member has his own mission to fill and work to do. No one can do the work of another. "For each man shall bear his own burden." To change God's order at this point is as harmful, as destructive of the church, and as rebellious as to do so at any other point. While all faithful and true preachers of the gospel and all teachers of the church work and pray for the New Testament order of worship on the first day of the week, they must work and pray for the New Testament order of *church government, church work, church discipline, and everything else God teaches.*

To use and support a preacher as the New Testament requires is right, of course, and a hundredfold better, therefore, than to "trust to luck" to pick up one for the coming Sunday and a different one for every Sunday in the month. Besides, supporting a preacher generously and heartily joining him in the scriptural work of preaching the gospel where it is needed will develop the whole congregation in the grace and blessedness of giving and the great work of helping to save others.

Attending church on Sunday mornings, *listening to preaching*, contributing some ordinary sum, partaking of the Lord's Supper, and doing all that God requires them (and doing all "in spirit and truth"), while spending the remainder of the day in comfortable ease and the rest of the week in the zealous pursuit of temporal and selfish interests, comes far short of what God requires of his people. The question arises here: Are those who lead this kind of life prepared to worship God "in spirit and truth" on the first day of the week?

"The field is the world," and it must be cultivated by the church, because *the church* is "the pillar and ground of the truth"—not the preacher only, and certainly not some man-made institution. The church as a whole must engage in and must *accomplish* this work. The church must do this work, too, as the church, the body of Christ, the temple of the Holy Spirit, the habitation of God.

Unto him be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen. (Eph. 3: 21.)

The church can glorify God only as it fulfills its mission. This institution, as such, has been built in the wisdom and love and power of God and is all-sufficient.

To try to pick up preaching on Sundays at as little cost as possible is not God's order, and is making merchandise of the gospel as much so as any preacher ever did. This sin is as much to be condemned in congregations as in any preacher.

Furthermore, when the cost of living in many respects was not more than one-third of what it is now, some congregations had the custom, made by themselves alone, of giving the preacher a fixed amount for preaching once a month or oftener and for holding a meeting. This amount was small enough, and many times not sufficient to support the preacher then, especially after deducting traveling expenses. But now, when the cost of living all round is almost three times what it was then, they continue to give him the same amount—no more. To increase this amount, as should be done, according to the cost of living, will prove no greater sacrifice on the part of congregations, because the members receive higher wages and three times as much for the products of their farms. Let us count a little: multiply what a congregation gives a preacher for a monthly appointment by four, deduct the traveling expenses, and see if he and his family can live on what he receives. Then, when hindered by sickness or some other unavoidable cause and he receives nothing, can he live? But when he himself is sick or others of his family are sick, it costs him the more to live, and he, therefore, needs the more.

Again, during the winter months, when the cost of living is always the greatest, preachers, except the ones laboring with congregations in towns and cities, receive the least.

But while the cost of living has so much increased, the faithful, true, steadfast, self-sacrificing, and heroic preacher, *reaching out still for the good and salvation of the world*, must economize, do without, and be thankful for the meager support he receives, fixed by the church fifteen or twenty years ago. Poor fellow! Poor, yet rich, having nothing, and yet having all! But he shrinks not; shirks not; flinches not; is not ashamed of the gospel of Christ; declares "the whole counsel of God;" keeps back nothing that is profitable; seeks the souls and not the money of people; goes not with the multitude to do evil; upholds the church as "the pillar and ground of the truth" and trusts in its all-sufficiency to accomplish all God has ordained it to do; is made strong in weakness; rejoices that he is counted worthy to sacrifice and suffer for Christ's sake; and knows that, while the wicked may flourish for a time, it will still be well with him who clings to the cross and knows nothing save Jesus Christ, and him crucified.

With all the teaching of the Bible on this subject before us, we see that the earnest and true preacher of the gospel is not an object of charity; but that the "carnal things"—the liberal support—which he should receive after he has sown "spiritual things" are his *due*, as the hire is due the laborer. No honest man treats his physician, his school-teacher, his laborer, etc., as objects of charity. No self-respecting, honest, and faithful preacher will allow himself to be treated as an object of charity. The man who makes himself a kind of religious beggar lacks in dependence and one essential qualification, at least, to make him a useful and true preacher.

A congregation cannot be any more liberal or any better in any way than the men and women who compose it. It has been said a corporation has no conscience; but it has all the conscience which the men who compose it have. So a congregation is as liberal in helping the poor, visiting the fatherless and widows in their affliction, and supporting gospel preachers as the persons who compose it. Some persons in all congregations are more liberal, more faithful, and more godly than others. This is true for at least two reasons: (1) Some are older in the church than others; (2) some have made more progress than others, being more studious of the Bible and striving harder to obey God. But it is impossible for a congregation, as a whole, to advance beyond the liberality, righteousness, godliness, and entire spiritual development of its leaders. Hence, in giving the qualifications of elders, God declares that men not "given to hospitality," who love money and are "greedy of filthy lucre," are unfit to serve. Those who are "no lovers of money," are "not greedy of filthy lucre," and are "given to hospitality" can easily lead others into the same Christian characteristics. Water cannot rise higher than its level, and a congregation can hardly get beyond its leaders. If its leaders are selfish, narrow, ungenerous, niggard, and accustomed to driving close bargains and trying always to get as much of anything for as little as possible, how can the congregation, as such, be otherwise? It is most unfortunate, as well as unscriptural, for congregations to be burdened with such leaders. Sometimes the leaders of a congregation engage in a questionable business, have the spirit of the world, and conduct the affairs of the church after the ways and wisdom of the world instead of according to the teaching of the Bible and spirit of Christ. Under such conditions congregations can never grow and become spiritual and powers for good.

The leaders of congregations must be generous, big-hearted, whole-souled, noble-spirited, spiritual-minded, Christlike men—in other words, they must study and know the Bible and must be such men as the New Testament says they must be.

It seems difficult for some congregations and some preachers to see at the same time all sides of questions. Self-interest, pride of opinion, love of popularity, or some other worldly thing blinds them. But all the Bible teaches on all subjects must be studied before all the truth can be known and done and preached.

Preachers sometimes complain of a poor support, while they acknowledge they have never tried to teach all the counsel of God on the subject of giving cheerfully for all purposes for which God teaches his people to give. Preachers and elders are duty bound to God and men to teach all the will of God on this subject, as well as on all subjects—not, as Paul says, that it may be so done unto them, but, as the Bible teaches, *for the salvation of those who give*. Preachers cannot be selfish, one-sided, one-ideaed, partisan, and preach "the whole counsel of God." God has "called and sent them" to "preach the word"—the preaching which he bids them—to add nothing to it, to take nothing from it.

These articles are the conclusion of the ones begun some months ago. These, with all other articles I have ever written and all sermons I have ever preached, I must meet at the judgment bar of God. All the good or evil all people have done by their daily lives or by writing and preaching will meet *them* at the judgment. May God have mercy upon us all!

"Civil Government"—Its Origin, Mission, and Destiny, and the Christian's Relations to It. This book is the outgrowth of the author's most matured thoughts on this subjest. A. Wilkinson said of it: "I think the book is worth its weight in gold." Pages, 158. Price, 75 cents.

"Salvation from Sin." This book is composed of the editorials of David Lipscomb, collated by J. W. Shepherd, and contains many of the best and most profound thoughts of its author. It contains an index to subjects and an index to scriptures. Contains 440 large pages; printed in large, clear type. Price, $1.50.

MISSIONARY

Money for Missionaries.

BY NELLIE STRAITON.

The following amounts were forwarded to India and Japan on January 31:

To Sister Sarah Andrews, Japan: From Sister Ella L. Talley, Petersburg, Tenn., through the Gospel Advocate, $5

To Sister Lillie Cypert, Japan: From Sister Ella L. Talley, Petersburg, Tenn., through the Gospel Advocate, $5.

To Brother S. O. Martin, India: From D. A. Whisnant, Goldsboro, Texas, $2.50; Mr. and Mrs. Bert B. Jackson, Lonoke, Ark., 75 cents; Nellie Straiton, $1. Total, $4.25.

To Brother and Sister Jelley, India: From Mrs. B. B. Miles, O'Donnell, Texas, $1; Mr. and Mrs. Bert B. Jackson, Lonoke, Ark., 75 cents; R. V. Hamric, Cedar Hill, Texas, $5; Mrs. Ina Watson, Canoe, Ala., $1; Nellie Straiton, $1. Total, $8.75.

To Brother and Sister W. H. McHenry, India: From J. G. Malphurs, Newberry, Fla., $5; Mrs. J. P. Litton, Emerson, Ark., $1; Mr. and Mrs. Bert B. Jackson, Lonoke, Ark., 75 cents; R. V. Hamric, Cedar Hill, Texas, $5. Total, $11.75.

To Brother and Sister Armstrong-Hopkins, India: From Miss Ina Straiton, Fort Worth, Texas, $2; Mrs. Bertie Smith, Enloe, Texas, $3; through the Christian Leader, $2; Mrs. S. R. Patterson, Route 5, Humboldt, Tenn., $1; J. L. Broad, Denison, Texas, $3; Miss Carrie Lindsay, Fort Worth, Texas, $1; Mrs. G. W. Birchfield, Fort Worth, Texas, $4; Mrs. Daisy S. Oldham, Henning, Tenn., $3; the Harbuck family, Midway, Texas, $5; Mr. and Mrs. Bert B. Jackson, Lonoke, Ark., 75 cents; Mr. and Mrs. J. E. Boyd, Andalusia, Ala., $2.50; Ella L. Talley, Petersburg, Tenn., through the Gospel Advocate, $5; Mr. and Mrs. J. D. Garner, Gorman, Texas, $1; D. A. Whisnant, Goldsboro, Texas, $2.50; "A Friend," Manitoba, Canada, through the Gospel Advocate, $5; R. V. Hamric, Cedar Hill, Texas, $5; J. L. Watson, Stephenville, Texas, $5.45; Nellie Straiton and Sunday-school class, Fort Worth, Texas, $1; Nellie Straiton, $7.80. Total, $60.

I have just received word of the unexpected death of Sister Alice Martin, and I am sure that all those who knew either Brother or Sister Martin will sympathize with Brother Martin in this great loss. I did not have the privilege of knowing either of them, our two latest missionaries to India, personally; but through their letters and the letters of others about them I have come to know them and appreciate the sacrifice they made in going to India to enter the Master's service in that far-away, sin-darkened land.

All those who have followed the work of missions in India will remember that it was a year ago last fall that Brother and Sister Martin left this country for India, and that through Brother Martin's prolonged and serious illness Sister Martin watched over him and cared for him with a patience and trust in God which showed a great strength of character.

After Brother Martin's recovery and a rest in the hills, they both moved to Satara, where they took an active part in helping the other missionaries in the mission work; and all the time they were studying the language to better fit them for the work to be done. Then, on November 21, Sister Martin was called to pass over the river of death. These partings here are sad, and our hearts go out in sympathy to Brother Martin in India, and to the members of Sister Martin's family in this country; but we look forward with a bright and happy hope to the meeting in "the sweet by and by." Our Savior has gone to prepare the mansions above, and we know that all those who have been faithful to him here will meet again in that happy land where there are no more partings or sorrow or tears, but where there will be love and joy and peace in the presence of our Heavenly Father and our Savior.

Contributions sent to Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas, will be forwarded as desired.

To Every Preacher a Missionary.

BY J. M. M'CALEB.

There are in the United States about twenty-four hundred preachers of the gospel who are pretty well united as to what its fundamental teachings are. These twenty-four hundred ministers can double the number of workers by a little extra effort, sending these twenty-four hundred new workers into destitute fields at home and abroad. To show how it may be done, I cite a single example: Brother I. B. Bradley, of Dickson, Tenn., a little more than two years ago, took the responsibility of supporting Miss Sarah Andrews, of the Dickson church, as a missionary in Japan at the rate of fifty dollars a month. He raised the amount necessary to send her to Japan (two hundred dollars), and, in addition to this, has sent her the full amount promised, with a Christmas gift or two for good count. Our esteemed brother, aside from his duties as minister of the Dickson church, has done this, and seemingly without any strained effort. An occasional article to the papers, with a word spoken privately now and then, coupled with the prayer of faith, has done the work. Neither has his support been cut off nor even diminished by assuming the support of a missionary. The churches are abundantly able to give for the support of both the home preacher and the missionary when they are awakened and made willing.

What Brother Bradley is doing, others can do. The average preacher, by the protracted meetings held and the work he does otherwise, ministers to a dozen or more churches during the year. One or two missionary sermons to each of these churches, stating definitely the missionary for whom the offerings are intended, and at the same time telling of the missionary's work and in what country located, pointing the same out on a map, if possible, would bring a response sufficient for his support. If the preacher has no missionary thus to back, he should follow the good example of Brother Bradley and find one. There are many that will go if only they are encouraged. Miss Lillie Cypert is now in Japan, and she and Miss Andrews are living and working together. She is here without a pledge as to her support. I am writing Brother O. E. Billingsley, of Buckner, Ark., who knows our sister and who took special interest in helping her off to Japan, if he will take the responsibility of raising her support. In case this is not practicable for him, it remains for some other brother to come forward and do it.

"Commentary on Acts of the Apostles." By David Lipscomb. A commentary on the Acts of the Apostles, with questions suited for the use of families and schools. This commentary is especially adapted to the comprehension of the masses of the people. It also contains a chronology of the Acts, map showing Paul's missionary journeys, brief biographies of the apostles, and an introductory chapter on the Holy Spirit. Pages, 249, and Index. Cloth bound. Price, $1.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported for 1918	$1,686.10
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Acknowledging our last remittance, the secretary of the Polish Victims' Relief Fund writes as follows:

Dear Friend: The contribution of your readers toward the relief of the starving war victims in Poland has been received by us, and we beg of you to accept our most heartfelt thanks for your generosity.

Your generous response to our appeal conclusively proves your interest in our cause, which is the cause of suffering humanity. Thus encouraged, we take the liberty of bringing most respectfully before you the timid request that you forward to some kind friend or acquaintance of yours the inclosed appeal. So many people are still unaware of Poland's plight. Perhaps they would never hear about it otherwise. Their hearts may be touched and God will bless them as he will bless you. Gratefully yours,

W. O. GORSKI,
Honorary Executive Secretary.

In the appeal referred to in this letter the committee states:

For every hundred births there are two hundred and forty deaths. The newly born children die almost immediately, for their mothers have nothing to give them but their tears. Deaths from dysentery, typhus, tuberculosis, and famine are increasing daily.

Eleven million people are entirely dependent upon charity, and German charity provides for no one. It begins and ends at home. Only money can buy food.

The sacred duty of caring for those unfortunates is incumbent upon the Polish Victims' Relief Fund of New York. Recognized by the State Department in Washington as the only clearing house in this country for the transmission of relief money to the Poles in Poland, this organization must strive to save those who miraculously have escaped death so far. But we are helpless without your help.

It is Germany's obvious aim to exterminate the Polish population, for it stands to reason that a depopulated country is more easily colonized (in this case Germanized) than a land inhabited by undaunted people.

By helping the starving, shelterless Poles, you will be serving the cause of your own country; you will be defeating Germany's aims and ambitions.

A contribution from you, no matter how small, will save one or more lives. A refusal on your part will be equivalent to a death sentence for at least one human being in far-away Poland.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude. . . . With consistency a great soul has simply nothing to do. Speak what you think now, in hard words, and to-morrow speak what to-morrow thinks, in hard words again, though it contradict everything you said to-day.—Emerson.

Fifty Cents Saved.

To encourage the reading of good, religious books and at the same time to build up our subscription list, we have arranged a combination offer that should interest all. If you will send one new subscriber or your renewal for one year to the Gospel Advocate, you may deduct fifty cents from any book that costs one dollar or over, mentioned in the following selected list:

Ailenroc	$ 1.00
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You will not make a mistake in ordering any or all of these books that you do not already possess; but please bear in mind that to secure the fifty cents discount there must be an order for a renewal or new subscriber for each book ordered.

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

In Behalf of the Orphans.

The directors of the Tennessee Orphans' Home have asked that the churches throughout the country make a liberal contribution for the care of the orphans on the first Sunday in March. They have not selected this Sunday because it is better than any other Lord's day in the year, but because the needs of the Home are pressing, and what Christians have in mind to do should be done quickly, and it was thought that the date selected would allow ample time to make due announcement and for all to get ready for the contribution. Of course, if it can be taken up sooner, so much the better. By all means let every Christian have fellowship in this good work on the first Sunday in March or as soon thereafter as practical. The funds will be used for wiping out the present debt of the Home and for its maintenance. Here is a fine opportunity for a practical demonstration of that pure and undefiled religion that never forgets the homeless and the suffering. Send all contributions to the Tennessee Orphans' Home, Columbia, Tenn.

If we seek for glory, let us learn that the highest glory is to forget self and to surrender life for the blessings of others. That is the path by which Christ sought and found it, "leaving us an example, that ye should follow his steps."—Alexander Maclaren.

AT HOME AND ABROAD

T. Q. Martin, of St. Marys, W. Va., is preaching this week at the Nashville Bible School.

We are now exempt from heatless Mondays. Come to see us on Monday or any other day that suits.

Our invalid brother, J. Will Henley, writes that he is much improved. He is taking treatment at Hot Springs, Ark.

W. J. Higdon, of Pennsboro, W. Va., has been reading the Gospel Advocate "for over forty-five years and does not wish to miss a copy."

Jesse P. Sewell, president of Abilene Christian College, will preach at Russell Street Church, this city, next Sunday. All are invited.

Mrs. Lillie Moore, of Corinth, Miss., says: "I enjoy reading the Gospel Advocate so much, and think it is the finest religious paper published."

W. W. Bates preached for the congregation on Twelfth Avenue, North, this city, last Sunday, morning and night. The attendance was large at both services. There were two restorations.

From Mrs. James Ford, Cookeville, Tenn., February 11: "Just a few lines to tell you how very much I enjoy the Gospel Advocate. It seems that it gets better all the time and is such a source of strength to all Christians who read it. May it live long and continue to do good."

From R. H. Johnson, Booneville, Ark., February 13: "I am now ready to arrange my protracted-meeting work for the year 1918. I have promised a few meetings, but have some time not yet taken. Any congregation wanting my services may address me at Box 244, Booneville, Ark."

T. B. Larimore writes: "I am engaged in a series of meetings at Uvalde, Texas, now. From here I go to Riverside, Cal.; from Riverside to Los Angeles, for a month's meeting, beginning on March 31; from Los Angeles to Hanford; from Hanford to Fresno; and from Fresno to Berkeley."

John E. Dunn is anxious to have a school man and church worker to be associated with him in the work among the soldiers at Camp Sevier. He thinks that one could secure a position as educational director of one of the units. The applicant should be over thirty-one years of age. If interested, write Brother Dunn at Y. M. C. A. Headquarters, Camp Sevier, Greenville, S. C.

From W. M. Mann, Aquilla, Texas, Box 235: "On account of the loss of our dear, sweet baby, we have become very much dissatisfied with our location. I have resigned my school and am now looking for a new location. I would be glad to hear from any congregation desiring to locate a preacher. This is my tenth year preaching, and I have taught school the past five winters, but desire now to enter the field again for all of my time. I have time for one or two more meetings in the summer. Who wants the time? I would be glad to hear from some congregation wanting to locate a preacher soon."

From J. C. Estes, 401 Montreal Avenue, Dallas, Texas, February 13: "I have not been making regular reports this year, but it is not because I have not been busy. I stay busy almost all the time. I have not missed preaching on Sunday from one to three times but once since 1915, and only two times that year. But now, because of a recent change in my work, I have one Sunday to engage anywhere I may be needed. Write me at the above address, if I can help you in the Lord's work in any way by my services. I go to Crandall one Sunday, to Grand Saline one, and to Marietta, Okla., one. I have some promises for donations for the work at Camp Bowie."

From Tice Elkins, Henrietta, Texas, February 15: "I am now living in Henrietta, and like it. I will begin a meeting here the fourth Lord's day in this month, and will do my very best to establish the cause here. No church here now, but one when the meeting is over is my aim. It will take three weeks to do the preaching needed to start with. It will take one hundred dollars to support and pay my expenses to hold the meeting and advertise it, and that must be raised somewhere. Most of it will have to come from those who love the Lord at other places. Are you one of such? Then send your contribution to A. J. Williams, Henrietta, Texas, or direct to me. I am depending on you, and you must help do this work. Do not forget old Brother Mitchell, at Bayside, Texas, and many other deserving ones. I preached at Childress last Sunday, and will go to Charlie next Sunday, and then here at home to begin the siege."

R. E. L. Taylor, of Decherd, Tenn., preached the funeral discourse for the two young men who were slain on February 8 at Estill, Springs, Tenn., by the negro McIlherron. Concerning this sad event he writes: "Two young men are gone—Pearce Rogers, aged twenty-three years, and Jesse Tigrett, aged twenty years. Both met instant death at the hands of an enemy. Neither was a Christian. Rogers leaves a father and mother, two brothers and two sisters, all members of the church of Christ and all living Christian lives, except the two brothers, who have not obeyed the gospel yet. Tigrett leaves a father and mother, also several brothers and sisters. I trust this will be a warning to those that are out of Christ to make ready, for we know not the day nor the hour when the Son of man shall come. This was my first time to conduct a double funeral. The two bodies were placed side by side in the new Center Grove meetinghouse. A large crowd was present. This was the saddest funeral I ever witnessed. Every one present was in sympathy with the relatives of these young men. Both were laid to rest in the Center Grove cemetery."

From J. L. Hines, Meaford, Ontario, Canada, February 8: "I noticed in the Gospel Advocate of January 31 that our good brother, F. B. Srygley, writes of the glories of Florida and shows that he has a very sympathetic heart for the Nashvillians who are being pinched by the cold weather. Brother Srygley, just send me a flower, lest I forget the sunshine. We (wife and I) left Nashville on January 29 for Meaford, where we are to labor during the year 1918. Our first stop-over was at Louisville, Ky., whence we took a side trip to my old home near Springfield, Ky. After spending a few days visiting relatives, we came again to Louisville and went to Campbell Street Church to worship. Brother Kurfees preached a splendid sermon on 'Giving.' We left that city at 1:30 P.M., Sunday, and arrived in Buffalo, N. Y., at 7 A.M., Monday. This far we had an enjoyable time; but from Buffalo to Meaford (about two hundred miles distant), we had to change cars five times. The cold was intense; the wind, brisk. We came through wreckage, ice, snowdrifts, and other things that would make a Southerner feel miserable; but, to cap the climax, when we were within twenty miles of Meaford, our train stuck fast in the snow. It was storming. So when we could not go forward or backward, we were hustled to the baggage car, a coupling pin was removed, and thus we proceeded to our destination. The snow is from two to four feet deep, the temperature about twenty below zero. The people here do not seem to mind the cold. We had a good-sized crowd out to prayer meeting Wednesday night. All are looking forward for greater things for the Lord this year. Pray for us."

CLEANS THE BLOOD TONES THE NERVES

The gratifying results attending the faithful use of the new medicinal combination, Hood's Sarsaparilla before eating and Peptiron after eating, are seen in purer blood, stronger nerves, improved condition of the whole system.

They are results that make this course of treatment the most economical for sufferers from impure, impoverished blood, weak, unsteady nerves—no other accomplishes so much for each cent expended.

Hood's Sarsaparilla and Peptiron aid each other, and to take both is to derive a four-fold benefit.

If a laxative is needed in connection with them, the gentle and thorough Hood's Pills should be used.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach, or bowels, how much your head aches, how miserable you are from constipation, indigestion, biliousness, and sluggish bowels, you always get relief with Cascarets. They immediately cleanse and regulate the stomach; remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A ten-cent box from your druggist will keep your liver and bowels clean, stomach sweet, and head clear for months. They work while you sleep.

Watch the Baby.

If he is fretful, restless, and out of sorts, you can trace the cause to his stomach and liver. If the bowels do not act regularly, there is a possible danger of serious illness. Constipation, if allowed to continue, may produce self-poisoning or autointoxication, and this condition should be promptly rectified. The best general tonic for the baby or for the older folks is Plantation Chill and Fever Tonic and Liver Regulator, a purely vegetable compound. It contains no calomel or other injurious drugs. Highly recommended for babies and growing children. It excites and invigorates sluggish livers and puts you on your feet again. Buy a bottle and keep it handy. Price, 50 cents. For sale by the best druggists. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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The Christian Home. No. 12.

BY M. S. MASON.

But as I pressed my farewell kiss upon its cold brow, the heaviness of mourning would be lifted from my bosom as into one ear of my heart Conscience would whisper, "You were true to your trust," and into the other Hope would whisper as to David of old: "You cannot call it back to you, but you can go to it." But if I had been so tender-hearted that when my child was wayward I had suffered him to go on rather than punish him and redeem him from error, and he had traveled downward till one night in the licensed saloon in a drunken brawl he was stabbed to death, and that girl had left my roof and joined the ranks of those at whom the world points the finger of shame, I would go to that boy's grave and hide my face on that mound and weep till every bit of clay was moistened with my tears, and would pray God that he might take me away and no longer have me suffer the piercing heart pangs that rend my bosom as I watch the daily walks and nightly revels of a lost daughter.

Many parents say: "I know I ought to be firmer with my children, but I just love them too much to be harsh with them." Now let me say to you that you do not really love your children. Your love is not a real love. It isn't a full love. It does not accomplish enough, and it may, through its weakness, fail to accomplish anything. May I define love, not to the young people, but the old people? Love is that emotion of the human soul that seeks the highest good of the individual toward whom it is directed. I dislike that kind of so-called "love" that only manifests itself when your young son has been punished by the teacher and builds a barricade of family protection about the poor, persecuted little darling, or howls in jealous rage when your daughter is defeated in a contest, and declares all over town that it was a case of fraud and partiality. That kind of so-called "love" is too spasmodic, reckless, and ignorant. If you really love your children, you will keep calm in both cases; for in the former you foster disobedience, and in the latter you set a very evil example. A few years ago a lad from our town was arraigned in court. I attended his trial. By his side in the courtroom sat his father and mother and two brothers, all rallying to his support in time of trouble. Now, I had been watching that boy for months and months, and I knew he would sooner or later be in trouble. He was a disturber at church. He gambled and swore and was a follower

TO ALL WOMEN WHO ARE ILL

This Woman Recommends Lydia E. Pinkham's Vegetable Compound—Her Personal Experience.

McLean, Neb.—"I want to recommend Lydia E. Pinkham's Vegetable Compound to all women who suffer from any functional disturbance, as it has done me more good than all the doctor's medicine. Since taking it I have a fine healthy baby girl and have gained in health and strength. My husband and I both praise your medicine to all suffering women."—Mrs. JOHN KOPPELMANN, R. No. 1, McLean, Nebraska.

This famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, has been restoring women of America to health for more than forty years and it will well pay any woman who suffers from displacements, inflammation, ulceration, irregularities, backache, headaches, nervousness or "the blues" to give this successful remedy a trial.

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A Novel Method and Very Effective —Costs but Little to Try.

There is a way out of every difficulty, and those who suffer from catarrh can learn of a pleasant and novel method of relief if they will take the trouble to write a brief letter.

In Atlanta there is a respected physician who has been treating catarrh successfully by a unique plan, for over forty-three years, and yet a lot of catarrh sufferers don't know about him. He doesn't advise internal medicines, which may upset the stomach, nor sprays, salves and such things, which cannot reach far back enough. His is the smoke-vapor method, and is produced by a remedy made from such natural medicinal agents as herbs, flowers and berries.

By writing to Dr. J. W. Blosser, 881 Walton St., Atlanta, Ga., and enclosing ten cents in coin or stamps, he will forward a trial outfit ready for you to use. Dr. Blosser's remedy has been found very effective, not only in chronic catarrh, but in catarrhal headaches, asthma, roaring and buzzing in the ears leading to loss of hearing.

Send ten cents for this trial outfit, and watch it clear up the breathing tubes so that you will feel you could have saved yourself a lot of suffering and trouble if you had heard of Dr. Blosser's Remedy before.

Calomel To-Day, Sick To-Morrow

Dose of Nasty Calomel Makes You Sick and You Lose a Day's Work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile, it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated, and all knocked out, just go to your druggist and get a fifty-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful; and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day, you'll be sick and nauseated to-morrow; besides, it may salivate you; while if you take Dodson's Liver Tone, you will wake up feeling great, full of ambition, and ready for work or play. It's harmless, pleasant, and safe to give to children; they like it.

of much evil. But I never knew of any family gathering to warn him of the end of the way he was traveling and arrest him in his reckless career. No, nothing said or done to keep him out of trouble; but when he gets into trouble, then mother becomes frantic, sister faints, and father and brother scour the country for bondsmen to keep him out of jail. You struggle nobly to get them out when they get in. Why not struggle just as nobly to keep them from ever getting in?

I know a man who had a very refractory daughter. She was positively vicious. He had done all in his power to reform her, but had failed. She became guilty of a finable offense. He called his daughter to him and spoke tenderly, yet firmly, and said: "Daughter, I have advised you and taught you, prayed for you, and I have always come to your rescue, but you are still a bad girl. Now, though it casts the dark shadow of disgrace over our proud family name and pulls deeply at our very heartstrings, this time I am going to let you face your troubles alone; and that may teach you the lesson that during all these years, with my most earnest and patient effort, you have failed to learn. You go to jail." And there in prison, suffering the reproach of friends, relatives, and vulgar criminals, a rich, educated young lady of high social standing paid her fine. She came out reformed. She was saved to loved ones' society and to God by what conservatives call a "very radical parent;" and one soul saved is worth any price it may cost.

That father had real love. That is my love—the love that saves the child. Fathers, don't bail your boys out and pay their fines and uphold them in their waywardness till they lose their souls. Let them break rocks on the streets; let them suffer the penalties of their own misdeeds; let them even go to jail. It may take that to save them. Parents, quit being domestic scapegoats, bearing on your own heads all the sins of the children. With every stroke of the sledge on the rock pile they will make a moral resolution, and in the loneliness of the prison cell they will have time to think, and for the first time in life they will realize their duty to themselves, their fellow men, and their God. It is ten thousand times more honorable to pound rocks on the street than to stack money at the gambling table, and ten thousand times nobler to go to jail than to spend a life of sugar-coated respectability and spend eternity in hell. "Whom the Lord loveth he chasteneth." So let me plead with you not to stop short of anything less than the correction that will make

"I Would Not Part with it for $10,000"

So writes an enthusiastic, grateful customer, "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

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Overcomes **WEAKNESS** and **ORGANIC AILMENTS** of **WOMEN AND MEN.** Develops erect, graceful figure.

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Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache and nervousness. Comfortable and easy to wear.

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The Indianapolis Cancer Hospital, Indianapolis, Indiana, reports a liquid laboratory product, a few drops of which, injected into the cancer, instantly kills it, in selected cases. Bleeding, Cancer pains and odorous discharges are controlled. Frequently cases which have been considered incurable can be treated. The latest bulletin of the Hospital issued free.

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STONECYPHER'S IRISH POTATO BUG KILLER

Guaranteed to destroy potato bugs without fail and without injury to vine. One or two applications usually sufficient to save the entire crop. Easily applied—don't wash off.

Insist upon Stonecypher's—sure death to Potato Bugs. Price 25c. At all druggists' and general stores. *Money back if not satisfied.*

STONECYPHER DRUG & CHEM. CO.
Westminster, S. C.

your children the pride of your declining years and an ornament to the nation.

But some fathers say: "Let the boy go. He's just sowing his wild oats." There was never a more damnable doctrine used to excuse the conduct of bad children than that of "sowing wild oats." It would not be so serious if he could spend his youth in riotous pleasure and the remainder of his life in usefulness; but what a man does the first thirty years of his life, he is most likely to do until his death. That's the formative period of his life. That is the time when he is making habits. That is his sowing time.

To the Churches Scattered Abroad.

BY H. L. WALLING.

Peter taught the church at Jerusalem to be steadfast in the apostles' doctrine, fellowship, breaking bread, and in prayers. First, the teaching; second, the contribution; third, the Lord's Supper; then sing a hymn, then dismiss. There was no foot washing; that was done at Bethany, at Simon's house. Martha and Mary were there. I advise to make all appointments before the contribution and the Supper. We thank the Lord for bread, not a loaf. Unleavened bread is not a loaf. The dictionary says a loaf is a large lump of bread—baker's bread (it is leavened). We use unleavened bread and the fruit of the vine (grape). Why do some call unleavened bread a "loaf?"

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

GET A FEATHER BED!

SAVE $11.00

1 25-lb. bed, 2 3-lb. pillows, 2 large blankets, 1 large counterpane, retail value $22.00, reduced to $10.92 for all. 30-lb. bed outfit as above, $11.92; 35-lb. bed outfit, $12.92; 40-lb. bed outfit $13.92. Beds 25-lb. $6.75, 30-lb. $7.50, 35-lb. bed $8.25, 40-lb. bed $8.95; 2 3-lb. pillows $1.25. All new feathers, best ticking. We have $1,000 cash deposit in bank to guarantee satisfaction or money back. Mail money order or write for catalog today.
Sanitary Bedding Co., Dept. A, Charlotte, N. C.

STOP

Those Epileptic Attacks by Using

Dr. Miles Nervine

A Nerve Sedative that has been successfully used in the treatment of Epilepsy, Hysteria, and other Nervous Disorders for the past thirty years.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

SWEET POTATO DRAWS.

Nancy Hall, Porto Rico varieties. $1.75 by express; $2.50 by insured mail, per thousand. Shipments from April 1 to June 1. Cash with order. Order early from nearest office.

SEXTON PLANT COMPANY,
Royston, Ga. Tallahassee, Fla. Valdosta, Ga.

ABSOLUTELY FIREPROOF

HOTEL CHELSEA

West Twenty-third St., at Seventh Av.,
NEW YORK CITY

EUROPEAN PLAN

500 Rooms 400 Baths

Room, with adjoining bath, $1 and $1.50.

Suites, parlor, bedroom, and bath, $3 and upward.

Club Breakfast, 25c up.
Special Luncheon, 50c up
Table d'Hote Dinner, $1 up.
Cafe attached.

To Reach Hotel Chelsea.

From Pennsylvania Station, 7th Avenue car south to 23d Street;
Grand Central, 4th Avenue car south to 23d Street;
Lackawanna, Erie, Reading, Baltimore & Ohio, Jersey Central, and Lehigh Valley Railroad Stations, take 23d Street cross-town car east to Hotel Chelsea.
Principal Steamship Piers, foot West 23d Street, take 23d Street cross-town car.

WRITE FOR COLORED MAP OF NEW YORK.

Let the McQuiddy Printing Company do your printing, binding, lithographing, engraving, and make your blank books.

Shall Olive Avenue Have a Church?

BY J. A. CULLUM.

Brethren, this question can only be answered by you. We are now between two fires. We are not able to build without more assistance. We have quite a little building fund on deposit now, drawing three per cent interest. The congregation here is adding forty dollars a month to this amount. We are not going to be extravagant, but must have a comfortable place of worship. Brother, sister, I appeal direct to you, send us one dollar on our building, that we may have our new house. We are now worshiping in an old, forsaken schoolhouse which is in bad repair. We cannot lease it, so cannot afford to spend money fixing it up. Our stay there is limited. We may be thrown out any time. Our congregation will then scatter, there being no other building in this part of the city to be had. Come to our rescue with any amount you can spare, from twenty-five cents to ten dollars. Let me hear from you at once. Address me at 264 Haynes Avenue, Memphis, Tenn.

STOPS THE TOBACCO HABIT.

Elder's Sanitarium, located at 508 Main Street, St. Joseph, Mo., has published a booklet showing the deadly effects of the tobacco habit, and how it can be stopped in from three to five days at once.

As they are distributing this book free, any one wanting a copy should send his name and address at once.—Advt.

Acknowledgment.

BY F. P. FONNER.

I have received help in my work as follows: From C. E. Jones, $1; F. E. Chapple, $2.50; D. A. Whisnant, $1; Mrs. Maggie McCrum and daughters, $3; Sam F. Kenley, $5; Roy Robinson, $1; D. S. Wheeler, $1; Miss Grace Mills, $1; T. P. Freeland, $2; "A Sister," Calvert, Texas, $5; "A Sister," Coldwater, Miss., $1; Brethren Broadus and Sanders, for Brother George Douglas, $5; Mrs. T. W. Callaway, $1.

I am very thankful to all who have thus remembered us in our work. Please continue your help until we can develop competent teachers at each mission point. This I deem absolutely necessary wherever new converts are made. I got in debt in starting this work, and I have never been able to pay out. I am distressed over this. Will not those who may read these lines help me to shape up financially for effective work without delay?

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

BACK YARD DIVIDENDS

Your own back yard can be made to produce a handsome profit. Its easy. **Raise Pigeons.** They are inexpensive, little trouble, and absolutely clean. Make use of an old outhouse. Start today and order a few good birds that are guaranteed to be rapid breeders. In a very short while they will begin work and with little attention will put money in your pocket. The markets are

Clamoring for Squabs.

Never yet has the demand been supplied. There is a ready market always at handsome prices. Furthermore, good breeders are hard to obtain.

Not only is it easy to make money raising pigeons but it is a pleasant occupation and very helpful to be able to supply your own table with tender, juicy Squabs.

It costs very little to start but be sure and start right with good breeders and

Start Today

while the market is so good and get your share of the profits.

Drop us a line and we will send you **Absolutely Free** our booklet on "Profits in Pigeons." It will show why there are profits in Pigeons and how to begin.

CAROLINA PIGEON PLANT
Dept.G
CLINTON, S. C.

GRANDMA NEVER LET HER HAIR GET GRAY

Kept Her Locks Youthful, Dark, and Glossy with Common Garden Sage and Sulphur.

When you darken your hair with Sage Tea and Sulphur, no one can tell, because it is done so naturally, so evenly. Preparing this mixture, though, at home is mussy and troublesome. For fifty cents you can buy at any drug store the ready-to-use preparation, improved by the addition of other ingredients, called "Wyeth's Sage and Sulphur Compound." You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time. By morning all gray hair disappears, and, after another application or two, your hair becomes beautifully darkened, glossy, and luxuriant.

Gray faded hair, though no disgrace, is a sign of old age; and as we all desire a youthful and attractive appearance, get busy at once with Wyeth's Sage and Sulphur Compound and look years younger. This ready-to-use preparation is a delightful toilet requisite and not a medicine. It is not intended for the cure, mitigation, or prevention of disease.

Women of Tennessee

Prepare for Trouble!

When a girl becomes a woman, when a woman becomes a mother, and when a woman passes through the changes of middle life, are the three periods of life when health and strength are most needed to withstand the pain and distress often caused by severe organic disturbances. Many thousands in Tennessee would testify as do the following:

Nashville, Tenn. —"I have used Dr. Pierce's Favorite Prescription and found it the best medicine for my troubles. I can recommend it to any lady who suffers with woman's troubles."—MRS. LUE PRICE, 403 Sylvan Street.

Women should never experiment with unknown preparations; the risk is too great. Dr. Pierce's Prescription has been a favorite with women for nearly fifty years because it contains no alcohol or any narcotic. It is put up in both liquid and tablets and is to be found in almost any drug store. If not obtainable send 10 cts. to Dr. Pierce, Invalids' Hotel, Buffalo, N. Y., and he will mail a trial package of the tablets.

LENOIR CITY, TENN. —"Some years ago I broke down from over-work and exposure. My brother thought I would die. I took Dr. Pierce's Favorite Prescription and it brought me out all right. I have also taken several bottles since and it always helps me. I can say it is a wonderful medicine. I recommend it to all broken-down women. It is the best medicine for nervousness and for prospective mothers that I ever saw."—MARY L. WALKER.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth, and stomach headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by food fermentation due to excessive acid in the stomach.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate, the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Riordan.

Aneliza Riordan was born on November 23, 1896; was "born again" on November 6, 1917; and died on November 26, 1917. Three days before she died I called to see her, and by her request read the fourteenth chapter of John. As I raised from bending knee, she smiled and said: "I am quite young yet; but if it is God's will for me to go, I am ready." It is difficult to comprehend the circumstance of life and the providence of God, but we rejoice to believe that God does all things well and that "all things work together for good to them that love God." A great number of friends from far and near, as well as relatives, gathered in order to pay their last respects at the funeral services, which were conducted by the writer.

EMMETT CREACY.

Helm.

Mrs. Bettie Helm (formerly Miss Bettie Dillehay) died at her home near Comer, Ky., on January 11, 1918. She was born on August 19, 1861, and was fifty-six years of age. She obeyed the gospel in early days and lived a faithful, Christian life. She was married to Robert Helm on May 12, 1895. She was a faithful and loving wife, kind and attentive to the sick, and her kind advice was always thrown around those who stood in need of it. She had a sunny, cheerful disposition, and endured her affliction with much patience. Although no little ones blessed her home, she possessed the ability to fill woman's God-given mission, and never failed to instill into young and tender minds of any she came in contact with good morals and true principles. She leaves a husband and many friends and relatives to mourn her death. LILLIE FIRELINE.

Lewis.

Brother John Lewis, son of Brother and Sister Grant Lewis, of Tigrett, Tenn., was born on December 1, 1894, and departed this life, at Camp Jackson, on January 4, 1918. His body was brought back to Tigrett, and, after a short funeral service by the writer, in the presence of a large crowd of friends and loved ones, the body was laid away at Bowen's Chapel, there to await the resurrection. He was one of the best boys of our country; and while he had been in training as a soldier of the United States Army, he had been a soldier of the cross for several years. He was faithful and true to his duty as a Christian and was greatly loved by the whole church t Bethel, of which he was a member. He has gone from us; and we, too, will soon be called on to cross over the river of death. We should not weep when God's children are called from this land of sorrow, remembering that "precious in the sight of the Lord is the death of his saints." (Ps. 116: 15.)

W. R. HASSELL.

Gammill.

Wilks Gammill was born on June 24, 1840, and died, at Waldo, Ark., on January 11, 1918. "A prince has fallen in Israel." Another of God's faithful children has been called home. "Uncle Wilks," as he was familiarly called, was beloved and respected by all who knew him. He was a pillar in the church of Christ, for which he labored and suffered for half a century. He leaves a wife, three daughters, and many kinfolks to mourn his departure. He was indeed a ripe sheaf, ready to be garnered. He suffered much in his last illness, but made no complaint. He said he had been washed in the blood of the Lamb, and that, like Paul, he had fought a good fight, had finished his course and kept the faith, and was ready for the summons. He died, as he had lived, trusting in the promises of God. The wife and daughters have lost their dearest earthly friend; the church, a faithful member; and all of us, a dear friend and brother. May our God comfort and bless the dear ones left behind. We laid his body to rest in the city of the dead at Millville, Ark., on January 12, while the earth was mantled with snow. Burial services were conducted by the writer.

J. A. COOK.

Johnson.

J. R. Johnson was born and reared in Wilson County, Tenn. He was born on April 4, 1837, and died on November 3, 1917. He leaves a wife and one child. He was the father of two children. A girl preceded him. Mr. Johnson was an energetic farmer. He was always active in secular and religious matters. He never was satisfied unless he was doing something for the Lord and his children. He distributed literature everywhere for them to read, which is so often neglected by Christian parents. Mr. Johnson always had family prayers until a few nights before his death. He was a great lover of his fellow man. He had some faults, as we all have. He loved his family and hated to leave them, he was so devoted to them. He said he wanted to live a little longer to work for the Lord. He never visited his friends but what he always wanted to have family prayers before he left them. How I miss them! Mr. Johnson was converted on October 9, 1853, and was associated with the Presbyterian Church, near Lebanon, Tenn., and

Foley's Honey and Tar

Always reliable for

Coughs
Colds
Croup
Tickling Throat
Hoarseness
Whooping Cough
Bronchial Cough

and it is your very best buy for

La Grippe

"Every mother in the land should keep a bottle right at hand."

Prices as ever **25c, 50c and $1.00** Sold Everywhere

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

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

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

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

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

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

for the largest Ponderosa **Tomato** grown from a package of

FREE SEED

which we will give with every purchase of garden or flower seed amounting to $1.00. The Ponderosa tomato is the largest of all and has a delicious flavor and a crimson purple color. Write for your tomato seed and your copy of our Spring Catalogue. Prize awarded Sept 1st. Affidavit from weigher will be accepted.

TUCKER-MOSBY SEED CO.,
P. O. Box I Memphis, Tenn.

was made elder of the church in 1877. At old New Hope he joined by experience and baptism, December 2, 1877, and served until organization of the Hope Church in 1886. He was elder in that church until about twelve years ago, when he heard and accepted the present truth. He was afflicted with paralysis in his feet and legs for a number of years, yet he continued circulating his literature to his friends as long as he lived. He was a valiant soldier in the Civil War. He came home and was married on January 4, 1874, to Miss Matilda S. Arrington, six miles from Lebanon, Wilson County, Tenn., where she was reared. He was free to give to the church of God. He was a cheerful giver. He would give to the poor and preachers hundreds of dollars in one year. He was often singing and rejoicing in the Lord. He said, a few days before he died, he saw beautiful angels around him. How much better it is for a Christian to die than it is for a sinner! He was always warning sinners to do better and seek the Lord. He was honest and a lover of the truth. He had many friends. He was a good father and husband. He has gone on to meet our beloved ones over there, where we will be at rest with the children of God. Let us all try and be ready to meet our friends over there. His funeral was conducted by Brother L. B. Shannon, of Nashville, Tenn., assisted by Dr. Pritchard, of Lebanon and Brother Frank Colwell. A host of relatives and friends were present. The pallbearers were six boys of J. C. Arrington—his nephews. His remains were conveyed to his last resting place at the home where he was reared.

M. S. J.

TREMENDOUS VALUE FOR 15c.

Washington, D. C.—(Special.)—An unusual offer is being made by the editor of the Pathfinder, to send the paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; and well printed in large type. It puts every thing clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send fifteen cents for thirteen weeks' trial subscription to the Pathfinder, 151 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

SALESMEN WANTED.—Owing to conditions brought about by the war, we have a few well-worked territories open and will be pleased to hear from interested persons. Applicants must be exempt from draft.

McCONNON & COMPANY,
28 Liberty Street, Winona, Minn.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. 'T is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 38 years of successful use. *Send postal for Descriptive Booklet*

FOR SALE BY DRUGGISTS
The VAPO-CRESOLENE CO., 62 Cortlandt Street, New York
or Leeming-Miles Building, Montreal, Canada

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a small bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless, and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its luster, its strength, and its very life, eventually producing a feverishness and itching of the scalp, which, if not remedied, causes the hair roots to shrink, loosen, and die; then the hair falls out fast. A little Danderine tonight, now, any time, will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair. Try it!

Cleanliness.

"Cleanliness is next to godliness." We are too prone to think that "cleanliness" refers only to the exterior of our bodies. But unless your bowels are kept open and your liver active, you cannot expect to keep your body clean. The perspiration through skin pores is forced to carry off more than its share of the body's impurities. Do not allow constipation to poison you. Cleanse your entire system with Van Lax, which contains no calomel and no habit-forming drugs. It is pleasant to the taste and produces pleasant results. For sale by the best dealers everywhere. In bottles; price, 50 cents. Manufactured by the Van Vleet-Mansfield Drug Company, Memphis, Tenn.

Broncho Asthmo

(VINCENT)

A scientifically constructed and a wonderfully effective remedy for the relief of Asthma in all its stages.

One bottle will convince the most skeptical of the wonderful merits of this preparation.

An internal remedy, different from anything on the market, for the permanent relief of this distressing disease.

Why hesitate when others are obtaining such wonderful results?

Sent, postpaid, to any address for $1. Write to-day to

VINCENT DRUG COMPANY
M'FG CHEMISTS
TEXARKANA, ARK.-TEX.

Make Your Own Cough Syrup and Save Money

Better than the ready-made kind. Easily prepared at home.

The finest cough syrup that money can buy, costing only about one-fifth as much as ready-made preparations, can easily be made up at home. The way it takes hold and conquers distressing coughs, throat and chest colds will really make you enthusiastic about it.

Any druggist can supply you with 2½ ounces of Pinex (60 cents worth). Pour this into a pint bottle and fill the bottle with plain granulated sugar syrup. Shake thoroughly and it is ready for use. The total cost is about 65 cents and gives you a full pint—a family supply—of a most effectual, pleasant tasting remedy. It keeps perfectly.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the inflamed or swollen throat membranes, and gradually but surely the annoying throat tickle and dreaded cough will disappear entirely. Nothing better for bronchitis, spasmodic croup, whooping cough or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, and is known the world over for its prompt healing effect on the throat membranes.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., Ft. Wayne, Ind.

QUIT MEAT IF YOUR KIDNEYS ACT BADLY

Take Tablepoonful of Salts if Back Hurts or Bladder Bothers—Drink Lots of Water.

We are a nation of meat eaters and our blood is filled with uric acid, says a well-known authority, who warns us to be constantly on guard against kidney trouble.

The kidneys do their utmost to free the blood of this irritating acid, but become weak from the overwork. They get sluggish, the eliminative tissues clog, and thus the waste is retained in the blood to poison the entire system.

When your kidneys ache and feel like lumps of lead, and you have stinging pains in the back, or the urine is cloudy and full of sediment, or the bladder is irritable, obliging you to seek relief during the night; when you have severe headaches, nervous and dizzy spells, sleeplessness, acid stomach, or rheumatism in bad weather, get from your pharmacist about four ounces of Jad Salts, take a tablespoonful in a glass of water before breakfast each morning, and in a few days your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys, to neutralize the acids in urine so it is no longer a source of irritation, thus ending urinary and bladder disorders.

Jad Salts is inexpensive and cannot injure, makes a delightful effervescent lithia-water drink, and nobody can make a mistake by taking a little occasionally to keep the kidneys clean and active.

In Memory of David Lipscomb.

BY H. W. JONES.

I keenly feel the loss of our venerable brother and great helper in the Lord. I loved Brother Lipscomb for his "work's sake." (1 Thess. 5: 12, 13.) I esteemed him for his simplicity of manners, rugged honesty, and great abilities. D. Lipscomb, T. R. Burnett, and John T. Poe have long been three of my favorite preachers and writers. But—alas!—they are all gone! But, thank God, they leave good examples of noble lives behind them. Yes, in the language of the great American poet:

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time—
Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

Tells Why Chicks Die.

E. J. Reefer, poultry expert, of 640 Reefer Building, Kansas City, Mo., is giving away free a new book which tells of a simple home solution that raises ninety-eight per cent of all chicks hatched and cures white diarrhea over night. All poultry raisers should write for this valuable free book.

Life is an education in love. Prayer is an attitude of soul, opening the life on the Godward side and keeping free communication with the world of spirit.—Hugh Black.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents. —Advt.

Big Events in Small Territory.

Perhaps it is because the maps from which children used to learn Bible geography were on a large scale that most of us have failed to realize how narrow were the limits within which took place all those great doings that fill the books of Samuel and Kings. Just in the same way the classical scholar who visits Greece is surprised that so small a territory sufficed for so many striking incidents and for the careers of so many famous men.—Exchange.

Gray's Ointment

bears a name that for ninety-seven years has been on the minds, if not the hearts, of thousands of families. Its use began in 1820, when a North Carolina physician compounded an ointment for treating skin infections. It has been received on its merits, and its constant use for nearly a century has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Gray's Ointment is the first thought in all cases of burns, scalds, bruises, cuts, and stings. Telephone your druggist for it, or write to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., for sample.—Advt.

Christian progress has gone on apace when men and women have gone out and told their fellow men the story of redeeming love; and when their lips have been sealed, Christianity has gone into dark ages and the wheels of progress have been stopped.—H. R. Munro.

Faith demands action, not tears. It demands of us the power of sacrifice—sole origin of our salvation. It seeks Christians capable of saying, "We will die for this, above all;" Christians capable of saying, "We will live for this."—Lamennais.

PERUNA—The Greatest Human Vitalizer

Mr. Wm. A. Hartman, 217½ South Second St., Muskogee, Okla., writes: "During the winters of 1897 and 1898, I was so **badly afflicted with catarrh** of the head and thought I must surely die from it. After trying many doctors and all other recommended remedies made known to me, **I was induced to use Peruna.** I was cured entirely by using twelve bottles of Peruna and one bottle of Manalin.

Since that time, I have never been without Peruna. **I use it for colds and as a general tonic** during Spring and Fall months and find it the greatest human vitalizer."

Those who object to liquid medicines can secure Peruna tablets.

Catarrh of Head Thought I Must Die.

—

Now ENTIRELY WELL

The Master's Vineyard

Florida.

Miami, February 11.—There were two good services here yesterday and one baptism—a wife and the mother of a large family. The work moves along well.—H. M. Phillips.

Georgia.

Macon, February 12.—The work at Macon has been moving along fairly well, considering the many obstacles we have met with since moving here last November. One hundred and twenty-five dollars has been paid (by one brother) on the church property. This leaves only sixty dollars to be paid. Some improvements need to be made on the building soon. Brother S. H. Hall is to conduct a mission meeting in another part of the city this year, and we expect to try hard to start another congregation. Twelve boys who are members of the church have been found at Camp Wheeler, nine miles out from town. Many others whom relatives or friends have written about have been looked after and invited to church in Macon. Some are in at almost every service. I have made four trips to the camp on their behalf. I want to arrange for a service with them each Sunday afternoon, as they cannot get off to worship with us regularly. I have taken German measles, also mumps, from the soldiers, but expect to continue the work with them, for, as some one recently said, "they will soon be gone." If any one who reads this has a friend or relative in camp whom I should see, send me the address, and I will look him up and invite him to church and do whatever else I can for his good. A sister recently wrote me to see her son who is at the camp, and inclosed a dollar bill to pay the fare. This was not objectionable, as it always costs something to go there and back, and a dollar is the fare in an automobile. Train fare is cheaper. Do not fail to write me about your friends or acquaintances on account of the above suggestion. I make it because some do not think or know of the expense, besides other considerations. Address me at 200 Woolfolk Street, Macon, Ga. —C. E. Coleman.

Kentucky.

Stop, February 11.—Brother J. D. Wallen preached his farewell sermon here Saturday night for a while. He goes from here to Winchester. Brother Wallen has been in Wayne County for four years, and we regret that he is leaving us. There may be preachers that can make more disciples than Brother Wallen, but surely not better ones. When he makes a disciple, he is one whose tongue is never still and whom all sects dread. Brother Wallen leaves the disciples of Wayne County well organized. He is loved by all, but he thinks he has been with us long enough and that some one else can do more at present. We pray the Lord to bless him and his work for the kingdom, and that he may preach the good news to fallen men and women for many years.—W. C. Ramsey.

Former Health Commissioner Says Nuxated Iron

Should Be Used in Every Hospital and Prescribed by Every Physician—Attributes His own Great Physical Activity Today at Over 60 Years of Age Largely to His Personal Use of Nuxated Iron

WHAT FORMER HEALTH COMMISSIONER KERR SAYS

"As Health Commissioner of the City of Chicago, I was importuned many times to recommend different medicines, mineral waters, etc. Never yet have I gone on record as favoring any particular remedy, but I feel that in Nuxated Iron an exception should be made to the rule. I have taken Nuxated Iron myself and experienced its health-giving strength-building effect, and in the interest of the public welfare, I feel it my duty to make known the results of its use. I am well past my three-score years and want to say that I believe that my own great physical activity is due largely today to my personal use of Nuxated Iron, and if my endorsement shall induce anaemic, nervous, run-down men and women to take Nuxated Iron, and receive the wonderful tonic benefits which I have received, I shall feel greatly gratified that I made an exception to my life-long rule in recommending it. From my own experience with Nuxated Iron, I feel that it is such a valuable remedy that it ought to be used in every hospital and prescribed by every physician in this country."

Wm. R. Kerr

Former Health Commissioner, City of Chicago.

NOTE—Nuxated Iron, which has been used by Former Health Commissioner Kerr with such surprising results, and which is prescribed and recommended by physicians, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

Former Health Commissioner Kerr has given years of his life fighting for public health in his own and other cities. It was he who introduced Anti-toxin for Diphtheria in Chicago's Health Department. He purified the milk for the Consumers and thereby helped to save the lives of thousands of babies. He introduced the anti-spitting ordinance which has been copied all over the country and also took care of the sewers and garbage in the interest of public health. He is positive that the widespread use of Nuxated Iron would greatly lessen the worries and troubles of Health Commissioners in keeping up a high standard of public health.

Oklahoma.

Council Hill, February 10.—I was with the faithful few here at home today and preached for them. We had a splendid service, with one confession. We are doing as well as could be expected under the circumstances. Brother J. B. Nelson will hold a meeting for us in the spring, at which time we expect to accomplish great things. I will preach at Muskogee next Sunday. We have a nice little congregation there, and the work is moving right along, regardless of the war and other hindering causes. I have done no singing-school work since the normal at Hoxie, Ark. I have been at home with my wife and babies during the severe winter weather. I appreciate the rest for my throat and voice. I have been doing manual labor in order to keep "the wolf from the door." I am working for the Oklahoma Pipe Line Company, digging ditches and laying pipe at three dollars and fifty cents per day. That is not much of a salary, but it is fine physical exercise. I have some singing schools to teach soon. I am only waiting for the winter to break and spring to come. My time is contracted for the summer; but if you need a singing school this spring or next fall, write me, and I will try to arrange to come. My terms are reasonable, considering the high cost of living.—Will W. Slater.

Texas.

Dallas, February 4.—We had a spiritual feast at Pearl and Bryan Streets church of Christ yesterday. One sister who had strayed to the Baptists came back home confessing her errors, one who had fallen returned to his "first love," one from the "Christian Church" renounced such errors as are practiced by them, and one from Southside-Central Church, of Fort Worth, took fellowship. We are planning to evangelize the county. We have started a union effort of all congregations here in Dallas, and aim to enlist all the churches of the county before we quit, if possible. We will not form any new society for this work, but work through the one the Lord formed—his church—to reach every person in this city and county who has "a good and honest heart." —A. O. Colley.

Recipe for Gray Hair.

To half a pint of water add one ounce of bay rum, a small box of Barbo Compound, and one-fourth of an ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded, gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Advt.

Now is the time to renew your subscription to the Gospel Advocate.

CASH for OLD FALSE TEETH worth up to $19.50 per set (broken or not). Also buy old gold jewelry, silver, platinum. Cash by return mail. Goods held subject to your approval of our price. UNITED STATES SMELTING WORKS, Office 1724 Caswell Blk., Milwaukee, Wis.

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THE world is asking for bread and meat. Bigger crops cannot be raised by increasing your acreage, the shortage of labor makes that impossible. To meet the demand for bread more grain must be raised on the acres you now cultivate. You must fertilize. You cannot ship away more fertility in the form of bigger crops unless you bring more fertility in.

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We have more than 50 factories in the North, South, East and Middle-West. We are able to get fertilizers to you with a minimum amount of hauling, but the car shortage is serious. Fertilizers should be ordered early, so that the dealer can assemble his orders and have every car loaded to maximum capacity If you do not order **now** you may have to do without them!

We have published a series of crop books, which are really text books on better farming. They are written by a foremost authority. Tell us what crops you are interested in, and special books about these crops will be sent you free.

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Clear Velvety Skin

is possible only when the skin is in a perfectly healthy condition. You can enjoy this delightful luxury by using Tetterine—that fragrant and soothing salve—which is composed of pure antiseptic and germicidal ingredients, harmless to the most delicate skin. Tetterine restores the skin to its natural condition of health and beauty. It removes all cutaneous troubles. 50c a box. At druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

USE **TETTERINE**

An Aged Father Passes Away.

BY HERBERT E. WINKLER.

On Monday, December 3, 1917, at 9 A.M., my father, Peyton Herbert Winkler, of Nashville, Tenn., after six days of severe illness, the crisis of declining health of six months' duration, quit the walks of this life and entered into the beyond. He was in his eightieth year.

He was born near Carthage, Smith County, Tenn., on November 11, 1838. He was a Confederate Veteran, having served nearly four years in the Civil War. He was severely wounded and captured by the Federals in the battle of Atlanta, Ga.

After the war he settled in Nashville, and in 1869 he was married to Carrie Alice Lassiter, formerly of Goodlettsville, Tenn. To this union were born five girls and seven boys. One boy and three girls died thirty-seven years ago, three of them dying at the same time of scarlet fever. Father's death was the first in the immediate family since that time.

Thirteen years of his life were spent in the United States mail service here, during which time he delivered all the mail east of the river.

He and mother were formerly Methodists. Sometime in the nineties they moved to Cheatham County, Tenn., where they later obeyed the gospel. The older he became, the stronger he grew in the faith.

About sixty years ago he entered the Odd Fellows fraternity, and there remained until his death, doing much work in that order that should have been done in the church through Christ. Paul says: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3: 21.) If all would learn to do all in the name of Christ, the church would do greater good.

He was a father indeed to his boys, who for the most part appreciated his counsel in the business of life after they were all married and had families of their own. The last service they did for him was to bear his remains to the cemetery.

Brethren J. E. Acuff and L. M. Jackson conducted the funeral services at the Charlotte Avenue church of Christ and the Odd Fellows held services at the grave. He was laid away in the family lot at Mount Olivet.

Again we are impressed with the fact that we, too, shall go the way of all the earth. Let us watch and be ready for that day.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

SAVE ONE-THIRD THE COST

On High Grade Pianos and Player-Pianos By Placing Your Order Through

Gospel Advocate Piano Club

The club is the greatest money saving plan ever devised for the distribution of pianos, but the big saving in price is only one of the many attractive features which has made the club so popular and successful

Read the following brief description of some of the main features of the club, then write for your copy of the catalogue which gives full and clear explanation of the plan and which describes the many beautiful styles of pianos and player-pianos from which club members make selection.

Main Features of the Club.

1. By uniting our orders in a big club of one hundred buyers, we secure the lowest possible factory price for each club member, thereby, saving fully one-third the cost of high grade pianos and player-pianos. As the management secures the other ninety-nine members, all you have to do is to place your order. The management finances the club and your piano is shipped at once.

2. We secure for each club member the most convenient terms of easy monthly, quarterly or annual payments based on the lowest cash price and without the customary overcharge for time payments.

3. We furnish the club members with "High Art Pianos" made of the best material the market affords, by skilled workmen, on the most approved patterns. The quality and durability of the instruments are unsurpassed and they are fully guaranteed by the Associated Piano Clubs, and the piano manufacturers, representing a combined capital of over two million dollars. Thus buying through the club avoids the disappointment which so often results from dealing with unknown firms. The club member has the privilege of returning the piano and getting back every dollar he has paid on it, if a thirty days trial in his own home does not prove it to be exactly as represented, The club member incurs no expense whatever in connection with the trial of the instrument, and assumes no obligation to keep it or pay for it unless he is thoroughly pleased. As yet no instruments have been returned; but in case any are returned, freight both ways is paid by the factory.

Permanent Guarantee

Each instrument is permanently guaranteed both by the manufacturers and by the Associated Piano Clubs against all imperfections, workmanship and material. Everything connected with each instrument is genuine and is so guaranteed.

Write for your copy of the beautifully illustrated catalogue and further information on the club plan. After making your selection from the catalogue fill out the "Approval Test Blank" which accompanies the catalogue, and let us send the instrument freight prepaid, for your approval. Do not send any money until you have tried the piano or player-piano and have decided to keep it. The factory will prepay the freight, and there will be no charge for the trial. You can return the instrument to the factory, at the factory's expense, if you don't like it after thirty days trial. All this means that we insure your perfect satisfaction. Address the managers,

ASSOCIATED PIANO CLUBS, Gospel Advocate Piano Club Dept. Clinton, S. C.

Ruptured? ——

Throw Away Your Truss!

For Many Years We Have Been Telling You that No Truss Will Ever Help You---We Have Told You the Harm that Trusses Are Doing. We Have Told You that the Only Truly Comfortable and Scientific Device for Holding Rupture Is the Brooks Rupture Appliance---And that It Is

Sent on Trial to Prove It

If you have tried almost everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon to-day, and I will send you free my illustrated book on rupture and its cure, showing my appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no lies.

I send on trial to prove what I say is true. You are the judge; and once having seen my illustrated book and read it, you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail to-day. It's well worth your time, whether you try my appliance or not.

PENNSYLVANIA MAN THANKFUL.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir: Perhaps it will interest you to know that I have been ruptured six years, and have always had trouble with it till I got your appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable Godsend to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up, and nothing ever did it but your appliance. Whenever the opportunity presents itself, I will say a good word for your appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON,
80 Spring Street, Bethlehem, Pa.

CURED IN SIX MONTHS AFTER EIGHTEEN YEARS.

Hinton, Ky.

C. E. Brooks, Marshall, Mich.

Dear Sir: I never wore the appliance a minute over six months, and was cured sound and well; and I want to say no man ever did any harder work than I did while I was using it—I hauled forty perch of rock too big for any man to lift.

I was ruptured eighteen years, and words cannot tell how thankful I am. Use my name if you like.

Yours sincerely,
RUFUS FIELDS,
R. R. No. 1.

OTHERS FAILED, BUT THE APPLIANCE CURED.

C. E. Brooks, Marshall, Mich.

Dear Sir: Your appliance did all you claim for the little boy, and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him three months after he had begun to wear it. We had tried several other remedies and got no relief; and I shall certainly recommend it to friends, for we surely owe it to you.

Yours respectfully,
WILLIAM PATTERSON,
No. 717 South Main Street, Akron, O.

The above is C. E. Brooks, inventor of the Appliance, who cured himself and who has been curing others for over thirty years. If ruptured, write him to-day at Marshall, Mich.

"RESULTS ARE MARVELOUS."

C. E. Brooks, Marshall, Mich.

Dear Sir: I tried all kinds of trusses without any relief until I bought your appliance.

The results are marvelous, and I pray God that you may live long and prosper and may help suffering humanity as you did me.

You can use this letter as you think best, and I will answer any inquiry that is made with a stamped envelope inclosed.

My age is sixty-five years.

Yours very truly,
V. C. JUMP,
180 Linden Avenue, Middletown, N. Y.

CHILD CURED IN FOUR MONTHS.

21 Jansen Street, Dubuque, Ia.

Brooks Rupture Appliance Company.

Gentlemen: The baby's rupture is altogether cured, thanks to your appliance, and we are so thankful to you. If we could only have known of it sooner, our little boy would not have had to suffer nearly as much as he did. He wore your brace a little over four months, and has not worn it now for six weeks.

Yours very truly,
ANDREW EGGENBERGER.

Ten Reasons Why

YOU SHOULD SEND FOR BROOKS RUPTURE APPLIANCE.

1. It is absolutely the only appliance of the kind on the market to-day, and in it are embodied the principles that inventors have sought after for years.

2. The appliance for retaining the rupture cannot be thrown out of position.

3. Being an air cushion of soft rubber, it clings closely to the body, yet never blisters or causes irritation.

4. Unlike the ordinary so-called "pads" used in other trusses, it is not cumbersome or ungainly.

5. It is small, soft, and pliable, and positively cannot be detected through the clothing.

6. The soft, pliable bands holding the appliance do not give one the unpleasant sensation of wearing a harness.

7. There is nothing about it to get foul; and when it becomes soiled, it can be washed without injuring it in the least.

8. There are no metal springs in the appliance to torture one by cutting and bruising the flesh.

9. All of the material of which the appliances are made is of the very best that money can buy, making it a durable and safe appliance to wear.

10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon to-day.

Remember

I send my Appliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail to-day.

Free Information Coupon

C. E. Brooks,
443C State Street, Marshall, Mich.

Please send me by mail in plain wrapper your illustrated book and full information about your appliance for the cure of rupture.

Name .....

City .....

R. F. D.....State.....

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The Writers of the Four Gospels.

The Bible is an inspired book. We should cherish that faith that recognizes God as the Author of every sentence and understand that every word is profitable unto us. The true prophets spoke from God, being moved by the Holy Spirit. The first four writers of the New Testament had the same inspiration and guidance. While God guided and overruled their labors, he did not take away their natural capabilities. He permitted each one to tell the story of the Christ after his own fashion, writing down that teaching or miracle or incident in Jesus' life that especially impressed *him*. God saw to it that all the Gospels taken together should make a perfect narrative, unmixed with human error and unmarred by human weakness. The writers, apparently perfectly oblivious of themselves, were utterly lost in the contemplation of Him whose story they tell. Their remarkable and beautiful humility will ever be a source of wonder and admiration to earnest students of the word.

♣ ♣ ♣

Matthew.

In his book of twenty-eight chapters, Matthew, who was probably a kinsman of Jesus and wealthy, records literally nothing about himself, except his call and the farewell feast. There is no doubt, however, as to who Matthew was. He was a publican, a taxgatherer under the Roman kingdom and government. He knew more about kingly attributes, habits, and customs than did any of the other disciples. Therefore he was well suited to portray Jesus to the world as the King. Hence his book has been called a "gospel of the kingdom." When we give this Gospel a faithful reading, we may lose sight of Matthew, but we can but praise Jesus Christ, "who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth," and who hath "made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion forever and ever. Amen."

Mark.

The writer of the second book in the New Testament conceals himself from view. Unless he was the young man mentioned in Mark 14: 51, 52, no clew is given as to his identity. From Acts we learn that he was the minister of Paul and Barnabas. "Minister" here means a servant. Thus himself occupying a servant's place and being largely under the influence of Simon Peter, who styles himself a "servant of Jesus Christ," he would certainly be a good man to write of Jesus in a life of service and portray him as the servant of God, doing the will of the Father. Mark, by his own humility, affords a fine example of Jesus' words: "If any man would be first, he shall be last of all, and servant of all." Only an all-wise God would have selected such a man to become a humble instrumentality for the revelation of his Son's life of service to humanity.

♣ ♣ ♣

Luke.

Some have thought that Luke was one of the seventy. Others contend that he was one of the two who walked with Jesus from Jerusalem to Emmaus. But we have no means, from his Gospel, by which to detect him. In the Colossian letter he is referred to as "Luke, the beloved physician." As a physician, he would be thoroughly acquainted with the make-up of the human body. He would know about bones and blood and nerves and physical appetite and ailments. Therefore it was becoming that Luke more than any other should present the man side of the God-man, thus enabling all to recognize in Him a brother, bone of our bone, and flesh of our flesh. Just here Canon Farrar's question is apropos: "What Jewish forger would select a publican, a wavering servant, and a Gentile doctor as names under which to impose on the public?" There is no better or higher proof of the genuineness of the New Testament record than the character and standing of the first three evangelists. Only God could have used them in such a wonderful way.

♣ ♣ ♣

And John.

It is thought that John was the youngest and most impressionable of all the apostles when they first came with Jesus. Within the circle of the twelve there was an inner circle of three—Peter, James, and John. Within the circle of three there was one man closer to Jesus than the other two. This was John, who leaned on Jesus' breast at supper. He saw Jesus transfigured, watched his agony in the garden, gazed upon him on the cross, apparently drank more deeply of his spirit and loved him with a more constant and controlling love than any one of his

followers. He did not write his Gospel until old age had ripened and mellowed his experience and God had permitted him on the far-away isle of Patmos to catch wonderful visions of "the very same Jesus." Thus John was well chosen to especially portray Jesus to the world as the divine Christ. God used both his knowledge and experience to the highest advantage.

♣ ♣ ♣

God's Hand In It All.

It is important to remember that "God's hand was in it all." He did not allow any one of the four writers to make a single mistake in setting down their conception of Jesus. Matthew's "gospel of the kingdom" must be true in word and fact; Mark's portrayal of the servant of all must not be lacking in any point, nor must it be overdone; Luke's picture of the human side must not be colored with any speculative view; John's delineation of the Son must be such as would please the Father. Every line must be just right. And it is. For God himself inspired the men who wrote these all-important records. But because these Gospels were intended for human eyes, God also saw to it that, in so far as consistent with the divine standard of truth and righteousness, they should reveal the result of human touch and observation. As John puts it: "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: and these things we write, that our joy may be made full." (1 John 1: 1-4.)

OUR CONTRIBUTORS

What Shall We Do?

BY J. H. LAWSON.

In the parable of the good Samaritan it is said of the priest: "And he passed by on the other side." It is further said that a Levite came where he was, "and looked on him, and passed by on the other side." A Samaritan came that way, "and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." Christ then asked: "Who was neighbor to him that fell among thieves?" And the lawyer said: "He that did good to him." Theoretically, the priest and the Levite were more nearly right, religiously, than any other class of people of that day. They had the law; they were Israelites; they served the temple. It was their duty to help the helpless and administer to those in need and distress. The opportunity was before them. The test was to be made. "They passed by on the other side." The Samaritan was religiously wrong in his theory. He had not the law; he was not of the temple; but he "took care of him."

To-day we have a condition such as this generation has never known. The young men of our country have been called into the service of our nation. These young men have been placed in cantonments for training. They have been taken from father, mother, and childhood surroundings and placed in strange places under strange surroundings. Many of them are members of the church of Christ. Thousands of them are sons of Christian parents. They are now in the formative period of life. Temptation besets them upon every hand. They need our religious influence; they need our help; they need the pure gospel of Christ; they need some one to comfort them in sorrow and sickness; they need some one to exhort them to a clean, pure life; they need good, wholesome literature.

Now, what shall we do? Shall we, like the priest and the Levite, "pass by on the other side?" Or shall we, like the Samaritan, go to them, "pouring in oil and wine?"

Three months ago, while in Camp Bowie, Fort Worth, Texas, I saw the need of much work among the soldier boys. I noted the great activity of the denominations in "doing their bit" for the boys there. I saw tabernacles erected to the memory of denominationalism. Protracted meetings were being held in these tabernacles. The boys were being helped. After some hours spent in the camps, I finally reached a peak from which I could get a fine view of the camp. The boys, by the thousands, were drilling upon every hand. Flying machines were speeding through the air. I lifted my heart to God and made an earnest prayer to him that in that camp there might be erected, in memory of Christ, a tabernacle large enough to seat six or eight hundred people, with reading and writing rooms attached thereto—a place to which we might invite the boys in camp to hear the pure gospel; a place where son could invite father or mother and say, "Meet me at the tabernacle of the church of Christ;" a place where the Christian boy could invite his comrade; a religious home for the boy in camp and the father and mother when visiting the camp.

I at once began an agitation for the erection of this building. I said that we must have a building, and a good one. We must have a good location. I wanted to begin the erection of the building by February 15. We must be ready for the spring drive. My home congregation, at Sherman, Texas, said: "You are the man for the work." Brethren and sisters began to respond to my appeal. I told them it must be a good tabernacle or none. I arranged with the Continental Bank and Trust Company, of Fort Worth, to care for the funds. I told the brethren that the money sent would be placed in the bank and held in trust for this purpose; and if, for any reason, we could not erect a tabernacle that would be an honor to the cause we love, the money would be returned. I placed the minimum at not less than three thousand dollars. We should have at least five thousand. Two thousand has been promised. I am anxious to start the building. I ask you to help me. I ask you to help these boys.

Now, shall we "do our bit," or shall we, like the priest and the Levite, pass by "on the other side?" If you, dear reader, are willing to help, go to the work at once. Head a subscription and go with it to the brethren and sisters of your community. If, for any reason, you cannot do this, will you please hand this article to some faithful sister who loves God and the boys of our country? Sister, will you help me help the boys? Brother, can you look your son or your neighbor's son in the face, after this cruel war is over, and ask him to accept the kind of religion you profess, if you have "passed by on the other side?"

Send all donations as follows: J. H. Lawson, Camp Bowie Fund, Continental Bank and Trust Company, Fort Worth, Texas. Do not delay if you intend to help, for we have already waited too long. O, if we could but only realize the need of "doing our bit!" God help us to do our best.

God's Universal Love.

BY V. I. STIRMAN.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8: 28.)

That two classes are represented in this verse of scripture seems quite clear to me—the one referring universally to the one class, while to the second class it is specific, which harmonizes with the general trend of scripture teaching. In offering salvation to a lost world, the call of God was universal; since then he has made many restricted calls as circumstances would arise. He called Moses and Aaron to go into Egypt and bring the children into the land of Palestine; he called Aaron and his sons to the priesthood; and in this verse we learn of another specific call, the first of the text being universal, the second being specific. Now, to whom does the specific call apply? To the apostles of Christ, as the sequel clearly shows. At verse 31 of this chapter the writer, Paul, uses the words "we" and "us," thus showing that he is, or was, one of this specific call. At verse 33 he calls them "God's elect," which is quite significant. Beginning at verse 29, to show a reason, he begins with the word "for"—"For whom he [God] did foreknow, he also did predestinate to be conformed to the image of his Son." Verse 30: "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Then, at the next verse, he uses the "we" and the "us," as previously noticed.

Now, that we be not tedious, we go to the Ephesian letter to show the connection between the "called" of our text and that of the Ephesian letter, which reads: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1: 3.) Here we ask, who are the blessed of this verse? The apostles. What further does he say of them? "He hath chosen us in him before the foundation of the world [Christian era]." What else does he say of them? "That we should be holy and without blame before him in love." Anything more? "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ." (Eph. 1: 1-12.) If, therefore, we have shown that those who first trusted in Christ, of Ephesians, are the apostles of Christ, then it follows that the called of Rom. 8: 28 are also apostles, and are the specific ones for whom the love of God works good for them all.

All of these blessings are applicable to the apostles and to none others. First we note that Herod the king apprehended Peter and kept him in prison, intending soon to bring him forth to the people; "and when Herod would have brought him forth, . . . behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands." (Acts 12: 6-8; read the balance of the chapter.)

If I know my own heart, I have no desire to detract in the least from the importance that belongs to that love that passeth all knowledge—that love that prompted the Holy One to send his only Son to this sin-cursed world, panoplied with power, love, and wisdom, to save rebellious man from sin and give him an eternal home with the just. O, no—not that. Only a love for heaven-born truth, and that only. Yea, let God be true, but every man a liar. My conclusion, if correct, does not do injustice to the fact that God loves all who profess and show a sincere love for the Holy One. God called and chose the twelve apostles to go into all the world and preach the gospel to every creature—to make known to all the race of fallen Adam that eternal redemption was in Christ Jesus. In order that this purpose be carried out, it was necessary that they be cared for until the end of that purpose be reached. Therefore, when Peter had been apprehended by King Herod, maltreated and put in prison, while sleeping between two soldiers, God sent an angel who awoke him out of his sleep, whereupon the chains fell from off his hands, and thus was he released from Herod's brutal treatment. So Paul, when shipwrecked and cast upon the isle of Miletus, and bitten by a poisonous reptile, shook the same from his hand, experiencing no harm. And thus it was by others of the apostles. But when they were turned loose to the usual fate of mankind, they suffered many privations, and finally all of them, one by one, were assassinated at the hands of wicked mobs, Peter being beheaded at Rome by the cruel-hearted Nero.

Sensationalism in the Pulpit.

BY F. W. SMITH.

The Daily Dinner Horn, of Paris, Texas, in its issue of January 12, 1918, has the following announcement:

LAMAR AVENUE METHODIST.

Heat! Heat! And to spare. New furnace—plenty hot. Sunday school, 9:30 A.M., prompt, please; Epworth League, 6 P.M., prompt, please. Pastor preaches morning and night. Subjects: Morning, "The Biggest Dammed Fool Preacher in Methodism;" night, "The Biggest Dammed Fool Farmer in Lamar County." Sounds like "cussin'," but it isn't. Come and see. Everybody welcome. Don't criticize till you hear.

The pulpit has reached a very *low ebb* that will send forth such an announcement as the foregoing, and the members of a church that will tolerate or sanction such have acquired a very morbid appetite. The infidel world would long since have put the Bible out of existence if it could have found anywhere within its lids anything that would even *distantly* approximate this Methodist preacher's announcement. Such sensational claptrap methods as are here employed have done more to bring the religion of Christ into disrepute than all the attacks of all the infidels in all the ages. Of course this sensationalist made a *play* on the words "dammed" and "fool," but his congregation must have been both *disappointed* and *disgusted* at the deception. His effort at trying to excuse himself from a legitimate charge of "profanity" by saying "sounds like 'cussin,' but it isn't," does not help his case in the least. What he said is nothing short of old-fashioned "cussin," and every little boy—and big boy, too, as to that matter—who read his announcement knew that the "parson" was on a level with the street gamin when he uttered those words.

Sensible people recognize the fact that when a preacher has to resort to that sort of a thing in order to get an audience, he has missed his calling and *has no business* imposing himself on the people as a preacher of the gospel. Such methods as are here employed have done much to unfit the people for plain gospel preaching. The public has been educated by such men as this preacher to expect, hear, and relish startling themes and sensational preaching, and

refuse to be attracted by any other kind. Hence the man that can succeed in getting up a lot of "hair-raising" themes and "side-splitting" sermons can take a community by storm, and, like a storm, the aftermath is pitiable.

But let no one think this Methodist preacher is the only sinner in this respect, for his kind can be found among all religious bodies. There is very little teaching of the word of God in modern pulpits. Preachers have discovered that it is infinitely easier to get up discourses on "current events" and fill up their time with blood-curdling tales than it is to study the word of God and fill their sermons with God's message to man. The writer was conducting a meeting in Fort Worth, Texas, a few years ago, and the most popular preacher in that city preached one Sunday night on "A Bottle of Blood." Did he get an audience? You better ask, could they find room for his audience? Thousands of people flocked to hear about the "bottle of blood," and it turned out that a beer bottle had been found with some blood in it where an automobile wreck occurred. From that circumstance the preacher seized upon the idea of giving the mayor and other city officials a round of abuse. He knew full well that if he announced simply that he would preach on the subject of enforcing the laws, his audience would be small, and, therefore, he fooled them with a "bottle of blood." Moreover, that preacher hid behind the pulpit to say things about the mayor and other officials that he would not have dared to say to their faces. There is no Christ in such preaching, and it is encouraging to know that a few, at least, will not tolerate it.

One of the best things that could have happened to that Paris preacher, and one that would have taught him a much-needed lesson, would have been for him to have *faced empty benches* with his "Biggest Dammed Fool Preacher in Methodism."

Some Reminiscences.

The editors appreciate the following letter from Brother H. R. Moore, of Huntland, Tenn.:

Dear Brethren: Let me hand you check for the Gospel Advocate for the ensuing year. In doing so, I will not say, as some do, that I cannot do without the Advocate, but I can say that I never have been without it. There may be subscribers who have known and read it as long as I have, but none longer, for I began with the first issue in 1855. During all these eventful intervening years I have missed an occasional number, but these have been few and far between.

The Advocate was edited by President Tolbert Fanning and Prof. William Lipscomb, who were aided by many able contributors, and printed by John T. S. Fall, until suspended for a time during the Civil War. From the beginning it made a bold and persistent fight for the restoration of apostolic Christianity and against sectarian substitutes. I have some of the first volumes in binding, also the Harbinger, that I occasionally peruse with pleasure and profit. I regret that I did not have President Fanning's "Religious Historian" bound.

The Advocate was a thirty-two-page monthly, printed pages some five or six inches by eight or ten inches. It took its present form under the management of David Lipscomb and E. G. Sewell. It goes without saying that the Gospel Advocate from the beginning has been bold and aggressive in warning all concerned to shun Babylon and return to Jerusalem.

When a student at Franklin College, I was occasionally requested by Prof. F. M. Carmack or Professor Lipscomb to aid in preparing the Advocate for mailing. It left the college by a weekly horseback mail. I remember well the unswept room in the old college building, the long table, the pot of flour paste, the wrapping paper, the quill pens, and the brush used in the job indicated, also the book on which names and post offices of subscribers were enrolled.

But I am indulging in too much talk for a note to inclose a request for a renewal for wife. Pardon the digression, made in view of the fact that but few of your present readers can say what wife and I can. Each has read the Advocate from its far-off beginning in 1855, and the same copy since September, 1860.

A Striking Contrast.

BY GEORGE W. FARMER.

On November 26, 1917, there was witnessed one of the most striking contrasts that could be beheld by human eyes. Sad, yet joyous; impressive, yet delightful, were the acts that were staged on this long-to-be-remembered day.

With a light blanket of snow covering the surface of mother earth and the temperature reaching away down well toward the zero point, about 10 A.M., brethren, sisters, neighbors, friends, and relatives met at a country home; and very soon after the people began to arrive, some began to construct a box, others to draw water from the well; and when the box was constructed, it was placed on the front gallery and water poured into it of sufficient depth, after which the people were assembled in the house, a short service held, an invitation given, and an aged man, seventy-three years and more, confessed the name of Christ before men, and two others, one the wife of the man, who had wandered away, came back to the fold of Christ. A prayer being made, the writer, assisted by three other brethren, carried this aged friend on a sheet to the box and, in this rudely constructed baptistery, buried him in baptism. This friend has always been an active, industrious, thoroughgoing, honorable, upright citizen. He served as a soldier during the unpleasantries of the sixties, and he made a good soldier, too; now he is afflicted, footsore, worn, weary, and broken down. This is one side of the contrast.

Within three hours after, and within as many miles distance, we met again, quite a concourse of people, upon the mossy banks of a beautiful stream, the waters, clear as crystal, pearling over the moss-covered rocks, then eddying over the white sandy bottom, making its way to a larger stream not far away. After pushing the ice away, twelve young people, seven young men and five young ladies, intelligent, bright, joyous, and happy, were baptized in this beautiful, dancing, sparkling water. This furnishes the other side of the contrast.

Question No. 1: Why did the aged man, after passing the seventy-third milepost on the road of life, now footsore, worn, weary, and broken down, with only a few more days to journey on—why did he make this change for so small a remnant of life? Why not finish the journey as he was? Answer: Salvation, the hope of heaven, and eternal life are all in Christ. No hope out of Christ. Now he is rich in the promises of God.

Question No. 2: Why did not these twelve young people, healthy, strong, buoyant, happy, and gay, stay out in the world and enjoy the pleasures of sin, heeding the siren song, "There is time enough yet?" Answer: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." "Seek ye first the kingdom of God, and his righteousness."

Do not overlook the offering for the Tennessee Orphans' Home on the first Sunday in March.

The general recognition of the spiritual nature of man, and the growth of a spiritual consciousness in him, is the sovereign and only remedy for human ills, whether moral, political, social, or physical.—Henry Wood.

"Commentary on Acts of the Apostles." By David Lipscomb. A commentary on the Acts of the Apostles, with questions suited for the use of families and schools. This commentary is especially adapted to the comprehension of the masses of the people. It also contains a chronology of the Acts, map showing Paul's missionary journeys, brief biographies of the apostles, and an introductory chapter on the Holy Spirit. Pages, 249, and Index. Cloth bound. Price, $1.

Spirit of the Press

By J. C. McQUIDDY

Have You Done Your Bit?

Both the secular and religious press have frequently called attention to a bill that is now before Congress imposing upon publishers a postage increase of from fifty to nine hundred per cent. Of course any such increase on religious publications would not only be burdensome, but would put many, if not all of them, out of existence. If you have not already done so, will you not write or telegraph your Congressman at Washington urging him to enter a vigorous protest against this burdensome and unequal law? Those who are publishing religious papers are doing so at a sacrifice. Their hope is not earthly reward, but a reward in the future. Their work is a labor of love, and they are doing it cheerfully in the hope of elevating and uplifting their constituencies. "Do your bit." Do it to-day.

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Toll of Submarines.

Germany, by turning from the submarine to a drive on the western front, has virtually conceded that she no longer hopes to win the war by the submarine. The Literary Digest says "The admission of Germany's failure to win the war with U-boats after one year of effort 'comes from experts like Captain Persius; it comes from Schneidemann.' London admits that new American devices, in a unique antisubmarine campaign, are having an important part in making the submersion of the submarines permanent." As Germany now says that she cannot win the war by her U-boats and is turning to a great drive on the western front, this should only make the allies become more thoroughly prepared and to see that this, it is to be hoped, Germany's last effort, shall also fail. I copy from the Christian Advocate, of this city, the following:

For the period of eleven months—March 4, 1917, to February 3, 1918—the number of British merchant ships sunk by submarines was 1,254. Of that number, 783 were above 1,600 tons each. The heaviest losses were during April, 1917, when during three weeks 185 ships were lost. During the last four weeks of the eleven-months' period only 54 ships were sunk, 31 of these ships of 1,600 tons and over. During one week in April there was a larger total than this. It is evident that the allied navies have been making progress in the fight against the submarine, Germany's most effective weapon; but the end is not yet.

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The Crime at Estill Springs, Tenn.

There is absolutely no defense for the burning at the stake of the negro at Estill Springs. The people of this community, as a class, stand well and are usually law-abiding. Estill Springs is not far from Winchester, the county seat of Franklin County, where was located for years the Mary Sharp College for the education of young ladies, and where the Winchester Normal, under the presidency of James W. Terrell, did a great educational work. There are many churches not far from Estill Springs where the forces of righteousness generally have been active in the advancement of civilization and truth in that part of our State. When these facts are considered in the light of the crime, the crime appears all the more horrible and cruel. Such acts only make the good people of our country hang their heads in shame and set back the advancement of our progress a century or more.

This journal a few weeks ago offered some reasons for the great number of murders in our fair Southland. But it does seem that our people should have advanced far enough since the Civil War and the Ku-Klux Klan that followed upon the heels of the war not to be guilty of such brutal and outrageous crimes. Simply because the negro had been guilty of crime affords no excuse for the action of the mob. The burning appears even more dastardly and cowardly because it was perpetrated upon one of an inferior race, both in intellect and in numbers. It is very probable that if the negro race were not so tractable and submissive, it would not stand the outrages that have been perpetrated upon its people.

It is no extenuation of the crime to plead that such incidents occur in other parts of the country. The fact still stares us in the face that such crimes are ten to one more frequent in this part of the country than in other sections of the country. The law-abiding people of our country should see that the perpetrators of such crimes are punished for them. The good people of our country should see that lynching and burning at the stake are stopped. Simply because we have looked with a degree of allowance upon them in the past is no reason why they should be tolerated forever. Men guilty of mob violence should pay the penalty for murder and crime the same as other men do. If the men composing the mob at Estill Springs had fully realized that they would pay for such outrageous brutality with their own lives, who can doubt for one moment but that such knowledge would have deterred and prevented them from burning the negro at the stake?

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Sinking of the Tuscania.

The sinking of the British liner Tuscania, carrying two thousand one hundred and seventy-nine officers and men of the United States army, brought alarm and terror to many American homes. Those who had sons going to France, or on their way, were naturally very much alarmed and solicitous for the welfare of their sons; and even when assured that their sons were safe, they were very much concerned about the safety of the sons of others. Our people should now be very much as the Spartan mothers and should realize that their own sons are no dearer to them than the sons of others are to them. Somebody's darling boy must make the sacrifice and must be lost in this terrible conflict. The sinking of the Tuscania drives home to the American people the fact that the submarine menace has not yet been entirely eliminated. American ingenuity must still devise something more effective in order to bring to an end this savage and brutal mode of warfare.

The Tuscania was convoyed by British destroyers and other craft. It is probably due to the vigilance and efficiency of the British navy that more lives were not lost. The exact number lost has not yet been ascertained, but it is probable that the full number, when it has been learned, will reach near three hundred. While the Americans have sent many soldiers across the ocean to Europe and this is the first loss suffered, they should not conclude that our army is not in great danger even when convoyed by the most efficient and vigilant navy. This government has a tremendous task before it in training, equipping, and landing a sufficient army in Europe to destroy the autocracy and Prussian militarism of Germany. While those three hundred have given their lives early in the struggle, this has cemented and united the American people more firmly together and has reënforced their determination to oppose tyranny and barbarism and to bring this war to a successful end, in the hope that wars will be no more. If we fail to do our duty, if we fail to give the very best that is within us, we prove ourselves unworthy of the sacrifices made by those who have given up their lives.

Query Department

Brother McQuiddy: Please explain Luke 12: 10, which reads: "And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost it shall not be forgiven."

MRS. R. A. HOGAN.

It is not becoming to be dogmatic as to what is the sin against the Holy Spirit. There have always been differences on this subject. Some hold that those who charged Jesus with casting out devils by Beelzebub committed the sin against the Holy Spirit. The connection will bear that interpretation. However, it will bear another construction. Those who made this charge against Jesus sinned against him. People had sinned against John the Baptist in refusing to accept his teaching. He warns them: "You may sin now against me and find opportunities to repent; but when the Holy Spirit comes, if you reject him by rejecting his teaching, there will be no forgiveness, neither in this life nor in the life to come." When Christ was speaking, the Holy Spirit was not the lawgiving and directing power. The Spirit was not giving the law, so could not be sinned against; but after the Holy Spirit came on the day of Pentecost, if men turned away from his teaching and refused to be guided by it, there would be no forgiveness for such sin, as no other way of salvation will be provided.

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Brother McQuiddy: Is it a sin for a Christian to dance? If so, should he be withdrawn from for disorderly walking? We have some members who think it is all right to dance. Give the scriptures against such and tell what it leads to.

X.

Those who are living the Christian life and who glorify God both in body and in spirit keep as far away from temptation as possible. Those who dance are walking after the flesh and not after the Spirit. Christians are required to present their bodies as living sacrifices. Dancing makes one worldly and not spiritual. It leads to sin and wrong, and never lifts up a man to everlasting life. It is a work of the flesh, and those who walk after the flesh are carnal-minded and cannot inherit the kingdom of God. The Holy Spirit says: "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God." (Gal. 5: 19-21.) The Greek word from which we have "revelings" means dancing with music. Then it is clear that those who practice dancing have no promise of everlasting life. Before withdrawing from those guilty of dancing, it would be well to admonish them in the spirit of the Master. If they persist in dancing, with other worldliness, they will be worthless as Christians. The Bible teaches that dead branches should be cut off. However, churches to-day have ceased to withdraw from disorderly members. Very grievous sins are practiced, and still no discipline is exercised.

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Brother McQuiddy: I have often puzzled over the passage where Christ says, "Resist not evil," and the passage in John where he drives the money lenders out of the temple with a thong. Would this justify force in religion? In other words, I should like to know your interpretation.

H. L. H.

I do not see any conflict in the teaching of John 2: 13-17 with the teaching of Christ in the Sermon on the Mount. The cords with which Christ drove the money lenders out of the temple were rushes, out of which beds were made for the cattle. These thongs were not formidable weapons. It is probable that Christ did not use violence at all in this case, because his action was more superhuman and miraculous than natural. If any one thinks he could drive out two thousand traffickers from a market where they are making money with a little cord, let him try it and find how soon he bites the earth. Christ asserted his authority in cleansing the temple, and it is generally believed that Christ cleansed the temple in the beginning of his ministry and at the close of his ministry. This shows his disapproval of mercenary motives in religious work and of making merchandise out of the gospel. There was something about Christ's appearance and demeanor that men could not resist. His very appearance on this occasion doubtless demanded obedience. This was one of the signs of miracles, doubtless, which Jesus performed while in Jerusalem at this time. John 2: 23 reads: "Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did." Christ was not seeking to destroy, but to purify. Hence, "to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise." He did not turn the doves out to fly away, but commanded them to take the doves out.

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Brother McQuiddy: Please answer this question, as it seems to be raising trouble here: Is it right for a deacon to wait on the Lord's table? Some of our members contend that the elders only have the scriptural right to perform this service. Also, kindly explain what is meant by "feeding the flock."

MARY SMITH.

The Bible nowhere says who shall wait on, or officiate at, the Lord's table. All Christians are equal and enjoy the same rights and privileges in the church of God. Every disciple is under obligation to do all he can in the service of Christ. As every disciple must sip the fruit of the vine for himself, so every disciple should break the bread for himself. While one leads in giving thanks, all should follow the leader and give thanks at the same time. In Christ every man is a priest unto God and should make sacrifices for himself. While Paul, in Acts 20: 28, admonishes the overseers, or bishops, to feed the church of God, Peter, in 1 Pet. 5: 2, says: "Tend the flock of God which is among you." "Tend" means more than feeding. It is the work of the bishop, the elder, to see that the flock of God is properly looked after, and he does this, not by doing all of the work himself, but by directing the members so that each member does the work for which he is best fitted. No good overseer does the work, but he directs those under him in a way that will best develop their talents and bring out their best service. So the bishops, the elders, are instructed to see that things are done decently and in order. Tending the flock of God means far more than leading in giving thanks at the Lord's table. The work of an elder is a very important work, but I regret to say that we have very few elders who are efficient as bishops. The best elder, or bishop, is not the one who does all the work himself, but the one who puts the other members of the church to work in the capacity for which they are best fitted; and thus the whole church progresses in God's service, every joint, every fiber, and every band doing its proper work.

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EDITORIAL

The Method of Teaching the Truth.

BY J. C. M'Q.

We have been asked to write an article showing what method or methods should be used in teaching the word of God. We are informed by a sister that a brother takes the position that the whole church—men, women, and children—should be taught together—should sit in one body, called "the assembly of the saints," and be taught the Bible as a whole. The brother says that it is not the duty of the church to teach children; that they should be taught at home. He takes the position that Bible lesson helps and commentaries should not be used. At the request of the sister, her name is withheld.

As the Savior commanded the apostles to "go, . . . teach all nations," and as the early church went everywhere teaching the word, we certainly should encourage people to teach the word of God. When we open the Bible, we find upon investigation that from the days of Abraham systematic instruction had its place in the plans of the chosen people of God. Gen. 14: 14 reads: "When Abraham heard that his brother was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan." The Hebrew word for "trained" includes in its meaning the idea of training in religion, as well as in the use of weapons; and its use in this place would presuppose a process of school instruction under Abraham's oversight. From the days of Moses the Jewish church had a measure of responsibility for the religious training of the young. We learn from 2 Chron. 17: 9 that when Jehoshaphat was working reforms in the land, the princes and the priests and the Levites "taught in Judah, having the book of the law of Jehovah with them; and they went about throughout all the cities of Judah, and taught among the people." We learn from Deut. 6: 7, 8 that Jehovah commanded the Jews in respect to teaching their offspring: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates." From Neh. 8 we read of the actual methods of Bible instruction—in the main, an account of a great open-air Bible school. Ezra was the leader in this school. His assistants are mentioned by name. From the days of Ezra the Bible school was a recognized agency, among the Jewish people, for the study and teaching of God's word. In the days of Jesus of Nazareth there was, in the land of his birth and sojourn, a system of Bible schools corresponding very closely in their general features to the modern Bible schools. The elementary or primary schools in this system gave chief prominence to the study of the Bible text. The advanced schools were a department of the synagogue, and in them Bible commentaries, in addition to the Bible text, were a subject of familiar study. The elementary schools were for children only. The senior schools had a place for children as well as for adults. Trumbull says: "In all the schools the arrangement was that of scholars grouped under a special teacher; and the process of teaching was by form of question and answer. Our Lord seems to have been a scholar in schools of this character, and again he was a teacher in such schools. In founding his church, he made Bible-school work its basis. His disciples recognized the scope and the details of his plan, and they prosecuted his labors of evangelizing and of edifying accordingly. The Bible school was the starting point of the Christian church; and it was by means of Bible-school methods that the Christian church was first extended and upbuilded." While the Bible school, in the main, is of Jewish origin, we find its adoption by Christ and his apostles. As the method of teaching by questions and answers was very much the same method as is employed in the Bible school to-day and was used very effectively by Christ and his apostles, why should we turn away from it? Why should we abolish such methods now and refuse to teach as did Christ and the apostles, in the most effective manner?

It is true that we find the apostles teaching by public proclamation of the gospel. Hence we see that the catechetical method, as well as the public-proclamation method, was used in teaching the Bible. As both methods are clearly revealed in the Bible, what right has any man to say that one should be used to the exclusion of the other? Whoever does so, does it at his own peril. Whenever one attempts to bind upon the church of God one method, to the exclusion of the other, he is seeking to bind the church where God has not bound it. This is as grievous a sin as to add to or take from the word of God. We may go further and say that every man is under obligation to teach the truth in the most efficient manner. He that neglects or declines to do this is guilty of sin.

The Holy Spirit does not teach us that the learned and the unlearned, the ignorant and the wise, the young and the old, should be given the same food. Heb. 5: 12-14 declares: "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is

for full-grown men, even those who by reason of use have their senses exercised to discern good from evil." Milk for babes and solid food for grown men. This is not our brother's order, but it is God's order and God's way of doing things. According to the reasoning of the brother referred to, when he feeds his cattle, he puts the food in a rack far above the heads of the calves so that they cannot get anything to eat. Just so he would have teachers teach in a way that the unlearned, the untaught, and the babe can learn nothing. Peter teaches us to adapt the teaching to the capacity of the hearer, in 1 Pet. 2: 2, when he says: "As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation."

As the Bible is literature, the man who objects to the use of Bible lesson helps, to be consistent, must object to the study of the Bible. The first portions of scripture were given to us in a fragmentary manner—in lesson leaves—and not in the form that we now have the Bible. The collation of the Bible as it is now presented to us was the work of man. Why does not the brother object to this? It is the duty of Christians who would serve, obey, and glorify God to press forward in the study of the Bible and in the teaching of the truth by any approved method that can be used most efficiently and successfully. The command is to teach; but no method, to the exclusion of other methods, is revealed. Hence we find our preachers using the blackboard, our teachers using the class method, and some using the written page in order to instruct and enlighten the people. Those who object to a Christian's teaching by the most effective method are few in number and must not be permitted to impede the growth and progress of the church of God. I have repeatedly called upon such objectors to show some plan of teaching revealed, to the exclusion of all other methods, and yet no one has ever attempted to do so. As Christians cannot serve God acceptably without knowledge, it is incumbent upon teachers of the Christian religion to study and to teach the truth at home, abroad, wherever they may be. While it is the duty of parents to teach their children at home, it is also their duty to teach children who have no Christian parents, and to teach their own children in any place and at any time an opportunity is presented.

Who Are the Friends of Christ?

BY E. G. S.

Jesus said to his disciples: "Ye are my friends, if ye do whatsoever I command you." (John 15: 14.)

There are thousands and millions of people on earth who claim to be friends of Christ that are rejecting some of his positive requirements. Jesus sent his apostles out to preach the gospel to the whole world, and gave this promise: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 16.) Now, Jesus meant exactly what he said: he meant that they must preach the gospel to every creature. Likewise, when he said, "He that believeth and is baptized shall be saved," he meant every word of it. But there are many thousands claiming this promise that have never been baptized at all. They have had a little water sprinkled on them, but that is not baptism. No man can prove that a little water sprinkled on one is baptism. The word "sprinkle" means "to scatter in drops." The word "baptize" means "to immerse." "Baptize" is a specific word with only one meaning—"to immerse"—and all the scholars on earth can never make it mean anything else. Hence to refuse immersion and accept sprinkling is to reject the word of God and put a word of human wisdom in its place. God never said, "He that believeth and is *sprinkled* shall be saved." Neither can any man find where any inspired preacher of the New Testament ever commanded any one to be sprinkled when the ordinance of baptism was meant. If the word of God had said in any passage where it was speaking of baptism that it was sprinkling, the question would be settled forever; but neither the word "sprinkle" nor any word that means "sprinkle" was ever used in the New Testament to indicate baptism. On the other hand, not a single instance can be found in the New Testament where the word "baptizo" was ever rendered "to sprinkle." It is positively certain, therefore, that there is no divine authority for sprinkling water upon one that is to be baptized. This is simply and only human and ought to be dropped out of use by religious people. If all teachers and students of the Bible would drop it out entirely, it would be a great triumph for truth.

The word of God is what we want in the whole matter of Christianity, and is what we must have, if we expect the Lord to receive our service. If we drop out the word "baptize" and substitute the word "sprinkle," we might just as well drop out the whole New Testament and go entirely by human wisdom in everything we do. Why not? We are dependent upon the word of God for all that we can know about the will of God. We ought, therefore, to be diligent and careful in our study of the Bible. If we do not read, study, and practice what the Bible teaches, we will have no divine light to guide us in the ways of righteousness and truth, but will be in total darkness in regard to the salvation of our souls. We cannot save ourselves, cannot save one another, and the Lord will not save us unless we do his will. Hence our highest duty is to learn and do the will of God. Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." This will stand till the day of judgment and will be required of all till then.

Therefore, all who wish to be friends of Jesus must submit to what he requires. If we do not meekly submit to all that he requires of us, we have no scriptural right to claim to be his friends. None of those who reject baptism and substitute sprinkling are his friends; but those that believe, repent, and are baptized, and who go right on living the Christian life as taught in the New Testament, may be well assured that they are his friends, because he plainly says so. The friendship of Jesus is the greatest blessing that one can enjoy in this life. But how is it with those that have substituted sprinkling for baptism? It is plain that all that have made this change have repudiated the plain word of the Lord, hence cannot enjoy the blessings connected with the promise, "He that believeth and is baptized shall be saved," because they have not been baptized.

Why will uninspired men venture to make such a change? Surely they do not realize the danger they assume for themselves when they do this. Let the word of the Lord remain as the Lord gave it and obey it as it stands in all such cases. This is certainly the safe course to pursue, and the safe way is always the best.

One trouble is that it is so hard for all men to see things alike. One man will put one construction on a certain thing, while another will give a very different meaning to the same thing. The main difficulty, however, is that people form opinions on every question that comes up, then stick to their opinions whether right or wrong. The masses of the people stick to their opinions on religion instead of taking the word of God at just what it says and as the end of the matter. Too many are ready to say the word of God is a dead letter and stand on their human opinions, although Inspiration says: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4: 12.)

The Right Motive.

BY S. H. HALL.

Without multiplying quotations, let us, for a short while, go over some facts that all will admit to be true.

That religion—true religion—is the greatest thing on earth, we certainly must admit. There is nothing that so uplifts humanity. It has never brought anything but good to the souls that embrace it. It gives the soul a good conscience toward God and man. It enables one to look any one else squarely in the face without being abashed. There is nothing that puts more backbone in a man than that religion that is "pure and undefiled before God and man." Such religion forbids a man's being a sneak, a backbiter, and forever doing things with motives that actually cause a man to lose self-respect. You can look into the eyes of one who claims to be religious and tell the kind of religion he has. There are some preachers who cannot look their audiences squarely in the face. There are some men whom you can almost cause to run from you by looking them squarely in the eyes when you meet them. They are lacking in character. They are double-tongued—talk for you when with you, and against you when your back is turned. The religion of all such is vain, the outgrowth of a heart that is not sincere and a life whose acts are ever controlled with motives that are wholly wrong.

The motive that gives birth to the religion that, in keeping with the literal meaning of the word, actually "rebinds" us to God has God ever before the heart, and we do things because he wants them done, while we leave undone things because he wants us not to participate in them. I am perfectly sure that a man who happens to go wrong, when his motives are absolutely pure, cannot long stay in the wrong way. There is nothing that God loves more than sincerity. "Thou shalt be perfect [sincere] with the Lord thy God." (Deut. 18: 13.) And, remember, *sincerity* he wants us to have in all that we do. We must be sincere in our dealings directly with God. We must also be sincere in our dealings with our fellow man. To be insincere with man is to also be insincere with God. To be insincere with the public is to also be insincere with God. God hates deceit, insincerity, lying, hypocrisy, etc. Too often from the pulpit things come from lips, not because they love God and man, but simply to please themselves; they will say things to "knock" this person or thing, when the real good of the "knocked" is not in their heart. Such God despises. And too often in our papers men and papers are criticized, not because the one who offers the criticism really loves the paper or person criticized, but because he has a little grudge at the paper or person, and allows the devil, not God, to lead him to criticize. I very much enjoyed what Brother F. W. Smith had to say about "controversy" and "fussing" in our papers a few weeks ago. But there is one thing certain; if Christians would treat each other more nearly as God wants us to, there would be but little need of controversy among ourselves. I would be ashamed to believe and practice one thing that I am afraid to defend before any self-respecting man. But I do not know of a public discussion any of our brethren have had in the papers that resulted in their getting together. I know I have had kind discussions through the mail with brethren, and we have reached agreements. The reason is due to the motive that controlled. We know a tree by its fruits. The bad fruit that has come from our public discussions does not prove them bad trees, necessarily; but certainly it is a reflection on the motive that controlled the souls of the disputants. Two honest Christians will get together when they study the Bible together in the spirit of Christ; and if not together, they will have a better understanding and think more of each other. God give us motives in all that we do that will make us delighted to see him face to face in the judgment!

Fifty Cents Saved.

To encourage the reading of good, religious books and at the same time to build up our subscription list, we have arranged a combination offer that should interest all. If you will send one new subscriber or your renewal for one year to the Gospel Advocate, you may deduct fifty cents from any book that costs one dollar or over, mentioned in the following selected list:

Ailenroc	$ 1.00
Lessons on Hebrews	1.00
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You will not make a mistake in ordering any or all of these books that you do not already possess; but please bear in mind that to secure the fifty cents discount there must be an order for a renewal or new subscriber for each book ordered.

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

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported for 1918	$1,789.95
Mrs. Harris Thomas, Livingston, Tenn.	1.00
Fannie Hoover, Bellbuckle, Tenn.	1.00
"A Friend," Kansas City, Mo.	2.00
Mrs. C. E. Arnold, Bridgeport, Ala.	2.00
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R. L. Wilhoyte, Prospect, Ky.	5.00
Davis and Renfro families, Snowdoun, Ala.	6.00
Church at Pleasant Hill, Rives, Tenn.	6.42
Church at Blackman, Tenn.	6.00
T. M. Smith, Valdosta, Ga.	10.00
Church at Celina, Tenn.	12.00
Church at Corinth, Ark.	15.00
Owen's Chapel, Brentwood, Tenn.	35.00

A hard-working brother, who asks that his name be withheld, sent two dollars to this fund, with this explanation: "I send this by doing without one meal a week and sending the price of it to these sufferers, which is no sacrifice at all and is the very least that we should do, I think." We were instantly reminded of the truth that "God loveth a cheerful giver;" and we love such a giver, too.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Home Reading

Precious Soldier Boy.

BY MATTIE HOLDER.

You are a bundle of neatness,
A paragon of completeness,
Soldier boy;
The very essence of sweetness,
Cream of all goodness,
To your mother dear.

And I sometimes wonder
If you'll surely squander,
Soldier boy,
All your precious leisure hours,
Talking under shady bowers
To silly, silly girls.

Perhaps you'll want to ponder
A while over yonder,
Soldier boy;
Then return to us, purer, grander,
From old blood-stained Flanders,
To our fair land.

May the Lord ever bless you,
Shield, guide, and protect you,
Soldier boy;
Keep you "in the hollow of his hand,"
While you are in "No Man's Land,"
Precious soldier boy!

♣ ♣ ♣

Let us be brave for the sake of the timid. Let us lead the way in for the sake of those who will never lead, but are ready at once to follow. If one speaks the word of truth that ought now to be spoken, there are many others waiting to speak it after him. Be first to stand for the right to-day, and you will be surprised how many others will then stand with you. Give up some habit that is bringing ill to others, and many will give it up after you who have not courage to be first in the effort.—Exchange.

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"Even As I."

It is in the upper room, and the kingly Traveler is taking leave of those who have journeyed with him, for presently he must go alone over the darkest way that the foot of traveler ever trod. He will see them again, but he is thinking of the interval and of the other parting at Olivet. They will be missing him. The garish day will menace. The shadow and the deep darkness will assail. Burdens will be heavy, battles fierce, temptations subtle, conflicts sore; but they that are clad in white walk safely, and He is saying: "Ye are not of the world, even as I."

For the unloving the sun is chill, the garden has neither fragrance nor beauty, the fog blots out the stars. But they that love live in another land. He is saying: "Ye are to love, even as I."

They who come to each new hour and place to be ministered unto will find even the ministries offered them dull and tasteless. They who fare forth to minister shall see arid deserts blossom, shall find a path bright with the smile and song of those whom they have blessed, shall strive to lift the world and feel the thrill and wonder of it as little by little it moves into the light. He is saying: "Ye are to minister, even as I."

But if the way seems lonely and the night be long, if they that love them shall slumber, while those who plot against them keep watch, then let them know that the Father loves—loves and slumbers not, loves with that four-square love that passes knowledge. He is saying: "Ye are loved of the Father, even as I."—Luther B. Wilson.

Do Not Borrow Trouble.

I saw a delicate flower had grown up two feet high between the horse's path and the wheel track. An inch more to the right or left would have sealed its fate, or an inch higher; and yet it lived to flourish as much as if it had a thousand acres of untrodden space around it. It never knew the danger it incurred. It did not borrow trouble nor invite an evil fate by apprehending it.—Thoreau.

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The man of faith is the man who shapes his course by the stars rather than by the current, and who looks at the stars oftenest when the current runs swiftest. Small-minded men regard faith as a theory; large-minded men use it as a practical working power to get things not only done, but done right.—Arthur Hadley.

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The Thankful Spirit.

It is eminently desirable that we should emphasize the moral obligation which rests upon every child of God to cultivate the spirit of thanksgiving and to manifest that spirit in its full beauty and power in all the relations of life. The thankful spirit reveals itself in a broad and true sympathy with others who are less fortunate than ourselves. It delights to remember the widow and the orphan and strives to carry the message of joy and gladness into the homes of the sick and the sorrowing on Thanksgiving Day. It looks unto God as the author of every good and perfect gift, and insists on sharing the blessings which he has bestowed with those who are needy and in want.—American Messenger.

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On the shoulders of the luxury-loving, the pleasure-seeking, the unproductive, the pampered, the extravagant, the morally calloused, the spiritually dead, who make laws yet recognize no law, who declare war and wage it not, who preach platitudinously of great things and live pettily, who love themselves much and patronize God a great deal—on the shoulders of such as these shall rest the responsibility for the treason that sneers at truth, mocks goodness, and destroys nations.—Edward M. Cross.

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Pigmy People of Mariveles.

High up on the slopes of Mount Mariveles, in the Philippine Islands, dwell the last remnants of an ancient and most mysterious race—the Negritos, or "little negroes." Scientists differ hopelessly as to their origin and history, but the traveler who is fortunate enough to penetrate into their carefully hidden villages finds the quaint little people extremely interesting. Though disinclined to work, the Negrito is indefatigable in the chase. He will hunt all day without eating anything but the mango or banana that he may seize as he rushes by. If the dogs are scarce for any reason, women are pressed into service, and these go loping through the brush, yelping in imitation of the canines for whom they are substituted. Sometimes a beater will emerge from the brush carrying a pig he has encountered and killed, or, more important still, bringing news of the sighting of a python. In this case the whole hunt is called in and its energies directed to the capture of the big snake, which, when killed, is carried in triumphal procession to the village, where it furnishes a feast for all who can be gathered together for the great occasion.—Lewis R. Freeman, in the World-Wide Magazine.

Missionary

Notes from Tokyo, Japan.

BY MISS LILLIE CYPERT.

The purpose of every missionary is, or should be, to help those in whose territory he is to reside; but never in my life did I feel more helpless, even for self-help, much less being able to help others, than I did when I came to Japan, and than I do still. One cannot realize what a great barrier there is between people of different tongues until he is placed among people of a different language with which he is not at all familiar.

When I arrived in Japan, the language school which I had hoped to enter had been in progress some time. I went to see if I might be admitted, and they refused to take me until I had taken lessons from a private teacher and caught up with the class, which had five weeks the start of me. I set to work to do this; but, to my glad surprise, in about two weeks I was notified that enough new pupils had arrived to make a new class and I could enter a beginning class at school. This I did, and have now been in school three weeks.

I find the language rather difficult, but interesting. The getting of it, however, is not so hard as the holding of it. Our class is said to be doing good work, and, by having our lessons six days in the week, we are to finish the same course the class will finish that started in September. I find what I have learned even now to be of great benefit, as I can at least be a little polite and can buy stamps and a few of the simplest kinds of groceries.

As I have not been here long enough to learn much about Japan and the customs of the Japanese, I shall just write about the things I do know. One item, and a thing I realize is of interest to the people of America just now, is the high cost of living. Not only in America do they feel this, but in Japan as well. Many things have already doubled in price. Dry goods and shoes are very high. Many groceries are high also, such as flour, sugar, and meats. Sugar is about equal in price to sugar there. Most fruits and vegetables, however, are very reasonable. Bananas cost just one-fourth as much as they did at home when I left in October. We can get all kinds of good, fresh fish very cheap. Fuel is our problem. We paid twenty-nine yen (equal to fourteen dollars and fifty cents) for a ton of coal recently, and it was a Japanese ton, too—only about sixteen hundred pounds in America.

Nevertheless, I am very thankful that I have had enough to supply my needs thus far; and I am not at all afraid to trust for my future needs to Him to whom the earth belongs, and the fullness thereof, for he has told us to seek first the kingdom of God and his righteousness and all the needs would be supplied. I recently received a sixty-dollar check from Brother Janes, a balance of that which had been contributed previous to my sailing. I wish to thank again all those who have contributed to my support, and hope to be able to use it to the best advantage to the Lord's cause.

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About the Japan Work.

BY C. G. VINCENT.

Those interested in our work in Japan will be glad to learn that needs for the month of February were met; that I was able to forward enough to cover the expenses for the month named, besides taking care of most of the cost for repairs on buildings and fences damaged by the terrible cyclone that visited Japan some weeks ago. I ought to mail offerings on the first day of every month and thus allow enough time for my letter to reach its destination before the last day of the month. Offerings for March should be coming in now. You have intended to have a share in this work. Why not write that check now?

The church at the Nashville Bible School has decided to increase its missionary offering and to assume the full support of a native evangelist. They have decided on Brother Ishiguro, who labors in the Otsuka ward in Tokyo. His support is twenty-five yen, or, in our money, twelve dollars and fifty cents a month. The action of this missionary church is praiseworthy, and other congregations ought to follow their good example. I can supply the workers, if you want to assume their support. There is Brother Hiratsuka, than whom I know of no preacher more faithful and consecrated, whose allowance is, in our money, twenty-five dollars a month. He has a wife and five children to care for. There are many churches that could sustain him easily; or two churches might coöperate to support him. Then, there is Sister Togo, a splendid worker, that some person or church could claim as a Bible teacher for five dollars a month. There are such items as house rents, land rents, taxes, fire insurance, tracts, repairs, varying from one dollar to nine dollars a month, that could be taken care of by individuals or churches.

Since writing the above, Brother Earl M. Hodson, of Alabama, writes that he wants to support a native worker at five dollars a month. So I have turned Takashi to him. Takashi is a fine young man in high school. He is already teaching a large class of boys in our church, and promises to make a first-class preacher. For about two years we have helped him in his school. He stands second in his class of sixty boys, and deserves help.

A short quotation from Hiratsuka shows that the work started off well this year. He writes: "You remember Kizashi, Brother Yoko's oldest son? He was baptized on the first Sunday of the new year. His parents are so happy. Though they are not expressive of their feeling, yet they thanked God with tears in their eyes." We well remember this fine, strong, young man, and we rejoice to hear of his confession of faith. He has an advantage not many Japanese boys have—Christian parents. The Yoko family is certainly a great asset to our Kamitomizaka work. Brother Yoko has been a faithful elder for five years, having been appointed by the church and our lamented brother, William J. Bishop.

I feel confident that the brethren will see to it that on the first day of each month we have enough to send to Japan. Do not think or say: "Well, somebody else can and will take care of that work. I will use mine here." Suppose every one would reason that way! You can and ought to help. Why not?

My address is 137 East Third Street, Dayton, Ohio.

Examine your words well, and you will find that, even when you have no motive to be false, it is a very hard thing to say the exact truth, even about your own immediate feelings, much harder than to say something fine about them which is not the exact truth.—George Eliot.

If we had nothing wrong in ourselves, as a correspondence, we could never recognize the same quality in others; and if such a condition were general, the Christly law of nonresistance would have unlimited sway. "Thinketh no evil" is to give it no breathing space. Pessimism is unwholesome because it multiplies bad conditions and galvanizes them into life.—Henry Wood.

AT HOME AND ABROAD

I think the Gospel Advocate is a fine paper.—A. Joslin, Almo, Ky.

Change of address: R. A. Craig from Shelbyville, Ky., to Chaplin, Ky.

The last issue of the Gospel Advocate is very fine.—J. D. Northcut, Tracy City, Tenn.

I can't do without the Gospel Advocate.—Mrs. R. C. Coleman, Lafayette Springs, Miss.

I love the paper and have always read it with interest.—W. D. Jones, Paradise, Texas.

Do not overlook the offering for the Tennessee Orphans' Home on the first Sunday in March.

R. C. White, of Nashville, Tenn., reports successful meeting at Mims and Lagrange, Fla.

H. S. Lipscomb preached at Belmont Avenue Church, this city, Sunday. Three Christians took membership with the congregation.

Jesse P. Sewell, of Abilene, Texas, delivered a very forceful sermon to a large audience at Russell Street Church, this city, last Sunday.

"I love the Gospel Advocate and all true lovers of Christ."—Mrs. Fount Finn, Franklin, Ky.

May the Lord keep us always within this classification.

The marriage of Mr. Floyd Stephenson and Miss Alice Anderson was quietly solemnized at the bride's home on Wednesday, February 20, at 2:30 P.M., by W. S. Morton, of Columbia, Tenn. Their many friends wish them much happiness.

Mrs. S. E. Hall, of Puxico, Mo., writes: "I am now in my seventy-fifth year, and have been reading your valuable paper half of my life and expect to continue for the remainder." May the Lord's richest blessings attend this good sister.

A. H. Lannom, of Dongola, Ill., is desirous of changing his location. He has had considerable experience in the schoolroom and in the evangelistic field and is highly recommended. If you are interested in having him move to your section, write him at once.

W. M. Oakley, superintendent of the Potter Orphan Home and School, Bowling Green, Ky., writes: "We had a fine service at the Home on February 17. Many of our neighbors were in attendance. One brave young mother confessed her Savior and was baptized; another confessed her sins and was restored. To the Lord be the praise."

The marriage of T. Q. Martin to Mrs. Carrie Lillie, of Franklin, Tenn., was quietly solemnized by F. W. Smith, at his residence in this city, on last Wednesday evening. Brother Martin had just concluded a series of helpful sermons at the Nashville Bible School. They are now "at home" at St. Marys, W. Va. The Gospel Advocate extends heartiest congratulations and best wishes.

From A. M. Tucker, Jackson, Tenn., February 14: "J. W. Fincher, a hat salesman, of Oklahoma, was with the church of Christ worshiping on Highland Avenue on the second Lord's day to break bread, and preached for us. He delivered a beautiful address on 'The Power to Resist Temptation to Sin.' This congregation appreciates Brother Fincher very much, and we were glad indeed to have him with us."

From J. H. Hines, Hopkinsville, Ky., February 22: "The work here is moving along nicely. Interest is growing in all the services. Our prayer meetings are well attended. The house is pretty well filled on Sunday. On last Lord's day four took membership with the congregation. We hope to do a great work here for the Lord. If any one who reads this knows of a Christian in Hopkinsville, please drop me a card."

The many friends of George H. Porch will be glad to learn that he is now connected with the George B. Farrar Company, 226 Fourth Avenue, North, this city. Brother Porch is greatly interested in the work of the Lord, as all who have seen and talked with him can testify. The same may be said of George Farrar, the head of the company with which he has assumed his new business relationship. If you need anything in the clothing line, you will do well to get in touch with these brethren.

J. H. Whisnant has gotten up a "totally different calendar," called the "Educational Calendar for 1918." Besides the usual information as to dates, it contains, on each page, appropriate scriptural quotations about the church of Christ. It will be a daily reminder and stimulus in each Christian home where it is placed. The price is twenty cents for a single copy, three copies for fifty cents, or $1.65 per dozen. Order from J. H. Whisnant, Atkins, Ark., or the McQuiddy Printing Company, Nashville, Tenn.

From J. H. Murrell, Route 1, Dukes, Fla., February 20: "The meeting at Spring Head Church, near Fenholloway, closed last Thursday night. We were hindered much by an epidemic of measles, but the interest was fairly good and two were restored. I am now at Bluff Creek Church, near Dukes, with very good interest. I will probably be in this State for several weeks yet, though I have not definitely promised much of my time and would consider calls from anywhere, either for meetings any time this year or for a new location. My home address is Box 24, Tennessee City, Tenn."

From George A. Klingman, Abilene, Texas, February 19: "We had two confessions on Lord's day and fifteen members who placed themselves under the care and oversight of the elders. There were three more confessions on Monday night, and among them our youngest child. This completes our family circle, the Lord granting us the privilege and joy of seeing our nine children baptized into the 'one body.' Pray for us. Last week's report showed thirty-two daily Bible readers and thirteen hundred and one chapters read in the Bible. Greater interest than ever is also manifested in the Bible study of the Abilene Christian College."

L. A. Jackson writes from Marvell, Ark.: "We feel like we want to add a few words for publication in behalf of J. Will Henley. After reading Brother Henley's article in the Gospel Advocate, and knowing the man as we do, we feel that his needs, as a humble servant of God, should be looked after. If only one dollar from each one he has baptized and assisted in the Lord's work was sent him, he would be able to go on with the treatment at Hot Springs and have a few dollars left to start him out on his mission to preach the gospel to the many who are perishing for the truth. We have sent Brother Henley from the Cypert congregation three different offerings (about one hundred dollars) since he has been there. But for one at a place like Hot Springs, with baths to pay for, doctors' bills, hotel expenses, etc., it takes money, as we know from past experience. His family, also to be looked after, puts burdens heavy to be borne upon him, which we, as a people of God, should help him carry. Let us awake to righteousness and open our hearts and pocketbooks for God. 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Then, brother, how will you treat God?"

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In these days of rushing and pushing, beyond the endurance of even the most robust, nearly every man and woman needs this blood-purifying, cleansing, up-building in the Spring. If it is not supplied, the depletion of the blood and the broken-down nerves may soon give way to permanent ill-health.

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The Master's Vineyard

Canada.

Meaford, Ontario, February 15.—This week has been a very busy one for me, notwithstanding the cold, stormy, snowy weather. I preached twice on Lord's day to good-sized crowds. On Monday we had a social gathering in the basement of the house, and tea was served at 6 P.M. by the ladies. After tea, while we were enjoying ourselves in a social way, the church surprised wife and me by showering us with an abundance of good things to eat, after which several short speeches were made. The Canadians are a fine, big-hearted people, and they have taken possession of our hearts already; for they do try to make us feel warm even though the weather is cold. On Wednesday I went to Collingwood to perform a marriage ceremony. The outlook for the year is fine. Pray for us.—J. L. Hines.

Mississippi.

Tupelo, February 17.—The interest for the cause of Christ among the brethren at Tupelo is medium. I do not know how to express our condition otherwise. Warm weather is near and I am ready to go to preaching. In this part of Mississippi the brethren are not bad about going to church on cold days. Any congregation in Mississippi or elsewhere that wishes my services in protracted meetings this year may write to me, and I will make arrangements to serve you. My address is 308 Jefferson Street, Tupelo, Miss.—David O. Griffith.

South Carolina.

Camp Sevier, Greenville, February 18.—If any one ever brought light into a dark place, Brother Dunn did so when he came to Camp Sevier. By th time one stays in a training camp for a while, he decides that he is in the devil's territory. Here and there, however, there are to be found young men who have determined to serve God and not become contaminated by camp life. It is this class that is gathering around Brother Dunn. We are strengthened by his teachings and kindly admonitions to continue steadfast in the faith. What a blessing to attend church here, and get in an atmosphere pervaded with the spirit of Christ! I have been a regular attendant at church for years, but I appreciate the opportunity of attending church services here more than I ever did before. Brother Dunn should be encouraged in his work by the brethren back home. His work is not easy by any means, but, on the other hand, it is quite arduous.—L. H. Wiseman, Company B, 117th Infantry.

Texas.

Kirbyville, February 18.—Despite the fact that it rained all day yesterday, we had two good-sized audiences at Votaw. One erring brother was restored and three splendid young ladies made the good confession and were baptized into Christ early Monday morning. Two of these were from the Baptists.—J. S. Daugherty.

Ennis, February 18.—Four glorious services yesterday. All the workers visited every home in the city in the afternoon and distributed cards inviting people to the services. The first Lord's day in March will be the anniversary of this minister's work with the church. The minister will sit in the audience on that day. The preaching and all details of the worship will be done by the boys and others. A fine program is expected. W. W. Stirman is director of boys' work, and he has a fine crowd of willing helpers.—Ben West.

Mount Pleasant, February 18.—Unless further engagements are made, my work with the church at Mount Pleasant will close the first of May. However, plans are being made to, if possible, contine the work. We have had a very pleasant work with the church here; and while we have felt that little has been accomplished, the brethren express themselves as being satisfied with the effort we have put forth. This is gratifying and makes us feel like doing more. The church here has been very faithful in its support of the Lord's work. The number of the faithful is small, but they see to it that the work is not neglected. They have met all their obligations to the home work and cared for the needy found in our midst, and have sent a liberal offering to the Bell Haven Orphans' Home at Luling. We hope to do more this year. It is being planned to unite the efforts of the church here with those around us and thus to preach the word at destitute points in the county.—R. D. Smith.

What About the Song Service?

Are we using this as effectively as we should? Are we teaching as much gospel in it as we should? We study our music and bring out books which enable congregations to have the best.

"The Cross and Resurrection in Song" represents the fruits of the hardest and most careful work of our lives in striving to give to music lovers the best that can be produced. It contains **the cream** from our former productions, combined with **the cream** from plates owned by The Union Song Book Company, of this city, and about one hundred new songs that represent the best that can now be produced. The melody is of the sweetest and most soul-stirring quality. The words are deeply spiritual and present the fulness of gospel teaching.

A more serviceable book you could not purchase. It has enough of the old music in it—the sweet old songs our grandparents loved to sing—to enable any congregation to use it at once. Too, it has enough new music to more than meet the demands of those who are looking for new music only.

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Send us a new subscriber to the Gospel Advocate

Florida Mission Fund.

BY J. O. BARNES.

To the members of the churches of Christ everywhere: I address you in behalf of the cause of Christ in my native State, Florida, where I have labored many years, and am still laboring, to plant the truth of God in its purity and simplicity and build up New Testament Christianity, and ask you to help me to do this. By reason of the favorable climatic conditions, the gospel can be preached in this great mission field every day and night in the year. We need more than a hundred preachers in Florida, but we cannot have them unless they are sufficiently supported to keep them and their families from absolute need.

Now, will you have fellowship with me in raising a fund by monthly contributions to support an evangelist in the field all of his time, that he may not be hindered by the cares of secular employment to support his family? I am raising a fund, to be known as the "Florida Mission Fund," and to be placed in the First National Bank of Lake City to the credit of that fund, to be drawn on from time to time for the support of the evangelist who labors in this field in answer to the call of the brethren who support him with their offerings (either direct or through this fund). When the fund is sufficiently subscribed to justify me in asking a man to do this work (without a stipulated price), and when such a man has been obtained, his name will be given to the Gospel Advocate, so all may know who is receiving their support.

I assure all that may have fellowship with me in this worthy cause that all funds intrusted to me will be prayerfully and judiciously expended, and the names of donors will be published in the Gospel Advocate from time to time as the occasion demands. All who will agree to send a definite amount for the above-stated purpose, each month, will please write me at once, with the amount they desire to give the first month accompanying the letter. Brethren, I am not asking this for myself. I am doing all I can to preach the gospel without charge (and without much remuneration). In addition to that, I want to help further the cause which every Christian loves by holding up the hand of some worthy brother to help us in this work. "Let us be workers together with God." My address is Lake City, Fla.

A Warning.—To feel tired before exertion is not laziness—it's a sign that the system lacks vitality and needs the tonic effect of **Hood's Sarsaparilla.** Sufferers should not delay. Get rid of that tired feeling by beginning to take **Hood's Sarsaparilla** to-day. —Advt.

The Work in North Carolina.

BY W. L. REEVES.

Our work in the "old North State" has not advanced in some ways during the long-continued cold, snow, and ice. For fifty-three days the ground has not been clear of snow. At times during this period the mercury registered from zero to twelve degrees below zero; so, of course, it was prudent for people to remain in comfortable quarters most of the time. Those of our number here in South Winston-Salem who were physically able and zealously affected have met regularly every Lord's day in spite of the cold and snow storms.

Since my marriage last October and return from a month's trip to Florida on November 27, I have spent almost all of my time with the work here in the city. My wife and I live near the church house; and being thus in the midst of the homes of the members, we can and do urge all to attend regularly and take part in the work; consequently there seems to be a bright prospect now for a fine lot of work accomplished during the year. At any rate, we are planning greater things for all the little congregations—better attendance, more Bible study, more charity work, and lots of missionary work in the near-by destitute places; for North Carolina certainly needs the true gospel. Why is it that this State has been neglected so badly by loyal congregations elsewhere? This question reminds me that an inquiry came to me from Nashville, Tenn., relative to the outlook for a lot of work in several places. A certain man is interested in building up the cause in waste places—cities and towns where we have no congregations. Both preachers and congregations to support them are needed to take hold of the work. I want to hear at once from brethren who will take hold and help this work in a substantial way. I am not asking for any financial aid for myself; but if other preachers could be sustained in other parts of this State, they could do great good. Any congregation will invest its money well when it gives to the right man to preach the gospel in North Carolina. I will give the proceeds from the sale of my tract to the work. Full-page size, forty-eight pages. Title of tract, "How to Identify the True Church." Price, ten cents per copy; one dollar a dozen. Brethren, let us work while it is day; the night of death will soon come. My address is 711 Devonshire Street, Winston-Salem, N. C.

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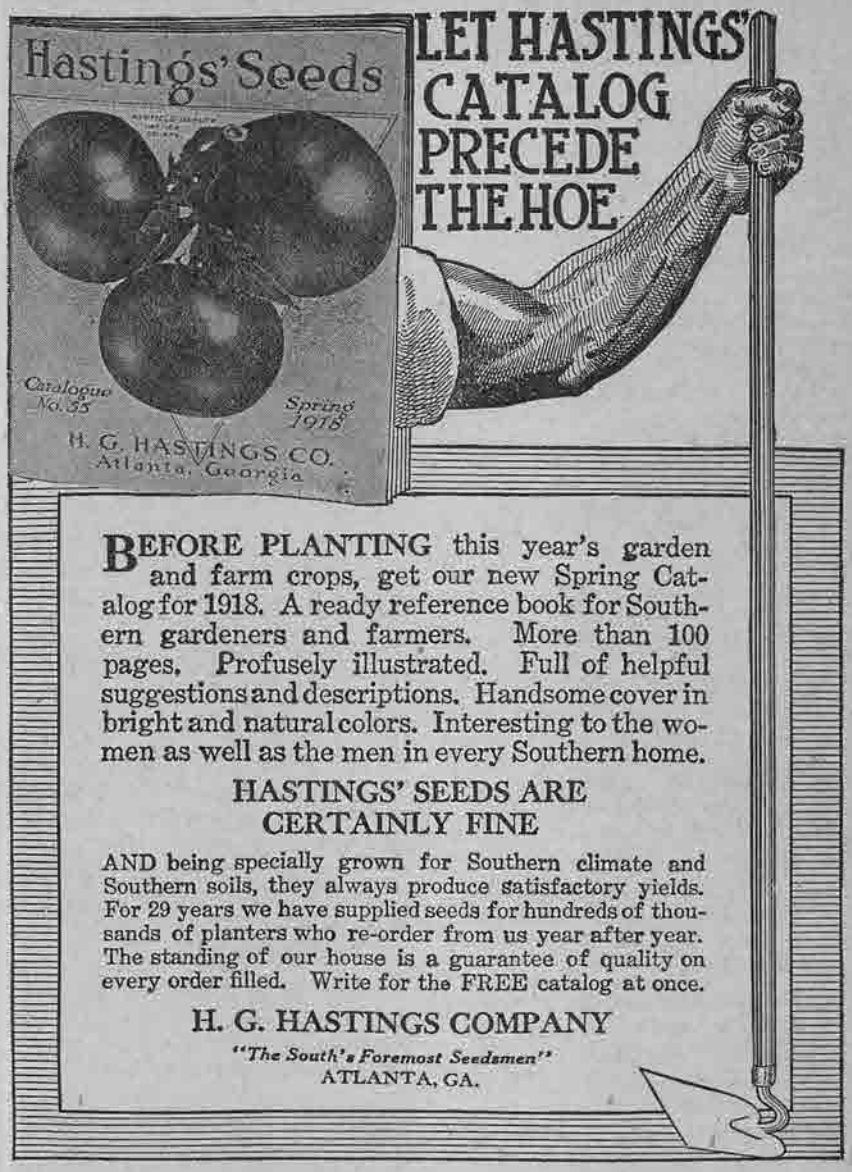

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Teachers' Certificates Guaranteed at Thorp Spring.

BY C. R. NICHOL.

Some time ago Thorp Spring Christian College announced that it would be able to issue first-grade teachers' certificates at the end of the present session, because it was certain that it was meeting every requirement of the State Department of Education. I am glad to announce that I have recently received an official statement from Superintendent W. F. Doughty guaranteeing the school this privilege and placing the school in the list of first-class schools of the State. It would probably be asking too much of the paper to publish the letter from Superintendent Doughty, but he assures me that Thorp Spring Christian College ranks as high as any junior college in the State.

Students who complete five college courses with us may receive a first-grade State teachers' certificate, good for four years, at least. Many students are taking advantage of this opportunity. Several new students have recently entered. Those who fail to complete the five courses by June may remain for the summer school and secure the desired courses.

The attendance of the school has exceeded our expectations, in view of the fact that many young men who would have been with us have been called into the government's service. About two hundred and twelve regular students have enrolled. If the special students were included in this enrollment, it would amount to between three hundred and four hundred students. The two hundred or more students reported are the regular students from the eighth grade up.

The school is now as well equipped as any junior college in the State. We rejoice to know that the interest in Christian education is growing.

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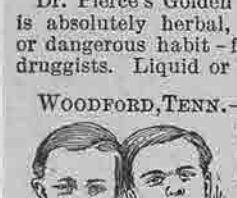

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A Short Review of a Book.

BY H. W. JONES.

I have carefully perused Dr. J. E. Thompson's new book, "The History of the Fall and Dissolution of Christendom," and, concerning this part of Revelation, can still say: "I don't know." Neither do I believe Brother Thompson knows. He says many good things in his book; but he lays down some premises and draws some conclusions that he did not "prove" to my mind.

As I see it, there has been quite an "interregnum" or something else, if none of Revelation has yet come to pass, during nineteen centuries, when John said "the things must shortly come to pass." Brother Thompson makes the phrase, "shortly come to pass," mean come to pass quickly when it begins to come to pass, yet in the future; but this premise, upon which most of his arguments must depend, was not at all conclusive to my mind.

The "miry clay" may represent "the seed of men"—"I don't know;" and how he proved (?) "the seed of men" to mean the word of God was not satisfactory to me.

It may be so *very sudden* when "the stone smote the image"—I don't know. And "the woman," "the sun," and "the moon" of Rev. 12 may mean what he says, but I am still waiting for more proof.

He says the word "horn" means "a captain general"—it may; I don't know. And "Mystery Babylon" may mean a future federation of spiritual houses or denominational churches, and it may mean something else. I don't know.

His "miraculous age yet to come" and the universal kingdom to own all the property, etc., is rather visionary as I see it. To "come forth out of her" means to literally "leave her territory," he says. Why not a spiritual "coming forth?"

He locates "the place where our Lord was crucified" as the second universal kingdom (yet to come)—a democracy like the Roman government was, etc. Rather visionary again.

He says every Christian on earth will be in Judea at Christ's second coming—something new to me.

He says the "beast" of Rev. 13: 2 will have supernatural powers and will be over all things, etc.; but I don't know.

He further says "the requirements of the gospel plan of salvation" will cease at the beginning of this "miraculous age" and that, instead, there will be inspired men, heavenly angels, etc. This sounds far-fetched to me.

He says the "two witnesses" (Rev. 11) are two prophets, two men; that they are dead three and one-half days and then ascend to heaven, etc. This all may be; I don't know.

And "the woman" (church) will flee to a material wilderness, which is the land of Edom; and from thence the church goes to Jerusalem to meet Christ, etc. It may be that way, but he didn't "prove" it to me.

He says the "little horn" is a captain general (a man) with supernatural powers from Satan, etc.; but I doubt it. And that "they of the people" is the beast with ten horns is far from conclusive to my mind.

He says the miracles of Rev. 13: 13, 14 are not figurative, but literal, real. He speaks more advisedly on that than I could. All men may be forced to worship a material image or be killed. They may have to have a mark on their persons in the third universal kingdom; but I doubt it. A "horn" (man) may exist like Daniel, who can read dark sentences, etc., under the fourth kingdom; but I doubt that. He thinks "the falling away" of 2 Thess. 2 is at the end near the coming of Christ; and I doubt that.

He says no universal kingdom has been yet, and that the last reigns will be only about seven years' duration. I don't know. There may be a federation of the nations of earth, but I have not seen it taught clearly in Revelation. It may be a "literal war" at the end, and a day may not stand for a year. I don't know.

He avers that Christ will literally stand in the midst of the seven churches of Asia (in the miraculous age), and it will be on Mount Zion in Jerusalem; and that the seven letters to the seven churches are to people yet to live; but I don't believe it. He says Christ will not come till the earth is ablaze with the mightiest miracles ever seen for twenty-three hundred days, etc. This sounds flighty to me.

Yes, many ideas in this book are new to me, and I do not believe I could ever have found some of these ideas by reading Revelation itself! And the fact that the book contains "something new" will be its chief asset in the public mind. Anyway, read the book; it will not hurt you unless adopted as a creed. The book is interesting and well written.

Whenever you attempt a good work, you will find other men doing the same kind of work, and probably doing it better. Envy them not.—Drummond.

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Melchisedec a Type of Christ.

BY J. J. VANHOUTIN.

"Now consider how great this man was." (Heb. 7: 4.) There must be a similarity between the type and antitype. "Who was Melchisedec?" has been a great question in the minds of many. Some have declared him to be the Christ, others say that he was the eternal God, and some deny that there ever was such a man. All base their opinions upon Paul's statement in Heb. 7: 3, which says: "Without father, without mother, without descent, having neither beginning of days, nor end of life." They fail to understand that this statement refers to the priesthood, and the name "Melchisedec" was the official name of the man who was priest, just as the word "Areopagite," in Acts 17: 34, means the "judge" of the supreme court of Athens. Now, let us note the similarities between Christ and Shem.

1. Christ lived in another world before the flood before he came into this world, where he became a priest for people in this world. Melchisedec must have lived in a world before the flood before he became a priest. Shem being the only one of Noah's family living when Melchisedec met Abraham, the great-grandson of Shem of the ninth generation, Shem was the only man on earth that was in the world before the flood who would typify Christ.

2. Shem came into this world independent of the volition of man or the law of propagation. Christ came into this world independent of man.

3. Shem would have been priest independent of the law of Moses. Christ was made priest without the law of Moses.

4. "Shem" might have been the surname of Melchisedec, as that was the official name of the priest. "Jesus" is the surname of Christ, which is his official name.

5. Shem was sealed inside of the ark. The tomb in which Jesus was buried was sealed.

6. Shem was surrounded by the power of death while in the ark. Christ was in the valley and shadow of death while sealed in the tomb.

7. Shem came out of the ark and the surroundings of death alive. Jesus came out of death and the grave alive.

8. Shem would have been made priest after passing through the flood. Christ was made priest after he passed through the waters of Jordan in baptism.

9. Shem would have been king of righteousness after the sacrifice which his father had prepared was offered. Christ is King of righteousness, and was crowned such after the sacrifice which his Father had prepared.

10. Shem being the oldest man in the world, he would have been king by inheritance, which was king of peace. Christ inherited his kingdom, which is one of peace.

11. Shem would have been a priest upon his throne. Christ is Priest upon his throne.

12. Shem could have been made a priest by appointment. Christ was made a priest by appointment.

13. Shem could have been a priest regardless of age. Christ was made a priest regardless of age required by the law of Moses.

14. Shem's priestly office could have been endless. Christ's priesthood is forever.

15. Shem never had a successor in anything. Christ has no successor.

16. Shem was not of the tribe of Levi. Christ was not of the tribe of Levi, for both existed before Levi was born.

17. Shem, or Melchisedec, could not have inherited the priestly office when no such law existed. Christ did not inherit the priesthood by a law controlling those of the tribe of Levi, he being of the tribe of Judah.

18. "Melchisedec" being the official name of the priest, he surely had a surname, and "Shem" is the only name in the Bible where what is said of Melchisedec can be said of Shem or his name be used. "Christ" is the official name of Jesus, the name "Jesus" being his surname, and whatever is said of Christ is said of Jesus.

19. As "Jesus" and "Christ" refer to the same man, so "Shem" and "Melchisedec" refer to the same person.

20. Shem lived longer in this world than any other man; and as the Lord's people here are kings and priests, and as their great High Priest lives forever, it is but fitting that the Melchisedec who was the type of our great High Priest should live longer than any other man in this world. Shem is the only man this side of the flood who outlived any other man in this world. The type of Christ is still living; so is Shem. Here the future conscious existence of man is established.

21. Abraham was met by Melchisedec by the side of the river Jordan and communed with him. As Shem lived in that country and province, it is reasonable to suppose that he was the one who brought the bread and wine, typical of our Lord's Supper, and communed with his great-grandson of the ninth generation. Christ meets his soldiers at the communion table and blesses them; but he is on one side of the death line and they on the other. When Shem died, we have no account of any funeral display or a gathering of the people to pay a tribute of respect due the greatest and oldest man on earth. So, when our greatest Man on earth died, there was no display or gathering of the people. Shem lived before Abraham and before this world; and Christ lived before Abraham, before Shem, and before this world. No other man typifies Christ in so many ways as does the great man, Shem. If he was the Melchisedec, then Shem is still living. (Heb. 7: 8.)

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IF BACK HURTS USE SALTS FOR KIDNEYS

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

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

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

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

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

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The Prayer of Faith.

BY C. PETTY.

The prayer of faith is the only one that will be answered. We must believe that we will receive what we ask for, or it is not worth while to pray. The Savior said to his disciples: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 1: 24.) Now, while our country is in such great distress over the war, all Christians should be praying with a humble, trusting faith to have the right spirit and to be led in the right way, knowing that if they are thus guided "all things" will "work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8: 28.) While it may be hard for us to see it that way, yet it is that way to "them that love God" and walk in his way. All of our prayers should be like our Savior's prayer in Gethsemane, when he said: "Not my will, but thine, be done." (Matt. 26: 39.) The Lord knows what is best for us and what our needs are. Peter tells us to be "sober, and watch unto prayer." (1 Pet. 4: 7.) Like the little child that asks its father to bring it something when he comes. The child will watch for his coming, and will watch unto its fulfillment.

Could we be in thousands of homes in our land at the hour of prayer, we would hear the voices of many mothers going up to the gates of heaven for the boys that have answered their country's call and cross the briny deep, to return no more. These mothers, however, are praying for their safety and their return. They are praying, too, to be submissive in these trying hours of distress and sorrow. All Christians, whether they have loved ones gone or not, should humbly pray daily to be led and guided in the way that they can do the most good.

Our faith in prayer should never falter. Paul writes to Timothy: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." (1 Tim. 2: 8.) If it is without wrath, it is in love; if it is without doubt, then it is in faith. Therefore, when we pray, it should be done in faith and love. This is hard to do at this time when our country and our liberty are threatened. But that Eye that never slumbers is watching. He has told us in what spirit we are to pray—a forgiving spirit. For aught we know, the prayers of faith that are going up to the gates of heaven daily may do as much to preserve and protect our country and our homes as shot and shell—yea, may do very much more. Let us learn to lean on the everlasting arms. David said: "Hear my voice, O God, in my prayer: preserve my life from fear of the enemy." (Ps. 64: 1.) Again: "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." (Ps. 55: 17.) John saw "golden vials full of odors," or sweet incense, and these odors were "the prayers of the saints." (Rev. 5: 8.) It is sweet to know that our Father in heaven will hear the prayer of faith of his children in distress and will preserve them unto his heavenly kingdom.

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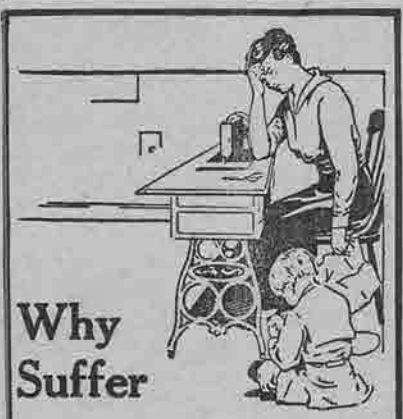
It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve, or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50-cent bottle has done me more good than all sanatorium treatment; and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists; price, 50 cents; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.



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CHURCH NEWS

Arkansas.

Cardiff, February 15.—I am sending you a report of some meetings I held in the fall and winter of 1917. I preached three times at Friendship Schoolhouse and baptized seven. I went back afterwards and baptized two more. I then held a short meeting near Ione, in Logan County, and baptized three. I next held a week's meeting at home, and four were baptized. I then went on horseback a hundred miles south to Glenwood, in Pike County, where I baptized one. On my way back, I preached a few times at night near Womble, and held a week's meeting in the Baptist meetinghouse, near Oden, Montgomery County, and baptized twelve. Then, crossing the mountains north into Yell and Scott counties, I visited Chula, Nola, and Bluffton. At all these places we had large crowds and good interest.—T. G. Richmond.

Tennessee.

McMinnville, February 12.—From October 1, 1916, to October 1, 1917, I held fifteen protracted meetings, in which ninety-eight souls were baptized and several erring Christians were renewed and restored. Furthermore, I preached to much larger audiences during this time than during any other year of my career. I am glad to add that I find the churches where I have gone in an improved state, both as to doing missionary work and as to godly living among the membership. Of course, the future is not wholly bright; but, on the whole, I am very much encouraged over the outlook in gospel work for another year, especially in my own home field. —Price Billingsley.

Memphis, February 11.—We feel that more agreeable weather will assist in increasing the attendance at our several congregations in this city, although the crowds have been good throughout the winter months, considering the extreme cold weather and much sickness of various kinds resulting therefrom. Brother J. Paul Slayden informs me that he had a good day at Harbert Avenue yesterday. The crowds were large at both services. The sermons delivered by him are always interesting and instructive. He is now conducting a Bible class at the home of Sister Richard Crawford, in the Highland Heights vicinity, Wednesday night of each week. We are assisted in these services by Brother Veteto, who conducts the song service in a most interesting and instructive manner. Brother Ring, late of Murray, Ky., is now preaching regularly at Walker Avenue on Sunday nights. He reports good interest. He also preaches some at other points in the city. Brethren Denton and Wilson each preach as opportunities are offered them. Brother Cranford is assisting us with the work at Highland Heights. I preached to an appreciative audience at McKellar Street on Sunday at 11 A.M. At 3:30 P.M. I sought to confirm the Christian's hope from proper scriptures at Highland Heights. At night I was with my home congregation—Olive Avenue. A large crowd greeted me. At the close of the service a young lady came forward and confessed faith in Christ. She will be baptized to night at Harbert Avenue. On Tuesday night we are to meet at Brother Cranford's home to sing; Wednesday night, at Sister Crawford's for Bible study; Thursday night, at Olive Avenue for topic meeting; Friday night, at Olive Avenue for vocal instruction and song practice, directed by Brother Veteto. We are seeking to develop talent in every needed line and thereby increase our ability to do for the Lord. Pray for our success.—J. A. Cullum.

Texas.

Ennis, February 11.—We had happy and joyful services throughout the whole day yesterday. Large crowds attended three spirited services. Nearly the whole church spent the afternoon in house-to-house visitation, which brought out many visitors to the evening service to hear "Victory Comes in Cans"—"I Can Do All Things Through Christ." Every day brings new joys in the good work of the Lord. The membership loves God and loves to worship. There are no "slackers," but the church has applied the "selective draft" on three of our boys to preach "the unsearchable riches of Christ."—Ben West.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

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"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness, or belching of gas, or eructations of undigested food, no dizziness, bloating, foul breath, or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and, besides, it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by fermentation due to excessive acids in the stomach.

Strange Vapor Drives Out Catarrh

A Novel Method and Very Effective —Costs but Little to Try.

There is a way out of every difficulty, and those who suffer from catarrh can learn of a pleasant and novel method of relief if they will take the trouble to write a brief letter.

In Atlanta there is a respected physician who has been treating catarrh successfully by a unique plan, for over forty-three years, and yet a lot of catarrh sufferers don't know about him. He doesn't advise internal medicines, which may upset the stomach, nor sprays, salves and such things, which cannot reach far back enough. His is the smoke-vapor method, and is produced by a remedy made from such natural medicinal agents as herbs, flowers and berries.

By writing to Dr. J. W. Blosser, 881 Walton St., Atlanta, Ga., and enclosing ten cents in coin or stamps, he will forward a trial outfit ready for you to use. Dr. Blosser's remedy has been found very effective, not only in chronic catarrh, but in catarrhal headaches, asthma, roaring and buzzing in the ears leading to loss of hearing.

Send ten cents for this trial outfit, and watch it clear up the breathing tubes so that you will feel you could have saved yourself a lot of suffering and trouble if you had heard of Dr. Blosser's Remedy before.

COMB SAGE TEA IN FADED OR GRAY HAIR

Look Young! Common Garden Sage and Sulphur Darkens So Naturally Nobody Can Tell.

Grandmother kept her hair beautifully darkened, glossy, and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded, or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, for about fifty cents. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied; it is so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft, and beautiful. This preparation is a delightful toilet requisite. It is not intended for the cure, mitigation, or prevention of disease.

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Floyd.

The largest audience, perhaps, that ever assembled at Center Point church of Christ was seen on June 24, 1917, when the relatives and friends of my father, A. R. Floyd, of Center Point, met to pay a last sad tribute to his memory and to lovingly and tenderly lay his dear body in the earth to await the resurrection. Father had spent his entire life within a radius of a few miles of the place that now marks the resting place of his mortal remains. The funeral services were conducted by Brother W. P. Dorsey, of Nashville, Ark. Our dear father leaves a wife and seven children, besides many other near relatives. His loss is keenly felt by the church at Center Point, which he so much loved and which he supported liberally with his presence and means. Father united with the body of Christ in his early life. He is safe in the arms of Jesus, sweetly sleeping on his gentle breast. He will never return to us, but we can go to him, if we will only do God's will, to be with him in the home of the soul, where there is no sickness and death, no sorrow or tears, and no sad farewells.

MAMIE.

Bell.

The dark messenger has visited the home of S. M. Bell and called his dear wife, Jennie, from this earthly home into the unseen. Aunt Jennie Bell (née Lowrance) was born on April 14, 1861, and died on October 17, 1917. She was married to S. M. Bell on June 10, 1882. To this union were born six children, two of which preceded their mother. Another link in the family chain is broken; her chair around the fireside is vacant; her accustomed place at the table must be filled by another. But our loss is her gain. The dear, sweet soul whom we all loved so dearly is gone; the poor, tired, frail, weary body has lain itself down to rest; the heart that once beat so warm and true for her loved ones is stilled in death; the feet that once so actively trod the paths of life are stilled; the cheerful voice that always greeted us with happy words is forever hushed, and how deeply grieved we are to think we cannot hear it again on earth! Aunt Jennie was always kind and sweet to every one, and to know her was to love her. She always had a good word for every one, and she is sadly missed by all. Seldom has a death brought more sorrow to the writer, for she was a dear aunt of mine. Funeral services were conducted by Brother Reynolds, of Kenton, Tenn., at Lowrance's Chapel. The remains were then carried to Old Salem, where the body now rests and awaits the coming of the rest.

MAUDE.

Owens.

At his home, in Milburn, Ky., on November 28, 1917, Thomas Fillmore Owens, one of God's noble workmen, passed into that rest that remains to the people of God. Brother Owens was born on October 18, 1856. He was married to Miss Kate Sanford on May 9, 1879. To this union two daughters were born, who, with the wife and mother, are left to mourn the death of husband and father. Brother Owens obeyed the gospel in 1884 and was a faithful Christian till death. He was the leading member in the congregation at Milburn and will be greatly missed; indeed, it will be difficult to find another to take his place. Living near the meetinghouse, he was always on time to build fires, ring the bell, and wait for others to come. He was the leader in the song service, a teacher in the Sunday school, preached when necessary, and did anything to be done in either the work or worship of the church. Few congregations have such men in them; they are worth while; and though we have to give them up and the parting is sad, yet it is sweet to remember them for their work's sake. Surely his will be a crown beset with the diadems and jewels of an eternal world. The funeral service was in the home, conducted by the writer, in the presence of a large body of relatives, brethren, and friends, when we tried to comfort the sorrowing and admonish the living to accept his God and Savior as theirs, and so live as to meet him in the home of the soul, where there will be no more partings. To this end let us all labor and pray.

J. L. HOLLAND.

Graves.

On January 7, 1918, I was called by telephone to the Antioch neighborhood. Brother J. W. Graves was dead. Brother Graves came to Texas about 1872. He and Miss Bettie Passmore were married on March 4, 1872. She and four children are left to mourn their loss. Brother Graves obeyed the gospel, through the preaching of old Brother N. W. Ware, thirty-five years ago. He soon was appointed deacon of the Antioch church, which place he filled for several years; then he was set apart as elder, which place he was filling when he died. Brother Graves was always on hand at the church and did his best as far as his ability would permit. He had many friends, not only in the church, but on the outside, some of whom came twenty-five or thirty miles to his funeral. Some one said to the writer that he did not know what Antioch would do now that Brother Graves was gone, with no one to look after the church and cemetery. I want to say to the young brethren

and sisters: Keep up the cemetery in memory of your friends and people who are laid to rest there. You should keep up the church and meet on Lord's days. If your fathers and mothers and friends who are sleeping so close by could speak, what rejoicing there would be at the old church! Brother Graves was taken sick about September 15 and died on January 7, 1918, at 6 A.M. Funeral services were held in the church at Antioch, where the writer tried to speak words of consolation to a large concourse of people. The remains were laid to rest in the Antioch cemetery. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

E. A. LAKEY.

Connell.

The sorrows and bereavements that always accompany warfare are being felt by our people. Grim Death is invading the army cantonments and claiming his toll of our young men. He has entered the home of Brother and Sister J. W. Connell, of Ro Ellen, Tenn., and left his icy footprints there. The noble youth that left this home in September to join his comrades in the camp never returned. His body was brought back home for burial, but the spirit had taken its flight. Claud Wilson Connell, son of J. W. and Emma Connell, was born on November 2, 1893. He obeyed the gospel in August, 1911, and was baptized by Brother W. H. Trice. He was faithful and true to the principles of Christianity and devoted to the church. The writer labored with the congregation at his home for three years and found him always at his place and ready for any duty. He was drafted into the army on the first call and left home on September 21, 1917, for Camp Gordon, Atlanta, Ga. On October 16 he was removed to Camp Sevier, Greenville, S. C. He was a member of Company A, 113th M. G. B. N. On November 2, the day he was twenty-four years old, he took measles, which resulted in his lungs becoming involved, and he died at the Base Hospital on December 26. The funeral was conducted by the writer on December 30. He leaves a father, mother, and sister, who will feel keenly the loss of his presence and assistance. When called for military service, it was with reluctance that he left home and entered the training camp; not because he was lacking in devotion to his country's interests, but because he knew that his presence and assistance were much needed at home in sharing responsibilities and cares with his parents and sister, and also because carnal warfare was incompatible with his idea and conception of Christian duty and the Christian's life. But the country called him and he responded bravely, hoping that he would not be required to violate his conscience by engaging in combatant service. When the call from a higher Power came, he answered that without doubt or fears as to his fitness and preparation for the change. The general sentiment among his friends and associates seemed to be: "Claude was undoubtedly prepared to go." He told his mother during his last illness that amid all the temptations and vice incident to army life he had kept himself pure and lived in harmony with the principles of Christianity. This assurance sends a beam of joy to mingle with the sorrow and grief of the bereaved family. It will be all joy at the happy meeting "over there." W. H. OWEN.

Iron Is Greatest of All Strength Builders, says Doctor

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Another Tribute.

BY L. STROTHER.

It was never my good pleasure to meet Brother David Lipscomb personally, but for many years I have been a regular subscriber and reader of the Gospel Advocate, and through his writings in that journal I have learned many lessons and truths which, perhaps, I never would have learned otherwise; hence I learned to love and hold him in high esteem. In his writings he was always plain and concise, making his subjects plain. He never made any display of his learning, but always wrote in plain and simple language so the common people could understand him. In the death of Brother Lipscomb the church has sustained a great loss; but our loss is his gain. He has gone to receive his reward. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Brother Lipscomb is not dead, but liveth. He will be spoken of in generations yet to come. Now my heart's desire and prayer to God is that the present editors and managers of the Gospel Advocate may always keep the paper on the high plane of journalism that Brother Lipscomb and Brother Sewell set it and where it now stands.

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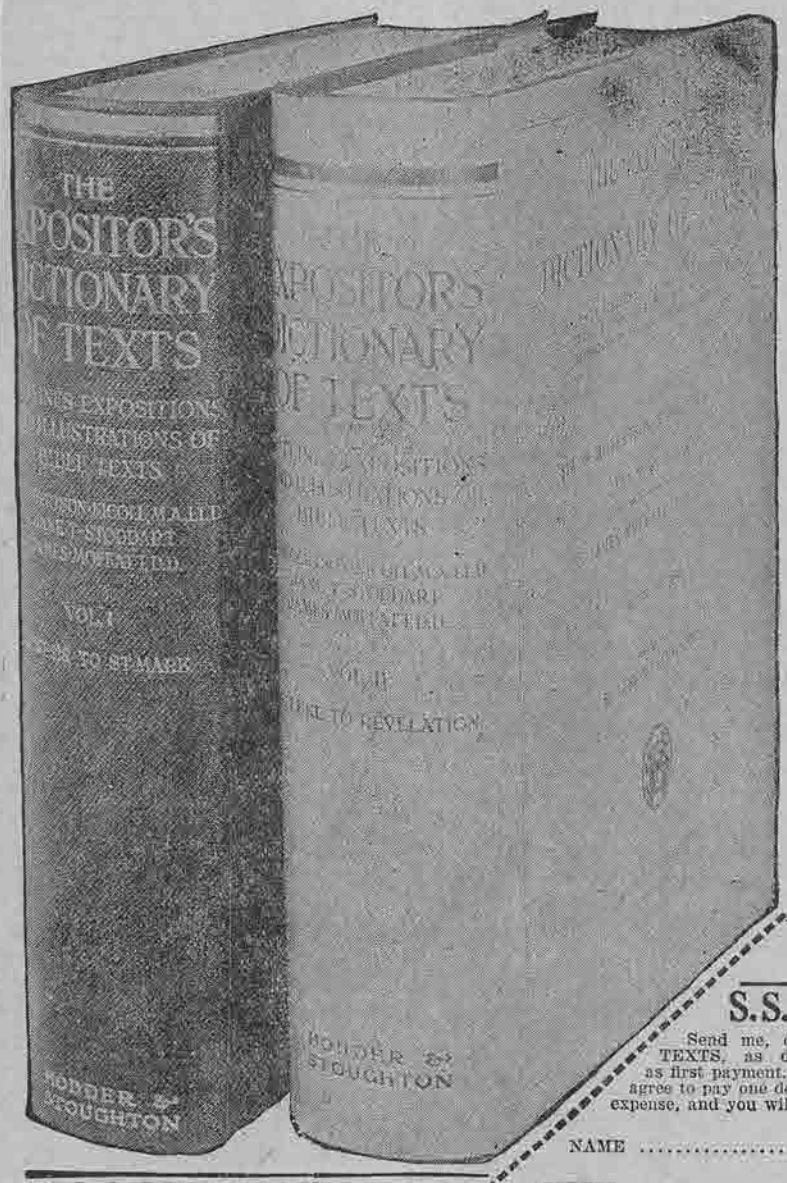

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Tribute to J. K. P. Wilkinson.

BY W. P. SIMS.

I first met Brother Polk Wilkinson fifty years ago. Three years later I became intimately associated with him for the most of his life. He and I, with two sisters, began the church work at Pleasant Plains in the spring of 1871. For several years the cause of Christ prospered there. The first preachers we had there were: Brethren John Smithson, J. H. Morton, J. M. Kidwill, J. L. Sewell, David Lipscomb, J. M. Barnes, J. D. Floyd—all gone to their reward, save two.

Brother Wilkinson was always on hand to take part in the Lord's work. He was a good farmer and soon developed into a good teacher. He was so calm and composed in debate that an opponent could not get him mad or flustered. We have preached in all the coves and on the mountains around where the gospel had never been preached. He lived to see good results from our labors of love. I never knew him to engage in protracted meetings alone, but he was a willing helper. The first woman he ever baptized was his aunt. Four of us carried her into the water. This was an inspiration to him, as he had no relatives in the faith; but soon he was made to rejoice to see sisters and brothers and cousins and friends coming out on the Lord's side.

His wife was Miss Annie Crawford, from Rutherford County. She was a Presbyterian, but soon decided to be simply a Christian. She was a delicate woman and died several years ago. After her death, Brother Wilkinson lived with his sisters. No brother was ever more interested in them than was he. He bought a home at Longwood, Fla., where he spent most of the winters with them. While there was no church there, they had the worship on Lord's day.

He made several trips to Denver, Col., and was greatly interested in Brother Evans' work there. He held Brother Evans in the highest esteem. He never met any one without finding out whether he was a Christian. He was always ready to preach the gospel at such times. He would send the Gospel Advocate to persons, and I have known several persons to obey the gospel as a result Thus he was helping the publishers of the paper and saving souls with his money. I never regarded him as a timid man, but rather that he was extremely modest. He was companionable and was a true yokefellow.

His presence tended to elevate those about him. The name "Polk Wilkinson" has an ameliorating influence wherever he was known. He lived in a way that people could not say that he was not a good man, no matter what their religious views were.

He was a man of strong convictions. In his travels, which were extensive, he would not worship where the organ and society were. He said he preferred to go where the denominations were, as he thought they did the best they knew, but that the others knew better. At the time of prayer he always was on his knees. In fact, he was on the safe side of all questions where there was room for a doubt. He never voted but one time in his life. He was one of the old subscribers of the Gospel Advocate.

Many times he has said good-by when he was going to Florida, expecting to return, but this time he has gone to the spirit land to be with the Lord until the judgment day. So, Brother Polk, farewell till we meet again. To his brother and sisters let me say: Be faithful until death, and you will have a crown of life.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Who Is Wrong?

BY H. M. PHILLIPS.

In the strife of human life we often meet with those who see not as we do. Thus the question is, Who is wrong? To start with, almost all concede that self is right and the other is wrong. But where we often make a sad mistake is in never seeing, or owning if we do see, that we are wrong. Some never are convinced they are in the wrong. But if is not possible for us to be in the right all the time; if so, we need no Advocate with the Father.

Great men often differ; but to decide which is correct, we must have a standard. Now, if I speak one way and the Book another, then I must give in and take the safe plan. But there is the trouble—to know what the Book says. We may differ as to that; but if we will to know of the doctrine, we shall know of it. I fear there is too much theory of men and not a willingness to practice. We can all learn from one another if we will. But if a man thinks that because one is younger or less educated than he, therefore no lessons worth while can be gleaned from his knowledge, then a grave mistake is made.

But how shall I go into an investigation? I should say it is possible that I am wrong. It is not for us to be the true model; but Christ was, and we are to be his imitators. He is "the way," and no man is to be set up as such. We see only through our own glasses; if we could see the other one's side of the question, we might be of a different belief. But if all facts point to one in the wrong, we are to set ourselves for the right and condemn all others. There is too much egotism among the people to day. Let no one think that he is faultless, but let all confess their sins one to another and pray one for another. Let us deal with all by the Golden Rule and see our own faults as well as the faults of others.

There are moments when the flesh is nothing to me, when I feel and know the flesh to be the vision; God and the spiritual, the only real and true. Depend upon it, the spiritual is the real.—Tennyson.

Tells Why Chicks Die.

E. J. Reefer, poultry expert, of 640 Reefer Building, Kansas City, Mo., is giving away free a new book which tells of a simple home solution that raises ninety-eight per cent of all chicks hatched and cures white diarrhea over night. All poultry raisers should write for this valuable free book.

Now is the time to renew your subscription to the Gospel Advocate.

Equity.

Let the tears of the poor man find in them more compassion, but more justice, than the pleadings of the rich.

Try and discover the truth, as well among the promises and presents of the rich man as among the wailings and importunities of the poor.

Where equity can and should have place, charge not the rigor of the law upon the delinquent, for the fame of the righteous judge stands not greater than that of the merciful.

If perchance you should bend the rod of justice, let it not be with the weight of a bribe, but with that of mercy.

When it should happen to thee to judge the cause of some enemy of thine, turn thy mind away from thine injury and set it on the truth of the case.—Cervantes.

It is the religion of Jesus Christ—its grace as well as its truth—which is needed to transform the life and conduct and character of the nations, whether nominally Christian or avowedly heathen.—Selected.

A brilliant writer has said that our chief need in life is "some one to make us do what we can." What sovereign power can be more tender or stronger than the love of Christ?—Westcott.

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GOSPEL ADVOCATE

Volume LX. No. 10. NASHVILLE, TENN., MARCH 7, 1918. $2 PER YEAR, IN ADVANCE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

What Does Your Money Cost You?

Emerson said: "The worst thing about money is that it so often costs so much." If we would take this truth seriously to heart, we would not worry so much over the lack of money. Nor would we envy those who seem to have so much of it. It is not really difficult to see just how much their money has cost them. In many cases it has cost the loss of the sense of honor and self-respect; it has cost the loss of health; it has cost the loss of the esteem of their neighbors; it has cost the sacrifice of their children by giving them over to worldly pleasures; it has cost their former interest in the work of the Lord and in the assembly of the saints; it has cost their neglect of the poor and the orphans; in brief, it has cost them their souls! And sometimes it does not take a great fortune to go to one's head at the expense of his heart. Money can make a fool of a man, changing the humble, self-sacrificing follower of the Lord Jesus Christ into a self-conceited snob, forgetful of the highest interests of his family and friends. It can give him a feeling of superiority over his poorer neighbors and blind his eyes to the fact that he has really lost the place of confidence he once enjoyed in their hearts. Money is either a power for good in a man's life and in the lives of others or a deceiver who will cheat him out of his best possessions. What is the meaning of your money? Have you taken the time to watch its effects upon your own heart, upon the other members of your family, upon the church and the community? Is your money lifting you and others up to heaven, or is it dragging you down to hell while you, blind to the truth of the Scriptures and deaf to the entreaties of your brothers, are going on with your selfish enjoyment of it? If you have any money to speak of, take an inventory this very day. Said Dr. Lorimer: "It's good to have money and the things that money can buy; but it's good, too, to check up once in a while, and make sure that you haven't lost the things that money won't buy."

A Much-Needed Spring Cleaning.

The stones of the temple on Mount Moriah were common stones until they were consecrated for God's house and worship. So, in the human temple of our bodies, the talents, capabilities, powers, and, above all, the affections, through regeneration and sanctification, become the holy dwelling place of God's Spirit. The Jewish rulers in Christ's time made God's house of prayer a den of thieves. Once it had been holy, but they permitted it to become corrupted by the introduction of forbidden things. The evil was not all done in a day. It crept in gradually from day to day. Many evil practices were introduced because they were "convenient" or because the world asked for their introduction. In like manner comes the desecration of our bodies. Selfishness, sensuality, covetousness, pride, love of money, these and many more, are the buyers and sellers which bring defilement. If Christ is to be Lord of our lives; if, indeed, we are to remain new creatures in him, the temple in which he is to reign must be cleansed. When William Cecil was Lord Treasurer of England, it is said that when he came to retire at night he would throw off his official gown and say: "Lie there, Lord Treasurer." He meant that all affairs of state must be dismissed from his mind in order that he might have rest. Every Christian should so wear the garments of necessary duty. He should be prepared to say: "Lie by, world: lie by, all secular cares; lie by, all pleasures; lie by, all thoughts of gain." As Paul put it: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

The time for spring cleaning is upon us. The women folks are going to it with a vengeance, and the men folks are dodging as usual. But there is one kind of cleaning that should never be overlooked. It is the cleansing of God's spiritual temple. "If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye."

♣ ♣ ♣

When a Man Faces Death.

Some of the camp workers tell us that the fact that our boys are facing death makes them more susceptible to Christ's teaching than ever before. It is therefore easier to reach their hearts with the gospel message. Certainly we should lose no opportunity to teach those who are most teachable. The good ground is always more inviting than that which is hard or stony or choked with thorns. But is it not a solemn fact that every man, whether in the army or out of it, is face to face with death? He knows by observation and by the divine record that it is "appointed unto man once to die." Other things may or may not come to pass, but this is the inevitable. In spite of medical skill and all modern methods of handling disease.

death will surely re ch us unless we be among those present when Jesus comes. It should help us to remember how Jesus lived with the same knowledge of approaching death written deep in his heart. To him the cross was ever in view, but not in the sense of the inevitable, for he was the Lord of life. It was his voluntary choice, and through that choice the death of the cross was to bring life to the lost. Because it was the way for the Son of man, therefore it must become the way for every man. Each man is to take up his cross. "But rejoice, inasmuch as ye are partakers of Christ's suffering; that when his glory shall be revealed, ye may be glad also with exceeding joy."

In the newspapers we find many an account of heroic conduct upon the part of our boys as they went down at sea or died at the battle front. But our chief inspiration should come from a study of Jesus' attitude as he faced the cross. There is nothing in the annals of men to compare with this perfect example of true heroism. And we, like his disciples of old, can see him going on bravely, "like the stars, not hasting, not tarrying," toward Calvary's hill.

Our Contributors

Z. T. Sweeney Answers Questions Raised by the Gospel Advocate.

(From the Christian Standard.)

Nashville, Tenn., January 9, 1918.—Editors Gospel Advocate.—Dear Brethren: In the threshold of my letter I wish to express my regret that I have delayed so long in replying to your courteous editorial in your issue of November 29, 1917, regarding the constitution of International Convention, adopted October 26 at Kansas City. For a week or two after it appeared, I was ill, and during the holiday season I was occupied with many duties. This is the first time I have had opportunity to reply. The crucial point in your editorial is found in the following statement:

Will our brethren advocating this measure kindly answer this question: "If action taken by the convention as provided for by this constitution should be to uphold and continue in its service false teachers, would not the local churches be compelled to either support such action or to withdraw from the concern?" It is not sufficient to be reminded here that they would not be likely to take such action. The question is, Does the arrangement give them the power to do it? We should be glad to have this question squarely faced with a plain "yes" or "no." If we are mistaken in our induction and statement of facts, it can be answered "no;" but if we are not thus mistaken, it should be answered "yes," and this fact would confirm our contention.

There are two definite questions in the above contention.

1. Would not the local churches be compelled to either support such action or to withdraw from the concern? In reply to the above, I answer, unhesitatingly, "Yes."

2. Does the arrangement give them power to do it? I answer, unhesitatingly, "No."

Now, having given as fair an answer to these questions as I can, I give herewith my reasons for the answers.

The convention is a purely human organization. It claims no divine authority for its constitution. It only claims a divine purpose or aim—viz., the preaching of the gospel to those who have it not. Membership in the convention is purely voluntary. It is composed of those who "attend and enroll." The membership in the convention is limited in time to the session of the convention. When it adjourns, membership expires by limitation. A person who was a member of this year's convention is not entitled to membership in next year's session, unless he "attends and enrolls" again. If a brother finds himself out of sympathy with the convention for any reason, all he has to do is to *let it alone*. He is not bound in any way. He does not have to withdraw from the convention, but he can exercise his right by failing to "attend and enroll." The convention cannot force an individual member or a church to be represented in any future session.

In answering the second question, "No," I do so because there is nothing in the constitution of the convention which authorizes the convention to employ or continue teachers, either true or false. The employment of teachers is not a part of the work of the convention. It is not hinted at in the constitution. Its purpose is clearly stated: to obtain "a closer coöperation among their various missionary, educational, benevolent, and other agencies, and a more general fellowship in their common efforts for the extension of the kingdom of God."

It is a great convocation of all who "desire the extension of the kingdom of God." To it the various agencies may come and give an account of their stewardship. It provides for an intelligent business examination of their accounts, and claims the right to make recommendations for their guidance in future work. The employment of teachers and missionaries is the work of the societies; and the remedy for the employment of false teachers is to shut off our contributions to such societies. In my humble judgment, that remedy will prove effective.

In conclusion, I wish to present a few propositions that appear to me to be self-evident:

1. *There is no reason why there should be any clash between the churches and the convention while each keeps within its sphere.*

"The church is clearly a divine institution. Its King, laws, constitution, terms of admission, are all divine." I most heartily indorse your statement.

"Matters which have been settled by the King and placed on record as a guide are not subject to change or modification by a vote of the people, but are fixed and final." Whenever any human organization attempts to modify matters "which have been settled by the King," the Gospel Advocate may have a more powerful ally, but it will have no more faithful ally than your humble servant in resisting such aggression. But does the convention arrogate to itself such powers? Does it not distinctly disavow such power? Its own words, as expressed in the constitution, are: "Reaffirming our steadfast adherence to the independence and autonomy of the local churches, and disavowing any control over our congregations," etc. This should be a sufficient guarantee that it has no desire to modify things that are "fixed and final." Are you not mistaken in your statement when you say: "Here, now, is a distinct and unmistakable provision for deciding matters *for the local churches* by a majority vote of the members of this general body?" Nowhere in the constitution is there a hint that matters are to be decided *for the local churches* by a vote of any kind, *viva voce* or ballot.

I understand Article III, to be an attempt simply to facilitate the counting of a vote, and to be limited to such questions as lie within the limits of the constitution. I opposed that article as bungling and unbusinesslike, but finally gave way to the judgment of my brethren, knowing, as I did, that it was impossible to *ever put such a vote into operation*.

There is room on the ocean for all the ships of the world to pass without collision if each keeps to its own course. There is plenty of room for collision if they steer contrary to maritime laws.

2. *The peculiar natures of the church and conventions differentiate their labors.* While each is animated by the same purpose—the establishment of the kingdom of God among men—yet they employ different methods for the accomplishment of their purpose.

To illustrate: Suppose four churches unite and contribute one thousand dollars and send a missionary to a heathen land. At the end of a year your missionary writes to the churches: "Brethren, I find that it is impossible for me to accomplish much here by merely preaching the gospel. If I had a hospital in which I could heal their diseased and crippled, or an orphanage where I could take care of their homeless children, or a school where I could enlighten the minds of their young—in short, carry out the program of Christ, which he announced for himself at Nazareth in the beginning of his ministry—I think I could in time reach these people. But, brethren, in order to do this, I must have and invest a quarter of a million dollars."

What are these four churches to do? I will let your readers answer. Now, a foreign missionary society can build orphanages, hospitals, and schools, and, as a human business organization, can invest in real estate and hold large properties in each and do a work for Christ. Would any of your readers like to see the local churches come together into a corporate body endowed with such powers? That would be an ecclesiasticism that would shame the Roman Catholic Church.

3. *There is nothing in the New Testament that will forbid any number of Christ's followers from carrying out the commission.* Nowhere in the Scriptures is it taught that it is the *special* prerogative of the churches to evangelize the world. Christ did not give the commission to the churches, but to individuals before the church was organized.

If there were but two Christians in the world to-day, the commission would be as binding on them as it was on those who heard it from the Lord's lips.

Followers of Christ, as well as churches of Christ, have a right to use forwarding agencies in carrying out the work of Christ. This was done when the editors of the Gospel Advocate used the Belgian Relief Commission and the Armenian Relief Commission in sending hundreds of dollars for the relief of those stricken peoples. You did exactly right, and showed your good sense in so doing. Those commissions can do this good work much more efficiently and economically than the brethren could do personally. They are purely human institutions and should be kept under close business scrutiny, but *they should be used.*

4. In conclusion, I wish to ask a question or two, which I should like to have faced with a plain "yes" or "no." I don't mean that you should say "yes" or "no" to me, but face your conscience with them.

(1) Is there any scripture that forbids any number of Christians uniting together to carry out the commission of our Lord?

(2) Is there any scripture that forbids these Christians using any good business methods or agencies in carrying out their Christ-commanded object?

(3) Can I devise a better forwarding and superintending agency than is provided in the Foreign Christian Missionary Society?

(4) Can I provide a better business method of looking into the accounts of said society than is provided in Article V., Section 2, of the constitution under consideration?

I may be wrong in all the foregoing, but my Master knows I am honest. I do not write to provoke discussion, and shall not enter into it. May the Heavenly Father bless all our efforts to serve him. Sincerely and fraternally,

Columbus, Ind. Z. T. SWEENEY.

Christ at the Grave of Lazarus.

BY F. W. SMITH.

There is nothing more helpful to a child of God than to dwell upon the humanity of our Lord. There are many clear and distinct statements in holy writ which present to us the fact that Christ was both human and divine. This was *absolutely* necessary in order for him to fulfill the mission of redeeming mankind, for the simple reason that he had to represent both God and man.

In order to present a few lessons from which it is hoped that some overburdened souls may derive comfort, I shall take one passage in which the human side of the Master stands out most clearly—viz.: "Jesus wept." (John 11: 35.) This is the shortest verse in the Bible, and it is also one of the most expressive. It is pregnant with meaning, and the circumstances under which the Son of man shed tears are touching in the extreme. His tears at this time were not expressive of a sorrow all his own, but were caused by the grief of others. Death had entered a home which must have been very dear to the Master. It was a home in which he, the homeless Wanderer, was always so welcome, and where he had so often refreshed his weary frame and satisfied his human hunger. Lazarus, Mary, and Martha were devoted to the Master, and every comfort of their humble home was freely bestowed upon him. There were ties of love and sympathy growing out of these relations of tenderest nature. Hence, when Death invaded this home and claimed as his victim the brother, two hearts were rent and two souls were plunged into the deepest shadows of grief. Is there no one who understands the nature of this grief and who can enter into fullest sympathy with these sorrowing sisters? To whom shall they turn, or to whom shall they go? Can they not in this darkest of hours recall a tender voice which they have so often heard beneath their own roof, and can they not remember the expression of those eyes in whose depths could be seen a well of human sympathy? O, yes, they remember; and they sent unto him, saying: "Lord, behold, he whom thou lovest is sick." This was while their brother was yet alive. He was only sick, but Mary and Martha must have been apprehensive. It must have impressed them as no ordinary matter, else they would not have troubled the Master with the message sent to him.

Mary and her sister knew the power of Jesus to heal the sick, and they evidently felt that if he were present their brother would not die. In fact, they expressed such a belief when Martha later said: "Lord, if thou hadst been here, my brother had not died." Of course, Jesus knew the great anxiety of Mary and Martha as they watched by the bedside of their brother hovering between life and death, and how they longed for his presence, and yet he remains two days in the place where he received their message. Why this seeming indifference or this lack of sympathy for those whose hospitality he had so often enjoyed? Ah! Our Lord is an infinite giver. He is waiting until Lazarus dies, that he may bring to these sisters a twofold and far greater blessing than they had in mind. The death of Lazarus would furnish an occasion for Christ to glorify God and justify his claims by raising Lazarus from the dead. Thus not only would Mary and Martha be blessed by the restoration to life of their brother, but their *faith* in the divine Sonship of their Lord would be made doubly sure. For certainly one who could bring back to life a body which had lain in the grave four days must be what he claimed to be—viz., the Son of the living God. Our Father only permits the heavier burdens to fall upon us that he may bestow the greater blessings. In this instance the full measure of grief was permitted to come upon these sisters in order that the fullest measure of happiness might follow.

The humanity that had seemed stern and unfeeling was

held in check while divinity wrought out a marvelous thing, but now the restraint was removed and the pent-up sympathy gives way in a flood of tears. "Jesus wept." Precious words! They come ringing down through the ages like sweet music to the soul. By faith we see him standing by that humble grave on the eve of speaking words that will call the dead back to life; but before such words leap from his immaculate lips his eyes rest upon the weeping sisters Divinity stays its hand while humanity whispers through its tears: "I know your sorrow, and my heart goes out to you." Because of his tears the Jews standing by said: "Behold how he loved him!" Was *that* the cause of those tears? He knew he was going to bring Lazarus back to life, and that he had purposely let him die for that end. Ah, no! Those tears sprang from a sympathy for the aching hearts of the living.

Now, what is the lesson? The children of God have One who can be touched with the feeling of their infirmities—One who not only knows, but *can* and *does* sympathize with them in all their trials and sorrows. When the heart is heavy and the sun seems gone out of our sky and there seems to be no hand to help, no ear to hear our wails of grief and no hand to lift the burden from our souls, let us not despair. There is One, thank God, who wept because of human sorrow, and who still feels for us in our midnight grief, and who, through his precious promises, can sooth our aching hearts. He who stilled the raging sea by saying, "Peace, be still," can calm the disturbed soul and cause a peace that passeth all understanding to reign within us. Again I say, thank God for tears. The tears of a pure, warm, and loyal heart are but the crystallization of a soul akin to God. I have seen more soul in the crystal drop rolling down the furrowed cheeks of the careworn than I have ever heard in the songs of the light-hearted. The tears of childhood begging for bread reaches the throne on high, but none the less so than the tears of true sympathy flowing out for the sad, sorrowful, suffering souls of earth. Cultivate a heart of sympathy, always remembering that "Jesus wept."

The Work at Camp Bowie.

A mass meeting of the brethren and sisters of the churches in Fort Worth, Texas, was held at the meeting-house of the Southside-Central church of Christ on Sunday afternoon, February 24. In addition to representatives from the five congregations in the city, there was present a number of brethren from Dallas, Mansfield, and other places. Brother J. S. Dunn, Brother A. O. Colley, and Brother John Pummell, from Dallas, spoke; Brother Foy E. Wallace, Sr., also spoke; and a lengthy statement was made by Brother J. H. Lawson, giving information concerning the movement to build, equip, and maintain a tabernacle at Camp Bowie by the churches of Christ, from the beginning of this work until the present. He stated that about twenty-five hundred dollars was in sight, eighteen hundred of which was in the bank. A number of congregations have pledged themselves to support the work. About three thousand dollars will be needed to build the tabernacle, and it will have a seating capacity of five hundred. The work of building is to begin about the first of March and rushed to completion. A committee of brethren from different congregations in the city was appointed to act with Brother Lawson in the work of erecting the building and maintaining this work. This committee will report to the congregations in the city; and thus the work in every department will be under the immediate supervision of the brethren in Fort Worth. The committee will see that all funds contributed will be used for the work as intended, and that as economical use of funds as possible, to do the work right, shall be had. This committee was selected at Brother Lawson's request, and it was the judgment of the mass meeting that this was the wisest and best thing to do. A vote of confidence was given Brother Lawson, who has started and maintained this work up to the present without even the expense of postage to any one but himself, and it was decided that he should continue the work, devoting his whole time to it. It is the purpose to erect the tabernacle for religious work, a reading and rest room, with books, tracts, papers, and other conveniences for the soldier boys and their relatives and friends; to keep open house seven days in the week; and to do this work in the name of Christ. The possibilities for good are great, and it is urged that congregations and individual Christians who have not had a share in this work help in the erection and maintenance of this building. Brethren may rest assured that every dollar contributed to this work will be used wisely and well, and in some respects it is the greatest opportunity for good that has presented itself to us in recent years. By motion, the committee selected was empowered to increase their number as occasion or expediency might warrant. It was also decided at the meeting that we should prepare this statement for publication.

A. W. YOUNG.
HORACE W. BUSBY.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported for 1918	$1,896.37
Bethel Church, Mount Pleasant, Tenn.	25.35
Church at Richmond, Tenn.	22.00
Church at Vienna, Ill.	21.50
Church at Verona, Tenn.	20.00
Church at Bald Prairie, Texas	18.40
Friends at Louisville, Ky.	18.00
Church at Smyrna, Tenn.	15.15
Church at Pleasant Valley, Ala.	11.77
Church at Eagleville, Tenn.	10.65
Joe and Emma McDonald, Crandall, Texas	10.00
Church at Warren, Okla.	5.50
J. B. Morris, Brunswick, Tenn.	5.00
"A Sister," Manchester, Tenn.	5.00
"A Friend" (left with clerk in our office)	5.00
Mr. and Mrs. C. B. Arnold, Christianburg, Ky.	5.00
Mrs. J. B. Rhodes, Austin, Texas	5.05
Sunday-school class at Worthington, Ky.	5.00
H. C. Wylie, Pine River, Minn.	3.00
Mr. and Mrs. A. J. Compton and Mrs. E. S. Parker, Pulaski, Tenn.	3.00
Miss Lula Green, Franklin, Tenn.	2.00
Mrs. T. S. Williams, Attalla, Ala.	2.00
Mrs. Harry Price, Paris, Texas	2.00
J. D. Derryberry, Nashville, Tenn.	1.00
Mrs. Sarah Hodges, Toccopola, Miss.	1.00
Mrs. B. F. Sloan, Humboldt, Tenn.	1.00
Mrs. Elizabeth H. McKennon, Howell, Tenn.	.96
Sister Kitch, 2811 West End, Nashville, Tenn.	.50

One of the above contributors writes: "Surely if every one could see the tragical picture in a recent issue of the Literary Digest of those pitiable, starving Armenian children, there would be such an awakening to the dire needs of these suffering people as to cause each reader to make some sacrifice in their behalf." When the editor read the article in the Literary Digest, he had the same feeling as to its moving power, and for the further enlightenment of our readers concerning the unhappy condition of these people the article is reproduced on page 221 of this issue. Be sure to read it.

Brother S. W. Peebles asks that the contribution of $30.59 recently acknowledged be credited to the Smyrna congregation instead of to him individually. We are glad to make this correction.

A good sister among those named above sold the eggs that she collected on Sunday and in that way made her contribution. There is always a way to help if there is a will to do it. May the Lord bless her and all others who are sharing in this noble work.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Spirit of the Press

By J. C. McQUIDDY

"For Christ's Sweet Sake, and Charity."

"A-r-m-e-n-i-a" spells tragedy, no less in life than in death. More than one million Armenians and Syrians in Turkey and Western Asia have perished during the past two years from exposure, starvation, disease, heartless deportation, and cruel massacre. These are past their sufferings and are beyond our help. There are still two and one-half millions of homeless and destitute people in Armenia and Syria who are experiencing a living death, who are enduring the horrors of hunger, the tortures of gnawing want—nay, even the loss of reason itself—through sufferings that have become too terrible to bear.

The young and the aged, without food and shelter—more than two millions of them—this is indeed a record to wring the heart and to open the purse strings of humanity. This is a tragedy among nations before which even the appalling tragedy of Belgium pales. Here is a great people upon which even Poland, deep in her own misery, can look with pity and compassion, as on a nation that is experiencing an agony of suffering greater even than her own.

Other martyr nations have had their hosts, their legions, of friends. Other stricken peoples have had bountiful, prodigal help. But Armenia has been virtually cut off from outside aid, isolated, left to bleed, to suffer, and to die. A little more and an entire Christian nation will have perished from the earth. These two million five hundred thousand Armenians can be saved from final starvation only as America appreciates their awful condition, extends them the helping hand of fellowship and sympathy, and multiplies a thousandfold her divinely inspired benefactions.

It was estimated last year that $30,000,000 would be needed to keep these more than two million homeless, destitute people from starvation during the winter now ending, and this allowed "but a pittance of seven cents a day for food, shelter, and all life's necessities." Think of that, you who live in homes of plenty, and see if you can close your hearts to this appeal of dying men, women, and children! Think of that, and see if you can spend a dollar as lightly and thoughtlessly as before!

Armenia, once happy, contented, and self-supporting, is now a land swept by death and filled with tragedies that are too deep for tears. "The mind grows numb," a writer testifies, "and the heart sick from a constant recital of tales of such horror as it is difficult to believe the twentieth century could hold. The poor, wizened, monkeylike babies that have been held up before my eyes are the worst spectacle of all."

One American consular agent reports that in his daily walk from his house to his consulate, he counted twelve persons who had died from starvation the preceding night. Many villages in Syria have been depopulated. In one of them an American passing through saw only one house open, and sitting in a doorway was one little girl, apparently alone in the world, saying over and over: "I'm hungry! I'm hungry!"

Can you not hear each one of these children repeating the same pitiful words: "I'm hungry! I'm hungry!" His ears are stopped who will not hear the children's cry for help. He would be a Pharisee, indeed, who could pass by on the other side.

Upon these children, or such as these, helped back to normal childhood, let us hope, by the generosity of American people, must depend the perpetuation of a race that early accepted Christianity—a race that has been most cruelly persecuted by the barbarous Turks and that now goes to Calvary for its belief. The Turk owes to Armenia all the best that he has achieved in commerce, in industry, in science, and in the arts, and the Turk repays his debt to Armenia by burning Armenian homes, ravishing Armenian womanhood, starving, mutilating, and brutally murdering Armenian childhood. And now comes an appeal from this prostrate, stricken people to the wealthiest and most blessed nation the sun ever shone upon. America will answer quickly, largely, generously—that we know.

It is especially easy to respond to such an appeal when we are assured that the work of relief is in capable hands. We know the splendid and great-hearted men on the Committee for Armenian and Syrian relief. We know Cleveland H. Dodge, the treasurer. He not only gives his time and his devoted energy to this and to many other merciful causes, but he has set a new standard of giving. He has by his own example shown that in these dark and terrible days, when a sum of human suffering is being written, greater perhaps than for all ages gone by, it is our duty to give not only from our income, but out of our principal itself, until not one human being on this earth shall die from hunger.

Remember, this is a one-hundred-per-cent charity. Not a cent will be deducted anywhere along the line for postage, or clerical help, or advertising, or transportation, or administrative expenses.

We have satisfied ourselves as to these facts. We have satisfied ourselves as to the desperate need they represent. The suffering is so tragic, the want so pitiably urgent, the privation so immediate and pressing, that as this article goes to press The Literary Digest is sending its check for $2,000 to Cleveland H. Dodge, Treasurer, No. 1 Madison Avenue, New York City. This is an earnest of our faith. This is our mite. But the cause is great and needs not our help only, but the help of every reader whose heart can be touched by human misery. Of a surety, you have given to many causes. Without doubt you have given generously and often, but you could not look a starving Armenian man or woman in the face and say that you had given enough. If you could, with your own eyes, see the wizened baby faces—faces of those who once were plump and rosy-cheeked children; if you could hear with your ears the cries of the aged, you would sell all you had and give to these destitute and utterly wretched people. You would follow the example of a generous giver to our Belgian Children's Relief Fund of last year—a Mr. William M. Essick, of Reading, Pa., who wrote at that time: "I started my letter saying that I would throw the life line to ten Belgian kiddies, and the job seemed so good I want to extend it to one hundred. Therefore when I wrote the inclosed check for $120, I decided to add another cipher and make it $1,200!"

Give now, give to-day, and there will be childish lips in Armenia that will pray for you, there will be mother hearts that will bless you, there will be men who will remember your act of brotherhood and humanity to the end of their days. Help feed these people. Help bind up their wounds. It is little to do, and the reward is great.

Truly they who give to Armenia will be laying up treasure in heaven, and they, too, no less, will be laying up the richest and brightest treasure in their own hearts. "And the King will say unto them; Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; . . . thirsty, and ye gave me drink; . . . naked, and ye clothed me." And they will say: "When saw we thee naked, or hungry, or sick, or in prison, and ministered unto thee?" And then will come that sublime and inexpressibly beautiful answer: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."—Literary Digest.

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EDITORIAL

Shall We Preach the Gospel in the Camps?

BY J. C. M'Q.

I have received a number of suggestions that we urge the churches to preach the gospel in the camps. As the church is the "light of the world," the "salt of the earth," the "pillar and ground of the truth," the proper effort to arouse the churches to more zeal and enthusiasm in the great work of preaching the gospel to every creature should not be in vain. It is the purpose of this journal to arouse the churches to greater activity in service, as well as in the public proclamation of the gospel of Christ. A religion that does not bring forth fruit to the honor and glory of God is worthless. The Holy Spirit, through John, declares: "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples."

Brother A. S. Steagall, of Dallas, Texas, writes as follows concerning erection of tabernacles at cantonments:

As a whole, we, as a religious body, have been very lax in assuming our place and duty as regards the work to be accomplished at the various government cantonments throughout the United States. I believe most of us realize we ought to be busy, but apparently each has waited for the other, the result being that very little or nothing has been accomplished.

Some of our brethren are working as individuals, trying to stimulate the work, soliciting funds, to be disbursed through some local bank, for the erection of tabernacles at such places; but I do not believe this the best and proper way of handling the proposition. At the same time, I do not want these brethren to think me critical or wishing to discourage them in their good intentions and desire to further the work of the church.

My suggestion or solution of the proper handling of the work is this: That the local congregation or congregations located in cantonment centers select a representative body of elders and deacons (or business agents) for the local church or churches, and empower them with the authority to collect and disburse funds and supervise the erection of a tabernacle at their home cantonment; that they then arrive at a definite conclusion of cost, same to be built on a most conservative basis, exercising good judgment as to its future value and use; that they subscribe locally all they feel able within themselves, as a starter, then put the facts before the churches through our own press, asking their assistance, stipulating who shall receive funds, giving address and details in full, observing the motto, "Be sure you are right, then go ahead," and, "What thou doest, do quickly."

This, to my knowledge and belief, is the best and proper way to attain the results we so much desire. We should not lose sight of the fact that the local congregation is supreme, and that all work to be accomplished should be done by and through said body. We should also not lose sight of the fact that the church should exercise its full business functions, being well organized and systematized the same as any well-managed business institution in this respect. Let us heed the behest of our Savior to "go, preach and teach," and let us work "while it is day;" for "the night cometh, when no man can work."

The spirit of our brother's suggestions is good. He does not write in a carping, faultfinding spirit, but his article breathes a spirit of desire to work for the Master's cause. He is evidently right in claiming that the church has been lax in assuming its place and duty as regards the work that should be done in "the various government cantonments throughout the United States."

While this journal has encouraged the church at Cookeville in supporting Brother John E. Dunn in the work that he is doing in the camp at Greenville and has not objected to his preaching the pure gospel of Christ simply because he is recommended by the Y. M. C. A., yet it is not its purpose to hinder the churches in putting forth all proper and scriptural effort for the advancement of the religion of Jesus Christ in these camps. The government presents an open door to those who are qualified and earnestly desire to cultivate this field. A fearful responsibility rests upon the churches; and if they fail to improve this opportunity, such neglect will be held against them and will doubtless result in the loss of souls. While Protestants do not accept the theories of Roman Catholics, they must admire the activity and aggressiveness of the Roman Catholics in pressing their views upon the people. The Literary Digest quotes from The Monitor, a Catholic journal at Newark, N. J., as stating that many Protestant soldiers at Camp Dix, Wrightstown, N. J., attend mass. The Monitor further says: "This fact is said to be puzzling to onlookers not of the Catholic faith." Such statements should make Christians tremble for their neglect and indifference. It is not enough to know the truth and sit with folded hands, allowing people to accept error. As the government has permitted us to enter the camps and preach the gospel, we will stand condemned in the sight of God if we fail to do so.

Brother S. H. Hall gives us the information that it has developed that we can work men in these camps without the indorsement of the Y. M. C. A. Those who thus enter the camps and preach, he says, are called "camp pastors." They look entirely to the church that they represent for support, and they are under its jurisdiction and no one else's. This, he says, could not be done at the beginning of the war, but can be done now. While I have never objected to preaching the gospel in a Methodist church, provided the Methodists would give me sufficient indorsement to permit me to do so, so I would not object to preaching the gospel in the camps simply because the Y. M. C. A. indorsed me as a man fit for the work. Christians should not manifest a spirit of aloofness, but should get as close to others as possible without the sacrifice of

any truth or principle. Magnifying our differences should cease. We should minify our differences, in as far as possible, and magnify our agreements. The controlling motive of every Christian should be to preach the gospel of the Lord Jesus Christ. The Holy Spirit, through Paul, declares: "Some indeed preach Christ even of envy and strife; and some also of good will: the one do it of love, knowing that I am set for the defense of the gospel; but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? only that in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice." (Phil. 1: 15-18.)

As the life of these cantonments will not be long, it appears probable that it would not be wise to spend much money in buildings. Structures in which to preach should be temporary and at as little expense as possible. It is not scriptural to give one body of elders and deacons power to act for other local churches. So long as the local church is supreme, it must collect, manage, and disburse its own funds; and so long as this is done, there is no tendency to build up an ecclesiastical organization that exercises power over other local churches. I simply call attention to this in order that each church may realize its individual responsibility and do the work that God has designed that each should do. The suggestion is not offered in a spirit of criticism, but simply with a desire to maintain God's order in its purity and simplicity.

Now here is an opportunity for work and for a great work to be done by those who object to supporting and fellowshiping preachers who are doing such work as Brother Dunn is doing. If you have been declining to do the same work that the Red Cross is doing—which is the government's agent for doing such work—you certainly will not object to doing this work without any connection whatever with the Red Cross. It is the intention of this article to impress upon the churches their duty and to get them to realize that they have a positive, definite work to do, and that it is not enough to stop at criticism of those who are now engaged in such work. This journal will cheerfully give its support and encouragement to the churches in such work, and is anxious to see them do great things in preaching the gospel in the camps, in doing an efficient service, in feeding the starving, in dressing the wounds of the wounded, and in clothing those who are cold. In the terrible crisis that is now upon the world, with all of the hungering and suffering that millions are called upon to endure, it should not be necessary to appeal to the churches to work heartily, earnestly, and persistently for the protection and uplift of those who are suffering great agonies. The church that does neglect this work will not be owned and approved by the Savior, but he will say: "Depart, for I never knew you." To all such he will say: "I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not."

Is It "A Difference of Opinion Respecting the Method?"

BY M. C. K.

On page 218 the reader will find, reproduced from the essay department of the Christian Standard of February 9, 1918, Brother Z. T. Sweeney's reply to our editorial of November 29, 1917. From the same issue of the Standard we take the following editorial note:

NO INTENTIONAL DISCOURTESY.

On page 6 will be found an editorial from the Gospel Advocate, entitled "The Christian Standard Ignores Our Response to the Missionary Convention Proceedings," also Z. T. Sweeney's reply thereto.

We attended the Kansas City convention and voted in favor of the new constitution. Also, in our report of the convention, we reproduced the Gospel Advocate's comment, and likewise expressed the hope that the thin partition which separates our brethren respecting methods of doing the Lord's work would soon disappear.

We did not, however, wish to precipitate a discussion in which we would be expected to participate. Nor do we now wish to do so. While we are coöperating with the convention, we are not in a position to become its defender in printed discussion.

Nevertheless, we are glad to lend essay space to the Advocate's editorials and Brother Sweeney's response, surmising, as we do, that the discussion will be copied by the Advocate.

We wish again to express a hope that the thin partition will disappear. We have a profound respect for the brethren represented by the Gospel Advocate—they stand four-square for the fundamentals of the Restoration message. And they believe in missionary endeavor. The "thin partition" consists of a difference of opinion respecting the method of obeying the great commission, and we believe this difference of opinion will eventually become thin air and be no more.

In conclusion, we assure the editors of the Gospel Advocate that we intended no discourtesy, and we trust they will not so construe our failure to enter into a discussion of the convention question.

Although, as it appears to us, there was ample ground for our expectation that the Standard would reply to the Gospel Advocate, we accept, of course, its disavowal of "intentional discourtesy" in failing to do so. It was not only the missionary society represented by the Standard which, through the Sweeney committee, had approached us with propositions looking to union and coöperation, but the Standard had published, with editorial comment, our reply to the committee, and "expressed the hope that the thin partition which separated" us "would soon disappear." We naturally expected that our response concerning the alleged "thin partition" would receive the Standard's attention; and while the logic of the situation, as matters appear to us, still places upon it the manifest obligation to accord such attention, we cheerfully accept its announcement that, though "coöperating with the convention," it is "not in a position to become its defender in printed discussion."

In the meantime, we gladly publish Brother Sweeney's courteous response and shall try to give it due attention. The reader will please give it a careful examination before reading our comments in reply.

To our question, "If action taken by the convention as provided for by this constitution should be to uphold and continue in its service false teachers, would not the local churches be compelled to either support such action or to withdraw from the concern?" he "unhesitatingly" answers, "Yes." Then, to the question, "Does the arrangement give" the convention "the power to do" such a thing? he "unhesitatingly" answers, "No;" and he informs us that he answers "no" here "because there is nothing in the constitution of the convention which authorizes the convention to employ or continue teachers." But that evades the point at issue. We merely used the employment of teachers as an illustration of the principle of determining things for the churches by a majority vote of the convention. If, as our brother now tells us, "the employment of teachers is not a part of the work of the convention," hence is a matter with which the convention has nothing to do and over which it, therefore, has no jurisdiction, then we drop the matter of employing teachers, but renew our question concerning matters with which the convention *does* have to do, and over which it *does* have jurisdiction, and ask: "If action taken by the convention as provided for by this constitution should be to" *do any wrong thing whatsoever*, "would not the local churches be compelled to either support such action or to withdraw from the concern?" The particular matter on which the convention might act has nothing whatever to do with

the issue, provided it be a matter belonging to, or affecting, the local church at all; and hence, without the slightest reservation, we still insist that, in any and all cases, when a general body, empowered to decide matters for the local churches by a majority vote, takes action, no matter what the action may be, the said churches are *compelled* to pursue one or the other of these courses.

But our brother informs us that "the employment of teachers and missionaries is the work of the societies;" but here again he merely shifts the question and fails to meet the point at issue. However, in the same breath, he tells us that the convention "is a great convocation of all who 'desire the extension of the kingdom of God.' To it the various agencies"—*the societies*—"may come and give an account of their stewardship," and "it claims the right to make recommendations for their guidance." According to this, it is a case of "a wheel within a wheel," the *society*, and not the convention, taking the initiative in any action. Suppose "action taken by the convention as provided for by this constitution should be to" *recommend* "and continue in" the society's "service false teachers," and suppose the societies carry out the recommendation, "would not the local churches be compelled," *even in the matter of upholding false teachers*, "to either support such action or to withdraw from the concern," including both the convention and the societies? We respectfully remind our brother that it does not meet the point here to tell us that "the remedy for the employment of false teachers is to shut off our contributions to such societies," because this of itself is a withdrawal from the concern and proves the point of our contention that the arrangement in question is *empowered*, to say the least of it, to interfere, if it wants to, with matters which belong exclusively to the local churches. We never once dreamed that it was the committee's *intention* to interfere with matters belonging to the local churches, and we not only cheerfully concede now that what the constitution says is "a sufficient guarantee that" the convention "has no desire to modify things that are 'fixed and final,'" but, in our first response, we were careful to point out its distinct disavowal of any such intention; but it has been, and is, our contention that, in spite of the good intentions of the committee, and, for that matter, of all the brethren who finally adopted the constitution, it, nevertheless, gave the convention the power for which we contend; and our brother here concedes it in principle when he concedes that the local churches, in order to maintain their autonomy and independence, would, in any case, be compelled to withdraw from the concern. Moreover, the fact that he himself, as he informs us, "opposed that article" at the start, "but finally gave way to the judgment of" his "brethren," shows that, in the deliberations of the committee and before the constitution was adopted, he himself anticipated the very defect which called forth our demurrer.

But, concerning the missionary sent by "four churches" on a one-thousand-dollar salary "to a heathen land," and who there discovers the need of a "hospital" or an "orphanage" which calls for "a quarter of a million dollars," our brother comes to "the milk in the coconut" when he asks the very proper and pertinent question: "What are these four churches to do?" After saying he will let our "readers answer," he then makes this appropriate comment: "A foreign missionary society can build orphanages, hospitals, and schools, and, as a human business organization, can invest in real estate and hold large properties in each and do a work for Christ. Would any of your readers like to see the local churches come together into a corporate body endowed with such power?" No, indeed, dear brother, that is the very thing our readers do not want to see and which, with all our might, we are opposing; and this brings us again to the one vital issue. Give us "a human business organization" which can "build orphanages, hospitals, and schools," with no power, whether vested in a "convention" or a "foreign missionary society" or in anything else, *to interfere in any way with the divinely constituted rights of the local churches*, and we shall certainly not oppose it.

Hence, to the question at the head of this article, the Gospel Advocate gives the emphatic answer: *No, no.* It is *not* with us "a difference of opinion respecting the method of obeying the great commission;" and we again place ourselves on record in the clear and unequivocal statement of fact that, as to mere "methods" or "business organization," we stand ready at all times, all things else being equal, to defer to the judgment of our brethren of the societies; but when they project an arrangement which, under the name of a mere method, either interferes or is empowered to interfere to any extent with the independence and autonomy of the local churches, we must respectfully enter our caveat and decline to go with them.

Finally, to our brother's question No. 1, "Is there any scripture that forbids any number of Christians uniting together to carry out the commission of our Lord?" we reply, *No;* and to his question No. 2, "Is there any scripture that forbids these Christians using any good business methods or agencies in carrying out their Christ-commanded object?" we reply, *No;* and to his question No. 3, can we "devise a better forwarding and superintending agency than is provided in the Foreign Christian Missionary Society?" we reply that we do not, and would not, object to "the Foreign Christian Missionary Society" as a mere "forwarding and superintending agency," provided it were not empowered to "superintend" and control matters which God has placed under the supervision and control of the churches; and to his question No. 4, can we "provide a better business method of looking into the accounts of said society than is provided in Article V., Section 2, of the constitution under consideration?" we reply that quite likely we cannot, and we would have no objection to either the "said society" or the "convention," if they did not interfere, and were not empowered to interfere, with the rights of the local churches. If "the Belgian Relief Commission and the Armenian Relief Commission" had been thus empowered, "the editors of the Gospel Advocate" would not have used them. Here, dear brother, and here alone, so far as the Gospel Advocate and the present controversy are concerned, is the *crux* of the whole situation. In any realm where business methods are required, but where God has not spoken, and hence where there is no word of God to guide us, we are ready to defer to you and to accept your methods; but in a realm where God *has spoken*, as on the rights of the local churches, we must respect, and be guided by, his word.

God's Dreams.

Dreams are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams?

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and powers shall fail,
That the love of humanity shall prevail—
Dreams are they all,
But shall we despise them—
God's dreams? —Thomas Curtis Clark.

Training Little Children

By MRS. BERTHA EMELIN

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 1—Walks and Talks Afford Opportunities for Teaching Facts at First Hand and in Interesting Ways.

From about the age of three and extending indefinitely through childhood years, there is no more valuable aid for the mother who desires to promote the well-being of her children than walks and talks. It is usually most difficult for the home-keeping mother to find sufficient leisure—or, rather, uninterrupted leisure—to concentrate on work or play with her children. We are all only too familiar with the interruptions of the butcher, the baker, the telephone, the friendly neighbor, which break in repeatedly until one "gives up" in despair. But when you leave your home and its distractions behind you, you begin to realize that you have found a way in which you can say with Frœbel: "Come, let us live with our children."

These walks and talks can be useful both to the city mother and the country mother, though it will be easily seen that the country mother has the advantage in this respect. The city mother will have to substitute, for the suggestions below, the city parks, the river or lake front, visits to the large factories, museums, and historic points of interest. You can make the walks as long or as short as your leisure permits; you can plan them for every day or every other day, morning or afternoon; and after a month's trial you will begin to realize their value for yourself as much as for the children. The blue sky and the great outdoors will take you away from the pettiness of the thousand and one trifles that continually intrude themselves upon your attention while you remain within four walls, and they will be equally uplifting in taking the little ones away—especially is this true in small towns—from the petty small talk that emanates from the porches and the front stoops and passes along the sidewalks from house to house and from child to child.

It is well for you to decide upon your destination before you call the children with, "Let's go to the pond to-day;" or, "This is a great day for the woods!" A playmate or two taken along occasionally (and frequently if you have but one child) will lend additional zest to the walks and will enlarge your opportunities of getting better acquainted, not only with the playmates, but with your own children in relation to their playmates.

In the case of very young children, places very near home will serve as well as the more distant goals which are usually more attractive to the other children. The pond or the stream under the bridge, or the water front, the beach, or the rocky boulders that can be scaled, or the woods—seek them out in your vicinity. Try every road and see where it leads to. The adjoining town, if it be within two or three miles, makes a splendid objective point with older children, and a trolley ride will bring you back should time or fatigue make it necessary.

Try to forget all your grown-up dignity on these walks (especially if it be a country road) and have as much fun and laughter as the children are ready for. Wear only stout shoes and "roughing" clothes. Sometimes permit the children to take skates, or a bicycle, or a velocipede, a wagon or jaunting cart, or a sled, a hoop, or horse reins. All these will provide additional attractions when the children seem loath to leave their street play.

These walks will develop your children physically fully as much as any systematic exercises, and the variety of "stunts" that will be initiated along the road will astound you. In some of them you may join; others will teach you to have control of your nerves, while the children develop strength and independence thereby. So far as the physical activities are concerned, you need suggest very little; the children will initiate as much as there are time and energy for. There will be walking forward and backward, sometimes with eyes shut, sometimes on stone walls and in ditches; there will be running, skipping, hopping, jumping from different heights, whistling and singing, games of "follow master," racing, stone-throwing, and stick-throwing into ponds and trees, and tree-climbing.

That the "walks and talks" are a great mental stimulus is readily apparent, when one reflects for a moment upon the opportunities for asking and answering questions that seldom arise in the schoolroom; the opportunities to observe public work that is going on away from one's immediate neighborhood; the road building, the digging of trenches and laying of mains, the setting and taking down of telegraph poles, the operation of the switch towers near the railroad bridge, the regulation of traffic, the construction of buildings. There is a deepening of sense impressions; there is training in the correct use of good English in conversations and story-telling by the wayside; there is reading and dramatization in the woods and in the shady nooks and on the rocky heights, that aid so much in creating a congenial atmosphere for the play of the imagination; and last, but not least—perhaps the most valuable feature—there is a tremendous field for developing a knowledge of nature's workshop.

Perhaps some concrete illustrations will serve to good purpose:

Sense Training.

Stand still a few moments, with eyes shut; listen intently, then tell what was heard.

Look intently in all directions, close the eyes, and tell what was seen.

Name objects (seeds, flowers, twigs, etc.) by touch alone with eyes shut.

Point to every bird's nest observed on the walk.

Find all the maple trees along one road. By taking one tree at a time, you will soon be surprised to discover how many trees you and the children can name.

These walks will also contribute to spiritual growth in no small measure. They will afford a basis of companionship that with the older years is not readily outgrown, and many fond memories will cluster around these little trips. Perhaps the same walks, though less frequent in the adolescent years, may afford opportunity for the confidences, the ideals and ambitions that are so often poured into some one else's ears because the mother seems so busy in the home. At any rate, you will not stop the walks and talks when the kindergarten age has passed. You will keep it up from year to year, and each year will make them seem more worth while. You will have to increase your knowledge of nature's story as the years go by; but with your interest to spur you on, and the many books on the library shelves that are now ready to help you, this ought not to be difficult nor burdensome.

The Lord knows what they need; they know only what they want. They want ease; he knows they need purity. —George Macdonald.

Georgia and the Far Southern Field

By S. H. HALL

All At Work.

There is nothing that should be more firmly impressed upon the minds of those whom we convert to Christ than the fact that their ultimate and eternal salvation depends on their working out their "own salvation with fear and trembling," their being "faithful unto death," if they are to receive the crown. (See Phil. 2: 12; Rev. 2: 10.) Members who are in reach of a local congregation should be regular and faithful in attending all the meetings, in doing their part in giving, and in striving to get the unsaved to see their undone condition and obey the gospel. Every member should strive to keep the members in his or her immediate neighborhood interested in the work; and when a lack of interest is manifested on the part of any, those who recognize this should at once take steps to save the one who has begun to drift. Going to heaven is the most important thing with which we have to do. We have but one time to do the going, and that is while we are living. How hard we should strive to get every soul to realize this! Be "fruitful in every good work" is the heavenly injunction. (Col. 1: 10.) Every member must supply his part to the cause of our Redeemer by "the effectual working" of each member. (See Eph. 4: 16.)

What would it mean if all who are able to be at the services would be at their places of worship next Lord's day? Think of it! Every child of God on earth, who is able, actually obeying God's command: "Forsake not the assembling of yourselves together." How would our crowds be at all of our places of worship? Then each member giving as he has been prospered. How would our collections be? Why should this not be so? Certainly there is no reason why it should not be. Somebody has sinned when it is not so.

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A Splendid Example.

In connection with what is said above, I wish to call attention to another class of members. I have in mind members who move where there is no congregation. What should such members do? Of course, they should set about at once to establish one. They should eat the Lord's Supper in their homes and lay by in store on the first day of the week as they are prospered. Brother and Sister H. J. Jones moved from Atlanta to South Carolina, and, notwithstanding the fact that they are not near a local congregation, they have their regular worship in their homes and keep up their regular contributions. They have been sending their offerings here once or twice a year—that is, what had accumulated. Some twenty-five dollars was sent last year. Arrangements are made for them to have a meeting this year. A letter has just come from Sister Massey, who recently moved out from Atlanta too far to come in for worship. She is asking for a meeting, and arrangements to this end are being made. They are what I call "live wires." God blesses such members, and they are, indeed, the "salt of the earth."

But why not all the members see the work this way? Why have "deadheads?" Awake, my brother, my sisters, and do your "bit" in the greatest of all wars—the fight to a finish against Satan and sin and for the salvation of souls.

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The Atlanta Work.

Never has our work been more prosperous, never so much interest, never so much work being done, as we are doing now in this great city. West End Avenue Church was packed yesterday, and our regular offerings went above forty-two dollars. The night crowds are growing rapidly, and Brother Carter is doing a great work with his Bible drills. A large crowd was out to his Bible-story class, conducted in the afternoon, yesterday (February 24), for the benefit of the mothers. All were delighted with the way the children are learning. The South Pryor and Vassar Streets congregation is doing the best work of its history. The crowds are growing and the collections have more than doubled in the last few months. So is East Point. Then our members at Constitution, Ingleside, and Golden Hill seem to be more interested than usual. God is indeed blessing us these days.

At this writing Brother Flavil Hall is here developing us in our singing. He knows how to do such work, and our forces are taking hold as never before.

We have more calls for meetings than ever before—and, too, at places where it seems vitally important to go. We are hoping to meet every call, though we are in sore need of one more man, at least. This need we hope to soon have supplied. May I not ask our workers to work and pray harder than ever? "The harvest is great, but the reapers are few." We must "work while it is day: the night cometh, when no man can work."

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The Cause and the Remedy.

BY MORGAN H. CARTER.

The terrible conditions now existing in Belgium, Armenia, and some other countries of the war zone are hard to imagine. The slaughter of noncombatants, the cruel treatment of the innocent, and the utter disregard of every principle of righteousness call to our attention that sin in its worst form is still abroad in the land. All of the pain and sorrow, woe and anguish, and even death and hell, exist as a result of sin.

Lawlessness and rebellion are sin. It is of the devil. (John 8: 44.) He is the father of it, and his chief business is to foster the interest of his offspring.

Many seem to think they can live in sin, deceiving the people and holding their position among men. But they deceive themselves. "Murder will out." Men will know some day, and God knows all the time. Achan stole the Babylonish mantle and the golden wedge and hid them beneath the stuff of his tent; but Jehovah's eye pierced through the cover and searched his heart. David sinned, and lied to cover his twofold transgression; but Nathan, the prophet of Jehovah, said unto him: "Thou art the man." To-day many are deceiving themselves. But God is not mocked. He knows us, and our sins are an abomination unto him.

Sin makes bond servants of its victims. We are largely the creatures of habit. Good or bad, they help to bind us. The repetition of a thought, word, or deed deepens the impression. Humiliation comes in the track of transgression. Conscience pricks us. We are ashamed of our sins.

The influence of sin not only hurts the one sinning, but injures society. "A rotten apple spoils the barrel." The consequences of sin are entailed upon the children. Much physical deformity and intellectual and moral weakness is due to hereditary influence. No man is free from sin. "All we like sheep have gone astray; we have turned every one to his own way." (Isa. 53: 6.) "There is none righteous, no, not one." (Rom. 3: 10.)

Every person and thing has wages. It is paid in various coin. There are pleasures in sin. They appeal to the flesh. But sinful pleasures are only for a season; they are not the final hire. Men and women sell their integrity,

their purity, and their souls for a song. But in the end they find that "the wages of sin is death."

Sin excludes from heaven. Those who engage in it without repentance shall not inherit the kingdom of heaven. (Gal. 5: 19.) Its end is destruction. "But for the fearful and unbelieving, and the abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death." (Rev. 21: 8.)

Finally, sin is a terrible rejection of God's love. "He came unto his own, and they that were his own received him not." "We will not have this man to rule over us." "Give us Barabbas, and crucify him!" To-day men are still rejecting the Christ. How strange, when the only hope of salvation is in him! "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." Jesus says: "Except ye repent, ye shall all in like manner perish." Turn now; come to Jesus; crown him King. Christ saves, and he alone.

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"Keep Your Lantern By You."

BY FLAVIL HALL.

I copy the following from The Gospel Worker, which is edited and published by my friend, Barto McFarland, at Rossville, Ga.:

"Keep your lantern by you. If anything should happen, you may be at one end of the car and your lantern at the other." The words were spoken somewhat sharply by the conductor of an evening train to a new hand who had just come on duty.

We thought of others besides inexperienced brakemen who often put their lamps where they would be of little use in an emergency. They make a profession of religion, but do not take their religion with them in daily life.

There are many people, young and old, who go to places where they cannot take their religion with them. And then how can they be prepared to help others who are in danger? How shall they give them light to guide them or help them out of their trouble, if their light is away in some other place when the emergency arises? "Ye are the light of the world," said Jesus to his disciples.

In the spiritual kingdom the word of God is the Christian's light (Ps. 119: 105); and in this realm the only way he can heed the words, "Keep your lantern by you," is to do as David said he had done: "Thy word have I laid up in mine heart, that I might not sin against thee." The gospel of Christ is represented as "the glorious light" (2 Cor. 4: 4), and only he who keeps this light by him and walks accordingly is in contact with the blood of Jesus and cleansed from all sin (1 John 1: 7). He who walks otherwise is in darkness and is one to whom "something" must unceasingly "happen." He stumbles into the dark ravines of moral filth, and without his light he can never be rescued, but must go to the judgment in his foul garments of sin, to be cast away "into outer darkness" as the refuse and offal of the earth.

"But the path of the righteous is as the shining light, that shineth more and more unto the perfect day." We do not reach "the perfect day" here. There are nights of sorrow; our vision is sometimes dimmed by clouds of adversity; the eternal future is veiled by the robe of flesh; and the shadow of death stands between us and the city where the glory of God is the light. But as Christians let the word of Christ daily dwell in their hearts richly and walk in its light, their way grows brighter and the eternal day to which it leads will be perfect—perfect in peace, serenity, happiness and duration; clouds of sorrow, sin, and death can be known nor feared no more. "Keep your lantern by you," that you may be safe in all the catastrophes of earth, and that you, and others seeing your light, may by and by bask in the fadeless rays of "the perfect day."

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

"Instrumental Music in the Worship."

In his review of "Instrumental Music in the Worship," by M. C. Kurfees, the editor of the Free Methodist, published at Chicago, Ill., writes: "We have read the book with much interest. The learned author has treated the subject exhaustively and his arguments would be very difficult to refute. He has dwelt largely upon the Greek word 'psallo' in the discussion, and draws this conclusion from its study: 'A careful survey of the field of evidence furnished by lexicographers of every grade has led the author to the decided conviction that there is not a solitary fact in all history touching the meaning of *psallo* which, considered in the light of its proper connection and bearing, can be legitimately used to sustain the practice of instrumental music in the worship of God under Christ.' Among other things, the author refers to the apostolic example, to the custom of the Jews, and gives at considerable length the testimony of specialists, encyclopedists, historians, commentators, and scholars connected with the religious restoration of the nineteenth century. The book evinces much research and study by the author, and much valuable matter has been brought within reach of the ordinary reader that he could not secure otherwise without great pains and much expense." We will send this book of 288 pages for $1.25, postpaid.

AT HOME AND ABROAD

I do not feel that I can do without the Gospel Advocate. —J. J. Whitlock, Fort Worth, Texas.

May God bless the editors and writers of the dear, old, faithful Gospel Advocate.—Mrs. Mollie Vaut, Kent, Wash.

I do enjoy the weekly visits of the Gospel Advocate so much. I do not want to do without it any more.—Mrs. J. J. Coble, Coble, Tenn.

I so much enjoy reading the Gospel Advocate and get so much therefrom that, of course, I shall not do without it. —Mrs. Walter Horsley, Hartsville, Tenn.

I have been a reader of the Gospel Advocate for twenty-three years, and feel that I cannot miss a copy now.—Mrs. J. W. Tipton, Paint Rock, Ala.

Mrs. J. P. McMinn, of Martin, Tenn., writes: "I should not like to be without the Gospel Advocate. It helps to strengthen me in the Christian life."

The Gospel Advocate has been a visitor to my home for forty years. I cannot do without it, and want it to come long after I am gone.—J. K. P. South, Frankfort, Ky.

The Russell Street congregation, this city, will undertake an extensive evangelistic campaign in and around Nashville. Two persons were added to the membership Sunday.

James A. Allen preached for the Belmont Avenue congregation, this city, Sunday morning, and George R. Bethurum preached in the evening. One person made the good confession and was baptized.

F. B. Srygley has returned from the winter's sojourn in Florida, much improved in health. His last meeting, at Eagle Lake, resulted in five baptisms. This is the home of M. H. Northcross, who stood nobly by the meeting.

Sister W. D. Scoggan, of Louisville, Ky., writes: "I wish to speak a word of commendation in regard to the little paper, The Young People. It is full of good things from beginning to end, interesting and instructive to both young and old. The comments on the lessons are excellent."

From G. Dallas Smith, Murfreesboro, Tenn., March 1: "Beginning on the fifth Sunday in this month, we expect to conduct a fifteen-days' meeting, closing on the second Sunday in April. It will be a meeting by the home forces. After this I expect to go to Cleburne, Texas, to work with the Central church of Christ there. My work in Murfreesboro has certainly been a pleasant one, and I regret to leave my many friends among the brethren and sisters here."

From William Rucker, Trenton, Fla., March 1: "I have just closed a good meeting at Midway Church, near Trenton. This was in many respects one of the best meetings I have held in Florida. This is the best country for farming and stock raising I have seen in the South. Land is cheap and every one is doing well. Brethren who want to locate in a good country, where climate and health and money can all be had, will do well to investigate this country."

From D. S. Ligon, Woodward, Okla., February 27: "The meeting at the Fairview Schoolhouse, near here, is moving along nicely. The interest seems to be growing. Five persons have been baptized. There are only a few brethren here, but they have a mind to do things. I think the meeting at Fairview will close on Sunday night. I shall then go into other fields to help as I may be able. I shall visit Mount Olive congregation next week and preach there on Sunday, and this will end my work in that country. The churches at Forgan and Mount Olive Schoolhouse are now in good working condition, and a better lot of brethren I do not expect to find. I am to begin a course of lectures at Hammon on the night of March 13. Any church wanting me for a meeting or to give a course of lectures may write me at Denton, Texas."

David Lipscomb College.

BY A. B. LIPSCOMB.

At a meeting of the trustees of the Nashville Bible School held on Monday, March 4, the name was changed to "David Lipscomb College." There were some good reasons for this change. In the first place, in the scope of its work this institution has outgrown the province of a school. While maintaining a primary and preparatory course, it has for several years been doing collegiate work and beyond all question is entitled to the rank of a junior college. Since the year 1903 it has conferred the degrees of B.A., B.S., and B.L., and has a large number of graduates, many of whom are reflecting great credit upon their Alma Mater. As set forth in the catalogue: "Students' credentials are recognized by the University of Tennessee, the State Normals, and other State universities, and each pupil will be given the class standing in these institutions that his credentials justify." The trustees also felt that it was due the founder and chief benefactor of the school that it should bear his name. So long as he was with us, he objected to the change being made; but now that God has called him higher, it is the unanimous wish of the trustees, the faculty, and the students that this further mark of esteem should be paid to his memory. Some of us did not relish the idea of giving up the word "Bible" in the name of the school; but when we reflected that the character and life work of its founder had all been built upon the teachings of the Bible and considered how nobly he had stood by the grand old book, we gracefully yielded this objection, feeling that wherever the name of David Lipscomb was heard or seen in print it would immediately suggest the Bible.

The trustees are determined to do all within their power to keep David Lipscomb College true to the purposes for which it was founded. In the future, as in the past, the teaching of the Bible will be a prominent feature of its curriculum. At the same time, it is our purpose to see that its work along other educational lines shall be marked by such efficiency and progress as will best fit its students for useful and successful Christian lives. We wish both parents and children to know that we shall endeavor to give them the very best advantages that can be had within the province of our responsibility.

The college stands in need of some things that would enhance its usefulness. The most urgent necessity is a new girls' dormitory. For the past two years girls have been turned away for lack of boarding accommodations. There are some improvements that should be made in the further equipment of class rooms, libraries, and the boys' building. With a little more money available, the grounds could be made very attractive. The trustees have taken steps to raise a fund for these much-needed improvements and the matter will shortly be presented to the friends of the college. Brother Elam and the writer have volunteered to make an earnest effort to secure the necessary funds. We have set our mark at fifty thousand dollars; and if the whole sum is raised, it can be at once profitably employed. All gifts, great or small, will be gratefully received and promptly acknowledged. Somebody is going to have the honor of making the first contribution. If you act quickly, the honor may be yours.

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More About the Work at the Training Camps.

BY FANNIE HURST.

Why is it, brethren, that we are so slow to take up the work at the training camps? Is it because we feel that it is of minor importance, or do we dread the sacrifice we would be called upon to make? That a sacrifice must be made in order to do this work, we are all aware. But no matter what we give up or do for our blessed Master, it "is not worthy to be compared" with what he has done for us; for we are told that he, though "existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." (Phil. 2: 6, 8.) Until we learn to make sacrifices for Christ, we do not love and appreciate him as we should.

Brother John E. Dunn and a few other brethren have set noble examples which scores of us should follow—yes, scores, for we should have no less than ten workers busy in each camp.

We do not seem to realize that, while we sit at home with folded hands, so far as this work is concerned, thousands and hundreds of thousands of boys are being sent right on across the sea, from whence the most optimistic of us expect many never to return, and a number of the boys who fall "over there" may go down without God for no other reason than that we were not sufficiently interested in them to send the message to them while the opportunity was ours. Let us not feel that this call is only to a few brethren. It is to every individual Christian; for, while some must go, others must send them and support the work. This is, indeed, a most wonderful opportunity to do good, and we should not hesitate any longer to take advantage of it. "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Matt. 9: 37, 38.)

Recipe for Gray Hair.

To half a pint of water add one ounce of bay rum, a small box of Barbo Compound, and one-fourth of an ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded, gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Advt.

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It is a simple, safe, effective and drugless treatment.

Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once.

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"Dodson's Liver Tone" Better Than Calomel, and Cannot Salivate.

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

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

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

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Canton, Ohio.—"I suffered from a female trouble which caused me much suffering, and two doctors decided that I would have to go through an operation before I could get well.

"My mother, who had been helped by Lydia E. Pinkham's Vegetable Compound, advised me to try it before submitting to an operation. It relieved me from my troubles so I can do my house work without any difficulty. I advise any woman who is afflicted with female troubles to give Lydia E. Pinkham's Vegetable Compound a trial and it will do as much for them."—Mrs. MARIE BOYD, 1421 5th St., N. E., Canton, Ohio.

Sometimes there are serious conditions where a hospital operation is the only alternative, but on the other hand so many women have been cured by this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, after doctors have said that an operation was necessary—every woman who wants to avoid an operation should give it a fair trial before submitting to such a trying ordeal.

If complications exist, write to Lydia E. Pinkham Medicine Co., Lynn, Mass., for advice. The result of many years experience is at your service.

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Straight or Crooked Talk—Which Is Preferable?

BY F. P. FONNER.

Straight talk is that which comes from the heart without any effort to deceive any one. It is open, frank, and free; and, of course, it is without useless verbiage. This sort of talk is of necessity in perfect agreement with God's word. It does not seek to exalt the speaker and bemean and belittle others at the same time. Its constant aim seems to be the good of all men, including the speaker. Straight talkers are bold and fearless in reproving sin, and yet their words are "seasoned with salt." When they reprove and rebuke, they do it in kindness and love. They never talk in such a way as to create or prolong the life of a faction anywhere. When any point of doctrine comes up, they make a thorough investigation before they express themselves. They never talk two or three different ways about the same matter just to suit the crowd or to curry favor. To be sure, they are rather conservative and not inclined to multiply words about trifles; but these conservative talkers have been the means of preserving the life of the church of God until this day. No wicked Jezebel will ever wholly succeed in corrupting them and leading them away into spiritual fornication. There will be faith on the earth when the Lord comes again. But one thing must be remembered—namely, that this great army of straight talkers is made up of men and women who have the courage of their convictions. Many of them would die for a principle; and some of them are doing that very thing now. This is not mere talk. It is an actual fact. May God stir up others of like faith and courage to do and dare for the cause of the Master.

But what is crooked talk? Crooked talk is that coming from a deceitful and wicked heart with some effort to deceive and delude the unwary. The apostle said: "There are many unruly and vain talkers and deceivers." As it was then, so it is now. These by fair words very often deceive the hearts of the simple. Thus the babes in Christ are led astray; and thus the blood-bought church is divided up into factions and sects, which "bite and devour one another." These very things have drowned many souls in perdition.

It may not be best to introduce names into an article like this; but Elder True testifies that Evangelist Two-Face is a very crooked talker. He says that he talks different ways to suit the crowd, and that sometimes he confers with Mrs. Jezebel in regard to the management of the church.

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So writes an enthusiastic, grateful customer, "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

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Brings restful relief, comfort, ability to do things, health and strength.

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Besides causing the minor ailments of rheumatism, sciatica, lumbago and backache, neglect of the kidneys is apt to develop into more serious diseases, such as diabetes or stone in the bladder.

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Anuric was first discovered by Dr. Pierce, and has benefited thousands of sufferers as well as appeased and eliminated the ravages of the more serious kidney diseases. Now procurable at any good drug store, or send direct to Dr. V. M. Pierce, Buffalo, N. Y., for trial package. Enclose 10 cents.

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There is nothing so destructive to the hair as dandruff. It robs the hair of its luster, its strength, and its very life, eventually producing a feverishness and itching of the scalp, which, if not remedied, causes the hair roots to shrink, loosen, and die; then the hair falls out fast. A little Danderine tonight, now, any time, will surely save your hair.

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Catch Fish, Bears, Mink, Muskrats, and other fur-bearing animals in large numbers, with the New, Folding, Galvanized Steel-Wire Trap. It catches them like a fly-trap catches flies. Made in all sizes. Write for descriptive Price List, and our Free Booklet on best bait known for attracting all kinds of fish.

J. F. GREGORY, Dept. 260, St. Louis, Mo

You know that Mrs. Jezebel claims to be a prophetess, and that her business is to delude and deceive the servants of God; but her time will soon come. Brother and Sister Faithful also report that Brother Two-Face, when stopping with them, always talks straight in regard to human organizations, but that he has been known to talk differently in the presence of members of the Ladies' Aid Society. They also report that at one time he was present at a meeting of the Ladies' Aid Society and introduced the exercises by reading and prayer. Be this as it may, Evangelist Two-Face sometimes gathers up a vast amount of information (?) in regard to old Brother True. This he gets mainly from Mrs. Jezebel, for she is a very fluent talker. This he uses to the detriment of Brother True and the true cause of Christ. Two-Face is doing a vast amount of harm. There seems to be no hope for him, unless he repents of his evil deeds. Everybody knows Brother True. He lives in many places and has built up the cause of Christ at a sacrifice, and now he needs the fellowship of the saints. So Evangelist Two-Face desires to oust him, so that he can live off the old man's labors. But it is to be hoped that the brethren will take care of Brother True. He deserves it. He may not be here long.

But which is preferable, straight or crooked talk? Crooked talk, first used by the devil in Eden, has brought misery and unutterable woe upon the whole human race. It has caused bloodshed, carnage, and death. Then why prefer that? Words honestly spoken have always been a blessing to the world. Said one of old: "Words fitly spoken are like apples of gold in pictures of silver." Then straight talk is to be preferred by all Christians. Their conversation should be in harmony with God's word. Gossip should find no place in the conversation of any Christian. All should let up on that.

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The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents. —Advt.

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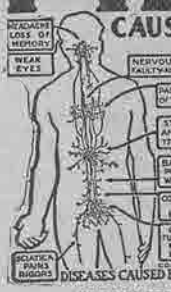

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Is a Tonic, Strength and Blood Builder

By E. Sauer, M. D.

Probably no remedy has ever met with such phenomenal success as has Nuxated Iron. It is conservatively estimated that over three million people annually are taking it in this country alone. It has been highly endorsed and used by Former United States Senators and Members of Congress; Physicians who have been connected with well-known hospitals have prescribed and recommended it; Monseigneur Nanini, a prominent Clergyman, recommends it to all. Former Health Commissioner Wm. R. Kerr, of Chicago, says it ought to be used in every hospital and prescribed by every physician.

Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says Nuxated Iron has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor dep't.) New York, and the Westchester County Hospital, says there are thousands of men and women who need a strength and blood builder but do not know what to take. In his opinion there is nothing better than organic iron—Nuxated Iron—for enriching the blood and helping to increase the strength and endurance of men and women who burn up too rapidly their nervous energy in the strenuous strain of the great business competition of the day.

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

Note:—Nuxated Iron, which has been used by former members of the United States Senate and House of Representatives, and other prominent people, with such surprising results, and which is prescribed and recommended above by physicians, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth, and stomach headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by food fermentation due to excessive acid in the stomach.

Let the McQuiddy Printing Company do your printing, binding, lithographing, engraving, and make your blank books.

The Master's Vineyard

Alabama.

Clanton, Route 8, February 26.—It has been so long since I made a report of my work through the papers that I hardly know how to begin. While I have been silent in the papers, I have been constantly engaged in doing what I could to give the gospel to those who have never heard it in its simplicity. I have been preaching a little more than ten years. Since I left Texas, several years ago, I have been here in the heart of Alabama. This is my native State, and it is a great mission field. The harvest is ripe, but the laborers are few. It seems to be impossible for me to do all I want to do for the Lord; but I preach all I can, and work with my hands for a living. We shall be very glad to have any one whose time is not all fixed for the year come and help us. We have just begun a mission in the little town of Lomax. In this work there seems to be the greatest interest of any with which I have ever had to do. In this I have Brother J. Thomas Daniel, one of the best men I ever knew, to help me. I wish to make special mention of the brethren at Tuscumbia, Ala., who sent us a check for twenty-five dollars. This was carefully placed in the work and greatly aided in getting the work at Lomax started. May God bless them. Brother, if you wish to help in this work, send your contribution to Elder J. Thomas Daniel or to me.—Dr. A. B. Baxley.

Canada.

Meaford, Ontario, February 25.—I drove eighteen miles yesterday in a cutter and preached twice—at Cape Rich at 11 A.M. and here at 7 P.M. We had good crowds at both services. We have had about three days of pretty weather, the thermometer registering five to ten above zero. The work moves along nicely. Pray for us. —J. L. Hines.

Florida.

Largo, February 23.—After preaching in Jacksonville, I reached Plant City on January 30, and preached the next night and on till Sunday night, when the illustrated lectures began. A good interest was taken in this work. On the last night of the series the seats were filled; chairs were brought in; some sat on the floor and some stood up. There was a fairly good interest in the week's preaching which followed, and on last Sunday one poor brother acknowledged misconduct and a woman of a good family was baptized. One Sunday afternoon some of us went out to Antioch for a service, and the next we went to Mango. The church at Plant City has a good house which five families (with but a little help) have put in service without appealing through the papers. There is need for the right kind of an evangelist to locate in that section of Florida, and some disposition to have him come.—Don Carlos Janes.

Kentucky.

Winchester, February 25.—I closed my work for this county yesterday, with the church in Shearer Valley. I take up the work next Lord's day in Winchester. We had an all-day service at the Valley on Lord's day. While the service was a happy one, it was also a sad one to me. To leave these faithful brethren is sorrowful in the extreme. Four years ago the Shearer Valley Church, the oldest one in the county, was only meeting when a preacher perchance came along. They had not a man that would take part in any public service. Now they meet on "the first day of the week," and have four or five young men who take any part they are called upon to take, and among them is one that goes out to other places and preaches as he has opportunity. The cause in the county is in a prosperous condition, with five congregations and three new church houses, and not two brethren in the county who are not on brotherly relations. There is no envy or strife. I leave them hoping that my field of service will be broadened and that a new man coming into this field will be able to do a greater work. I pray that God's richest grace will rest upon the churches in this county.—J. D. Walling.

Mississippi.

Senatobia, February 25.—This is my fourth year to labor with the churches in this county. There has been a constant growth in interest and in numbers. Last year we built a splendid meetinghouse at Crockett, six miles west of Senatobia. We did that without calling on other churches for help With the beginning of this year we started out with a full determination to build a house in which to meet and worship in Senatobia. For nearly three years we have met at the courthouse or in a rented hall. Senatobia is the county seat of Tate County. The town has about two thousand inhabitants and is a center from which the gospel can and must be preached over a large territory. To buy a lot and build will cost us thirty-five hundred dollars. Four members of our congregation—Brethren J. T. Wilborn, C. A. Barber, H. T. Dixon, and R. W. Lock—have agreed to give five hundred dollars each, provided we can raise the balance. Two of these brethren will have to borrow the money with which to meet this. Every member of the congregation will make a sacrifice to build this house. It must be built. After doing even more than some are able to do, we cannot raise the necessary amount, unless we get help from other churches. I realize that so many appeals are made that but little attention is paid to them. Therefore, I am very slow about making an appeal. I believe that every church should do all that it can before calling on others; and this we have done. I believe that if wealthy churches could realize what the building of a church house at Senatobia will mean for the cause of Christ in North

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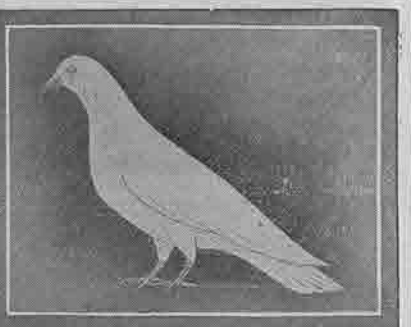

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Not only is it easy to make money raising pigeons but it is a pleasant occupation and very helpful to be able to supply your own table with tender, juicy Squabs.

It costs very little to start but be sure and start right with good breeders and

Start Today

while the market is so good and get your share of the profits.

Drop us a line and we will send you **Absolutely Free** our booklet on "Profits in Pigeons." It will show why there are profits in Pigeons and how to begin.

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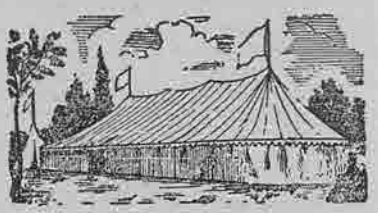

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Mississippi, we would have enough money in thirty days to complete this building. Will you not help the church at Senatobia? I am sure that in the years to come you will have reason to rejoice. Send your contributions to M. H. Dandridge, Senatobia, Miss. A report of all contributions will be made through the Gospel Advocate.—J. P. Lowrey.

Tennessee.

Chattanooga, February 26.—Sunday was a big day for the churches of this city. The day was calm and beautiful. The attendance was good. Brother Hoover was at Central, Brother Collins at Cowart Street, Brother Brooks at East Chattanooga, and the writer at St. Elmo. Brother Hoover spoke at East Chattanooga in the afternoon. In spite of trying times, we have lofty aspirations for the work. The St. Elmo work is very encouraging. Our Sunday-school enrollment is near the hundred mark. In addition to this, we had three services on Lord's day. Our prayer meeting is held on Thursday nights, and we are starting a young men's class which will be held on Tuesday nights. We are mobilizing our forces for the "spring drive."—F. L. Wallace.

Time Will Prove It.

Regardless of the merits of the case, no statements in regard to the merit of any article can be so clearly proven as through time itself. If the article has no value, it cannot live. If it has merits, it will be everlastingly on demand. It is just so with Gray's Ointment, for ninety-seven years a family word in every household. Almost a century ago the same claims were made of its merits as to-day: that it is healing and antiseptic, the very best aid in cases of burns, scalds, bruises, cuts, sores, stings, and other skin infections. It has won on its merits. A ninety-seven-year record is ample proof. Write to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., for a sample.—Advt.

"The History of the Fall and Dissolution of Christendom."

The Brooklyn Daily Eagle, of Brooklyn, N. Y., says:

Dr. J. E. Thompson, who is not a preacher, publishes from Nashville, Tenn., "The History of the Fall and Dissolution of Christendom." He says in his Preface that it is not his purpose to promulgate any new theory on the Apocalypse, nor to support any of the many old theories, but rather to present a future history of the world and church by a translation of symbols and a transcription of the wonderful scriptures found in the Apocalypse.

It is possibly the first time any similar treatment of those scriptures has been undertaken, and the reader will find some very interesting pages in this book, different from all others on any part of the Bible—a difference largely apparent from its use of Bible definitions in arriving at the meaning of its figurative words, and by this means translating and presenting a comprehensive transcription of its scenes. The author says he has been "unable to find a single scene or event in the Apocalypse, when properly translated, that he could prove had taken place in the past, has not seen the proof of this either in the Bible or in any book claiming that this is true." Summed up briefly, here are some of the things which he says will happen before the coming of Christ:

Democracy will be universal and supreme on the whole earth.

Democracy will be a paternal government and own every dollar's worth of wealth on the whole earth.

The forms of governments or kingdoms introduced by Medo-Persia and Greece will have each a world-wide reign after a universal reign of democracy.

The Medo-Persian government will rule every tribe and nation and tongue of earth.

The kingdom introduced by Greece will be the last human kingdom to have a universal reign on earth.

During the reign of those kingdoms the earth will be ablaze with the most stupendous miracles.

Before the coming of Christ the Turk, the Japanese, the Chinese, and all other nonprofessors of the Christian faith will become Christians.

The above and much more he finds in the Revelation of Saint John the Divine. When these things have happened, he adds, the people of God will be able to number the days and months which will intervene before Christ stands on Mount Zion "in the midst of seven golden candlesticks."

Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time and will do you great good. Sharpens the appetite, steadies the nerves.—Advt.

SAGE AND SULPHUR DARKENS GRAY HAIR

Brush This Through Faded, Streaked Locks and They Become Dark, Glossy, Youthful.

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

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

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire dark hair and a youthful appearance. It is not intended for the cure, mitigation, or prevention of disease.

Peruna Relieved My Cough

I Feel as I Did Twenty Years Ago.

Mrs. Gertie Ebhardt, 219 East First St., Kewanee, Illinois, writes:

"I have taken six bottles of your Peruna for a cough, and I am all well. I went over to see a neighbor one day and I had a terrible cough and my eyes were sore. She gave me half a bottle of Peruna last November, and it did me so much good that I bought a bottle, and then when I had finished that I got another, and so on until I have taken almost six bottles and I feel like a new woman. I am fifty-nine years old, and since I have taken the Peruna, I feel as I did twenty years ago. I will always keep Peruna in my house."

Those who object to liquid medicines can secure Peruna tablets.

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RAISE BIG CROPS this year, Mr. Southern Farmer, and you help win the war as much as the Southern boys on the fighting front in France. The whole world needs food. Good gardens cut store bills and release food for our fighters in army and navy.

We will help you succeed by supplying the seeds that produce the biggest and best of crops—Hastings' Seeds—fresh, clean, full of vitality and specially adapted to our Southern soils and climate.

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Write at once for FREE COPY of our new Spring Catalog for 1918. Just off the press. Full of helpful hints for every farmer, gardener and flower raiser in the South. It points the way to greater production and bigger profits. Write today. A postal will do.

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STONECYPHER'S IRISH POTATO BUG KILLER

Guaranteed to destroy potato bugs without fail and without injury to vine. One or two applications usually sufficient to save the entire crop. Easily applied—don't wash off.

Insist upon Stonecypher's—sure death to Potato Bugs. Price 25c. At all druggists' and general stores. *Money back if not satisfied.*

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Bible Lecture Week at Abilene Christian College.

BY A. B. HOLTON.

The week beginning January 7 was a great week for Abilene Christian College. President Sewell in numerous ways had called attention to this week, but no one realized what the week would mean. In fact, few knew the purpose of it.

The policy of the school has always been to bring just as many good things to the students as possible. Enough subjects, with some one to handle them, had been assigned to take up the time of the week, with three services a day. These subjects were selected solely on the ground of their helpfulness and the pressing need of their discussion. The men were chosen with a view to their special fitness.

The program began on Monday night, January 7, with a lecture on "Destructive Higher Criticism," by Brother George A. Klingman. Several ministers of Abilene churches were out for this lecture, and pronounced it one of the very best discussions they had ever heard on this difficult subject. Every one left the college that night with a stronger faith in God and more respect for his word. All were confident that they could never look on the Bible as a mere piece of literature, but as a supernatural revelation.

On Tuesday morning, at ten o'clock, Brother Klingman spoke on "The Verbal Inspiration of the Bible." In this attention was called to the various translations of the Bible. It was made clear that no one maintains that the men who have translated the Bible were divinely guided in the work of translating. Attention was called to the fact that all living language is subject to change; but Hebrew and Greek, being dead languages, have the same meaning to-day that they had while Christ was here, and will remain the same forever, and are of such construction that God could inspire the mechanical formation, thereby placing his word in a mold that does not change.

Tuesday afternoon was assigned to Brother A. B. Barret on the subject, "The Organization of the New Testament Church," but he was unable to be present. Brother Sewell, who is always ready, gave an excellent discussion on this important subject. It was shown that to be an elder in the church is to occupy the greatest office open to men in this life. Attention was also called to the work of the deacon and the evangelist. At the conclusion of the lecture the meeting was opened to general discussion. Several interesting talks, showing

To Stop a Persistent, Hacking Cough

The best remedy is one you can easily make at home. Cheap, but very effective.

Thousands of people normally healthy in every other respect are annoyed with a persistent hanging-on bronchial cough year after year, disturbing their sleep and making life disagreeable. It is so needless. There is an old home-made remedy that will end such a cough easily and quickly.

Get from any druggist "2½ ounces of Pinex" (sixty cents worth), pour it into a pint bottle and fill the bottle with plain, granulated sugar sirup. Begin taking it at once. Gradually but surely you will notice the phlegm thin out and then disappear altogether, thus ending a cough that you never thought would end. It also promptly loosens a dry or tight cough, stops the troublesome throat tickle, soothes the irritated membranes that line the throat and bronchial tubes, and relief comes almost immediately. A day's use will usually break up an ordinary throat or chest cold, and for bronchitis, croup, whooping cough, and bronchial asthma, there is nothing better. It tastes pleasant and keeps perfectly.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and is used by millions of people every year for throat and chest colds with splendid results.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with full directions, and do not accept anything else. A guarantee of absolute satisfaction or money promptly refunded goes with this preparation. The Pinex Company, Fort Wayne, Ind.

Safeguard Yourself

against chills and fever and a possible fatality. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble, or jaundice, you can do no better than to take the time-proven well-established, old-time remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is well-known and reliable, harmless, but effective, and contains no calomel, arsenic, or other dangerous drugs. Let this efficient remedy safeguard you against the discomforts of chills, fevers, jaundice, etc. For sale by the best druggists everywhere. Price, fifty cents. Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

great interest, were made by visiting brethren.

On Tuesday night that great and good man, George W. Cypert, gave a lecture on "The Work of the Evangelist." The young preachers of the college determined to do more for God. It was a great pleasure to hear this big-hearted, humble man tell of his experience as an evangelist.

At ten o'clock Wednesday morning, T. W. Phillips spoke on "The Essentials of Public Worship." Brother Phillips gave some lessons that never will be forgotten. The school will be scattered in a few months, never to be together again, but every student in Abilene Christian College will remember the speech of T. W. Phillips. He told simply the elements of true worship. All were uplifted.

In the afternoon of the same day, that great man of God, Liff Sanders, gave an address on "Church Discipline." The outstanding points were that God's way is a safe way; many church troubles become unmanageable because some one is too hasty; God's way in matters of discipline brings the offended parties together at once, and no one else, and that all concerned take their time.

That night Brother O. E. Phillips, the evangelist for the Stephenville church, spoke on "Church Finance." All who heard this address pronounced it the best they had ever heard on the question. It was shown that God wants consecrated lives, and then finance will take care of itself.

On Thursday at ten o'clock Dean H. E. Speck threw more light on the field of "Christian Education." This address will be published, and we feel sure that it will be a great contribution to the literature on this subject.

The afternoon meeting of Thursday was an open meeting for the discussion of the plan of salvation.

At night came a splendid address on "Missions," by C. C. Klingman. When this speech is published, it will be a challenge to the brotherhood. Shall we continue forever in our slipshod method of doing missionary work? The discussion following this address lasted for some two hours. Many good things were said. Plans that we hope to see worked out were launched at this meeting.

On Friday morning we had the last address of the meeting, by J. H. Lawson, on the proposed new tabernacle at Camp Bowie, Fort Worth, Texas Something near three hundred dollars was subscribed for this work by the school and church.

This lecture week is to be made a permanent feature of our work. We want it to grow better each year.

During the entire week there was not one word to indicate a spirit of jealousy. No sectarian principles were advocated, not a low note was sounded. Every speech was constructive in purpose. In short, we have just had a spiritual revival. We think more of our preachers, more of each other, and more of God and his holy church.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 250,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 137 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.—Advt.

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Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach, or bowels, how much your head aches, how miserable you are from constipation, indigestion, biliousness, and sluggish bowels, you always get relief with Cascarets. They immediately cleanse and regulate the stomach; remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A ten-cent box from your druggist will keep your liver and bowels clean, stomach sweet, and head clear for months. They work while you sleep.

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A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

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New Feather Beds Only $6.50
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SOUTHERN FEATHER & PILLOW CO., Dept. 169, Greensboro, N. C.

Confession.

BY J. L. HINES.

This is a subject that has caused much trouble and confused the minds of many of our teachers and preachers of the modern type. The young preacher is unsettled on it because the older ones vary in their teaching upon it. Some claim it has no place in the plan of salvation, because it would involve them in inconsistencies should they claim otherwise. Some say it is left out of the commission, therefore it is not essential.

I do not wish to stir up a discussion, but I verily believe that confession has an important place in the scheme of redemption. "Because if thou shalt confess with thy mouth Jesus as Lord [ruler], and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10: 9, 10.) The marginal note concerning verse 9 reads: "Some ancient authorities read confess the word with thy mouth, that Jesus is Lord." This corresponds to Acts 8: 37: "I believe that Jesus Christ is the Son of God." Upon this "rock," the fact that "Jesus Christ is the Son of God," the church must stand or fall. (Read Matt. 16: 15-18.)

Timothy made this confession: "Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses." (1 Tim. 6: 12.)

Notice that confession is made with the mouth, and is voluntary on the part of the individual. A nod of the head or a forced confession is in no wise scriptural. There is a difference between confession and acknowledgment. I know that "confess" is a synonym of "acknowledgment;" nevertheless, there is a difference. To illustrate: A is convicted of a crime. He is brought into court and pleads guilty. That is acknowledgment. But B, who is also present, though not accused by any one, says: "I am guilty of the same crime." That is confession. It is with the mouth and is purely voluntary.

The fact that Jesus is the Christ is instilled in the heart by the word (Rom. 10: 13-16), which produces faith (verse 17). Faith changes the heart. (Acts 15: 9.) This change is called "repentance." (Matt. 21: 29.) This repentance makes the soul cry out the impulse of the heart: "I believe that Jesus Christ is the Son of God. (Acts 8: 37.) Then that believing, confessing penitent is a fit subject for baptism. (Acts 8: 38; 9: 5-16.) Those who confess their feelings or make other false confessions are not fit subjects for baptism, for a false confession is made from, or on account of, false faith, which is produced in the heart by false teachers teaching the commandments of men.

One cannot reach salvation without confessing with the mouth that "Jesus Christ is the Son of God." Acts 4: 12 clearly states that salvation is in Christ; Rom. 10: 10 says, "believe unto righteousness;" Acts 11: 18, "repentance unto life;" Rom. 10: 10, "confession unto salvation;" Rom. 6: 1-6, "baptized into Christ." From these scriptures any candid mind can see that faith cannot be without hearing, repentance without faith, confession without faith and repentance, and that baptism cannot be without hearing, believing, repentance, and confession. These constitute the plan of salvation. To leave out one of these is to stop short of the cleansing blood of Calvary's Lamb. May God help us to proclaim the full gospel.

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or You May Have to Do Without Them This Season

The freight congestion is serious. You will help yourself, us, the railroads, and the Government by giving your order for Fertilizers **NOW** to your dealer. If all the farmers do this, the dealer can then "bunch" his orders, and be able to order his cars of fertilizers loaded to full capacity. The Government urges that all cars be so loaded.

When the goods arrive haul them home, and put them into your barn until you are ready to use them. If the movement of railroad cars becomes any more serious you may not get a pound of fertilizer at any price.

Our 50 factories, and distributing points are so well located geographically as to enable us to get fertilizers to you with minimum amount of hauling.

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Among the Colored Folks

The Work in Dallas, Texas.

BY JOHN THOMAS RAMSEY.

I have been in Texas four years and four months, and my stay here has been a pleasure to me. I have been satisfied and have willingly done everything that was in my power to present the truth "as it is written." When I first came to Dallas, I failed to find a single colored member of the church of Christ. After laboring for about six months, I succeeded in getting about a dozen, and we now number about twenty. The thing that is most needed in Dallas now is a meetinghouse. If we can succeed in building a good, comfortable house, it will only be a matter of time until we will be able to do a great work among my people here.

Dallas is a splendid place to live, with about twenty-five hundred of my people among whom work needs to be done. Of course, that means a lifetime work for some one. Since the meeting at Pearl and Bryan Streets, conducted by Brother T. B. Larimore, I have a greater desire to continue the work in Dallas. I only want to stay in Dallas long enough to put the work in order as it should be. Though here in Texas, many miles away from dear friends and loved ones, I am absolutely satisfied. Brother and Sister Larimore have manifested an interest in my work here by sending a contribution of six dollars and twenty-five cents for this quarter. I quote from their letter as follows: "We feel a deep interest in your work in Dallas. . . . We hope and pray that the Dallas brethren may take hold of your work with a will to push it forward rapidly and that your labor there may meet with much success." All who are acquainted with Brother and Sister Larimore know they are always ready and willing to assist in every good work, and I give the foregoing words from them with the hope that the brethren, not only of Texas, but of the country at large, may be encouraged to have fellowship in this work. All contributions received for this work will be properly used and reported through the Gospel Advocate. The Dallas brethren have already promised to assist us in securing a place in which to meet.

It is my intention to spend a few weeks in Tennessee the latter part of March, the Lord willing; but those who desire to have fellowship in this work should send their contributions to my home address, 2317 North Hall Street, Dallas, Texas, and same will be forwarded to me.

ECZEMA

Also called Tetter, Salt Rheum, Pruritus, Milk Crust, Water Poison, Weeping Skin, etc.

DR. CANNADAY
Eczema Specialist
for 15 Years.

For fifteen years I have been treating one disease alone, ECZEMA. I have handled over one million cases. I do not pretend to know it all, but I am convinced the disease is due to an excess of acid in the blood, and closely related to rheumatism and cancer. **This acid must be removed.**

Eczema is called by some people Itch, Tetter, Salt Rheum, Pruritus, Milk Crust, Weeping Skin, etc. I am fully convinced Eczema is a curable disease, and when I say it can be **cured**, I mean just what I say—C-U-R-E-D, and not merely patched up for a while to return worse than before. It makes no difference what other doctors have told you, or what all you have tried, all I ask is just a chance to prove to you that this vast experience has taught me a great deal that would be of help to you. If you will write me today I will send you a free trial of my mild, soothing, guaranteed treatment that will do more to convince you than I or anyone else could in a month's preaching. It's all up to you. If you suffer any more with eczema and refuse to merely write to me for free trial, just blame yourself. No matter where you live, I have treated your neighbors. Merely dropping me a postal today is likely to give you more real comfort in a week than you ever expected to enjoy again. Do it right now, your very life may be at stake.

J. E. CANNADAY, M. D., 1520 Court Bk., Sedalia, Mo.

Reference: Third National Bank, Sedalia, or ask your banker to find out about me.

Send this notice to some poor sufferer from eczema. It will be a kind act by you.

LESS MEAT IF BACK AND KIDNEYS HURT

Take a Glass of Salts to Flush Kidneys if Bladder Bothers You —Drink Lots of Water.

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

The moment your back hurts or the kidneys are not acting right, or if the bladder bothers you, get about four ounces of Jad Salts from any good pharmacy, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

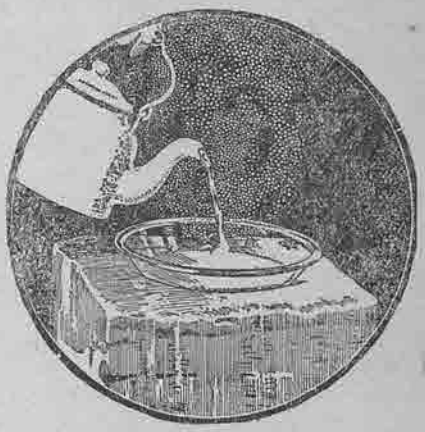
Jad Salts cannot injure any one. It makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

Let no pleasure tempt thee, no profit allure thee, no ambition corrupt thee, no example sway thee, no persuasion move thee to do anything which thou knowest to be evil.—Franklin.

STOPS THE TOBACCO HABIT.

Elder's Sanitarium, located at 508 Main Street, St. Joseph, Mo., has published a booklet showing the deadly effects of the tobacco habit, and how it can be stopped in from three to five days at once.

As they are distributing this book free, any one wanting a copy should send his name and address at once.—Advt.



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Pyrex dishes are guaranteed not to break in the oven. They stand even the test shown above.

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Just Published **HELPFUL PRAYERS** FOR ALL OCCASIONS

Selected from many sources by the Editors of the Family Altar Magazine and others. This vest-pocket book contains the most helpful prayers selected from all the best available sources, the most famous historic and poetic prayers, public prayers, sentence prayers, personal prayers, children's prayers, table graces, etc. These prayers will deepen the spiritual life of anyone who reads them. 192 pages. Leather 35c, Cloth 25c, Paper 15c

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Don't Be Cut—Until You Try This New Home Cure that Any One Can Use Without Discomfort or Loss of Time. Simply Chew Up a Pleasant-Tasting Tablet Occasionally and Rid Yourself Permanently of Piles.

LET ME PROVE THIS FREE.

My internal method for the treatment and permanent cure of piles is the correct one. Thousands upon thousands of cured cases testify to this, and I want you to try this method at my expense.

No matter whether your case is of long standing or recent development, whether it is chronic or acute, whether it is occasional or permanent, you should send for this free trial treatment.

No matter where you live, no matter what your age or occupation, if you are troubled with piles, my method will relieve you promptly.

I especially want to send it to those apparently hopeless cases where all forms of ointments, salves, and other local applications have failed.

I want you to realize that my method of treating piles is the one infallible treatment.

This liberal offer of free treatment is too important for you to neglect a single day. Write now. Send no money. Simply mail the coupon, but do this now—TO-DAY.

FREE PILE REMEDY.

E. R. Page,
430-A Main Street, Marshall, Mich.
Please send free trial of your method to:

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IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

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

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

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

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

Broncho Asthmo
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A scientifically constructed and a wonderfully effective remedy for the relief of Asthma in all its stages.

One bottle will convince the most skeptical of the wonderful merits of this preparation.

An internal remedy, different from anything on the market, for the permanent relief of this distressing disease.

Why hesitate when others are obtaining such wonderful results?

Sent, postpaid, to any address for $1. Write to-day to

VINCENT DRUG COMPANY
M'FG CHEMISTS
TEXARKANA, ARK.-TEX.

Our First Senior College.

BY CARL A. GARDNER.

The ideal of many supporters of Christian education is about to be realized. The Board of Directors of Thorp Spring Christian College, in a recent meeting, decided that the crying need for a senior Christian college must be met, and that such a school should open in September, 1918. All unprejudiced friends of Christian education will hail with joy this timely decision.

Sometime ago Brother C. R. Nichol raised the question, "Do you want a senior college?" Many nonpartisan friends of Christian education responded by sending liberal donations to be applied toward building such a school. Hundreds of old-time friends of the school favorably responded in one way or other. To our happy surprise, there was comparatively no opposition voiced.

The Board of Directors did not reach this decision to build a senior college without mature deliberation. It carefully studied the following features: (1) *The cost.* It estimates that two hundred and fifty thousand dollars will build and equip a first-class senior college, and good men are now busy getting this amount from the brethren. (2) *The location.* The school should be near the center of population of the most important section of the State, and not too far from the brethren in Oklahoma, Arkansas, Louisiana, Mississippi, Tennessee, etc. (3) *The demand.* Since many nonpartisan friends of Christian schools expressed themselves favorably to a senior college, the Board of Directors felt obligated to do its part toward meeting this pressing need. It will not do to risk our junior-college graduates—at least, many of them—going to higher schools in which the word of God is not taught in its purity and simplicity, even if they do have the opportunity of reciting one lesson in the Bible each day to some Christian near the school. A student is usually influenced more by several teachers combined than by one teacher. Therefore we should not fail to provide one school, at least, to which graduates of junior colleges may go with the assurance that the faculty with whom they associate is strictly Christian and will wield a positive Christian influence. It takes much longer to properly implant Christianity in the hearts of some individuals than in others; and the longer, therefore, a student is associated with a Christian faculty, the surer will be his Christian strength and character.

Probably for the first time the brotherhood is ready for such a move as the one now launched. The outlook was never so encouraging. If you are a knocker, do not say anything; but if you want to assist in the promotion of this great work, you can do so by boosting, talking, working, and praying in behalf of the same. As Brother Lawson so often says, "let us possess the world."

Any one who desires information concerning the matter discussed above should write to President C. R. Nichol, Thorp Spring, Texas.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

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To Reach Hotel Chelsea.

From Pennsylvania Station, 7th Avenue car south to 23d Street;
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Lackawanna, Erie, Reading, Baltimore & Ohio, Jersey Central, and Lehigh Valley Railroad Stations, take 23d Street cross-town car east to Hotel Chelsea.
Principal Steamship Piers, foot West 23d Street, take 23d Street cross-town car.

WRITE FOR COLORED MAP OF NEW YORK.

Freckles

There is just one way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gets rid of the old, freckled skin, gradually and harmlessly, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

Now is the Best Time to Join

The Gospel Advocate Piano Club

The long winter evenings, affording ample time for the study and enjoyment of music, will soon be with us. Why not order your piano or self-player piano now and let the young folks commence their musical education? It will develop them socially, intellectually and morally and fit them for the championship of those who would otherwise be their superiors. Every penny you invest in their musical education will be returned to you many fold in the years to come through your enjoyment of their advancement and success.

THE CLUB INSURES PERFECT SATISFACTION

The instrument which you select from the club's catalogue is shipped to you, freight prepaid, on a 30 days approval test. You do not have to send any money until you have tried the piano or player-piano and have decided to keep it. If you are not delighted with the instrument, you may return it to the factory freigh collect. The 30 days trial will cost you nothing.

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Each instrnment is permanently guaranteed both by the manufacturers and by the Associated Piano Club (representing a combined capital of over two million dollars, against all imperfections, workmanship and material. Everything connected with each instrument is genuine and is so guaranteed.

The **best** piano at the **lowest** price on the most **convenient** terms of payment—that is what is claimed for the Gospel Advocate Piano Club and the claim is substantiated by more than a thousand Club members who have placed their orders through the Club and testify to the benefits of the greatest money-saving opportunity ever offered to piano buyers.

SELF-PLAYER PIANOS FOR THE OLD FOLKS

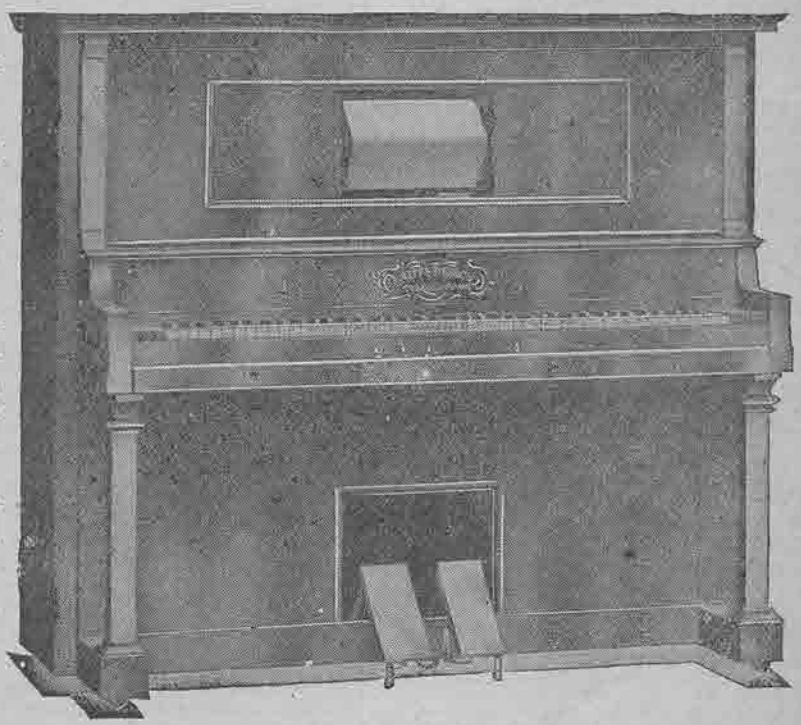
If your musical education was neglected so that you have been deprived of the pleasures of music, do not inflict your children with a similar handicap for life. Let them learn music while they are young, while they have plenty of time and while their minds are receptive. Encourage them by providing a splendid piano, or, better still, a combination piano and self-player which every member of the family can use and enjoy. Our self-player gives you the two instruments in one, and the saving effected by the Club makes it cost you little more than you would ordinarily pay for a good plain piano.

YOU ARE INVITED TO JOIN

By uniting our orders in a Club of one hundred buyers we get the benefits of a big wholesale factory reduction. Thus each Club member helps every other Club member by helping himself. You are responsible only for your own purchase, and as the Management secures the other ninety-nine members you have nothing to do but place your own order through the Club. Every feature of the Club is guaranteed so that there is absolutely no possibility of dissatisfaction.

Write for your copy of the catalogue and Club booklet, describing and picturing the various styles of pianos and player-pianos and explaining the many attractive features of the Club.

Address the Managers



Associated Piano Clubs, Gospel Advocate Piano Club Dept. Clinton, S. C.

Ruptured? ——

Throw Away Your Truss!

For Many Years We Have Been Telling You that No Truss Will Ever Help You---We Have Told You the Harm that Trusses Are Doing. We Have Told You that the Only Truly Comfortable and Scientific Device for Holding Rupture Is the Brooks Rupture Appliance---And that It Is

Sent on Trial to Prove It

If you have tried almost everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon to-day, and I will send you free my illustrated book on rupture and its cure, showing my appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no lies.

I send on trial to prove what I say is true. You are the judge; and once having seen my illustrated book and read it, you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail to-day. It's well worth your time, whether you try my appliance or not.

PENNSYLVANIA MAN THANKFUL.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir: Perhaps it will interest you to know that I have been ruptured six years, and have always had trouble with it till I got your appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable Godsend to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up, and nothing ever did it but your appliance. Whenever the opportunity presents itself, I will say a good word for your appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON,
80 Spring Street, Bethlehem, Pa.

CURED IN SIX MONTHS AFTER EIGHTEEN YEARS.

Hinton, Ky.

C. E. Brooks, Marshall, Mich.

Dear Sir: I never wore the appliance a minute over six months, and was cured sound and well; and I want to say no man ever did any harder work than I did while I was using it—I hauled forty perch of rock too big for any man to lift.

I was ruptured eighteen years, and words cannot tell how thankful I am. Use my name if you like.

Yours sincerely,
RUFUS FIELDS,
R. R. No. 1.

OTHERS FAILED, BUT THE APPLIANCE CURED.

C. E. Brooks, Marshall, Mich.

Dear Sir: Your appliance did all you claim for the little boy, and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him three months after he had begun to wear it. We had tried several other remedies and got no relief; and I shall certainly recommend it to friends, for we surely owe it to you.

Yours respectfully,
WILLIAM PATTERSON,
No. 717 South Main Street, Akron, O.

The above is C. E. Brooks, inventor of the Appliance, who cured himself and who has been curing others for over thirty years. If ruptured, write him to-day at Marshall, Mich.

"RESULTS ARE MARVELOUS."

C. E. Brooks, Marshall, Mich.

Dear Sir: I tried all kinds of trusses without any relief until I bought your appliance.

The results are marvelous, and I pray God that you may live long and prosper and may help suffering humanity as you did me.

You can use this letter as you think best, and I will answer any inquiry that is made with a stamped envelope inclosed.

My age is sixty-five years.

Yours very truly,
V. C. JUMP,
180 Linden Avenue, Middletown, N. Y.

CHILD CURED IN FOUR MONTHS.

21 Jansen Street, Dubuque, Ia.

Brooks Rupture Appliance Company.

Gentlemen: The baby's rupture is altogether cured, thanks to your appliance, and we are so thankful to you. If we could only have known of it sooner, our little boy would not have had to suffer nearly as much as he did. He wore your brace a little over four months, and has not worn it now for six weeks.

Yours very truly,
ANDREW EGGENBERGER.

Ten Reasons Why

YOU SHOULD SEND FOR BROOKS RUPTURE APPLIANCE.

1. It is absolutely the only appliance of the kind on the market to-day, and in it are embodied the principles that inventors have sought after for years.

2. The appliance for retaining the rupture cannot be thrown out of position.

3. Being an air cushion of soft rubber, it clings closely to the body, yet never blisters or causes irritation.

4. Unlike the ordinary so-called "pads" used in other trusses, it is not cumbersome or ungainly.

5. It is small, soft, and pliable, and positively cannot be detected through the clothing.

6. The soft, pliable bands holding the appliance do not give one the unpleasant sensation of wearing a harness.

7. There is nothing about it to get foul; and when it becomes soiled, it can be washed without injuring it in the least.

8. There are no metal springs in the appliance to torture one by cutting and bruising the flesh.

9. All of the material of which the appliances are made is of the very best that money can buy, making it a durable and safe appliance to wear.

10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon to-day.

Remember

I send my Appliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail to-day.

Free Information Coupon

C. E. Brooks,
443C State Street, Marshall, Mich.

Please send me by mail in plain wrapper your illustrated book and full information about your appliance for the cure of rupture.

Name .....

City .....

R. F. D.....State.....

GOSPEL ADVOCATE

Volume LX. No. 11. NASHVILLE, TENN., MARCH 14, 1918. $2 PER YEAR, IN ADVANCE

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

Parables in Action.

The miracles our Savior performed have been aptly called his "parables in action." We cannot study the account of any one of them but what we find several reasons why we should glory in its performance. Not only does the story strengthen our belief in the Savior's power and prove to us by unmistakable signs his love and sympathy for our race, but there is always a greater reason to rejoice because of the faith of his subjects; for if we know anything at all about the miracles of Jesus, surely we understand the fact that primarily and essentially some expression of faith was always required of the many beneficiaries who came within the circle of his love and power. This was not necessarily an act of humiliation, nor one of dumb obeisance, but some symbol of belief. If they did no more than speak his name or touch the hem of his garment or proclaim their own unworthiness in the presence of the Master, that was enough to attract his attention and to insure his blessing. When this condition prevailed, the eyes of the blind were opened, the ears of the deaf became unstopped, the lame man leaped as a hart, the withered arm waxed strong, and even the dead were raised. All these received through the miracles of the Savior some direct benefit to their bodies, even as we ought to receive from the same source a great uplift to our spiritual minds in the teaching they involve.

"Borne of Four."

The healing of the paralytic, recorded in the second chapter of Mark, is a noteworthy example, for it presents to us in simple language the main conditions for prosperity and power in the church of God to-day. Let us recall the incident. The report that Jesus was in Capernaum had filled a certain house and packed the space outside with an eager and expectant crowd. While he was talking, a strange procession resembling most a funeral cortege was seen approaching. It was a pallet supported at each corner by one man who walked with gentle tread, and on the pallet the wasted, emaciated form of a man. The evangelist says he was "borne of four," and this expression in itself suggests to our hearts the importance of coöperation in Christian work. The pallet had four corners. No one person could possibly carry them all. In the family, the wife or the mother may be a perfect woman, yet we know she cannot make an ideal home by herself. The husband and father must coöperate, and so must the children. In the State, the governor may be a man of high moral principle and of unquestioned ability, but he cannot rule and regulate the affairs of the people by himself. To have a model State, he must receive the hearty coöperation of the judges, the military authorities, and of every citizen. In municipal affairs, the mayor may be a man of sterling integrity, of great resourcefulness and untiring energy; but unless he receives the support of his executive boards, he cannot, single-handed and alone, put down vice and elevate the morals of the city. But these are enough for illustration. The great lesson I would impress is that of coöperation in the church of the living God. The preacher may be a Peter and Paul and John rolled into one, but he cannot make an ideal church by himself. The elders, deacons, every member, young and old, must work with him.

♣ ♣ ♣

Each Must Carry His Corner.

In the church, as in every institution of any value in this world, coöperation is the prime condition of success. Take for an example a pile of enormous iron links. Singly and apart, they are of little worth; but combine them into a chain, and they can hold a ship at anchor and in the face of the wildest storm can save a thousand souls. Take for another example a handful of experienced soldiers. They can disperse an armed mob of twenty times their number, not because the soldier is physically stronger or braver than the civilian, but because through patient drill he has learned to coöperate and to obey when he hears the command. Some churches in their spirit and work show the inefficiency of a broken chain and the weakness of a mob while others have proved successful as the Atlantic cable

and powerful as the American army. These latter are the churches where everybody works, everybody teaches, everybody prays, and everybody carries his corner.

We should not confuse the meaning and necessity of organization with that of coöperation. There are a great many religious enthusiasts who do not make the distinction, as a casual view of the modern church methods will show. Here we find the existence of multitudinous associations and societies, all of which claim to be coöperative with the church. Every kind of religious work under the sun must have some kind of human organization. Being a simple member of the church of Christ counts for nothing in the eyes of some men. But in apostolic times, when one became a member of the church, he was fully organized and ready in every way to coöperate with his brethren and sisters in every good word and work. He needed no further organization. And as this was true of one man, it was true of a thousand men. The greatest example of Christian coöperation ever known in this world is found, not in the annals of human organization, but back in those early days of the church, when "they continued steadfastly in the apostles' doctrine and fellowship, in breaking of bread, and in prayers," when every man that was strong bore the infirmities of the weak and said to him: "Brother, be of good courage."

♣ ♣ ♣

"To Every Man His Work."

We should note in our study of this lesson that every one of the four had a corner to carry. So it should be in the church of Christ. "To every man his work" should be the secret of growth and happiness in the assembly of the saints. It is time we were learning the lesson that a man who neglects his duty as a Christian is a loafer, an idler, and a drone in the church of the living God, and he is no more worthy of our respect than the man who neglects his family or his business. These are hard terms to use, I know, but they are the terms best calculated to awaken to a realizing sense of their neglect some of those careless, indifferent ones who have fallen by the wayside and have turned away from serving the living God.

Our Contributors

Freedom from Sin.

BY JOHN E. DUNN.

(Synopsis of a sermon delivered by John E. Dunn to an audience of soldiers at Camp Sevier, Greenville, S. C., Sunday, February 17, 11 A.M.)

Reading lesson before prayer, Rom. 1: 18-32.)

Text: "Thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." (Rom. 6: 17, 18.)

The latter half of the first chapter of Romans presents one of the darkest pictures of human beings in sin that has ever been written. These Romans had fallen as low into the depths of sin as it is possible for men and women to fall. Note carefully the awful condition they were in. They had changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things." They were "dishonoring" their bodies "among themselves," giving up themselves "unto vile passions." "God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, unmerciful: who, knowing the ordinance of God, that they that practice such things are worthy of death, not only do the same, but also consent with them that practice them."

In this awful condition and lost in sin, God, in his great love and mercy for them, set forth Christ Jesus to be a propitiation for their sins. Christ died to save them. Christ died to save you, young men; he died to save all men and women from their sins. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." "Christ came to seek and to save that which was lost."

Paul thanked God that, whereas they had been lost in sin, the gospel had been preached unto them, they had obeyed from the heart, and now they were no longer slaves of sin, but through their obedience from the heart they had become servants of God, servants of righteousness. To illustrate: A few days ago we were shut up in this building under quarantine. We were not allowed to go out, and no one was allowed to come in. We are very thankful that, though we were in prison, we are now free. We are not glad we were in quarantine, but, since we were, we are glad we are free. Paul did not thank God that they were once in sin, but he did thank God that they had, through Christ, been delivered from sin.

In their sins they were lost. But they could be saved from all their sins. They were saved from all sin through their faith in Christ. What a glorious thought! Thank God!

Men and women are redeemed from sin by obedience from the heart to the form of teaching—the gospel of Christ—preached unto them. The doctrine is the life, death, burial, and resurrection of Christ. Paul says he preached "Jesus Christ, and him crucified." The gospel Paul preached, and by which men and women are saved, is "that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures." You cannot obey the doctrine, but you can obey a form of it. Paul says the Romans obeyed the form of doctrine. The doctrine is the death, burial, and resurrection of Christ. The form is death to sin, a burial with Christ in baptism, and a resurrection unto a new life. Through faith you repent of your sins. You put sin out of your heart and away from your life. You are then buried with Christ in baptism. You are raised a new creature in Christ. By this process you have enlisted in the army of the Lord. You are a member of God's church.

People must obey God to be saved. "He that believeth on the Son hath eternal life; he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." Christ "being made perfect, became the author of eternal salvation unto all that obey him."

Young men, it is not enough to say you believe in Christ and not obey him. Such faith is a dead faith. The demons believed and shuddered. Faith apart from works is barren. "For as the body apart from the spirit is dead, even so faith apart from works is dead." I heard Dean Crane the other night ask the boys out there in that stockade how many of them believed Jesus Christ was the Son of God. Practically every boy—about two hundred—shot up his hand. The Dean then said: "Boys, get your New Testaments, read them, and do what the New Testament

says. There is no use to decide in your minds to obey God or sign the War Roll card and stop there. You must put your decision into action. Your faith must take hold of you and move you to obey your Savior."

Suppose a young man back at home lacks but four months of being twenty-one years of age. He sees that when his twenty-first birthday comes he will have to register and be drafted into the army. He decides that he will volunteer. Is he in the army when he makes that decision? You say, no. He must comply with certain conditions in order to enter the army. Every organization has some process of initiation. When you enlist in this army, you are trained for service. You serve your country and you receive your pay. You enjoy the blessings of your country and share her glory.

Christ teaches that you must believe in him, repent of all your sins, and be baptized into his name. When you do this, you enlist in the Lord's army. When you become a soldier of the cross of Christ, you next are drilled and trained for his service. You are to fight battles against sin.

May God help every young man under the sound of my voice who is not a Christian to enlist in the army of the Lord Jesus Christ, to live the Christian life and finally be saved in heaven.

The Present War and the Prophecies. No. 1.

BY LEE JACKSON.

At this present time there is a great deal of speculative theorizing relative to the fulfillment of Old and New Testament prophecies in the events which are now transpiring as the result of the great war. Sermons are being preached on prophetic themes; newspapers, magazines, and religious journals are speculating on the prophecies and the signs of the times; and books and pamphlets on the subject of the millennium and the second coming of Christ are being published and circulated. Strange as it may seem, yet it is true that all wars affecting countries where the Bible has been known have given rise to especial efforts to interpret the meaning of certain Bible prophecies. It is equally true, too, that all of these past interpretations have missed the mark at which they aimed, so far as we are able to determine in the light of history. It is true that there are some prophecies which we can understand fairly well in the light of their past fulfillment. Such are the prophecies relative to the ruin of Nineveh and the complete overthrow of the great Assyrian monarchy, the downfall and final desolation of Babylon, the destruction of Jerusalem, and other prophecies of like character, notably among them the prophecy concerning the dispersion of the race of Israel among all nations. But it is also true that there are fulfilled prophecies which Bible scholars and historians admit that they do not accurately know the exact time or the precise manner of their fulfillment. What they plainly see is that such prophecies have been fulfilled; the exact time is not determined, and the precise manner of the completion of fulfillment is questionable. We have our written history in many volumes, but there is a very large volume of the world's history—even of modern history—which is left unwritten.

To understand prophecies in the light of their historic fulfillment, it is very necessary for the Bible student to be acquainted with history. When any of us preachers or Bible readers know so little of history that we are unable to answer the simplest questions relative to countries, dates, and events of the past, it is a very risky business to make positive assertions as to the fulfillment of the prophecies. In the Old Testament, for instance, there are prophecies relative to the destruction of the city of Nineveh, the overthrow of the Assyrian empire, and the complete subjugation of the country of the Assyrians. The destruction of Nineveh occurred something more than twenty-five hundred years ago, or about the beginning of the sixth century before the birth of Christ, when the last Assyrian army that ever fought a battle was driven within the walls of the great city of Assyria, an army and people and city miserably perished from the records of time forever. But it is by no means clear that in all of their particulars these prophecies were completely fulfilled when Nineveh fell and Assyrian rule was overthrown. After the closing scene in Assyrian history, the territory of the Assyrian country was divided between the rulers of Babylon and Media; then, after a period of fifty years, this territory became embraced within the extensive empire founded by Cyrus the Great. Thus it may be seen that certain particulars found in the prophecies concerning the overthrow of Assyria may not have been fulfilled until a time later than the Assyrian overthrow, and fulfilled in causes and events belonging to the successive rulers and occupants of the Assyrian lands. But as these prophecies in all particulars were concerning the Assyrians and their land of abode, it is to the land of Assyria that we must look for their fulfillment. To take a prophetic statement relative to the country of the Assyrians and apply it to an event or a condition happening or belonging to some other part of the world, and this simply because the descriptive prophecy could be made to fit such event or condition, would certainly be a distortion of the Scriptures.

We are told that because of the greatness of the present world war we are compelled to consider it as coming in fulfillment of prophecy, and that as a means it will bring to pass results foretold by the Bible prophets. It may be true that the Bible contains predictions which are to find fulfillment in this present war, but this may be reasonably doubted. No uninspired man holds the key which enables him to unlock the meaning of all Bible prophecies, and this especially holds in regard to prophecies yet to be fulfilled. As a matter of personal belief, I hold that through the ages God is working out an all-wise and beneficent purpose in behalf of man, and I believe that this purpose is foreshown in the prophecies of both the Old and the New Testament Scriptures; but this does not mean that every important event in the world's history has been made the subject of any especial prophecy. There are prophecies that are general as respects their application to the accomplishment of the divine purpose to overthrow Satan's reign and ultimately redeem the world from the ruin of sin. Such prophecies, in the scope of their perspective, reach through the ages to the end of time.

As in the case of Assyria, so we find Old-Testament prophecies concerning the other leading countries and powers of Western Asia, of Europe, and of Africa as immediately bordering on the Mediterranean Sea. Examination of especial prophecies relative to countries, empires, and kingdoms shows that these special prophecies do not reach beyond the ruling powers and countries then known to the prophets. Ammon, Moab, Assyria, Syria, Egypt, Edom, Arabia, Persia, Media, Tyre, Sidon, Babylon, Nineveh, the last four mentioned as cities, are all made the subjects of especial predictions, and the events and conditions predicted were all to take place within the borders of the countries and places referred to. Prophecies regarding the isles of the sea, in all probability, refer only to the Grecian isles, excepting those general prophecies which relate to the then coming kingdom of Christ. There are two or three especial predictions concerning the rising kingdom of Macedon, on the European side of the Great Sea, and of Alexander the Great, who, as king of Macedon, was to subdue and bring under his dominion the Asiatic territory which I have mentioned. Beyond this, the prophecies of the Old Testament do not apparently deal with conditions and events belonging to the countries on the Euro-

pean continent. There are a few predictions, apparently, which refer to the activities of the Romans as instrumental in the final overthrow of the eastern nations; one concerning the destruction of Jerusalem by the Romans, and one which probably predicts the breaking up of the Roman empire and the ushering in of the great apostasy, or the reign of the "man of sin." But in these last-mentioned prophecies there is nothing specific, either as to precise dates or particular historical events. It requires a very great stretch of the imagination to find anything in the Old-Testament prophets which has even the remotest reference to events or conditions in France, England, Germany, or to any of the other present European countries. In the New Testament the prophecies are of a different character; these I will notice in a separate article.

The Scriptures contain many prophecies concerning the ruin of Jerusalem by Gentile powers, the desolation of the land of Palestine, and the dispersion and preservation of the Jews as the seed of Abraham. In the New Testament these prophecies are of a general character in their form and application, while in the Old Testament they are mostly specific. In the reading of these Old-Testament prophecies we find no difficulty in understanding that the prophet's reference is to Israel and Jerusalem, concerning things in the future. In such prophecies the reference to Gentile nations is always incidental and subordinate, these being spoken of only as being instrumental in bringing to pass God's judgments upon Jerusalem and Israel. It is Jerusalem and Israel, and not particular Gentile nations, that stand out clearly as the subject of these prophecies. And through the changing and shifting of the world's activities through a period of nearly nineteen centuries since the destruction of the temple by the Romans we see these prophetic predictions being fulfilled. There have been wars, long and bloody; pestilences and famines have visited the dwelling places of men at sundry times through all these centuries of Jerusalem's desolation; through the cruel and bloody wars of Saracens and Turks, of Europeans and Tartar tribes, it is Palestine "forsaken and desolate" and "Jerusalem trodden down of the Gentiles." Its recent capture by the British may be only a repetition of what has been in the past. "The end is not yet."

President Wilson's Behest.

BY PRICE BILLINGSLEY.

[Editor's Note.—Brother Price Billingsley, of McMinnville, Tenn., is conducting an aggressive campaign in favor of the pure and simple gospel as opposed to sectarian methods, making good use of the county papers. The following article is one of a series which will, no doubt, be greatly appreciated by our readers.]

Like heroic notes from a bugle blast, stirring the pulse and firing the heart, came a recent call from the President of this great nation to our soldier boys to read the word of God every day, to merge it into and make it a part of their daily thought. And not only this, but with the fervent admonition wherein Mr. Wilson gave new proof of the wisdom, the vision, and the goodness which make the great statesman, it also became known that through a happy arrangement a copy of the New Testament is put into the hands of every soldier boy.

And I ask: Can't all the preachers of our country catch up and reëcho this plea? For it is an admonition needed not only by these our splendid young men who have gone or are soon to go away to fight and perhaps to die in foreign lands, but also by all those who remain at home. Is there not the same great need for us, too, to remain in daily prayerful contact with the mighty fountain of life flowing to us through divine truth? Here may all souls be fed and refreshed. It is our meat and drink, on which we must feed every day, and bountifully, if we are to live and grow, and out of touch with which we must soon decay and die. Is it not the preacher's business so to put this matter before all people, whether church members or not, as to induce them to come constantly to God's wisdom as the supreme good of this earthly life?

The trouble is that, if we are not careful, we shall be possessed of a perverted taste which will crave something else instead, and that we shall come to the divine word, if at all, only when we are forced or when there seems nothing else to engage us. Many there are to-day who from a preacher would rather hear anything spoken than the Bible and who appreciate him in proportion, not as he is able to fill his sermons with copious and appropriate quotations from the precious word, which he should do, but rather as he speaks of and quotes other things—things which, though they may possess the virtue of being both pretty and true, are nevertheless not the gospel and cannot save the soul. I say this is a common weakness in auditors, of which the preacher must beware. (See 2 Tim. 4: 1-4.) Is it not a pity that preachers should cater to this vain appetite? The gospel is the power of God to save (Rom. 1: 16), and it is this alone which God sends his preachers to teach. What God wants in his preachers is simply that they be an unobstructed channel through which to pass his word on to men, and to God a preacher is acceptable and effective exactly in proportion as he fulfills this divine function. Pity, I say again, therefore, that a preacher, whose supreme and all-absorbing business in the world is to put the divine word into the hearts of men, should turn aside and stoop down to a mere tickling of people's ears by giving them something they are weak enough to crave instead of what God knows they imperatively need, and without which they must die! And he who does this, no matter how good and well-intentioned he may be, both misleads men and compromises himself and his great calling before them. I myself have erred in this matter and have a right to speak.

Paul declared that he would know nothing but Christ, and him crucified, lest those to whom he spoke should fix their faith in men instead of in God. (See 1 Cor. 2: 1-5.) And yet was there a man in all the world who could have outclassed Paul on the lecture platform? But how unworthy of that great preacher to the Gentiles that he should have stooped to be engaged in making a sweet-scented little lecture on some piffling and subminor topic, catering to the vain fancy of the populace, the while his fellows perished for want of the bread of life! Ah, preachers of our fair and now sorely tried country, let us play no ignoble part! Jesus, your Lord and mine, bled and died that his unmixed word should reach and heal the souls of men. Nero fiddled while Rome was in flames; and shall you and I escape if we piddle while the world is being destroyed? Men are dying about us for want of this message. Let us, I pray you, put our whole energies into the blessed task of speaking it to them faithfully, and let us by no word or deed cause them to suppose that we think of our calling as other than the supremest thing of our existence; and, like our great President, let us urge people everywhere to read this word every day.

The church is passing through a trying period. Men's souls are being tried as by fire in these times. Some are becoming discouraged and are turning back, some follow they know not what, and even some churches have ceased entirely to function. The love of many waxes cold. But Christian life is at a low ebb and churches are losing their faith only because they are out of touch with God and his word. Folks do not do wrong because they so intend, but rather because they do not know what really is right, because they have no clear conception of duty, and this, in turn, is because they do not keep in daily prayerful touch with God's word. The gospel is the greatest known transforming power, but it is inoperative till men know and believe it and remain in daily touch with it. There-

fore the crying need of our times, that which comes first in importance every way, is that people be led into daily humble contact with it, and also that preachers preach it faithfully, exalting it over all. And I join my feeble plea with the clarion call of President Wilson in begging that this word be now fixed in the understandings and affections of all.

Field Notes.

BY C. E. HOLT.

In my itinerary for the Gospel Advocate I visited the capital of Lincoln County, Tenn., a county noted for fine land, fine stock, and fine people. I do not like to make comparisons, for somebody always suffers from such procedure, and to them comparisons seem odious; yet I could wish that the people of other towns in the old Volunteer State could get a taste of the genuine Christian hospitality of the people of Fayetteville. The church in Fayetteville is strong in many ways. It has a very strong preacher, Brother C. E. Wooldridge, who stands four-square to the world and denominationalism, and preaches the old Jerusalem gospel with a Pauline zeal and a Peterine boldness; and woe be unto the gospel perverter who gets in his way! Brother Wooldridge is a growing preacher, as all preachers ought to be. Some preachers get grown prematurely. To get a few sermons so that they can be delivered in Ben Franklin or Moses E. Lard style or in the style of a college president, and then quit studying, quit digging into the rich, inexhaustible mines of revelation, is a serious mistake. Old preachers should study, study, study; keep digging, keep learning. When a preacher quits growing, he begins to die; and some die "mighty" fast. In the town of Fayetteville there resides a great preacher who has done, and is still doing, a great work for the Master. He is doing this in a quiet, unostentatious way. Thomas C. Little is the name of this most efficient preacher. A good man in Fayetteville told me that Brother Little preaches more funerals in Lincoln County than any other preacher in the county. This, of course, shows his great popularity. We have another preacher in that county, Brother Andy Largent, who is a growing man in protracted-meeting work. Of course, we call that "evangelistic work." Brother Largent is a good man and should be encouraged.

While in Fayetteville I made my home with my brother-in-law in the gospel, Brother V. C. Yearwood. Brother Yearwood is a fine, Christian gentleman, holding membership with a Baptist Church in Fayetteville. His most estimable wife is a member of the church for which Brother Wooldridge preaches. She helped me very materially with the paper, taking me around in her car. She is a genuine "Priscilla." Her mother, Sister Freeman, makes her home with Brother and Sister Yearwood, and is a great friend and admirer of the Gospel Advocate. The brethren of Fayetteville treated me well in supporting the Gospel Advocate. The paper circulates well in that city and throughout that county. It is easy to get subscriptions for the paper where it is well known. I find that the most active members of the church read the paper.

I made a short stop at Franklin on my way from Nashville to Fayetteville. There I met that very affable, Christian gentleman, Brother D. E. McCorkle. Brother McCorkle is one of the leading lawyers of Franklin. He manifested an interest in the paper, furnishing me with a list of names of the members, thus showing an unusually large acquaintance with the membership of the church at Franklin. Brother F. W. Smith, of Nashville, preaches for the Franklin church, and I could wish that all preachers were as greatly loved by the people as is Brother Smith by the people of that city.

Brethren, when I come among you, be ready to take the "Old Reliable."

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported for 1918	$2,121.20
W. R. Key, Buena Vista, Ark.	2.60
Mrs. J. J. Walker, McMinnville, Tenn.	1.00
"A Friend," Rochester, N. Y.	1.05
Church at Pleasant Home, Ark.	11.00
T. E. Tatum, Hallsville, Texas	1.00
Mrs. Margaret Davis, Amarene, Texas	1.00
Church at Berkeley, Cal.	6.00
J. A. Nall, Lockney, Texas	3.00
"Two Sisters," Gordon, Ga.	4.00
S. E. Templeton, Rogersville, Ala.	10.00
Fred H. Roberts, Hallsville, Mo.	1.00
Mrs. Helen Estes, Auburn, Tenn.	2.00
"A Friend," Nashville, Tenn.	3.00
Mrs. Tom Ramsey, Morrison, Tenn.	6.00
Church at Saratoga, Ark.	14.00
Mrs. D. G. Brandon, Nashville, Tenn.	5.00
Parilee Biggerstaff, Bonham, Texas	1.00
Junior Class, Charleston, Miss.	1.55
M. M. Combs, Prairie Grove, Ark.	5.00
B. N., Hazel, Ky.	2.00
Mrs. M. C. Green, Demorest, Ga.	5.00
D. M. Gordon, Nashville, Tenn.	1.00
L. N. Gray, Mayfield, Ky.	5.00
G. M. Whitaker, Gainesboro, Tenn.	5.00
Soldier boys at Camp Sevier, S. C.	10.00
Parkland congregation, Louisville, Ky.	6.00
H. C. Fleming, New Pine Creek, Oregon	10.00
Church at Lawrenceburg, Tenn.	100.00
Church at Gallatin, Tenn.	7.00
Mrs. L. M., Nashville, Tenn.	1.00
Helen Cox, Nebo, Ky.	2.00
M. L., Nashville, Tenn.	5.00
A. B. R., Olmstead, Ky.	20.00
Z. H. T., Shawmut	2.25
James T. Field, Benton, Ky.	2.00
Church at Mango, Fla.	6.20
Mrs. H. R. Melton, Garrison, Mo.	2.00
J. T. Mitchell, Acworth, Ga.	5.00
John Tatum, Vinings, Ga.	5.00
Mrs. Madge H. Rudder, Stevenson, Ala.	4.00
Mr. and Mrs. J. E. Barbee, Yost, Ky.	2.00
Mr. and Mrs. J. L. Holland, Greenfield, Tenn.	10.00
Pleasant Home Church, Prairie County, Ark.	17.75
Mrs. J. W. Cummins, Nashville, Tenn.	1.00
Johnnie C. Walker (three years old), McMinnville, Tenn.	.10
Mrs. Irene Hicks, Crockett, Texas	5.00

It was certainly a noble act of the faithful little band of soldier boys at Camp Sevier, S. C., to express their thoughtfulness for the suffering women and children across the seas by sending a substantial contribution to this fund. Do not fail to read the report of their Lord's-day meetings which you will find under "At Home and Abroad."

The generous givers at Lawrenceburg, Tenn., are extremely anxious that their contribution be sent "in Christ's name." We share this feeling with them and shall do our best to see that this wish is realized. A fervent prayer accompanies the gift of Brother S. E. Templeton, now located at Rogersville, Ala. It reads: "May our hearts go out to *all* the war sufferers in the necessities of life and love, and may *we*, God's humble children, be able to save them physically and spiritually." Referring to the terrible war, he adds: "May God through Jesus keep me from thinking, speaking, or doing *one* thing that will increase the unspeakable horrors of it."

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Pray without ceasing and teach others to pray without ceasing. This is the fundamental principle. When a man really loves a human being, or an idea of his own mind, his secret thoughts are ever clinging to his love, while he is attending to the many various occupations of his life, be it the life of a servant or the life of a king; and this does not prevent his attending carefully to his work, for he has no need to speak many words to his love.—Selected.

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EDITORIAL

The Christian's Field of Labor Not Limited.

BY J. C. M'Q.

A few days ago I met a preacher who seemed very much discouraged. He said that the churches had quit work at home, were not supporting the preachers, and that the preachers would have to hunt other jobs if they made a living. Taken altogether, he seemed to be very much cast down, and was looking altogether to the wrong source for help. It is easy enough for us, like Elijah, to get under the juniper tree and to imagine that the whole world is going wrong. Our own feelings have much to do with our reaching such a conclusion. While we cannot explain why God permits the war any more than we can explain why he permits sin, yet we know that God can no more stop the war than he can stop sin. So long as man has the power of volition and free action, he must be permitted to think and act for himself. Christians should look to God for help while they devote their energies and their means to the preaching of the gospel as they have never done before. Whom he loves he chastises. Hence the Holy Spirit admonishes: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you." (1 Pet. 5: 6, 7.) Christ spent his life in preaching the gospel to the poor, in healing the afflicted and binding up the wounds of the wounded.

There is no foreigner with God. The great commission, as recorded by Matthew, reads: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) Mark also declares: "He said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Christians should be especially active now in proclaiming the gospel of Christ at home and abroad. The churches should be given to ceaseless activity in the great work of saving souls. The light that burns the brightest at home reaches the farthest away. Christians are commanded: "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." (Matt. 5: 16.)

The early Christians did not simply work at home; but while they worked at home and wherever they were, they went about "preaching the word." (See Acts 8: 4.) We learn also that Philip preached the gospel to all the cities until he came to Cesarea. (Acts 8: 40.) Paul was not content in preaching to the church at Corinth only, and was not willing to glory in other men's labors, but labored there in such a manner as to preach the gospel "even unto the parts beyond you, and not to glory in another's province in regard of things ready to our hand." (2 Cor. 10: 16.) The apostles preached the gospel, as we learn from Col. 1: 23 and Rom. 10: 18, to all of the habitable globe at that time.

Churches that are active at home do the most in preaching the gospel to those abroad. Churches that are inactive at home are inactive in preaching the gospel to the "whole creation." Accepting the principle that "it is more blessed to give than to receive," our preachers should stir the churches to doing their full duty in the work of preaching the gospel to every creature, to feeding the hungry, to clothing the cold, and to ministering to the afflicted. It should not be urged upon them to do this work only at home, for the man that has the spirit of Christ ministers to suffering humanity wherever it is found. He teaches the ignorant and lifts up the fallen in whatever place he comes in contact with them. Christ's spirit is broad enough and lasting enough to take in all the world for all ages. Preachers, however, who are doing nothing should not wait for the churches to prepare a soft place for them. The Holy Spirit teaches that the preacher who is so lazy and inactive that he will not work shall not eat. Simply because a man is a preacher is no reason why he should not make an honest living. He should not wait for the churches to hold up his hands in idleness. He must also have a spirit of sacrifice and such a spirit as Paul had when he said: "For woe is unto me, if I preach not the gospel!" The man who has the spirit of Christ is not complaining that he cannot find work to do. There is a constant demand for workers. It is not difficult to find work. The truth is that labor is in demand in all walks of life. When a man complains that he is not being supported and can find nothing to do, he should examine his own heart carefully to see if the fault is not there.

I can hardly believe that the churches have ceased to work and that Christians do not realize the necessity of working at home and abroad. It is not because they are doing so much abroad in relieving the Armenian, Syrian,

and Belgian sufferers that they are neglecting their work at home—if such be the case. In looking over the War Sufferers' Fund, I find that the amount contributed to this work during the months of January and February, as reported through the Gospel Advocate, is only $1,896.37. In our last issue we copied an article from the Literary Digest, in which it is stated that the Literary Digest was sending a check for two thousand dollars for the Armenians, and that a reader was sending a check for twelve hundred dollars to the Belgian sufferers. Our preachers should stir the churches to do more work in relieving suffering humanity. I can see no objection to using the Red Cross, an agency of the government, as a forwarding agent, for it in no way usurps the authority and functions of the church. It is simply a method of sending. As I have never found any method of teaching the word of God to the exclusion of other methods, so I find no specific method of sending money to the exclusion of other methods revealed in the New Testament. But if there are those who even object to using the government's agency, let them encourage the churches to do the work. Churches need fruit to abound to their account.

"What Saith the Scriptures?"

BY E. A. E.

Brother Elam: Please answer the following questions with the Scriptures. John baptized and prepared a people for the Lord. (1) Were those who were baptized and prepared by him baptized again after the church was established, if they accepted the apostles' teaching? (2) If no, were they in the church or foundation? (3) If yes, what did John prepare them for, the Lord's personal ministry or church? W. T. HINES.

This good brother requests me to answer his "questions with the scriptures." If I could, I would not answer any question pertaining to salvation "with" anything else In answer to a certain lawyer's question, Jesus says: "What is written in the law? how readest thou?" Paul asks: "For what saith the scriptures?" If the Scriptures do not answer a question, it is an untaught question.

There are many questions which the Scriptures say must be avoided, because they are unprofitable and vain and gender strife. Some questions feed upon the body of Christ as a gangrenous sore upon the human body and produce much evil every way. It would be a great blessing to the church if the different questions which God commands all to avoid would be really avoided. It would be another great blessing to the church if no preacher or teacher would avoid or shun any question which God commands to be studied and taught. When some studiously avoid some questions which God commands to be taught and others studiously take up and push questions which God commands to be avoided, confusion, strife, and division are sure to follow. In this case both these classes of preachers and teachers are responsible for the sad and shameful results.

Aside from Brother Hines' question and in a general way, he will please allow me to say here "to all whom it may concern," and for the sake of harmony and the truth, I would not give one statement of the scriptures for cart loads of dilemmas; one word from God for all the theories and speculations of men; for all the prudence of the prudent and the wisdom of the wise; for volumes of logic, glittering generalities, streams of eloquence, and an aurora borealis of rhetoric.

The most logical, convincing, eloquent, powerful, and the only consistent thing is the truth. The word of God is truth.

The wisest, most learned, most logical, most eloquent men are weak when they espouse the cause of error and contend with the Almighty.

Who is this that darkeneth counsel by words without knowledge? (Job 38: 2.)

Shall he that cavileth contend with the Almighty? He that argueth with God, let him answer it. (Job 40: 2.)

Thus it has been throughout all generations. All depends upon of what spirit men are. We are forbidden to believe every spirit. (1 John 4: 1.) Some are not only captious, not only cavil and contend and argue with the Almighty, but exchange "the truth of God for a lie" and worship and serve "the creature rather than the Creator." (Rom. 1: 25.) "Be not wise in your own conceits" (Rom. 12: 16) is an admonition our Heavenly Father sees is necessary to give in a clear and strong way to all his children. (See Rom. 11: 25.) Again, God says "*to every man*" among his children "not to think of himself more highly than he ought to think" (Rom. 12: 3), and that "each" one should count the "other" one "better than himself."

Doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. (Phil. 2: 3, 4.)

All are commanded to cultivate and to manifest the humility, gentleness, meekness, suffering, sacrifice, and submission of Christ, and to have his mind and spirit. (Phil. 2: 4-11.) As I write this—and at all other times—I wish all men were before God "of a broken heart" and "of a contrite spirit" and would "tremble at his word." (Ps. 34: 18; Isa. 66: 2, 5.) Then "the peace of God, which passeth all understanding," would guard all hearts and thoughts in Christ Jesus. (Phil. 4: 6, 7.)

Logic is cold and cruel, harsh and bitter, and the merest sophistry, when not controlled by the love of God and when used against the truth.

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? (1 Cor. 1: 20.)

God declares that he will destroy the wisdom of the wise and bring to naught the discernment of the discerning. (1 Cor. 1: 19.) There are two kinds of wisdom. These are contrasted in James 3: 13-18, which read.

That men are learned and logical and eloquent makes it the more grievous and destructive of the peace of the church and ruinous to the souls of men that they endeavor by their learning and logic and eloquence to maintain error, exalt worldly wisdom, and even to withhold parts of the truth.

The most dangerous of all teachers are the learned and logical and eloquent men who can come in a hair's breadth of preaching and teaching all the truth, and yet at some critical and vital point withhold it. The most beguiling preaching and teaching is that of the learned and logical and eloquent men who with smooth and fair speech plainly and boldly and with *boasted courage* preach much of the truth, which all persons receive, and all the truth on questions upon which all are agreed, leading many to believe they are the very conservators of the will of God, and yet with great speciousness avoiding vital issue and the very truth which cost sacrifice and suffering to preach.

Again I am constrained to call attention to the truth that columns after columns of many religious papers do not contain one direct quotation from the Scriptures. The writers record their logical deductions, conclusions, and theories with as much assurance and certainty as if they were holy writ itself. I read two long columns and a half not long since in a religious paper, written by a brother, who claims to speak where the Bible speaks and to be silent where it is silent, and there was not one single verse or full statement from the Bible in the whole article; but it was full of assertions and conclusions as far from the word of God as day is from night. Which is the safer and wiser course—to come at once to the will of God and to present it in full and direct on any given subject, or to

reason and deduce conclusions and finally come to the point that the Almighty very wisely agrees with the writer, or that the writer agrees with the Almighty in some things?

A young preacher in a distant country wrote me recently, saying in his letter that he had lately read Ben Franklin's books of sermons and was sorry to have to say he hears no such preaching now. And he does not in most places. Yet the God of heaven and earth is the same, the Christ is the same, the Holy Spirit is the same, the gospel is the same, the church is the same, the Christian life is the same, the world is the same, the prince of this world is the same, heaven is the same, and perdition is the same—all these are the same now and will ever be the same as they were in the apostles' day. The church of the New Testament must be the church of to-day and forever. All now must preach the word.

THE MISSION OF JOHN THE BAPTIST.

What, then, do the Scriptures say about the work of John the Baptist? By studying all the Scriptures teach on this subject we will learn all that has been revealed and all that can be known. The following scriptures will give us a general view of John's life: In prophecy—Isa. 40: 3; Mal. 3: 1; 4: 5, 6. In promise—Luke 1: 1-25. His birth—Luke 1: 57-79. His growth and manner of life—Luke 1: 15, 80; Matt. 3: 4. His mission and work—Matt. 3: 1-10; Mark 1: 1-6; Luke 3: 1-14. He baptized Jesus—Matt. 3: 13-17; Mark 1: 9-11; Luke 3: 21, 22. His testimony of Jesus—Matt. 3: 11, 12; Mark 1: 7, 8; Luke 3: 15-17; John 1: 6-34; 3: 25-36. Imprisoned by Herod—Matt. 4: 12; Mark 1: 14; Luke 3: 20. Sent his disciples to Christ—Matt. 11: 1-6; Luke 7: 18-23. Christ's testimony of John—Matt. 11: 7-14; 17: 10-13; Mark 9: 11-13; Luke 7: 24-30. Beheaded—Matt. 14: 1-12; Mark 6: 14-29; Luke 9: 7-9. The martyr's crown—Rev. 2: 10; 20: 4.

From these scriptures we see he was a child of prophecy and promise; we can learn of his parentage and the interesting events connected with his birth; of his mission and life, which life stands out before the world as pure and unsullied as the new fallen snow; of his character, which was as bold and unswerving as the rugged and unshaken mountains; of his tragic death, which was his greatest triumph and most glorious victory; and of the martyr's crown.

John was sent as a messenger before the face of the Lord, to make ready his way and his paths straight—to make ready "a people prepared for him." John prepared a people for the Lord by "preaching the baptism of repentance unto remission of sins," which resulted in the turning of the heart of the fathers to their children and the heart of the children to their fathers, and the walking of the disobedient in the wisdom of the just. He made the paths of the Lord straight by persuading people to quit their crooked ways. He taught different classes to live right as fruits of repentance.

John did not "baptize and prepare a people for the Lord;" he prepared them by persuading them to repent and be baptized unto the remission of sins and to live in all relationships of life in obedience to God. He preached that "the kingdom of heaven is at hand" and "the wrath to come" to induce people to repent and be baptized and to continue in obedience to God.

1. The answer to this question is, no. Since John prepared a people for the Lord, they were prepared for him. If not, John's work was a failure. If we go only by the word of God, we would never raise this question, because there is no command for any such person to be "baptized again" and no example of any such person's having been "baptized again." The twelve at Ephesus were commanded to be "baptized into the name of the Lord Jesus," because they had submitted to John's baptism after it had ended and after the command of Christ to be baptized "into the name of the Father and of the Son and of the Holy Spirit," as the context shows. (Acts 18: 24 to 19: 7.) Jesus submitted to John's baptism in order to fulfill all righteousness. God was pleased with his doing this, and this was done that he might be made manifest unto Israel. (See John 1: 30-34.) Was God not well pleased with all others who thus obeyed him? (See Luke 7: 29, 30.) Jesus preached as John did: "Repent ye; for the kingdom of heaven is at hand." (Matt. 4: 17.) He sent out the twelve apostles (Matt. 10: 7) and the seventy to preach the same. (Luke 10: 9.) He taught and through his disciples baptized more disciples than John. (John 4: 1-3.) Were those whom Jesus taught and baptized "baptized again?" Were the apostles and other disciples who did all this baptizing "baptized again?" They all were, if any were.

2. They were in this preparatory work of John and of Jesus as it developed more and more unto his ascension and the descent of the Holy Spirit—in the preparatory state of the kingdom, or church.

3. John prepared "a people" for the Lord—made "ready a people prepared for him." He did, or he did not. There is not one word said about John's preparing a people for Jesus' "personal ministry." People were prepared for his service and use for all time; and all filled their places or missions as they had ability. To Peter he gave the keys of the kingdom. Now, was Peter prepared for the Lord's "personal ministry" only, or for the Lord at all times? One cannot be prepared for the Lord and not for the church. The Lord and his church cannot be separated. Had he not intended to build his church, he would have had no need of disciples. God raised Jesus from the dead, took him up to his own right hand, and made him head over all things to the church. Could people be prepared for the head and not for the body?

Neither can we now work for the Lord out of the church—not through the church—during the week as individuals, and in the church on Sunday.

One of the Grand Sayings of Christ.

BY E. G. S.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21.)

Jesus always knew what to say, when to say it, and to whom to say it. This passage, short as it is, expresses the destinies of the people of the whole world for all time. All those that really do the will of the Heavenly Father will be sure to enter heaven, while all that reject it will be sure to miss that happy home. The passage settles a principle that has never yet been changed, and never will be while time lasts. It has always been true, and always will be, that the faithful servants of God are safe in his hands, and those who refuse the will of God and go their own way through this life will be eternally lost. There is no second chance offered. Those that reject the gospel in this life will be rejected from heaven forever. Why, then, should any one reject it? Rejecting it can bring no good to any one in this life, but will certainly bring the loss of the soul in eternity. Obeying the gospel through life will not only be a source of happiness here, but will prepare one for eternal happiness in the heavenly home. All the powers of the world and Satan combined can never deprive one faithful soul of the eternal joys of heaven and drag it down to perdition. Faithful ones may be persecuted and put to great trouble in this life, but all such are sure of eternal life. The New Testament is very plain in its practical teaching, so that all may be sure as to whether they are on the narrow way toward the eternal home or on the

broad way toward perdition. It is a wonderful blessing that the faithful can have full assurance that they are on the narrow way that leads to the glory home. This assurance is a source of great happiness.

Nevertheless, it requires great diligence and activity to be always sure that we are in the right way. The apostle Peter, after speaking of the great and precious promises that the Lord has given as an encouragement to be faithful, adds: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." (2 Pet. 1: 5-7.) Then, as an encouragement, he further says: "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (Verses 8-11.)

The promise that those who do the things named "shall never fall" is certainly a very precious one. Moreover, since this promise was made through an inspired man, we may fully rely upon it, if we will be faithful in doing the things he requires us to do. Especially is this true when doing the Lord's will is the only thing that will prepare one for a pure and happy life on earth and for a happy home in heaven. Why, then, should not all obey the Lord and form the character he requires? It seems strange that any one understanding these things should put off the important matter of striving to form the very character the Christian religion requires until death puts an end to his opportunities. The Lord will not change his decrees as to the eternal destinies of those that refuse to do his will till the close of their mortal lives. The trouble is, people can never know while they are in good health when the end may come. Even if they could tell the very day and hour when the end of life will come, that would not prepare them for future happiness. Hence there is no standpoint from which it would be safe to put off our service to God. On the other hand, it will always be safe and enjoyable to be found busy in the service of God.

No man can be truly happy when he knows he is neglecting and disregarding the will of God and is deprived of its great and precious promises. If death should suddenly come upon such a one, there would then be no possible relief. Eternal ruin would be inevitable. But God has provided that no one in Bible lands need ever be in such a predicament as that. The word of the Lord plainly teaches people what to do to be saved, to be always on safe ground. Therefore all that have access to the Bible and yet neglect it have nothing whatever to secure them from ruin. The grandest opportunity ever offered to man is the salvation of his soul through obedience to the gospel of Christ. There is no good reason for any man who has access to the word of the Lord disregarding it. Surely the great number of people in Bible lands that fail to become Christians have never thought seriously over the awful danger they are so carelessly stepping into by such neglect.

Do not let us lie at all. Do not think of one falsity as harmless, another as slight, and another as unintended. Cast them all aside. . . . Speaking truth is like writing fair, and comes only by practice; it is less a matter of will than of habit, and I doubt if any occasion can be trivial which permits the practice and formation of such a habit.—Ruskin.

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Missionary

A Two-Years' Stay in Japan.

BY SARAH SHEPHERD ANDREWS.

To-day (January 16) is the anniversary of my arrival in Japan, and I shall write a brief account of the work and events affecting my stay here.

My first work, of course, was to set about breaking down the barrier which makes men aliens to each other, and I find myself to-day still working away at this. In coming to Japan, as for the language, one has an especially difficult task before him. For the first few months, and even during the first few years, it often becomes necessary to resort to the aid of sundry gymnastics and pantomimic exhibitions in order to be understood. I am glad to say that I do not have to resort to this method so often now, nor do the Japanese in talking with me. I can usually understand about all that is said to me, and do not find it so trying to be understood, yet I realize there is still a long pull ahead; but, with God's grace, I hope to reach the top.

In connection with the language study, I have done some direct work among the English-speaking Japanese and some through an interpreter. I have not found this latter method very satisfactory, and have resolved henceforth, in so far as possible, to make all attempts in Japanese. For some time I have been able to do some direct work among the children in the way of entertaining, etc., and have enjoyed it. In making talks at the women's meetings and the Sunday school, it will be necessary for a while to translate and memorize what I have to say, and, of course, this will afford excellent practice in the language. I made the first Japanese speech at a woman's meeting a few days ago, and have a talk ready for the little folks next Sunday.

My work and also the language study has been considerably retarded on account of my health. In May after my arrival I began suffering from quite a severe nervous affection, and several doctors advised me to leave Japan; but I was determined not to let this discourage me, and, with God's grace, after about six months, I overcame this almost entirely. Then in March, 1917, I had an attack of appendicitis (this was the third, having had two in America) which resulted in an operation. Of course, this was a very trying ordeal for one not very strong in the beginning; but all things work together for good to those who love the Lord, and I gladly bore these afflictions, believing that they would work for me a far more exceeding and eternal weight of glory. Through it all I realized the presence of Him who is omnipotent, and I consider it a blessing to be able to feel more than ever before my utter dependence upon him. I am glad that he saw fit to raise me up, and now that I am stronger I hope to do greater things for God.

As my strength for the past two years has been rather limited and as writing has always been a tedious work for me, I have slighted this duty, but I trust this summary may suffice for the past. The Lord willing, I hope to keep those interested better in touch with the work hereafter.

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My First Christmas in Japan.

BY LILLIE CYPERT.

When we were released from school responsibilities on December 22 and it was announced that school would not be taken up again until January 8, I was happy, because I had many things planned to do in the holidays. However, I have begun to realize that in Japan you cannot do things as in rushing America. The Japanese take their time for everything. They take days, and even weeks, to do the same thing that we in America would do in only a few hours, or, at most, in a day or two.

The Yuletide was a very pleasant one, even though not regarded as it is at home. The Japanese people are regarding Christmas more and more all the time, but it is not at all universal yet. I was nicely remembered by friends on Christmas and invited to the home of the Messengers for a nice turkey dinner, for all of which I am very thankful.

The Sunday school at Zoshigaya was given a Christmas tree, which was very interesting, but quite different from one at home. The tree, a very small affair, was beautiful and nicely decorated; but it looked like a baby Christmas tree to me, as it was only four or five feet high. But even though it was small and took up but little space, it got in the way and some one picked it up and set it back in a corner. The house was beautifully decorated with festooning and holly. The seats were reserved for the grown-ups and the children sat on a big rug on the floor. Thus crouched down on their little feet, they were to sit and listen through a long program lasting about two and a half hours before receiving their presents. However, most of them seemed rather comfortable, as they are accustomed to sitting on the floor at home, and the program was real interesting. I enjoyed it myself, though I understood only a few words. After the program was over, one could not help but rejoice with them when seeing their little, sunny faces as they received their presents, also their extra presents for faithfulness in attendance at Sunday school.

The most celebrated of all their holidays is New Year's Day. At this time one is brought to the realization of the fact that he is in a heathen land and face to face with idolatry. Several days before Christmas the decorations for the new year began. They have many, many kinds of decorations, each of which has a significance. On almost every home little strips of white paper are hanging, signifying ancestor worship. Large rice cakes, in stacks in the house, and decorated with ferns, oranges, rice straw, and other things, rice-straw rope stretched along the fronts of homes and shops, pine and bamboo placed on each side of the entrance of homes and shops, and Japanese lanterns are among the other things used for decoration. All kinds of flags are flying, even to the Stars and Stripes.

On all other days, Sunday as well, the shops are open and the people very busy, but not so on New Year's. All, big and little, are dressed in their gayest kimonos and are out in the streets, many of them playing shuttlecock and battledore, which is quite a famous game among the Japanese. Kite flying is also very popular at this time among the boys.

I desire the prayers of all, that I may be useful in his cause.

[Gifts for Sister Cypert's support may be sent to Don Carlos Janes, Buechel, Ky. If sent by check from outside of Kentucky, add five cents for cashing. Money orders and drafts on New York, Chicago, and St. Louis are all right. Avoid other drafts and cashiers' checks.—D. C. J.]

There is always some one to smile at, somebody to give your chair to, somebody to whom a book, a flower, or a kind word would be a comfort. . . . A quiet, sympathetic look or smile many a time unbars a heart that needs help which you can give.—Josephine Pollard.

Training Little Children

By MRS. ALICE WINGATE FRARY

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 2—Kindergarten Activities Afford Profitable Amusement to Little Folks at Home.

The mother of small children who does not live within reach of a kindergarten need not feel compelled to deprive her little ones of the pleasures and benefits of systematic training. It is true that the stimulus of coöperative work and play, so vital a feature of the kindergarten, is not so apt to be found in the smaller group at home and is entirely lacking in the case of the only child. Nevertheless, many of the activities provided in kindergarten can be carried on not only by the small group, but by the lonely child as well.

"Come, let us live with our children!" is the old, familiar Frœbelian slogan. We might paraphrase it by saying: "Come, let us sing with our children!"

Why shouldn't children sing morning greetings to father and mother as well as to teacher? Even two-year-olds that I know can sing them and delight in doing so. The good-morning songs to various members of the family, to the new day, to sun or clouds, sung while dressing, do much to create a sunny morning atmosphere. There are songs to accompany many of the home duties, besides a wealth of nature songs. At bedtime the devotional spirit of the evening prayer may be enchanced by the singing of a child's hymn. Songs, such as these, can be found in "Games and Music of Frœbel's Mother Play," and in other kindergarten song books. Any good library would have some of these, or it would be possible to buy copies through a bookstore.

A kindergarten calendar may easily be made at home. For this purpose a sheet of white cardboard is ruled off into a sufficient number of blank squares for the days of the month. The children mark the calendar each day with a suitable emblem. Yellow circles should be provided for sunny days and gray for cloudy. Tiny umbrellas denote rain; a gray circle partly covered with white indicates snow. Advertisements furnish pictures for special occasions—a little church, a toy, a birthday cake, a Christmas tree, etc. The particular emblem is less important to the children than the pleasure they take in attending to the calendar regularly, and the fact that they are being helped to a realization of divisions of time. The card should be large enough to allow for a suitable picture for the month to be mounted outside of the ruled portion. Landseer's "Squirrel and Pair of Nutcrackers" may be used for the October sheet, Correggio's "Holy Night" for December, Washington's or Lincoln's portrait for February.

Games train the senses at the same time that they afford keen pleasure. A mother can play many games with her child without interrupting her work. Dramatization is a wonderful stimulus to the imagination, and numberless stories lend themselves to this form of reproduction.

The kindergarten, aiming as it does to relate the limited world of the small person to the larger world about him, to quicken his appreciation of parents and all world workers, to deepen his wonder and reverence for natural phenomena, is much more than a mere place of amusement. The home can be made more than this also.

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Our eyes are holden that we cannot see the things that stare us in the face until the hour arrives that the mind is ripened; then we behold them, and the time we saw them not is like a dream.—Emerson.

Another Year.

The experiences of every year may be compared to those associated with ascending the wonderful cañons of the mighty West. Those deep valleys—the Spanish word "cañon" means "tube in the mountain"—penetrate the rugged wilderness of rocks and woodland and often afford the only route whereby the summit of some splendid peak may finally be reached. The brave traveler sets out for his destination just as we at the beginning of each twelvemonth with renewed courage consider the coming year.

These cañons, like the succeeding weeks in the lives of many of us, afford an ever-shifting scene. Sometimes they are arid; no gushing waters are near to refresh the weary. Again, they may be the only outlets for the limpid springs of water that merge into living streams at the traveler's tired feet. Obstacles unexpectedly frustrate his intent. Huge bowlders may intervene. Sometimes a lovely spot of green mosses and dainty wild flowers allures to an hour's repose. Many a halt is necessary wherein to accumulate fresh strength for the upward march. Gigantic precipices tower on every side. Sometimes all view of the outer world is cut off. Only a blue ribbon of God's beautiful sky is above. There seems no way of escape; but just when the adamantine rocks crowd most relentlessly there opens out an unexpected turn. At last the summit is attained. The things that obstructed seem in retrospect very small. Heaven is above and the world lies below. In the quiet of the rare upper atmosphere the traveler is very close to God.

So to the Christian are the passing years. The incidents of life may crowd never so hard, the water springs may temporarily cease to flow, the flowerlets of joy may not be seen because we think of our feet bruised and torn. The cruel, hard walls of circumstances may at times seem to inclose it hopelessly. But we continue the material and spiritual struggle.

Every year takes the child of faith valorously upward toward his beautiful heaven. Each succeeding twelvemonth finds the child of God one year nearer to the celestial joy.—William C. Allen, in Exchange.

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Be Good to Mother.

BY L. P. C.

What poor mortal is so weak and mean
As to mistreat the only mother true?
What poor soul would dare be seen
By the all-seeing Eye, if only he knew
How awful his deed?

O thoughtless soul, think about it to-day!
Are you obeying that mother dear,
Who's always ready to watch and pray
For your wayward soul that doesn't fear
To sow evil seed?

Stop and think ere it be too late,
And do a kindness for mother love.
Give her flowers now; don't say, "I'll wait,"
Lest the Father take her to that home above
And leave you below.

Many a time while you slept,
Perhaps mother's tears fast fell;
Countless times she has softly crept
Through the cold and dark—you can't tell,
For you don't know.

Lift her heavy burdens and brush the rocks
From the pathway she treads by love;
Bow down and worship those fading locks
Before she leaves as a fleeting dove,
And shall be no more.

Spirit of the Press

By J. C. McQUIDDY

Armenian and Syrian Relief Fund.

Cleveland H. Dodge, treasurer of the American Committee for the Armenian and Syrian Relief Fund, announces contributions for the week ending February 19 amounting to $88,746.59, and a total of $8,459,200.67 collected by the committee for relief of the sufferers in the eastern war zone. The necessities and sufferings of the people in the eastern war zone continue to be most terrible, and the only hope for them is the continued help of America. They are looking to this country for regular and generous supplies, which are most earnestly requested. Contributions sent to this paper should be addressed to A. B. Lipscomb, who will see that they are properly forwarded to Cleveland H. Dodge, Treasurer, 1 Madison Avenue, New York City.

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Be Sure Your Sin Will Find You Out.

The minister who thinks he can violate every principle of the Christian religion and every law of ministerial ethics and "go on just the same" is badly mistaken. This writer, a few years ago, had an occasion to write a letter of reproof to a brother minister, about whose private life, domestic and financial affairs, there was much unfavorable comment. He replied by tearing from a paper a very much exaggerated account—which he most likely had written—of his great ability as a preacher, orator, and lecturer, and, writing across the margin, "He goes on just the same," and mailing it to us. But he does not go on just the same. For two years now he has been without a pastorate and no church calls him. "Whatsoever a man soweth, that shall he also reap."—Western Recorder.

The above is well said and should be impressed upon the minds of all Christians. Preachers should practice a life of purity and holiness if they expect their preaching to have the desired effect upon their hearers. The churches have tolerated a laxity of morals among the preachers that should be most severely condemned. The elders of the different local congregations, before bidding a preacher Godspeed, should demand that his life be above reproach. Many preachers have an entirely too low a conception of the requirements of the Bible teaching. Their standards of right do not measure up to the Bible standard. Because from a human standpoint it sometimes appears hard to follow the Scriptures, they are ready to seek some excuse for not doing so. Let us be true to God and leave the results with him.

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The Preacher's Salary.

No one can argue against the fact that the cost of living is very high. It requires much more money for the preacher to live and support his family than it did a few years ago, and yet the preacher's salary has not been advanced to any appreciable amount. I find a few people who think that the average preacher is amply paid for his services. Those who hold such a view doubtless do so on account of absolute ignorance of the facts in the case. The average preacher in the United States receives considerably less than seven hundred dollars a year. This is not a large sum, especially when we consider the fact that the preacher is required to dress more neatly than most of his congregation, and that there are many demands made upon him in the way of entertaining people, in buying books, and in thoroughly fitting and qualifying himself for the work. The successful preacher of to-day must spend a number of years in preparation for his work. Christ gave about thirty years to preparation for a three-years' ministry. The Lord prepared Moses eighty years for his work before he would permit him to undertake it.

The ordinary day laborer, who spends little time in equipping himself for his work, receives more than the average minister. A skilled laborer receives double and sometimes even quadruple the salary of the average preacher. The man who is a good carpenter receives more pay than he who "rightly divides the word of truth." No faithful minister of the gospel complains because the ordinary and the skilled laborer receives as much and even far more wages than does he, but the Holy Spirit says that "they who preach the gospel should live of the gospel." Then, there is the preacher's wife. She cooks, keeps house, endures hardships, sews, and looks after her children. She is frequently considered stupid and dull because she does not appear well among the educated and refined people. Even those of her sex criticize the hat that she wears, saying that it is "out of date" and "out of fashion." In spite of all such discouragements, however, she lives a faithful, godly life, prays morning and night, and asks the guidance of her Heavenly Father in the work that she i doing.

Churches are not asked to make preachers rich, but they should see that they have support sufficient to enable them to devote their time heartily and unreservedly to the great work of preaching the gospel of Jesus Christ. The preacher, on the other hand, should not be cast down if such is not the case. He should think of the labors, the poverty, and the trials of the apostle Paul. He should go back to One even greater than Paul, who was so poor that he had not where to lay his head, exclaiming upon one occasion: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

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A New Fuel Must Be Found.

The following, taken from the Christian-Evangelist, with the comment from The Literary Digest, furnishes food for serious thought:

An old proverb forged under the merciless hammer of experience says that necessity is the mother of invention. The winter to which we are just saying good-by brought us face to face with one of the gravest problems of human life—that of fuel. We have wasted our forests, we have ruthlessly burned up for nothing untold millions of feet of wood that would have done for hearth and range, and our thoughtless havoc with our coal deposits has been little short of maniacal. Mr. Chester C. Gilbert's bulletin on "Coal Products" says: "We face the alarming conclusion that only about four per cent of the coal mined in the United States yields its full value to society." The Literary Digest comments as follows:

"That a new fuel must be found for heating our homes, and that we must begin to turn aside from the costly though luxurious anthracite and look more to our vast bituminous resources, which, owing to their wide distribution, cannot be so readily tied up by strikes or railroad congestion, is the belief of several scientific writers who have been studying the fuel crisis. But the natural objection is: 'Bituminous coal is dirty; and its widespread utilization as such would be a long step backward, retarding progress in civic betterment as well as involving a thirty-per-cent waste in commodity bulk.' The answer is that by proper methods a 'flaming coke' or 'artificial anthracite' may be manufactured from soft coal, and all the waste utilized to make valuable by-products. One variety of 'artificial anthracite' will, indeed, soon be on the market. The waste that blackens the skies over the cities using soft coal 'is in reality convertible into gas, tar, ammonia, benzol, and an endless number of other by-products, such as dyes, medicines, and explosives.'"

There is no excuse for the extravagance that is practiced by the American people. The people of this country have been extravagant so long that now it appears hard for them to make sacrifices and to economize as they should.

AT HOME AND ABROAD

D. N. Barnett has located at Ravine, Miss. There is no congregation in that county, but he will endeavor to establish one.

The Bible Advocate, which was published by the churches of Christ in Great Britain and Ireland, has resumed publication. For several months it did not appear, owing to prevailing war conditions.

From E. P. Watson, Dugger, Ind., March 4: "The work moves on nicely here. Our audiences are increasing and a good interest is manifested. We had two hundred and ninety-six enrolled in the Bible classes last Sunday."

From A. O. Colley, Dallas, Texas: "We have accessions at many of our Sunday services. Last Sunday a soldier boy identified himself with us. He confessed he had been out of duty and wished to be restored to the fellowship of God's people. We are planning a great meeting."

Mrs. T. J. McRae writes from San Francisco, Cal.: "Brother Trice preached to a large congregation March 3. We feel greatly encouraged to go on in the Master's work, and are very thankful to those who have helped our building fund, which is slowly increasing. We are still meeting in the hall, 149 Eddy Street."

From J. E. Thornberry, Lawrenceburg, Tenn.: "The work here, both church and school, is very encouraging. More than fifty per cent of the school are studying the Bible, and the last time I preached here eight persons came forward when the invitation was given—five for primary obedience and three reclaimed."

From T. B. Thompson, Murray, Ky.: "Jehovah willing, I will leave Murray for Avon Park, Fla., March 25, for a meeting. I am very glad to note an appreciable growth in interest along school and church lines, as indicated in the papers. I really think much progress is being made in the Lord's work. I am sure such is true in the locality where my work is, and reports seem to suggest as much from other fields."

From B. P. Odeneal, Pulaski, Tenn., March 4: "I am in debt and am seventy-three years old. I am, the Lord willing, going to Trion, Ga., and Arkansas to work at the carpenter's trade to try and do the best I can. I doubt whether I will ever be able to get out of debt without help. It is not my fault altogether that I am in debt. If the brethren and sisters will help me, it will certainly be appreciated and will make an old brother's heart glad."

From J. H. Murrell, Route 1, Lake Butler, Fla., March 7: "Since January 8 I have preached every night but one. I came expecting to stay a few weeks, but the calls keep coming, and I now have meetings arranged to keep me busy till about April 20, if nothing happens to prevent, also several calls for summer meetings. Any one wishing to write me may address me at Lake City, Fla., or at my home address, Box 24, Tennessee City, Tenn. I am to begin at McKinley, eight miles from Lake City, next Lord's day."

The American Bible Society has just completed the furnishing of five hundred thousand copies of its Service Testaments bound in khaki to the American soldiers and sailors through the Young Men's Christian Association, being half of its promised gift of one million volumes. It appears as if the total amount will be ready for the army and navy before the time promised in spite of all the unprecedented delays due to the severe winter, fuel and transportation conditions. They are averaging ten thousand copies a day.

We had a fine service at Russell Street Church, this city, on Sunday. One young man made the good confession and three persons took membership with the congregation. A. B. Lipscomb preached at David Lipscomb College in the evening, while Brother Lambert, one of the students, preached at Russell Street Church. James A. Allen reported one confession at Foster Street. There was one baptism at Twelfth Avenue on Sunday night. R. V. Cawthon is preaching this week at the Sixth Avenue mission, in North Nashville.

From Mrs. W. B. Morgan, Pine Bluff, Ark.: "I take great pleasure in reading the Gospel Advocate each week; but it seems that this week's edition (March 7) is just a little fuller, if possible, of work and love for the Master's cause. The many good lessons on the first page are a personal help to me; and this week the first page is full of new thoughts. No higher type of love can be told of than in the article, 'Christ at the Grave of Lazarus,' by F. W. Smith. May the dear Lord's richest blessings come to the writers of the Gospel Advocate."

From Mrs. Josephine Morris, Belvidere, Tenn.: "There is small need to ever write me, as the years come and go, whether I will send my renewal; for as long as I live and the Gospel Advocate keeps up its present high standard of morality and spirituality, just so long shall I continue to take it. The Advocate is so very helpful to me in more ways than one. It both guides me in my religious life, with its wholesome truths and good advice and illumines the dark passages so often met with in the Scriptures, which otherwise would remain incomprehensible to me. Again, the Advocate guards me against harboring any interest in the cults and teachings of those trying to pervert the gospel that they may give us a new system of religion."

From the soldier boys at Camp Sevier, Greenville, S. C., February 28: "Our meetings are increasing in interest and we are finding more of the boys every week. Last Saturday afternoon, two Agee brothers, Battery F, 115th Field Artillery, were baptized by Brother Dunn. Only three other soldiers were present. It was a very simple but impressive scene, and all enjoyed the few words of advice and exhortation. Two other soldier boys will be baptized soon—next Saturday, perhaps. Brother Dunn is a faithful, untiring worker, and we have learned to love him as a true friend and brother. It will be a sad day for us when we must break camp and go oversea to France, because we will be scattered there and cannot meet as we have been doing here. But we are going with an abiding faith in God, believing that he will not suffer us to be tempted above that we are able to bear. Kindly remember us in your prayers."

Louis Dasaro sends the following report of the Italian mission of Bellaire, Ohio, for the month of February: "Money received: From A. M. Burton, Nashville, Tenn., $5; West Nashville Church, Nashville, Tenn., $12.50; Belmont Avenue Church, Nashville, Tenn., $12.50; Lawrence Avenue Church, Nashville, Tenn., $5; Eleventh Street Church, Nashville, Tenn., $26.30; church at Flemington, Pa., $11.20; church at Bolivar, Pa., $3; church at Meffer, Ohio, $5; church at Summerville, Pa., $5; Brother Rowe, $1. Total, $86.50. I thank all for this fellowship. The number of scholars in attendance was: February 3, eleven at morning Bible school, thirty-two at night; February 10, sixteen at morning Bible school, forty at night; February 17, twelve at morning Bible school, forty-nine at night. I could not go to the mission on February 24. We had a new baby girl. On Sunday, February 17, I baptized one of our young ladies. This is the first baptism from mission meeting. My love be with you all in Christ Jesus."

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Trying weather, exposure to storms, the grip, hard colds, pneumonia, fevers, diphtheria and other blood-poisoning, prostrating diseases leave the whole system sub-normal—below par—weak and slow—blood depleted and thin, with that tired feeling, poor appetite, backache, rheumatic pains, delicate digestive power or almost none at all. The ideal treatment is

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Church Conditions in Craighead County, Ark.

BY W. T. BUFFALOE.

Church affairs in Craighead County are not so promising as they might be, yet we are glad and thankful that all is as well as it is. Teachers of the one body have been preaching in this part since about the time of the Civil War. But most of the pioneer preachers preached, it seems, on first principles and failed to stress the other points of importance. Hence few congregations existed until recently, and really few now, as a consequence of the neglected subject of Christian duty.

Mangrum is possibly the oldest congregation in the county—at least, the oldest living one. It was started more than forty years ago, when bears, wolves, deer, panthers, and wildcats were plentiful at the very door of the meetinghouse. The present building has been standing at least thirty-five years, on the old Varner estate, which was bought from the Indians a little more than seventy-three years ago. "Uncle France," who was three years old when this transaction was made between his father, Dr. Varner, and the red men, is yet living on the same farm within three hundred yards of the meetinghouse and cemetery. While "Uncle France" does not know the English alphabet, he is the pillar of that congregation, and is in his "corner" every Lord's day. He is always placed as chairman of every committee for improvement of the church property and given the privilege of selecting the other members. While he cannot read, he has sense, and always "'pints" the best men to assist him; and he gets the work done. It is interesting to hear him tell of his adventures with "varmints"—such, for instance, as when he shot a mother bear by ramming his "navy-six" into her mouth and blowing a hole in her head as she was reaching for him to free her cub; or when one of two big traps which he had set in the leaves for a panther caught him by the big toe, which, however, did not keep him from getting the cat, which was nine feet and one inch long; or when another panther jumped at him from a tree, and he shot it to death before it reached him; or when he and a partner killed three bears from one den tree and let another one get away. The most interesting part, too, is that "Uncle France" always tells the truth. He has been a great man in his community and has not an enemy. The old brother is now feeble and must soon pass hence. But I am about to digress from the subject. I have just finished reading "Larimore and His Boys," also "Biographies and Sermons," both by F. D. Srygley, who relates so much of pioneer days that perhaps I have absorbed some of the inclination. However, this partially pictures the conditions under which social and church affairs began only a few years ago in this part of the commonwealth.

The Mangrum church seems to be rather at very low tide at present. A few years ago there were many promising young people there in the congregation. Their scriptural education was neglected while first principles and sectarian fighting were worn threadbare, and consequently these youngsters have quit their church affiliations, several have married out of the church, in some cases marrying persons who were enemies to the cause of Christ, some of them being avowed infidels. The folly is now seen, but it is not being cared for now as it should be. Brother Joe Netherland and a few other brethren have done some good preaching there, but, in the main, the essentials have been neglected. The Mangrum community is about five miles from Black Oak, the nearest railroad station.

The church at Stottsville was organized shortly after that at Mangrum, but on account of lack of attention to duties the church there never prospered until after a railroad was built and the place became the town of Monette. A man from Jonesboro took up the work there and built a fine interest. He got the old members to work and converted new ones. Finally, unawares, they were carried into digression, with hardly any protest from any one. A little loyal bunch has tried to meet from time to time, but they have made little headway. However, less than a dozen are now meeting in a rented building. The man who led the digressive movement won the confidence of every one, then went to the bad. There is a bill pending now against him for grand larceny. All this has caused the church there, both loyal and digressive, to lose its influence.

The church at Bay, about fifteen miles from Jonesboro toward Memphis, on the Frisco Railroad, seems to be just barely in existence. Some of their members are pretty well to do, financially, but they meet in the worst building for the Lord's worship I ever saw. I presume that holding tight to the "filthy lucre" is the cause of this.

The church at Cash, on the Bonnerville Southern, twenty-one miles from Jonesboro, is probably the most active congregation in the county. There is a great deal of debating with sectarians and wrangling with each other there. Still, much good has been done. This has been the home of Brother John H. Hamilton from the

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organization of the work there till last fall. Brother Hamilton is a preacher of no mean ability, and as an elder of the flock there he has certainly given them the "bread of life." He has stood firm against sectarianism since he shook off his Baptist garments, also against all innovations. Nor has he ever said: "I must keep quiet, because I'm a merchant and must depend upon the public." No doubt he has lost many dollars in money, but he has an independent living and still stands firm. The man who allows his business to come between him and his moral and religious duty should, as one said to me recently, "go to the bushes and talk to God."

There is a little flock at Bono, eight miles from Jonesboro, on the Frisco Road. I am not informed as to their condition, but I am sure they are meeting regularly. A fairly good congregation is at Egypt, about five miles from Cash. They are entirely away from a railroad. They are preparing to build a new house of worship soon. They are in a fine farming belt. The Egypt congregation prides itself on its good singers.

The Black Oak congregation is meeting in one room of the schoolhouse now, but I believe they have just let the contract for a house of worship. I believe they will do well. The Jonesboro church is doing about as usual. I have reported before that it is a "divided house." They continue to meet together, but are doing little. One thing, however, can be said of them: they are as punctual in their Lord's-day worship as any people I have ever seen. Some traveling brother told me recently that he was in Jonesboro on Sunday and could not find the place of worship. Should any one reading this be in that little city on Lord's day, he should go to the J. L. C. & E. station on North Main Street, thence four or five blocks east to Fisher Street, and he will find himself at the door of the meeting-house.

A general wave of unconcern seems to be prevalent in this part concerning church work. This is a cotton country, and the exceeding high price of the fleecy staple seems to have given the people more money than they can manage. Therefore the picture shows and automobiles are almost taking attention from everything else. As a teacher in the public schools, I have had an opportunity to see and understand a few things. There is no doubt in my mind that the modern picture show is the worst menace we have, both mentally and morally.

Fearless minds climb soonest into crowns.—Shakespeare.

SALTS IF BACKACHY AND KIDNEYS HURT

Drink Lots of Water and Stop Eating Meat for a While if Your Bladder Troubles You.

When you wake up with backache and dull misery in the kidney region, it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid, which overworks the kidneys in their effort to filter it from the blood, and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog, you must relieve them—like you relieve your bowels—removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds, and you are obliged to seek relief two or three times during the night.

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"My mother, who had been helped by Lydia E. Pinkham's Vegetable Compound, advised me to try it before submitting to an operation. It relieved me from my troubles so I can do my house work without any difficulty. I advise any woman who is afflicted with female troubles to give Lydia E. Pinkham's Vegetable Compound a trial and it will do as much for them."—Mrs. MARIE BOYD, 1421 5th St., N. E., Canton, Ohio.

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Looking Backward.

BY J. R. ARMSTRONG.

I wish that I could say something that would remove the spirit of criticism that prevails among some of our writers. We do not at all times treat each other as brothers or as belonging to the one common faith. One of the great apostles admonishes us to be in love with one another, especially the household of faith.

I consider every loyal member of the church as one of my brethren, although we may have different ideas of church government. We have had too much wrangling in our ranks for the last thirty years. Some of our good and wise writers of late, if they cannot get up a wrangle with a neighbor, will fuss or wrangle with some brother, thereby disturbing the peace in our own family at home. Is this the spirit of Christ? In my judgment, such writings are read with little interest by any, and the reader with a peaceful mind is only filled with disgust.

I would enjoy reading articles from Brother F. W. Smith and others on the biography of some of our leading preachers in Alabama and Tennessee. It seems to me, if the Gospel Advocate could secure the photographs and life work of some of our preachers, that it would be very interesting and inspiring to the readers of to-day.

From the best information I have, I think it was in the fifties that Tolbert Fanning held a meeting in Moulton, Ala. In this meeting the strong men and women of the country were converted—such men as Judge McDonald, Judge Ligon, George Alexander, and Major J. W. Srygley. Why are we not having such meetings to-day? After the Civil War, in this (Lawrence) county came a short work of Brother J. M. Pickens, a very able man. Brother Jesse Wood about this time did a great deal of preaching in this county. Next Brother John W. Taylor helped to start the cause in this county and in Colbert County.

Later our beloved T. B. Larimore established a school at Mars' Hill. About the year 1872 he came over to Lawrence County to hold a meeting. The whole country came out to these meetings, much interest was manifested, and many were converted to the one faith. I—being only a boy at the time—remember one of the leading points, and that was a plea for Christian union—that all should be one. Should we not have more of this to-day?

Next to come was Brother J. H. Halbrook, one of the first preachers from Brother Larimore's school to hold a meeting at old Prospect, where Brother Larimore held the meeting the summer before. Sister Halbrook was a great helper in this meeting. I shall never forget what she said to me: "Young man, where do you stand—with the goats or with the sheep?" This was a great meeting. Some forty odd souls obeyed the gospel. Brother Halbrook is still living in the hearts of some.

Next to come to old Prospect was the boy preacher. He came across the country on horseback from a meeting

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

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he had just closed in Morgan County. His belongings consisted of a satchel, one suit, a linen duster, two or three shirts, collars, and one tie. The meeting was to begin on Sunday morning. Two sermons and dinner on the ground was the custom of that day. A large crowd had gathered to hear the boy preacher. As he went up into the stand, all eyes were fixed upon him. The house was filled to overflowing, the doors and windows were full. He was happy, and the people were happy with the thought of an opportunity to hear such a one. He was master of the situation, and he preached with all the power of his soul for more than an hour, delivering one of the sublimest and strongest exhortations that we had ever listened to. At the close of this sermon everybody was trying to shake hands with him and congratulate the boy preacher for such a spiritual uplift. The interest grew stronger from day to day. His logic was convincing, his oratory was sublime, ever pleading for a oneness. Many obeyed the gospel during that week. This "boy preacher," as he was called, was F. D. Srygley.

The next to come was Dr. A. C. Henry. After holding a meeting at old Prospect, arrangements were made for him to evangelize Morgan, Lawrence, and Franklin counties. No man ever did more for the churches he served for four years than Brother Henry. He held many successful meetings during the time. His home at the time was in Hartsell. He traveled on horseback to Russellville, a distance of about fifty miles. He had Brother E. G. Sewell to hold a meeting at one of his points, Landersville. This, too, was one of the greatest meetings the church ever had. It was a spiritual feast from start to finish. Eighteen were added to the church. The plea was union. Why are we not having such meetings to-day?

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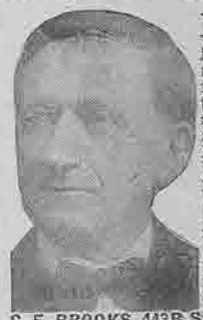
Washington, D. C.—(Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 250,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 137 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.—Advt.

Don't Wear a Truss



BROOKS' APPLIANCE, the modern, scientific, invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. **Sent on trial to prove it.** Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. BROOKS, 443B State Street, Marshall, Mich.

Driving the Brain often Affects the Nerves, causing Nervous Irritation and Nervous Headaches.

When Nervous, try using

Dr. Miles Nervine

The Standard Remedy for many years for disorders of the Nerves.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Let the McQuiddy Printing Company do your printing, binding, engraving, and lithographing.

Freckles

There is just one way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gets rid of the old, freckled skin, gradually and harmlessly, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

A Woman's Burdens

are lightened when she turns to the right medicine. If her existence is made gloomy by the chronic weaknesses, delicate derangements, and painful disorders that afflict her sex, she will find relief and emancipation from her troubles in Dr. Pierce's Favorite Prescription. If she's overworked, nervous, or "run-down," she finds new life and strength. It's a powerful, invigorating tonic and nervine which was discovered and used by an eminent physician for many years, in all cases of "female complaints" and weaknesses. For young girls just entering womanhood; for women at the critical "change of life": in bearing-down sensations, periodical pains, ulceration, inflammation, and every kindred ailment, the "Favorite Prescription" is the only medicine put up without alcohol—ingredients on wrapper.

Send Dr. V. M. Pierce, Buffalo, N. Y., 10 cents for trial package of the tablets.

OBION, TENN.—"I suffered from woman's trouble, congestion, ulceration and a catarrhal condition for three years. I took several different medicines but none of them did me any good. I have taken four bottles of 'Favorite Prescription,' one of 'Golden Medical Discovery' and used the 'Lotion Tablets' and 'Healing Suppositories,' and they have done me more good than all the other remedies.

"I hope this will help some woman who is suffering to find the road to health."—MRS. M. C. PHIPPS, Box 65, Route 2.

PORTERVILLE, MISS.—"During my first expectancy I suffered with a heavy, bearing-down feeling and backache all the time. Before my second baby came the doctors said I could not live. I was in Florida at the time. My mother came and carried me back to Mississippi with her and began giving me 'Favorite Prescription,' and it saved my life. I took six bottles. The 'Prescription' is *worth its weight in gold*; it saved my life when the doctors had given me up."—MRS. EVA GRANTHAM.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness, or belching of gas, or eructations of undigested food, no dizziness, bloating, foul breath, or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and, besides, it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by fermentation due to excessive acids in the stomach.

Church Furniture

WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES

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JACKSON, TENNESSEE

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Shirey.

Emma Francis Shirey was born on September 29, 1861, and departed this life on January 8, 1918. Sister Shirey was sorely afflicted for five or six years, during which time she was attended by many physicians, apparently without any relief. She obeyed the gospel on August 28, 1884, and lived a faithful member of Whitefield congregation until her death. She leaves a broken-hearted husband and seven children—five girls and two boys—to mourn her departure. Two sisters and a brother are living. May God in his infinite wisdom comfort and bless the dear ones left behind, and may they live the Christian life, then they will be united after death, to part no more. The writer officiated at the funeral and tried to comfort and cheer the weeping family. "Precious in the sight of the Lord is the death of his saints." J. A. COOK.

Bonner.

Maude Osmon Jenkins was born on June 16, 1896; was married to John W. Bonner on March 2, 1913; and fell asleep in Jesus on February 22, 1918. At the beginning of young womanhood, when she was free from care and trouble was practically unknown to her, at the tender age of fourteen years, she was ready to cast all her little cares upon Him who had died for her, and she was buried with him by baptism on September 18, 1910. She leaves behind her a beautiful example of Christian life. All who knew her speak freely of her noble character. She leaves her husband and mother and a host of friends and relatives to remember her; and while they are all exceeding sorrowful, they "weep not as those who have no hope." Funeral services were conducted at the family burying ground, near Hermitage, Tenn., by the writer.

JOHN W. BEASLEY.

Willis.

Brother James Edward Willis was born on January 23, 1851, and died on August 6, 1917. He married Miss Elizabeth Short on January 26, 1871, and to them were born twelve children—eight boys and four girls—all living but one, and all members of the church but one. Brother Willis obeyed the gospel in the year 1885, being baptized by the writer. His wife, who survives him, was baptized two or three months later. He served as deacon in the church three or four years, and was then set apart as elder, which position he filled until his death. He loved the church and his Lord and was always ready to contend for the truth. He was true to what he thought was right. He had a sympathetic heart and was ever ready to respond to the call of those in distress. A year or more before his death his health began to fail, and he went to Beaumont to the hospital, where he died. His body was brought back to Brookeland, his old home, and laid to rest in Brookeland Cemetery in the presence of the largest concourse of people that ever assembled there. The writer tried to speak words of consolation to the sorrowing relatives and friends. E. A. LAKEY.

Fuller.

Ira Fuller was born on March 30, 1895; obeyed the gospel in 1910; and died on January 11, 1918. He was a young man, only twenty-two, of sterling qualities, genial and gentle in disposition, industrious, ambitious, and economical, and strong in the faith. With these splendid qualities he had drawn to him a host of friends, who lament their loss and sympathize with the parents and children whose hearts are the saddest. His hope of things material and his plans were frustrated in the spring of 1917, when he fell prey to the disease which proved fatal. He gave up his work, enlisted in the United States Army, hoping that from the tent sleeping and rigid training he would find relief; but he gave way under its pressure and was sent by loving parents to the West, to no avail. Conscious wholly of his condition, he returned to his home to await with patience and hope his summons home. I loved Ira much, for he was with me in church work at Moulton for two years, and this love was mutual. He was my good friend. I went to see him during his sickness, and, with his parents, we read and prayed. He talked freely and calmly of death, heaven, and heavenly things, upon which his mind seemed to be set, and expressed frequently and frankly no fear of death. A few days later he made disposition of his savings, gave instructions as to his burial and burial service, bade good-by to weeping loved ones, and fell asleep in the Lord, to rest from his labors, while his works follow after him. (Rev. 14: 13.)

J. PETTEY EZELL.

Wilkinson.

After being in an enfeebled condition for several months, Brother J. K. P. Wilkinson, on January 17, 1918, passed peacefully away, at the home of his sister, Mrs. Harrison, at Winchester, Tenn. He was about seventy-six years of age. He had no children, and his wife had preceded him to the future home sixteen years. He was

born, grew to manhood, and lived many years near Pelham, Tenn. Like myself, he was reared under the influence of the Baptists of the Calvinistic type; but when a young man, under the teaching of that prince of preachers, Jesse L. Sewell, he accepted the simple New Testament teaching and became a member of the church of Christ. He was naturally of a good mind, had very good educational advantages for that day, and by close study became strong in the word of God; and while not posing as a preacher, he became a very effective teacher in the church. I had known him for over forty years, and much of this time was intimately associated with him, being much in his home, and became impressed with the idea that I have known few cleaner, better men. He was strong in the faith of the gospel; with him a "Thus saith the Lord" was the end of all controversy. On January 19 his body was carried to Manchester and, after funeral services in the church by Brother Clyde Gleaves, was laid to rest beside his wife in the cemetery there, to await the resurrection of the just. Farewell, brother; though dead, thou art not forgotten by many loved ones.

J. D. FLOYD.

Tevis.

On November 15, 1917, I was asked to officiate at the services to be held the next day at Crandall church of Christ in memory of Brother Tevis, who had, on November 15, been called to his eternal haven of rest and joy. Just as I was about to write these few words in behalf of one of God's faithful servants I looked at the Gospel Advocate and saw that Sister Eliza Fields had already made mention therein of his death. A little further notice of the character and life of such a noble servant of God cannot be out of place, and will, I trust, be helpful to others of us in striving the harder to live right and be ready, as Brother Tevis was, to go when the summons comes. Until I was called to this service I knew nothing of Brother Tevis; but the voice of the people of Crandall and that of the church there were as the voice of one man in the praise of the life of this brother. His great influence for good, therefore, will live, though he has gone from us. Brother Tevis was born on August 21, 1841, in what is now Trousdale County, Tenn. When only a boy he moved with his parents to Arkansas, where he volunteered his service in the Southern Confederacy, serving three and one-half years. After this war he went back to Tennessee and enlisted in the army of the Lord, Brother J. A. Harding being the recruiting officer. For more than fifty years he fought faithfully the many, many battles against the enemy of the Lord and of our salvation. He rose to distinction, locally, as a leader among the brethren. He was loved, respected, and honored by all who knew him. On May 21, 1866, he was united in marriage to Miss Mary Scoggins. To this union four children were born—two boys and two girls—after which his wife died. Still later he was married to Miss Martha Scoggins, sister to his first wife. To this union there were eight children born—four boys and four girls. He was always found at his place of duty as the Lord's servant, and this made a deep and lasting impression upon those who knew him. On September 19, 1882, with his family, he left his old home in Tennessee for Texas, where his home had been since that time till his death. His second and last wife died about eight years ago. May the Lord bless all his children and grandchildren to live and be faithful unto death as did he.

J. C. ESTES.

The Lazy Muscles That Cause Constipation

BY R. H. SINCLAIR

It is now agreed by all of the great authorities that constipation is not a disorder of the stomach or even of the small intestine, but of the large intestine or colon.

Under normal conditions this large colon, which is about five feet long and shaped like a horseshoe, extracts the liquids from the waste matter intrusted to its care and promptly passes the residue on.

But, unfortunately, due to our sedentary lives, the colon has gradually become so lazy from lack of exercise that it is unable to perform its functions.

If we were able to live outdoors and to exercise vigorously every day, our colons would handle their work properly, for exercise is the greatest and most satisfactory colon stimulant known.

To most of us sufficient daily exercise, however, is not possible. We have neither the time nor the inclination; instead, we dose ourselves with laxative drugs, mineral waters and other nostrums, with the result that, while we get temporary relief, we not only aggravate the condition, but find that repetitions of the same dose later fail to produce results.

But relief, even when obtained, is not sufficient. To maintain health and efficiency, it is absolutely of paramount importance to create and maintain day in and day out freedom from intestinal poisons, and this is impossible with laxatives.

There is a new way, however, to keep the colon sweet and clean—a way which has the same effect as vigorous exercise, yet without the inconvenience or time-consuming features of exercise, and the results are even better because the treatment is localized.

The principle upon which this new method is founded is the same as that used in massage. We all know that massage has the same effect as exercise; it stimulates the nerves and strengthens the muscles. Colon massage as practiced by osteopaths has proved wonderfully effective.

This new method of massaging the colon involves the use of a device called the "Kolon Motor"—a mechanical masseur, the face of which is shaped to fit over the colon when placed against the abdomen. You merely put the Kolon Motor on a door or wall, lean up against it, and turn the handle for a few moments. The face rotates with a scientific waving motion which immediately stimulates the colon and causes proper functioning. A couple of minutes in the morning each day is all that is required; and unless your experience is different from the hundreds of other users, you will feel like a new person after the very first application.

Before the Kolon Motor was offered to the public, a number of well-known physicians were acquainted with its merits and used it in their practice. Without exception the results were most gratifying; in fact, every physician who has tested the Kolon Motor indorses it most highly.

Martin's Method, Incorporated, Department 5911, 105 East Thirtieth Street, New York, has prepared a booklet called "Colon Cleanliness," which they will be pleased to send gratis to all readers of this magazine. In this booklet the Kolon Motor is clearly illustrated and its application shown. It also contains a scientific discussion of auto-intoxication, and explains why and how the Kolon Motor produces such assured results. Letters from well-known physicians relating their experience with the Kolon Motor also form a part of the book.

There may be some who scoff at the idea of colon hygiene and its direct relation to health and efficiency, but the wiser ones will write for this free book and learn what this wonderful device is accomplishing for so many others.

Assist Nature.—There are times when you should assist nature. It is now undertaking to cleanse your system. If you will take Hood's Sarsaparilla, the undertaking will be successful. This great medicine purifies and builds up as nothing else does.—Advt.

CABBAGE PLANTS

We have three or four Million Early Jersey and Charleston Wakefield and Succession, ready for shipment now. Prices by express only (we do not ship by parcel post) $1 for 500; $1.50 per 1000; 25,000 and over at $1.25 per 1000. Better order what you want without delay as there will not be enough to supply demand. Please send money order with all orders.

S. M. GIBSON COMPANY, YONGES ISLAND, S. C.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

GIRLS! LEMON JUICE IS A SKIN WHITENER

How to make a creamy beauty lotion for a few cents

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth, so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness, and tan, and is the ideal skin softener, whitener, and beautifier.

Just try it! Get three ounces of orchard white at any drug store and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms, and hands.

The Cause of Gray Hair.

Hair grows gray by reason of the same cause which produces dwarfed yellow stalks of corn instead of strong, dark-green, growthy stalks—lack of nutrition. Hair, like the crops of the field, must be fed, either naturally from the scalp as the stalk of corn is fed from the soil, or artificial hair food may be applied as fertilizer is applied to the soil to enrich it. Unless your hair is supplied with its natural oil—the food on which it subsists—you may expect it to cease its flourishing and lose its natural luster, color, and beauty. The hair must have food on which to live. Do not neglect it or it will lose its luster, become stiff and coarse and eventually gray. Begins now and prevent the appearance of age by using a natural hair oil, "La Creole." It will keep the hair soft, fluffy, and beautiful. Ask your dealer, and if he cannot supply you send one dollar to the Van Vleet-Mansfield Drug Company, Memphis, Tenn., for a trial bottle.

Take Pains.

Genius has been defined as an infinite capacity for taking pains; and talent, which is a sort of second cousin of genius, has the same characteristics. One who will take pains enough will meet with a measure of success; and no one who belittles the need of patient, plodding work is likely to succeed, no matter what his endowments.—Selected.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents. —Advt.

Money for the Lexington (Ky.) Work.

BY H. C. SHOULDERS.

Previously reported, $1,170.60; from church at Bohon, Ky., by B. A. Massie, $10; from the Gospel Way fund, after discontinuing, $2; G. M. Devane and wife, Jennings, Fla., $2; D. L. Conell, Sciotoville, O., $2; Mrs. Emma G. Mitchell, Milwaukee, Wis., $1; through Christian Leader, Cincinnati, O., $5; Mrs. Josie S. Baulch, Fulton, Ky., $1; church at Lexington, Ky., $105; rent on the church building, $72; church at Sellersburg, Ind., by G. A. Leach, $26; Mrs. E. J. Riley, Olmstead, Ky., $1; Mrs. Anna J. Leach, Sellersburg, Ind., 60 cents; through Christian Leader, Cincinnati, O., $2.50. Other contributions for this work are greatly needed. Any one sending money to me for this work will see the report in due time. Address me at Sellersburg, Ind.

Required for Health and Beauty.

It is surprising that it is necessary to repeat again and again that the health and beauty of the skin require that the blood shall be pure. If the arteries of the skin receive impure blood, pimples and blotches appear, and the individual suffers from humors. Powders and other external applications are sometimes used for these affections, but will never have the desired effect while the causes of impure blood remain.

The indications are very clear that Hood's Sarsaparilla is the most successful medicine for purifying the blood, removing pimples and blotches, and giving health and beauty to the skin. It gives tone to all the organs and builds up the whole system. Insist on having Hood's Sarsaparilla when you ask for it. Do not take anything else.—Advt.

We all seek happiness so eagerly that in the pursuit we often lose that joyous sense of existence and those quiet daily pleasures the value of which our pride alone prevents us from acknowledging.—Arthur Helps.

Moral courage is nothing in the world but just the capacity for doing what we know we ought to do.—Phillips Brooks.

Man's extremity is God's opportunity.—Proverb.

Tells Why Chicks Die.

E. J. Reefer, poultry expert, of 640 Reefer Building, Kansas City, Mo., is giving away free a new book which tells of a simple home solution that raises ninety-eight per cent of all chicks hatched and cures white diarrhea over night. All poultry raisers should write for this valuable free book.

How to Keep Your Friends.

It is almost impossible to be genuinely friendly with a person who insists on being too close to you, on knowing all your thoughts, feelings, and affairs, and on claiming your time and attention on the excuse of affection alone.

The bonds of true friendship must be easy and its demands must be for something real and vital. The woman who calls on you perpetually because she has taken a sudden fancy to you is a blind and selfish egotist in a mild way. Her calls may interrupt your work and bore you intensely; but if you are a polite and courteous person, you bear with her until she directs her attention elsewhere. She will probably tell the new friend that you are "very unresponsive." Some women clutch at every new acquaintance and then complain that they have so few friends. The reason is that friendship is not built on trivialities and whims, but by giving such valuable things a true consideration, real interest, and manifesting a decent reserve as to the other person's confidence and nonconfidings.—Woman's Home Companion.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life, has an incomparable softness and is fluffy and lustrous, try Danderine.

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

The Master's Vineyard

Florida.

Trenton, February 25.—My week's work at Largo came to an end yesterday. These brethren have a good house which has been enlarged to meet their needs, and they have it well supplied with song books arranged in a good way, for they are put on shelves at each side of the vestibule, and when persons come in, if they want a book, they can get it as they go to their seats. We had good audiences from the start, and an extra supply of chairs was brought in from the town hall. Brethren from Tampa, thirty-six miles away, were present some, and on Lord's-day afternoon we had a meeting in which a number of speakers took part. Largo is the home of that good man, W. A. Cameron, who is both honored at home and respected abroad. My stay with the good people of Largo was very pleasant, and I would love to visit them again sometime. My next point is Bethel Church, near Bell.—Don Carlos Janes.

Mississippi.

Tupelo, March 7.—The interest in the cause of Christ at Tupelo is good. We have some as zealous members here as I ever saw. We have met for worship every Lord's day during the winter, except one. We have to meet in the City Hall, and we got orders late in the week from the mayor not to have church services on Sunday. The order was for all the churches in town, in order to save fuel. It was too late to let all know. Even then a faithful few met at a private house and had the worship. Brother G. A. Dunn was with us ten days last August. There were about seventeen additions. Brother Dunn is to be with us again this summer. We have had monthly preaching most of the time. We now have no one employed for preaching at stated times, yet we have preaching occasionally. I have been here as a citizen and member of the congregation since last August. I have appointments at various places three Lord's days in the month; but I am here enough to know the church enjoys the Bible lessons, the worship, and a sermon, even though it is not as good as would be expected from one of our strongest preachers. It is said there are some good, loyal congregations in the country around Tupelo. I have not had the opportunity of meeting them. My address is 612 Allen Street, Tupelo, Miss.—H. C. Harris.

Missouri.

Rogersville, March 5.—Since my last writing I have filled my regular appointments. The work is generally satisfactory. I begin work at Crisp next Lord's day, which will continue each second Lord's day till June. I have also attended one session of a debate between the church of Christ and Christadelphians at Springfield. The truth was represented by Brother W. G. Roberts, of Kemp, Ill.; error, by R. S. Burnett, of Choctaw, Ark. Mr. Burnett is reputed as the champion debater of his people, but Brother Roberts won a great victory for the truth. The Christadelphians are a class of materialists. They have perhaps one distinctive doctrine among the people of their class. They believe, as pertains to the resurrection, that humanity is divided into three classes—(1) those in Christ (the righteous) who will be resurrected and rewarded, (2) those in Christ (the apostate) who will be resurrected and punished by a literal consuming, and (3) those who are "aliens," who will never be resurrected. I am glad I have no "kick" to make on the brethren's support, as I hear from so many preachers through our religious publications. They are treating me right, and I am doing my best for them.—M. S. Mason.

Texas.

Kirbyville, March 4.—I preached for the faithful little band of disciples at Mount Union yesterday. One married lady confessed Christ and was baptized early Monday morning. I am to begin their meeting on June 15.—J. S. Daugherty.

Canadian, March 5.—The cause of Christ here and at Miami is showing some improvement. Two fine mission services in the country and one good service in town on Lord's day. My father (A. S. Reynolds) and I begin a meeting near Miami to-night.—O. M. Reynolds.

Ennis, March 4.—We had four interesting services yesterday and large crowds. The young men and boys carried out every detail of the worship. At the afternoon meeting three men and three boys dedicated their lives to the ministry and as missionaries. It was the anniversary of this minister's labor with the church. During the year there have been eighty-eight additions, half of whom were baptized. Seven men and boys have started in training for the ministry. Ninety-five per cent of the membership in regular attendance. Sunday school reorganized, graded, and seven teachers added. "Every member a missionary" campaign started with good results. Two-thousand-dollar church debt lifted, five hundred dollars of repairs done on the church, all debts paid, with a good balance on hand, and the minister's salary raised twenty-five per cent. Every male member takes part in the services. During the year children's work, ladies' Bible class, and teacher-training class have been organized. The pledge system of giving inaugurated and the budget raised. Two bishops and three deacons added to the board to care for the growing work. The church enjoys perfect harmony of all its membership. Nothing in the way to impede its progress, and, "forgetting the things which are behind, and stretching forward to the things which are before," we rededicate and reconsecrate our all to the winning of souls.—Ben West.

West Virginia.

Buffalo, Box 81, March 5.—I have received help in my work as follows: From Christian Leader, $5; George Douglas, $10; Will and Carrie Chenoweth, $5; Miss Mattie Purvis and sister, $4; J. L. Broad, $2. I am very thankful for this help. I will need all the help I can get this spring in order to extend the Lord's work. Please do not forget that my address is always Buffalo, W. Va. We are doing very well in this section, considering our lack of facilities. At one of our mission points we have been using a meetinghouse belonging to another people. We are likely to lose the use of this house because we are taking too many of their members.—F. P. Fonner.

A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial, and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price, 50 cents. Ask your druggist for it or write WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

"CASCARETS" WORK WHILE YOU SLEEP

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets to-night.

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

Teachers placed throughout the South and Southwest in Public, Private, and Normal Schools, Colleges, and Universities. Write at once for information. **Yates-Fisher Teachers' Agency, 410 Stahlman Building, Nashville, Tenn.**

WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA CHILLS AND FEVER. Also a Fine General Strengthening Tonic At All Drug Stores.

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CLINTON, S. C.

The System of Redemption.

BY V. I. STIRMAN.

The book called "the Bible" reveals a system of human redemption covering all time from the fall of man to the day when the angel of God shall stand with one foot on the land and one upon the sea, proclaiming that "time shall be no more."

This system comprises two principles only—faith in God and obedience to his will.

This system reveals to man all the work of the Holy Ghost among men in order to man's entering the family of God here on earth, and how he must live here, that at death he may hear from the lips of the crucified One: "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Two things, and only two, the Spirit of God does for man in this life—teaches him God's will, and confirms the teaching by miraculous power. The power of God to convert and save man is in the gospel of Christ, not in the direct operation of the Holy Ghost. (See Rom. 1: 16.)

The Hardeman-Skinner Debate.

BY T. B. THOMPSON.

At the request of Brother W. E. Morgan, who moderated for Brother Hardeman in the above-named discussion, I am writing a report thereof. Brother N. B. Hardeman, of Henderson, Tenn., stood in the defense "of those things which are most surely believed among us;" while Mr. J. E. Skinner, of Jackson, Tenn., labored faithfully in behalf of the Baptist religion. The propositions more generally discussed—establishment of the church, design of baptism, operation of the Spirit, and apostasy—engaged the attention of the disputants and their splendid audiences for four days—February 19-22. Both the speakers and moderators did their work well. As before stated, Brother W. E. Morgan, of Cottage Grove, Tenn., moderated for Brother Hardeman; while one Judge Mayhu, of Dresden, Tenn., acted in that capacity for Mr. Skinner. The conduct of the speakers and moderators was such as to prohibit any outbreak upon the part of the audiences at any time; hence a discussion that compelled the admiration and commendation of thinking, refined people. No discussions arose among the listeners either during sessions or intermissions, and a casual observer could not distinguish between Baptists and Christians. I feel sure the community feels that it has been honored by the opportunity to entertain such a high-toned exchange of religious ideas. Neither the speakers nor the audiences were objects of special reproof at any time. Good effects must follow such discussions in any community. The people are demanding a higher type of debates than they, in many instances, have had heretofore; and they have only to select the proper men to insure a high type of discussion.

The cause of truth could not have been more ably represented than by Brother Hardeman. He refuses to have anything to do with a low order of disputation, and refuses to meet the demagogues often indorsed by the denominations. While holding the debate on a high plane, he goes after his opponent with a precision and directness that is telling in its effect and savors of no tint of compromise. He not only exposes the fallacies and assumptions of his opponent's arguments, but, in addition thereto, teaches the truth upon them. Hardeman couples oratory and logic as few men can. He compels the attention, admiration, and esteem even of those who radically differ from him. An attempt of an opponent to drag the discussion down to a low plane is met with such a rebuke that a second attempt is severely forbidden. Brother Hardeman leaves no regrets or disappointments in the hearts of those who love the truth and makes the best of friends among his religious enemies.

Many expressions were forthcoming from visitors respecting the excellent entertainment shown by the Christian homes of the community.

About fifteen preachers of the gospel were in attendance, and most of these were bright young men—students either at Henderson, Tenn., or Wingo, Ky. They presented a splendid prophecy as to the future of the work of spreading the gospel. As best I could ascertain, there were only five Baptist preachers present. Lack of space forbids the mentioning, by name, these preachers, although their names were handed in.

Let us continue to raise higher the standard of religious debating. A discussion is held, not for present time only, but for future time also—even eternity. Present victory over an opponent may mean future defeat. The religious spirit of communities partakes very largely of the tone of the debates they entertain. This debate was held at Bible Union meeting-house, near Latham, Tenn.

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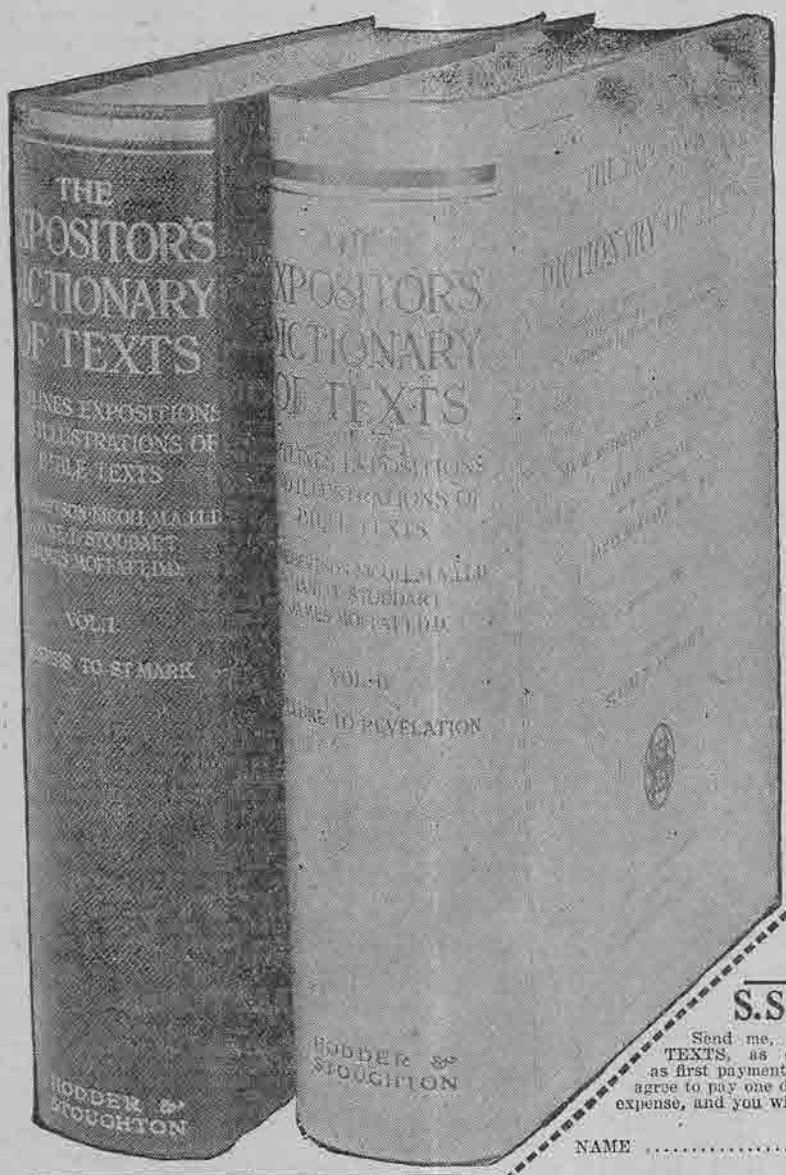

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THE CRISIS

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For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the *poor* man who has not the money or the *busy* man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

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I ask you to read their letters, a few samples of which I publish below for *your* benefit, and if *you* find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying *my absolute confidence* in the restorative powers of Shivar Mineral Water.

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Savannah, Georgia.

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La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

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REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.

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C. A. CROSBY, M. D.

Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

"Why I Cannot Preach My Old Sermons Now."

In the current issue of the Ladies' Home Journal there is an article written by the "Rev. Joseph H. Odell, D.D.," bearing the caption, "Why I Cannot Preach My Old Sermons Now." The writer proceeds in a very interesting style to explain how he had prepared through a long period of time a series of about three hundred sermons, and how each one represented hours of careful study, serious thought, and painstaking research. And now they must all be thrown into the discard because of war-time conditions! Poor preacher! Only those who have worked hard to get up a sermon worth while know what a pitiable fix he is in. To give up one such sermon would be a distinct loss. To part with a lifetime collection would be nothing short of a calamity. One paragraph from the article will suffice to give an idea of why this eminent preacher cannot preach his old sermons now. Of his audience he says: "They do not care a snap of their fingers whether Abraham was justified by faith or works; if predestination can be reconciled with free will; how many Isaiahs wrote the book which bears that name; when and how the world will end. All they want is a spiritual interpretation of the world-rending and home-smashing events that are taking place. Everything else can wait." The purport of his article is to show why it is no longer timely to preach the "plain old gospel," nor to discuss things that relate to the history of the Bible.

Why I Can Preach My Old Sermons Now.

I cannot agree with the distinguished writer's position so long as I am confronted with Paul's statement in Rom. 1: 16: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." With this sublime statement before me, I can well afford to preach my old sermons now. To pursue a different course would put me in the attitude of being ashamed of Jesus and turning away from the power of God. By no process of reasoning can I figure that the gospel is God's power unto salvation in time of peace, but something else is needed in times of war. Therefore the old, old story must be told. Lessons concerning the atonement, obedience, faith, repentance, confession, baptism, the Christian graces, truth and righteousness, must not by any means be neglected in favor of so-called "war sermons." While, indeed, there is a great temptation for every preacher in these times to discourse at length and in a worldly-wise way on the "world-rending and home-smashing events that are taking place," employing both "excellency of speech" and tact so as not to offend the government, he must not forget that the main responsibility is to be able to say with Paul: "I determined not to know anything among you, save Jesus Christ, and him crucified." We owe this duty to every audience before whom we stand, "that your faith should not stand in the wisdom of men, but in the power of God."

= =

A New Avenue of Illustration.

But while war conditions do not warrant a departure from the beaten paths of apostolic teaching, we should not close our eyes to the fact that such conditions do open up an avenue of illustration for impressing gospel truths more powerful than we have ever had before. Surely we do no injury to Jesus Christ, and him crucified, when we take advantage of this unparalleled opportunity to present the old truths of the Bible in a new dress. If there ever was a time to catch the ears of the people, to touch their hearts and call attention to their need of the gospel, by reminding them of the great tragedy of world-wide human suffering, that time is now.

Take, for example, Paul's statement in Heb. 12: 4: "Ye have not yet resisted unto blood, striving against sin." It should not be difficult at all in the light of to-day's events to illustrate what Paul means. The text assumes the fact of sin and regards it as a malignant and deadly foe against which a warfare needs to be waged at the cost of blood. Surely, every American can appreciate now what it means to resist a thing to the extent of a blood sacrifice. The thought of such resistance which has been decreed by "the powers that be" has become a burden of anxiety to innumerable fathers and mothers whose sons

are involved in the conflict. In his delineation of the heroic achievements of certain Old Testament characters, Paul writes of those who "waxed mighty in war" and "turned to flight armies of aliens." With all the strength and resources of the nation concentrated upon the one purpose of turning an alien enemy to flight, we can appreciate all the more Paul's graphic description of the Old Testament heroes.

Lessons from the Exigencies of the Hour.

Consider, too, another stirring exhortation found in 1 Pet. 5: 6-9: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world." In the face of all that is happening to the world, was there ever a time more propitious for God's children to humble themselves in his presence, that they may be exalted in due time? Many of us have been compelled by the exigencies of the hour to humble ourselves. And do we not feel thankful now that we can cast all our anxiety upon Him, when there is no one else who can bear the burden for us? Passing events should intensify the thought that Christians have now, and have always had, an adversary in Satan, who acts like a roaring lion, walking about and seeking whom he may devour; and there is the supreme need of sobriety, watchfuness, and steadfastness in faith. We do not need to be reminded now of the devastating power of an aggressive and persistent foe. The civil government under which we live has such a foe. From this distance we cannot look out over the blasted towns of Belgium or the ruined fields of sunny France, but the story has been told and retold in such a graphic manner that the perspective is constantly before us. The cries of the women and children are in our ears. Nor do we suffer alone. Thousands of our brethren are face to face with the same temptations, dangers, and sorrows. Certainly "the same sufferings are accomplished in your brethren who are in the world." Our problems are the same as those of our brethren in Britain, in France, in Russia, or in Germany, for that matter.

Remission of the Soldier's Sins.

At the present writing it is estimated that twelve millions of men have been lost in the cruel war. Six million have been slain in battle and six million have been taken as prisoners. And yet it appears that millions more will be called to enter a resistance at the cost of blood. Paul gives us this figure, not to encourage Christians to engage in carnal warfare, but to remind them of what a tremendous struggle must be made in their own bodies in "striving against sin."

We are told that parents across the sea are comforting themselves with the hope that this wholesale shedding of blood will be accounted for the remission of sins. John Oxenham, one of Britain's writers, expresses this hope in two lines:

> "For blood that is shed in the cause of right
> Has power of old to wash sins white."

This is a pretty sentiment which some preachers preach and which some people believe, but there is no intimation of such a plan in God's inspired word. It is certainly true that "without the shedding of blood there is no remission of sins." But the blood in question is the blood of Christ. If a soldier had a hundred lives and laid them all down "for the cause of right," there is no assurance that the sacrifice would be counted for the remission of sins. Jesus Christ alone could make, and did make, the one supreme and only necessary sacrifice. We have reason to praise God that we "were redeemed, not with corruptible things, with silver or gold," but "with precious blood, as of a lamb without blemish and without spot, even the blood of Christ."

The only way in which men and women may hope to have their souls washed white is by the blood of Christ. We do that by coming into his blood-washed and blood-sealed institution, the church of the Firstborn. The conditions of entrance into this blood-sealed institution are the same now as when the apostles preached. Therefore the one supreme message that God's servants must bear to this suffering world is the plain, simple, old-fashioned gospel that Paul was never ashamed to deliver. Borrowing the words of the man who lost his sermons, "*everything else can wait.*"

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Our Contributors

Catechism on Societyism.

BY FRED SOMMER.

While the minds of the brethren are on Brother Dunn's work and the question is up as to whether or not Christians who are striving to live after the New Testament model may organize or work with or in any religious society other than a local church of Christ, I crave a little space in these columns that I may ask a few questions and make a few remarks relative to the subject in hand.

Question 1. What is a society?

Answer. Clearly, it is any association of individuals for coöperation in the accomplishing of any definite purpose or work. No two or more persons can work together to any definite end without some understanding, and that understanding, whether it be written or unwritten, long or short, between two persons or among two hundred or two thousand—that understanding, we say, is organization, and results in a society.

Question 2. What is the objection to Christians' organizing or working in or with such religious societies as the A. C. M. S. and Y. M. C. A.?

Answer. The objection usually made is that these societies are organized for the accomplishment of religious work for the doing of which God has amply equipped the church or local congregation, and that such societies for the doing of these good works are therefore superfluous, besides being an impeachment of the wisdom of God, who has implied that in the church we are thoroughly furnished unto every good work.

Question 3. But do we never employ for the accomplishment of religious work any other association of Christians than that which is had in the local church?

Answer. O, yes! For instance, it has happened in the past that whenever the feeding and caring for orphans was to be attended to, that two or more Christians have come together, agreed upon some plan, had some understanding (organized, if you please), and associated themselves into a society other than that of the local church, that this good work might be done. Again, when the gospel was to be preached by pen, two or more Christians have agreed together to edit, publish, and operate a religious paper, and have formed themselves into an association other than the local church for so doing. When a missionary goes to a foreign field, his cause is often championed and funds collected and forwarded by a religious newspaper corporation, which is a society other than the local church. When the Bible is to be taught in connection with secular learning, Christians sometimes form an association other than the local church for the founding of a Bible college where students can get "a lesson in the Bible every day." When Armenian, Syrian, and Greek refugees are to be cared for, fed, and rehabilitated, a committee, or society, other than the local church, is formed for relief, and Christians send money through this relief society. These are all examples of Christians' associating themselves together for religious work in relations other than those sustained in a local church. The individuals associated may even belong to different and distant churches, and may not be associated at all in any local church capacity, but are associated in a society capacity, and through that society they are specializing and cooperating in a work that presumably only belongs to the local church organization.

Question 4. Is it consistent for us to condemn others for using the A. C. M. S. and Y. M. C. A. on the ground that these societies are formed to do a work that belongs to the church, when we ourselves form and use other associations of Christians than the association in a local church to do work that God gave the church to do?

Answer. No, it is not consistent. If one association other than the local church, *because it is an association other than the local church*, is wrong, every other association is wrong also. The same process of reasoning that defends one defends the other, that condemns one condemns the other.

Question 5. Is there any respect in which the Y. M. C. A. and A. C. M. S. differ from the associations of Christians we have just mentioned?

Answer. Yes, a very important respect. The A. C. M. S. and Y. M. C. A. are general societies, formed by an aggregate of local societies, and thus tend to centralization of power, and often to ecclesiasticism.

Question 6. Is there any difference between the Y. M. C. A. and A. C. M. S. in respect to their tendency toward ecclesiasticism?

Answer. Yes, a great difference. The Y. M. C. A. is not connected with any sect, but is interdenominational, if not undenominational; and though it is constituted by an aggregate of represented societies, yet it does not tend toward the building up of any ecclesiasticism. The A. C. M. S. is connected with a sect, which, while disclaiming ecclesiasticism, or any corporate aggregation of congregations, is dominated more or less by the society, and is by the society being gradually formed into an ecclesiasticism, with the society itself as its ecclesiastical bond.

Question 7. Would the Y. M. C. A., then, be a more tolerable form of societyism than the A. C. M. S.?

Answer. Yes, taking it on prudential grounds alone, because it does not appear that the Y. M. C. A. attempts to dominate either the faith or discipline of any individual or congregation, but it has developed that the A. C. M. S. conspires to such domination.

Question 8. Does any other association of Christians besides the A. C. M. S. ever do things that tend toward and seem to require an ecclesiasticism?

Answer. Yes, an association of Christian editors, publishers, and owners of a religious paper sometimes seeks so to dictate the faith, the discipline, the preachers for local congregations, that only an aggregate of such congregations, with this religious publishing house as the ecclesiastical bond or head, would ever insure everywhere that unity of opinion that it desires.

Question 9. Does the fact that I differ from a man as to whether I will support an association of brethren other than the local congregation for doing missionary work, or as to whether I will support an association of brethren other than the local church for teaching the Bible in school or running a religious newspaper, or as to whether I will support no such institution at all, but simply the local church—does the fact that I differ from a man or church in regard to these societies furnish a sufficient reason for my withdrawing fellowship from such man or church in those acts of worship concerning which there is no difference between us as to methods?

Answer. No, it does not. A man may differ from me and be right, though I don't know it; or he may be wrong in that thing, but a very loyal and true Christian in other respects. Two men may differ as to the societies they shall use, or as to whether they shall use any at all, and yet worship the Lord together. A man may be very ignorant of fine distinctions made about societies and other things, and yet be a very loyal subject of Jesus Christ.

Question 10. Do the Scriptures condemn, in so many words, the use of societies, other than the local churches, to do good works?

Answer. No, they do not. The two passages mainly used are Eph. 3: 21 and 1 Tim. 3: 15; but these condemn societyism only by implication, if at all.

Question 11. Is there any other interpretation of these passages than the one given by those who oppose all societyism?

Answer. O, yes! Paul's point in Eph. 3: 21 seems to be entirely overlooked and disregarded by both the advocates and opposers of societyism. Paul's idea is not that the local church organization is the only avenue through which God can be honored when we do his work. Individuals privately do many good works without the local congregation or organization, and we think of God being honored thereby. Two or more members, either of one church or of different churches, often put their money, their labor, and their forces together in the doing of a work, which, nevertheless, honors God, though it does not directly touch the local church. The family and the church are ministers of God for good, sanctified of God by his use of them for the accomplishment of some of his highest purposes, and Christians often use them to work out things for God to-day, with never a thought that what Paul said about glorifying God "in the church" excluded the efforts of Christians in good works through the organized ministries of the family and the State. Whenever a local church appoints two or more men to do a work for that church, those two or more men cannot proceed without some understanding or organization, yet such organization does not dishonor God nor displace his church. So evident has this always been that churches have been doing this right along, and even individuals have been organizing ministries among themselves, such as those for circulating religious literature, building Bible colleges, caring for orphans, etc., without any compunctions of conscience whatever, and without ever a thought that by *including* these associations of brethren they *excluded* the church. Back of all their work was their church membership, from which came all their inspiration for all their individual and organized ministries. And we have been doing these things, too, without seeing, what seems to me to be an evident fact, that we have often condemned in others things that we have all the time been doing ourselves. What is true of Eph. 3: 21 is true of 1 Tim. 3: 15. The church's use of organized ministries does not make the church itself any less the "pillar and ground of the truth."

Question 12. What was Paul thinking of in Eph. 3: 21 when he said, "Unto him be glory in the church?"

Answer. He was thinking of the church as a fact of demonstrated brotherhood, and of the display of the manifold wisdom of God in his plan to bring together into one institution peoples out of every tribe, nation, kindred, and tongue. It was this *unity* of peoples found in the church that was to bring glory to God; and in the next chapter Paul exhorts the brethren to be careful and keep this unity, notwithstanding other differences. When society advocates set at naught their brethren because of difference about societies, they disregard this unity; and when brethren who oppose societies divide churches that they may give glory to God "in the church" alone, they attempt to honor him by the *division* of the church and not by its *unity*, as Paul exhorted and prayed.

Question 13. Does the congregation to which I belong and for which I preach have any missionary societies or contribute to the A. C. M. S.?

Answer. No. Our answer to the boards and agents of such societies is that, when our budget becomes so great and our official board so weak that our local organization is not able to administer its own resources, we shall then probably call on some of the big societies to help spend our money for us.

Question 14. What are my chief objections to the A. C. M. S.?

Answer. The A. C. M. S. has introduced the delegate convention, which is a long step toward an ecclesiasticism with "more authority," and with the society as the bond of ecclesiastical unity. The auxiliary societies of the A. C. M. S. breed faction and disorganization in the local churches by pushing their claims where no provision is made for them in the budget of the church, thus dividing the resources and weakening the hands of the local church in order that they may strengthen themselves.

Question 15. Need the differences over societies hinder the coming together of the two wings of disciples into one church?

Answer. Not in the least, if the brethren will love one another and agree not to set at naught or judge one another in regard to their differences, each practicing to himself the faith which he has in regard to societies and the church, while all are growing up together to a better understanding in the Lord.

What Shall We Do?

BY J. H. LAWSON.

I am glad to say that the above heading will no longer be appropriate for the "doings" at Camp Bowie, Fort Worth, Texas, as we are now "*doing*."

I have let the contract for a tabernacle forty-eight by one hundred feet, with two library rooms in front and two "preacher" rooms in the rear, and we hope to have it ready for the opening service at 3 P.M. the fifth Lord's day in this month, and I hereby request the brethren and sisters who contemplate a trip to Camp Bowie soon to arrange to be with us on that date.

I now have the money in the bank to pay for the tabernacle, and have paid one hundred dollars on the lot, and have agreed to pay one hundred per month until the balance of eight hundred has been paid, when I shall have deed made to Harvey M. Moore, Maurice D. Gano, Horace W. Busby, B. D. Dye, and T. A. Cambron, for the use and benefit of the church of Christ for use among the soldiers.

The rental on a lot at the best rate I could find was seventy-five dollars per month, and we could not then get the location desired; and by purchasing I could get one of the best lots in all Camp Bowie, and the money invested would continue to be used for work among the soldiers. So I felt that it would be a waste of the Lord's money to rent. I am now trying to raise enough money to pay off the lot by the fifth Lord's day, and I ask those who read this to place the matter before the members of the church at once, or, better still, start a subscription list and ask others to join you, and see all you can and urge them to assist you, and in that way the money can be raised and the tabernacle be opened free from debt on the fifth Lord's day in this month.

The expense of maintenance will necessarily be heavy; and if more money is sent in than is necessary to pay for the lot, it will be used in the work of maintenance. It is my hope to have a good song leader with me, if possible; for it is my desire to do a great work among these boys.

I have obtained permission from the government authorities to erect the tabernacle and to do the work of a camp minister, and render any assistance possible.

I am very thankful to all who have in any way helped me make this work a success, and shall greatly appreciate any further help, and would be glad to hear from churches and individuals who will bear a part of this burden once each month.

I am now at Fort Worth devoting all my time to this

work, and all mail should be addressed to me here, Box 793, and all money may be sent to Continental Bank and Trust Company, Fort Worth, Texas, for Camp Bowie Fund, and the bank will send you a deposit slip. Brother Wilkerson, formerly of Tennessee, is president of this bank, and has agreed to care for the funds, and we hope to have sufficient on hands at all times to meet the needs of the work.

I will be glad to receive any good books or magazines for the use of our library, and will also be glad to have the names of any of the boys in camp, that I may hunt them up and get them interested in the work. Be sure to send correct addresses, as a name without proper address is worthless to me, as I could not locate the party. I hope to have my libraries well supplied with good, wholesome literature; so send it along at once.

When you come to Camp Bowie, tell the street-car conductor to put you off at Hill Crest, and you will then be within a few feet of the tabernacle.

I shall need your prayers and sympathy, for I shall live in the camp and devote my time both day and night to this great work. Let us possess the land.

The Present War and the Prophecies. No. 2.

BY LEE JACKSON.

When we come to examine prophecies in the New Testament, we find them in a different form and character to those belonging to the Old Testament. Excepting the book of Revelation, New Testament predictions are in a clearer form of statement than most of those of the Old Testament, and, as a rule, they are concerning conditions rather than countries or events. One of the notable exceptions to this general rule is our Savior's foretelling the destruction of Jerusalem and the temple, which we will now notice, first calling attention to Daniel's prophecy relative to the same event.

After having foretold the coming of the Messiah at the end of the seventy prophetic weeks, meaning a period of four hundred and ninety years, Daniel (9: 26) says: "And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." In his own foretelling of the destruction of the temple and of the downfall of Jerusalem our Savior refers to this prophecy of Daniel, applying it to the invasion of the city by Roman armies, comparing them to the eagles that are gathered together for devouring the carcass. (Matt. 24: 1-36.) When Jesus was leaving the temple and going on his way, his disciples called his attention to its buildings. Jesus said to them: "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."

When upon the mount of Olives, just eastward from the temple, where they had full view of its splendor, the disciples privately asked Jesus two questions: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" The first question is with reference to the destruction of the temple, and the second regards the *sign* of his coming and the end of the world. As a prelude to his answers to these questions, Jesus first warns his disciples against deceivers who should come in his name, telling them that such false leaders would come and that many would be led astray. Then he says: "Ye shall hear of wars and rumors of wars: see that ye be not troubled: for these things must needs come to pass; *but the end is not yet.*" He then tells them of the rising of nation against nation, that kingdom will rise against kingdom, that famines and earthquakes are to be in divers places, that his disciples are to be hated of all nations for his name's sake, and that because of abounding iniquity the love of many is to wax cold. Then he says: "But he that endureth to the end, the same shall be saved. *And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.*" This gives a clear answer to the second question. Of the two questions asked by the disciples, the one concerning the coming of Jesus and the end of the world is given the place of first consideration, probably beause of its paramount importance, and I have underscored the most direct part of the answer because it marks a distinct turning point in this deeply interesting discourse. It is not necessary to have any quibblings about any misunderstandings existing in the minds of the disciples, for there were many things indicated in the teachings of Jesus which they did not understand until after his resurrection, when they were endued with power from on high. The time came in their personal ministry as witnesses for Jesus that they were prepared to understand the essential things for men to know relative to the world-saving mission of Jesus as the Christ, but the time never did come when the Holy Spirit guided them into a knowledge of any signs indicating the time of Christ's coming to earth the second time, in the fullness of his majesty and glory, to judge the world; for of that day and hour knoweth no man, not even the angels of heaven; but Christians are admonished and warned to be always ready for his coming.

Turning his attention to the question as to when Jerusalem should fall and the temple be destroyed, Jesus says: "When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand), then let them that are in Judea flee unto the mountains: let him that is on the housetop not go down to take out the things that are in his house: and let him that is in the field not return back to take his cloak. But woe unto them that are with child and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on a Sabbath: for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened." All of this part of this remarkable prophecy has reference to the siege and destruction of Jerusalem by the Romans in the year 70, or about forty years after our Savior's crucifixion. Nothing contained in this has reference to any especial signs which are to indicate the coming of Christ and the end of the world. To expect the appearance of such signs is contrary to the teaching of Jesus in this same discourse. When Jesus says, "Wheresoever the carcass is, there will the eagles be gathered together" (verse 28), the immediate reference is to the invasion of Jerusalem by the Romans. Preceding this (in verse 27) he makes a transition in thought to his own coming at the end of the world, which is to be as sudden as the shining of lightning from east to west, but, like the coming of the lightning flash, there is no sign given that is to indicate his coming. The parable of the fig tree is applicable to the signs indicating the approach of Jerusalem's destruction, and not to any signs that are to precede his coming in such a manner that we can know that it is near. With reference to Jerusalem's destruction he says: "Verily I say unto you, this generation shall not pass away, till all these things be accomplished." By a quick transition (at verse 36) Jesus again turns the thoughts of his disciples to the suddenness of his coming and continues this part of his discourse to the end of this chapter, admonishing us with the words: "Therefore be ye also ready; for in an hour that ye think not the Son of man cometh."

Faith That Wins.

BY C. E. HOLT.

It is an element of our human nature to wish to succeed in everything in which we engage. The farmer wants to make his business a success. The merchant, the doctor, the lawyer, the teacher, and even the preacher, likes to succeed.

The human element essential to success in any business is one of which we should not be ignorant and to which we should give strict attention in all the affairs of life, even in its very details. Conservation of energy, strength, money, and of everything that enters into, and which is an essential part of, our business must be studied and reduced to a practical working system. Economy in the use of means and time must also be observed. All this is in perfect accord with the teaching of the New Testament writers.

The man who wrote, "A man of words and not of deeds is like a garden full of weeds," was a man of practical sense. He would agree perfectly with the apostle James, who, more than eighteen hundred years ago, wrote down the same idea, only in a different form. Of course there are different ways of telling the same story and of relating the same facts. This is the way James (2: 14-17) states it: "What doth it profit, my brethren, if a man say he hath faith, but have not works? Can that faith save him? If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go ye in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself." The apostle wrote this to persons who had been baptized; hence the works here mentioned are the good works mentioned by Paul in Eph. 2: 10. Good works were ordained for all baptized people to follow. Such good works may, in a sense, be performed by unbaptized people, but not a single sentence was ever written by an apostle to unbaptized people. The man who had faith without works was a baptized man; the man who had faith and works was a baptized man. Both characters had been baptized, but one class of disciples were making, or were liable to make, a grave mistake—that of sitting down, as it were, without doing the good works which were, and are, essential to the building up of a Christian character. Baptism is nowhere in the New Testament classed among "works." It is a part of the faith—that is, when faith is used in its broadest and most inclusive sense. It is in this sense the apostle James uses the word in his great lesson on faith and works.

Christianity is both theoretical and practical. It is well to know the theory of the Christian religion; but a full and correct knowledge of its theory without a proper application thereof is like having faith without works, or like a body without a spirit. It is the amount of the Christian religion that is put into practice that counts. Sound teaching is important, but sound practice is what, in the last analysis of the case, counts with both God and man. One of the chief defects of Pharisaism was words without deeds. Concerning them, in this respect, Jesus said: "For they say, and do not." This same trouble is often found among those who would stoutly resent the charge of pharisaism.

A lack of practical Christianity is killing more churches than all the innovations of ancient and modern times. To do nothing is as hurtful as doing too much. It is, of course, impossible to do too much of what we should do—that is, the things which go to make up practical Christianity—feeding the hungry, clothing the naked, administering to the sick, and doing good generally. Uneconomical or questionable methods may be used in doing Christian work; but we should not, on this account, cease to do the work. We should correct our methods when we find them unbusinesslike, uneconomical, and especially if we find them unscriptural. But let us do the good works. "Inasmuch as ye have done it unto me," "Inasmuch as ye have not done it unto me," will be the rule, or standard, by which we shall be tried in the judgment, or when the final test is made.

"Hearing and doing, we build upon the Rock;
Hearing alone, we build upon the sand.
Both shall be tried by the storm and the flood,
Only the Rock the trial will stand."

"One By One."

BY JOHN D. EVANS.

"They are gathering homeward from every land,
One by one, one by one."

How quickly events that bring their attendant joys and sorrows pass! How strangely intermingled in life's wine are the wormwood and the myrrh!

On last Lord's day at our regular morning service a young man made the "good confession," and was baptized in the afternoon. He had traveled a distance of about one hundred and fifty miles, as far as from "Dan to Beersheba, to attend to this important duty.

Expecting soon to be called into the service of his country, he was unwilling to go without the protection of the great Commander who in all his conflicts never lost a single battle. He believed in "preparedness," and will doubtless make a brave soldier wherever duty calls. On Monday following there came the sad announcement that one of our bravest soldiers had fallen upon the field of battle, "with his face to the foe." This aged veteran enlisted as a volunteer in his Master's service more than fifty years ago, and during his long period of service he never allowed the banner under which he fought to trail in the dust.

Brother J. K. P. Wilkinson, late of Hillsboro, Tenn., the subject of this sketch, was indeed blessed with "long life and good days"—three quarters of a century; and when the final summons came, he fell asleep as a child in its mother's arms.

I shall never cease to be thankful that it was my privilege to have known this man of God so intimately. Although it was for a short period, during his visits to Colorado, he came into my life as a benediction. Although several years my senior, we were "pals" together. The ties that bound us together were as those of father and son. We read the word of the Lord together, we visited the sick together, we prayed together, we advised together as to the work in Denver and Colorado; and, after his return to Tennessee, his letters, full of love, zeal, faith, and hope, were ever an inspiration to me. He was always ready to help by his words of cheer and in a material way where help was needed. We all loved him for his kindly nature, his clean life, and his unfaltering faith in God. His favorite song was: "I'm climbing the mountains of faith." Sometimes when reference was made to the final "crossing of the Jordan," he would say: "There is one song I have never been able to sing with 'the spirit and understanding,' and that is: 'I am longing for the coming of the snow-white angel band.' But," he always added, "I want to try to be ready whenever the summons comes, when my work is ended." The summons came. He heard his Master saying: "Servant of God, lay aside your armor. Your faith has won the victory. Come up higher. Receive the victor's crown. 'Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.'"

To those who shall miss him most, those who are bound to him by the tenderest ties of nature, I extend my sincerest sympathy.

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Brother Sommer's "Catechism on Societyism."

BY M. C. K.

On page 267 of this issue of the Gospel Advocate we publish an article from Brother Fred Sommer, of West Gore, Nova Scotia, Canada, entitled "Catechism on Societyism." We ask for it a careful examination.

Brother Sommer, as we understand him, does not favor the missionary society, except in so far as he may be said to favor it by the conservative attitude maintained in the present article. At certain points in his reasoning, we think he fails to discriminate where there is a vital difference, and hence draws conclusions which are not deducible from the premises in hand; but we are glad to meet the issue from his present somewhat unusual, if not new, angle of vision. In fact, he furnishes a rare opportunity to clarify the issue and to show clearly and distinctly, as we shall now attempt to do, just what it *is*, and what it *is not*, that we oppose in the controversy over the society. Moreover, it is a fortunate circumstance that his article follows so closely upon the very courteous and brotherly effort of Brother Z. T. Sweeney which was published in these columns and received our attention two weeks ago.

Concerning the general drift of Brother Sommer's article, let it be clearly and distinctly understood, first of all, that the controversy is not over the question of coöperating or refusing to coöperate with men on any line at all merely because they do, in the society or anywhere else, that which we believe to be contrary to the word of God; and hence, to his question, in the note accompanying his article, "Is it possible for men who love and acknowledge a common Lord to work and worship together, notwithstanding differences as to the meaning of some things their Lord has said, or as to the application of some of the principles laid down for the conduct of the kingdom?" we reply, without the slightest reservation, *yes*. To be consistent in refusing coöperation for such a reason would necessitate the cessation of all coöperation with men in anything whatever and that each man should work in all things exclusively by himself. Any Christian, who understands the subject, can properly join with any other Christian in coöperation on any line so long as the joint action does not, at any point, involve one in doing or indorsing what one believes to be wrong.

Hence, coming directly to his article, when our brother implies in Question 3 and his answer that we oppose the missionary society merely because it is some "other association of Christians than that which is had in a local church," he hits wide of the mark; and we take pleasure in replying that when "two or more brethren have" merely "come together, agreed upon some plan, had some understanding," no matter whether it be for "the feeding and caring for orphans," to preach the gospel "by pen" through "a religious paper," to forward "funds" to "a missionary" who "goes to a foreign field," to teach "the Bible" in a school "in connection with secular learning," to help "Armenian, Syrian, and Greek refugees," or to do anything else which Christians may do at all, we shall make no objection. But when any one of these associations of individual Christians, whether it be a missionary society, a publishing company, an orphanage, an Armenian relief committee, a Bible school, or what not, becomes a centralized organization under which the local churches cooperate, with the supervision and control of religious affairs, which God has placed in the latter, transferred to the former, then we promptly enter our protest. But why so at this point? Simply *because God has spoken and legislated at this point*, and we must not set aside an order instituted by him for one instituted by man.

Of course, "if one association other than the local church," *merely* "because it is an association other than the local church, is wrong," then "every other association" of the same kind "is wrong also;" but this is not the "process of reasoning" by which we oppose the missionary society, and it is somewhat surprising that Brother Sommer, who is careful to note a difference between it and the other associations he mentions, does not also see the vital difference that exists at this point between it and them. Whenever and wherever "an association of Christian editors, publishers and owners of a religious paper," "a Bible college," an "Armenian, Syrian, and Greek" relief committee, or any other such association, shall assume and undertake to exercise the supervision and control which God has placed in the local churches, it will receive the same prompt and vigorous opposition, and for the same reason, which we urge against the missionary society. However, concerning the relative constitutional character of the Y. M. C. A. and the A. C. M. S., we agree with Brother Sommer that, though both "tend to centralization of power," yet there is "a great difference" between them "in respect to their tendency toward ecclesiasticism," and that this tendency is much greater in the latter than in the former, the difference growing out of the fact that "the Y. M. C. A. is not connected with any" one "sect" to the exclusion of others, while "the A. C. M. S. is" so "connected;" and hence, that the particular sect or people with which the latter is exclusively connected "is dominated more or less by the" said "society," and that they are "being gradually formed into an ecclesiasticism."

Moreover, we heartily agree that "two men may differ

as to the societies they shall use, or as to whether they shall use any at all, and yet worship the Lord together." It is not merely entertaining different views that properly separates "two men," or any other number of men, that differ; but when either of them so puts his views into practice as to involve the other in what the other believes to be wrong, or attempts to propagate and use such views to the disturbance of the peace and unity of the church, then there must either be a separation or the other will be guilty of conscious wrong, one or the other. The Gospel Advocate has never contended that "the Scriptures condemn in so many words the use of societies," or committees, "other than the local churches, to do good works." It condemns interference with the matter of authority and control, or any other attempt to interfere, where God has spoken and legislated. We can heartily join in "organizing ministries for good works, "such as those for circulating religious literature, building Bible colleges, caring for orphans, etc., without any compunctions of conscience whatever, and without ever a thought that by *including* these associations of brethren they *excluded* the church," because, as our brother justly adds, "back of all" such work of individual Christians is "their church membership, from which come all their inspiration for all their individual and organized ministries;" but when any of these associations of individual Christians attempt to usurp the functions of the local churches or otherwise to interfere where God has spoken, we must respectfully enter our protest.

When our brother in his fifteenth and last question asks, "Need the differences over societies hinder the coming together of the two wings of disciples into one church?" he writes himself down, unconsciously, no doubt, as a defender of denominationalism, and uses the word "church" itself in the sense of a denomination. God established but one church; and hence, even if "the two wings of disciples" should come together, they would not constitute that "one church," although they would be a part of it; and hence, when our brother speaks of their coming together "into one church," his language is purely denominational and means "one" denomination. He probably only meant to say that the differences in question need not "hinder the coming together of the two wings of disciples" in all lines of work or worship. Brethren should indeed "love one another and agree not to set at naught or judge one another in regard to their differences;" and the Gospel Advocate not only maintains this principle now, but has maintained it throughout its long history. Where mere circumstantials or incidentals in the conduct of religious work are involved, we have not a word of opposition. Method, organization, and system in the conduct of religious affairs, as well as in the conduct of all other affairs, are indispensable to the successful prosecution of any work; and it is only when we are convinced that brethren, in the attempt to achieve these praiseworthy and highly desirable ends, invade the sacred realm where God has spoken and interfere with the order which he has established, that our opposition begins.

Some of the Sayings of Jesus.

BY E. G. S.

Jesus said to his disciples: "Ye are the salt of the earth." (Matt. 5: 13.) This is a very strong expression in regard to the saving power or influence expected to be exerted by the children of God. Every one knows something of the saving power of salt. In the fall of the year or early winter the farmer slaughters his hogs for the use of his family for the coming year. He puts plenty of salt on the meat, and that preserves it for a year to come. This shows something of the saving power of salt. When Jesus called the disciples "the salt of the earth," that meant they were having a saving power on the earth. Good men always have something of a saving power over other men. Men that are disposed to be tricky always try to keep it hid from good men. The influence of good men works much good on the earth, while the influence of bad men works much evil. It would be impossible to tell how much good was accomplished by such men as Abraham, David, and many others among the Jewish people. Abraham was an extraordinarily good man. He worked for the general good of the Jewish people, and not merely for his own advancement. Yet the unselfish course he pursued brought him far more personal good than he ever could have reached by a selfish life. No man ever reaches a true and noble life that works simply for the accomplishment of his own selfish and fleshly ends. The Lord's people that are truly faithful strive earnestly to live in such a manner as to glorify the Lord and to be prepared for a better home than this world affords. Any man that seeks to accomplish his own selfish and fleshly ends always remains a fleshly-minded man. Such a one can never be a spiritual-minded man. If Jesus' disciples had been a sordid, fleshly-minded people, he never would have said of them, "Ye are the salt of the earth." Men that cultivate only the fleshly side of life cannot be the salt of the earth. Only spiritual-minded men are the salt of the earth. Such men are as much the salt of the earth to-day as they were two thousand years ago, and so it will ever be. Pure-hearted, spiritual-minded men are the saving power of the earth. Many that are claiming to be the salt of the earth to-day are making a false claim, because their lives are earthly and fleshly. Such as these cannot be regarded as the salt of the earth, because they exert no saving power upon the world.

Jesus also said to his disciples: "Ye are the light of the world." This is just as true to-day of those who are faithfully living the Christian life as it was when Christ so highly complimented his faithful disciples. Christians are the light of the world when they are living faithfully the Christian life as the word of the Lord directs them to live. They cannot be the light of the world in any other way. Jesus also said: "But if the light that is in thee be darkness, how great is that darkness!" Christians must keep their light shining by faithfully living the Christian life. Those Christians who disregard the word of God and live after the lusts of the flesh are in gross darkness all the time. The wisdom of this world is not sufficient to guide men in the ways of righteousness and truth, and all who try to walk by the light of the flesh are certain to fall. Only those who walk in the light of God's truth can possibly be on safe ground. If all Christians would walk in this light, this world would not seem so dark. Human wisdom is too weak to walk alone in safety. The light of God's truth is sufficient to guide people in the right way, if they would read and study it so as to walk by it. But the trouble is, the masses prefer to walk by their own light and leave the word of God out. There are comparatively few that take time to read and study it. If all would study the word and walk in its light as Christ was in the light, there would not be so much falling in the dark paths of human wisdom. There is light enough in God's truth to lead all the world in the heavenly way, if men would only read it and walk in it; but so long as they neglect this precious source of light, they will be in utter darkness, spiritually.

"Salvation from Sin." This book is composed of the editorials of David Lipscomb, collated by J. W. Shepherd, and contains many of the best and most profound thoughts of its author. It contains an index to subjects and an index to scriptures. Contains 440 large pages; printed in large, clear type. Price, $1.50.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported for 1918	$2,441.70
Church at Franklin, Tenn.	52.00
"A Sister," Idaho	10.00
T. B. Lawrence, Anson, Texas	1.00
A. A. Jackson, Olney, Texas	1.00
H. M. Holman, Glasgow, Ky.	10.00
Mary N. Waters, Electra, Fla.	5.00
"Two Sisters," Cloverport congregation	3.00
Mrs. Sudie McGowhn, Cohron, Ky.	1.00
G. W. Thompson, Cavehill, Ky.	1.00
S. J. Tippens, Hammon, Okla.	25.55
"A Sister," Gainesville, Texas	5.00
Mrs. M. E. Fields, Palestine, Texas	1.00
Mr. and Mrs. A. B. McCaleb, Duck River, Tenn.	5.00
Mrs. J. B. Spencer and daughters, Waverly, Ky.	5.00
Mrs. S. M. Burns, Albany, Ala.	1.00
D. S. Black, Hamilton, Ontario, Canada	1.00
Mrs. Ada Maxwell, College Grove, Tenn.	2.00
Church at Booneville, Miss.	7.50
"Three Friends," Ethelsville, Ala.	1.50
"Two Sisters," Franklin, Tenn.	6.50
Mrs. J. A. Dryden, Farmington, Tenn.	1.00
William Bradford, Nashville, Tenn.	10.00
Manilla Patrick, Elora, Tenn.	2.00
Jennie Erranton, Fulton, Ky.	1.25
C. B. Womack, Quanah, Texas	5.00
Mrs. Guy Rainey, Nashville, Tenn.	.50
Mrs. D. B. Lane, Petersburg, Tenn.	2.50
Mrs. Annie Bartlett, Bloomington, Springs, Tenn.	2.00
Mr. and Mrs. J. W. Conyers, St. Jo, Texas	2.00
"Two Sisters," Thyatira, Miss.	2.00
Nettie B. Hogan, Speigner, Ala.	1.00
W. C. Haynes, McFall, Ala.	5.00
P. D. and Miss Lula George, Milburn, Ky.	2.00
Mrs. J. M. Denton, Christianburg, Ky.	5.00
Mr. and Mrs. C. B. Arnold, Christianburg, Ky.	10.00
C. H. Byrd, Barney, Ga.	1.00
J. S., D. L., and Mrs. C. V. McCollum, Hurricane Mills, Tenn.	6.00
Church at Savoy, Texas	15.00
Church at Stephens, Ark.	12.01
Irene Alexander, Palmersville, Tenn.	5.00
Miss Emma Murphy, Winona, Texas	2.50
Browning family, Winona, Texas	16.00
R. E. Scoggin, Gunter, Texas	2.50
T. J. Crosser, College Grove, Tenn.	2.00
G. R. and Miss Ada Crabtree, Red Boiling Springs, Tenn.	4.00
B. F. Jones, Rockwall, Texas	10.00
Mrs. S. R. Norris, Marrowbone, Ky.	1.00
I. A. Todd, Sharon, Tenn.	1.00
Church at Celina, Tenn.	15.00
Church at Lavergne, Tenn.	15.65
"Friends," Toone, Tenn.	16.35
Church at Chickalah, Ark.	6.25
A. F. Anthony, Glen Allen, Ala.	5.00
Mr. and Mrs. T. E. Gill, White Bluff, Tenn.	2.00
"Friends," Rucker, Tenn.	3.00
Fannie C. Young, Sparta, Tenn.	2.00
Mrs. A. G. Elder and Mrs. Sarah Gray, Martin, Tenn.	20.00
Mrs. Everett Woodrough, Dresden, Tenn.	2.00
Mr. and Mrs. T. J. Storment, Iuka, Miss.	3.00
Robert H. Young, Hallsville, Texas	15.00
Church at Pine Bluff, Ark.	10.00
Thomas Ficklin, Stanberry, Mo.	10.00
"Friends," Westport, Tenn.	6.50
Mr. and Mrs. W. B. Norman, Cottage Grove, Tenn.	5.00
Miss Tommye Norman, Cottage Grove, Tenn.	2.00
X Y Z., Jackson, Tenn.	1.00
"Three Sisters," Slater, Mo.	40.00
"A Friend," Nashville, Tenn.	2.00
Miss Annie Orr, Nashville, Tenn.	20.00
F. M. Hill, Santa Fé, Tenn.	2.00
Mary A. Taxton, Morrison, Tenn.	8.00
Mrs. C. E. Arnold, Bridgeport, Ala.	2.00
Mr. and Mrs. R. H. Bonner, Viola, Tenn.	15.00
Mrs. W. R. Woody, Glass, Tenn.	5.00
Junior Class, Hebron Church, Lowes, Ky.	5.00
Mrs. O. E. Williams, Ashland City, Tenn.	1.00
Miss Lula Montgomery, Cookeville, Tenn.	2.00
Hugh McRae, Rockmart, Ga.	2.00
W. F. Littton, Lyle, Tenn.	1.00
J. M. Carpenter, Paris, Texas	5.00
Mrs. May Berryman, Beaver Dam, Ky.	1.00
Mrs. S. T. Hardison, Lewisburg, Tenn.	5.00
Mrs. E. A. Ragsdale, Columbia, Tenn.	10.00
R. L. Hays, Columbia, Tenn.	5.00
Mrs. A. D. Searcy, Haley, Tenn.	2.00
Mr. and Mrs. E. L. Fuqua, Murfreesboro, Tenn.	10.00
W. B. Thompson, Braxton, Tenn.	5.00
Church at Hickory Grove, Ky.	5.00
Mr. and Mrs. S. E. Glass, Glasgow, Ky.	12.25
"A Sister," Iron City, Tenn.	1.00
Mrs. W. B. Knox, Martin, Tenn.	5.00
J. H. W. and mother, Lexington, Tenn.	5.00
Mrs. Julia Rankin, Belle Mina, Ala.	5.00
Mary Forbes, Nashville, Tenn.	1.00
Mrs. Kate Dunn, Nashville, Tenn.	1.00
Frank Owen, Brentwood, Tenn.	5.00
S. Whitfield and family, Wardsville, Ontario, Canada	1.59
"A Friend," Nashville, Tenn.	1.00
Chapel Avenue congregation, Nashville, Tenn.	34.50
Sallie Y. Story, Knoxville, Tenn.	1.00

Last week was a banner week for the War Sufferers' Fund. Contributions from churches and individual Christians came pouring in from all parts of the country. The response to the patriotic appeal in behalf of the war-stricken sufferers was very gratifying. It is good to know that we have so many generous-hearted readers. It would be pleasing to print extracts from some of the letters that accompanied the contributions—letters that tell of loving sacrifice for the good of others, letters that breathe a fervent prayer for the quick relief of the suffering and an end of the terrible war. Lack of space prevents our printing these inspiring messages. Suffice it to say that the editor read and appreciates them all and that God will reward each one for the good he has done.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

That Day.

BY FANNIE HURST.

When the heav'ns are rent asunder,
  And the clouds roll back;
When the sun and moon are darkened,
  And the earth is veiled in black;
When the stars drop from their courses,
  And the saints immortal rise,
Then we'll see the blessed count'nance
  Of our Savior in the skies.

He is coming in great glory,
  In a chariot of cloud,
With the voice of the archangel,
  And the trumpet sounding loud.
Then his children will be gathered,
  To reign with him in the air,
While the angels round them hover,
  In their ceaseless praise to share.

Brother, sister, are you watching
  At your post upon the wall?
Is your armor girded ready
  For that day that comes to all?
O, the joy that must await us,
  If we'll only faithful be
Till our blessed Jesus claims us
  For himself eternally!

"Commentary on Acts of the Apostles." By David Lipscomb. A commentary on the Acts of the Apostles, with questions suited for the use of families and schools. This commentary is especially adapted to the comprehension of the masses of the people. It also contains a chronology of the Acts, map showing Paul's missionary journeys, brief biographies of the apostles, and an introductory chapter on the Holy Spirit. Pages, 249, and Index. Cloth bound. Price, $1.

Missionary

What Shall We Do About Missions?

BY L. B. BRADLEY.

Among the last words the apostles heard from the Master were these: "Unto the uttermost parts of the earth." These words are recorded in the book of Acts, right in the first division. The New Testament is a book of missions; and the book of Acts is very largely composed of a record of the activities of the apostles in a missionary capacity, and demonstrates how the Lord desires the work of "world evangelization" carried on. The church is a missionary institution, and all its members, if truly Spirit-filled and loyal, are missionary to the core. When a church is zealous for missions, it is in the discharge of its obligations, and, therefore, fulfilling the duties enjoined upon it. The church that is not missionary in spirit and practice, to the extent of its ability, is to that extent not loyal to the Christ. If there is anything clearly taught in the word of God, it is the duty of missions. What is the church, as such, doing to carry out the Lord's injunction, "to the uttermost part of the earth?" If the church is careless and neglectful about the matter, "what will the recompense be?" As you read these lines, ask yourself the question: "Am I interested in sending the gospel to *the uttermost parts of the earth?*'" If you are not, ask yourself another question: "Am I not too selfish to claim the spirit and promises of Him who came as a missionary to this earth, that I might have the light of life?" And again: "Can I expect to be saved, when I will not help send the gospel to those 'who sit in darkness and the shadow of death,' and allow them to die without the gospel, who might have been reached with my help?" Christian brother, sister, can you afford to take no interest in missions? You *must do something for missions*, if you expect to receive the approval of your Master when you meet him "face to face." Some one has truly said: "The church would cease to exist in a generation if it were not for missions." Another says: "We are the fruit of missions. Our forefathers were naked savages. The gospel has made us what we are, whether we admit it or not; and the gospel was brought to our forefathers by missionaries."

The church cannot exist long without missions. It is a part of the church, just as heat is a part of fire, or belongs to it. The Lord has given himself for the world, and he is "not willing that any should perish, but that all should come to repentance." (2 Pet. 3: 9.) Men cannot repent, or will not, until they believe; they cannot believe until they hear; they cannot hear without a preacher; and they cannot preach except they be sent. (See Rom. 10: 14-17.) How, then, can a church keep the word of God and not be missionary—do mission work? What are the churches going to do about it?

There are but few missionaries of the church of Christ to-day, compared with the denominational agents and considering our numerical forces. Shall we let them take the field for denominationalism, while we sit back, as it were, "under our own vine and fig tree," and take our ease, satisfied in the security of our own salvation and without a care for the salvation of others? What will the Master say to you and to me if we neglect this work?

There are about eight hundred millions of people on earth who have never heard of Christ—never heard the gospel, the power of God to save. There are about one and a quarter billions of people in the world that are recognized as being connected, in some way, with missionary enterprises. Only a very small portion of these have the truth in its purity. There is a stupendous work for the church to do. Why should we not take courage and do what we can? We have been negligent too long now. Let us awake and put on the beautiful garments of Jerusalem and go forth to the work. Then, at the end of the harvest, we shall hear the Master say: "Well done."

Again let me remind you, my dear brother, sister, that the missionaries now in the work must be supported. Their needs are constant, and they necessarily increase, as does everything else, in these strenuous times. I shall be glad for every one who reads these lines to also read the report of Sister Sarah Andrews which appears on this page. You may there find how scrupulous she is in the use of the Lord's money. I have sent her $150 so far this year. It will soon be time to send her another month's support. I have on hand to date, $27. I need immediately $23 to make out the next check. I send to her on the twenty-ninth of each month. Please try to get me your contribution by that time. Lest you forget it, sit down right now and send it to me.

I have on hand three dollars for Miss Cypert. I will also forward to her any money intrusted to my care. If you wish me to send yours, send it in right away, and I can forward both checks at the same time. I am sure that they both will appreciate your fellowship in their work. If they can give up so much to take the word of God to the Japanese, we certainly ought to give a little of our earnings to care for them while they teach them for us. We most surely want a part in that great work. Who will be among those who will say: "I will lay apart a portion of my earnings every month to this work, and have some fellowship in the salvation of the Japanese?"

November and December Report.

BY SARAH ANDREWS.

November—From T. M. Smith, Valdosta, Ga., $12.50; through Gospel Advocate, $13; sisters at Donelson, Tenn., $1; through I. B. Bradley, $50.

December—Through Brother Janes, $5; sisters at Donelson, Tenn., $6.55; Class No. 3, Russell Street Church, Nashville, Tenn., $10; through Brother Bradley, $75; Nashville Bible School congregation, $20; Miss M. Ehresman, $20.

Total receipts for the year 1917 were $935.50. Hospital and doctors' bills were $233.25. I have on deposit $150; in hand, $35. This leaves $517.25 for my current expenses for 1917, including about fifty dollars to the cause and thirty dollars for tuition. Hence expenses for house rent, food, fuel, clothing, and a few little extras needed about the housekeeping, etc., amounted to $437.25. I have been as faithful a steward as I knew how to be, and pray daily that the Lord will guide me in using the funds sent to his glory. I regret that so much of the contributions of 1917 had to be used to meet my hospital account, but the operation for appendicitis was very necessary, as was proved when the incision was made. I am very grateful and rejoice to know that this account has been liquidated. May the Lord bless all those who helped to make this possible.

Not the violent contest between parts of the truth, but the quiet suppression of half of it, is the formidable evil; there is always hope when people are forced to listen to both sides. It is when they attend only to one that errors harden into prejudices, and truth itself ceases to have the effect of truth, by being exaggerated into falsehood.—John Stuart Mill.

Training Little Children

By MRS. ELVIRA HYATT

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 8.

Modern ideas in regard to child training lay stress upon adhering from the beginning to certain set times for feeding, sleeping, bathing, and airing; for regular habits lay the foundation of moral teaching. They are also a boon to the mother, resting her nerves and giving her time to herself, which in turn again acts to the benefit of the child.

After physical needs have been provided for, all the average normal child needs is to be let alone. Many babies are constantly overstimulated by mothers who adore them. It takes a wise and unselfish mother to keep her baby quiet systematically and relegate him to a "warm, safe, happy background."

Physicians agree that infants under the age of six months should never be played with or needlessly handled or caressed; and though it may be the dearest delight to rock and coddle the new infant and to watch his sweet ways, the wise mother will place him comfortably in crib or carriage, and let him go to sleep by himself, preferably in the open air. Babies treated in this sane, unselfish fashion seldom cry, except for some good reason. Self-control and self-reliance seem big words to apply to infant education, but these virtues have their foundation in earliest childhood. The child's wonderful mysterious little personality must have time to develop itself, and growth and strength come "in the silence."

One of the first problems which confronts the mother is the unceasing activity of her small children. From the moment they can creep, they are "doing something" every minute of the day. We simply cannot bid these restless creatures keep still, for activity is the law of growth. Instead, we must learn to keep them busily and happily employed, and to substitute right activities for wrong ones. Constant repression makes a restless and unhappy child.

Bad and mischievous children are simply the results of negative methods. It is not enough to say, "Run away and play," but a definite occupation should be suggested. The positive upbuilding method is to say, "Do this," instead of "Don't do that;" and if one form of employment must be taken away, something else should be suggested.

A recent Italian educator has declared that unnecessary restriction in a child's life is a crime. There must be rules, of course, and children must learn to obey, but much friction can be eliminated by avoiding unnecessary commands. There should be few rules, but these should be firmly adhered to. It is infinitely better not to give a command than to let a child evade it. The habit of teasing for a thing will never develop, if this course is faithfully followed. Children brought up without rules or system are restless and unhappy; but, on the other hand, a blind obedience should not be insisted upon too long. The child can begin very early to reason for himself in small things. Later the moral fiber must be developed which will enable him to choose to do the right thing because it is right, and to recognize and obey the still small voice within himself. A desire for right conduct must be awakened. The will does not begin to grow until a definite choice can be made. Strong wills are good, and a parent has no more right to break a child's will than to break his arm or leg. Be sure that your request is just, and whenever possible avoid a clash of wills. Forced obedience, of obedience gained through fear, weakens the child's will power and fosters cowardice and deceit.

Kindly Deeds.

My thoughts go back to childhood when at the knee of a gentle-voiced mother I learned this childish verse:

"Whene'er I take my walks abroad,
How many poor I see!
What shall I render to my God
For all his gifts to me?"

To many who walk or motor through the fashionable shopping districts of our cities, such simple rhyme may almost seem absurd. The men and women are expensively clad. Not a few of them live in a little world of their own. The shop windows are resplendent with beautiful things. The facades of the handsome buildings tell of material wealth and comfort. Who thinks of the poor? Where are they? Do they exist?

They are everywhere. Possibly only one block distant—up rickety steps, in dreary holes in the wall, or down in dirty cellars—can be found people who are literally without hope and without God in the world. Hungry mothers, starving babies, consumptive men, ill-clad children struggle for existence. They do not really live—they exist and cringe. Cruel economic and social conditions, possibly the mistakes or sins of others, maybe their own errors or vices, have condemned them to penury and tears. They have suffering bodies and stolid brains. Have we no duty toward them? Are they not God's children?

Most of us recline on comfortable beds every night and awake refreshed each morning because our bodies have been relaxed and warm. Do we remember the hundreds of millions of our fellow creatures in all the continents who every night lie down in chill and misery? Do we know that they are very often forced to be content with only enough cash in hand to purchase the coming meal? Do we fully appreciate that judicious and sympathetic application of money can bring great solace to despairing souls? Do we understand the rich blessing to ourselves when we make the widow's heart sing for joy? If giving to the poor means lending to the Lord, it unquestionably signifies that God is a superb debtor. Have we faith to believe this? How does he prove it?

Let us test the possibilities of human happiness by more generously depleting our bank accounts for the service of others. The heart that beats in harmony with the calls of God's needy children is the happy heart. It responds to the swing of the beautiful Song of Love that Jesus teaches.

"O brother man! Fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer."

—William C. Allen, in Exchange.

Be Not Afraid to Pray.

Be not afraid to pray—to pray is right.
Pray, if thou canst, with hope; but ever pray,
Though hope be weak, or sick with long delay:
Pray in the darkness, if there be no light.
Far is the time, remote from human sight,
When war and discord on the earth shall cease:
Yet every prayer for universal peace
Avails the blessed time to expedite.

Whate'er is good to wish, that ask of heaven,
Though it be that thou canst not hope to see:
Pray to be perfect, though material leaven
Forbid the spirit so on earth to be:
But if for any wish thou darest not pray,
Then pray to God to cast that wish away.

—Hartley Coleridge.

AT HOME AND ABROAD

Herbert E. Winkler has changed his address from Nashville, Tenn., to Adairville, Ky., Box 87, for this year.

John E. Dunn, at Camp Sevier, Greenville, S. C., writes: "The magnitude of this work is almost unbelievable."

We are glad to learn that J. Will Henley is much improved in health. His son, Raymond, is filling some appointments in Arkansas.

D. S. Ligon would like to learn the address of L. B. Pribble, who wrote him concerning a meeting. Brother Pribble failed to show address in his letter.

We have read the Gospel Advocate for half a century, and hope to be able to continue reading it the few remaining days left to us.—Mr. and Mrs. J. A. Bently, Stuart, Okla.

Mrs. James Jamieson, of Forest, Ontario, Canada, writes: "The Gospel Advocate is a very welcome visitor in our home. I would rather dispense with one of my meals each day than be without it. It sure is a stimulus along life's rugged way."

P. C. Key preached for the Belmont Avenue congregation, this city, Sunday. One person made the good confession and another took membership with the congregation, Ira Winterrowd preached at Rothchild Avenue, where there was another good confession. W. W. Bates preached at Twelfth Avenue and baptized one person at the evening service.

From E. M. Borden, Little Rock, Ark.: "A. U. Nunnery, a Baptist minister, and the writer have just held a debate at New Prospect Baptist Church, near Parsons, Tenn. The debate was well attended. Mr. Nunnery is an average debater in his class of Baptist ministers. The general church question was discussed. This was our second debate at the same place and on the same propositions. The debate closed with good feeling."

From T. M. Leslie, Tulsa, Okla.: "The work here is progressing as nicely as could be expected under existing circumstances. There are hundreds of families moving here each month, and in hopes that some may see this notice and look us up, we desire to make announcement of our services. The church meets each Lord's day in the Irving School, near Owen Park. Take Owen Park car and get off at the school. Bible study at 10 A.M.; preaching and communion at 11 A.M.; preaching at 7:30 P.M."

"How to Tithe, and Why," Free.—We hereby offer to send, postpaid, a little pamphlet with the above title, free, to all ministers, in sufficient quantities to supply one copy to every family represented in their churches and congregations. The questions and answers of which it is made up are condensed extracts from the larger pamphlet, "What We Owe, and How to Pay It." Please mention this paper; also do not fail to give your religious affiliation.—The Layman Company, 143 North Wabash Avenue, Chicago, Ill.

From D. S. Ligon, Hammon, Okla., March 15: "After closing the meeting at Fairview Schoolhouse, near Woodward, which resulted in seven baptized and five reclaimed, I went back to Mount Olive Schoolhouse and preached over Sunday. We had an all-day meeting of it. As I had been with these brethren all the past year, I was very glad to be with them. I am now at this place giving a course of lectures against materialism and other kinds of infidelity. Brethren, I am now in the field and am ready to arrange meetings for the summer or any time that I can assist in the Lord's work. The war's being on us should not cause us to hold up with the work of the Master. Brethren, I try to have no hobby, but I am determined to preach the gospel story in the same old way. If any church wants me, my home address is Denton, Texas."

From Tillit S. Teddlie, Henrietta, Texas, March 14: "I have been here at Henrietta, a town of twenty-five hundred people, for ten days, assisting Tice Elkins in a mission meeting, leading the song service for him. Several of the best people in the town are in regular attendance, deeply interested, and the gospel is going to do a good work under his management, if he is enabled to keep up the work. There never was a place that needed the gospel more, nor a more worthy cause to bestow our means upon than this. The brethren in some places have given their means to this work, but not enough. While I am getting all I had promised to me and all I expected, Brother Elkins is not getting the support he needs and ought to have. If one Lord's-day's contribution were sent from one-tenth of the congregations that are anxious to have part in building up the kingdom of God among men, it would keep the work going and sustain Brother Elkins until the work becomes self-sustaining. What congregation will lead in this work for God?"

A Gift for Our Readers.

In order to encourage our friends and readers to circulate the Gospel Advocate, we are now offering to send to every old subscriber, who will send us one new subscription for one year, accompanied by $2, The Teachers' New Testament with Notes and Helps. This has been prepared to meet the many demands for a Testament with notes and comments that will make the text clear and plain to every one.

In this explanatory Testament the American Standard Version is used, which is acknowledged by all the leading scholars to be the best version in any language. The text of this Testament is printed from large, easy-reading type, with the words of Christ emphasized in black letters; and all the proper names have been divided into syllables and accented, thus making it possible for any one to pronounce them correctly. Especial care has been exercised in the selection and preparation of the Notes and Comments of the text of this Testament, so as to give a full and complete explanation of all the difficult passages, with entire freedom from theological and denominational bias. With this object in view, the Notes have been revised and approved by noted scholars representing the different evangelical denominations and acting as associate editors. The Introduction contains a wealth of accurate information concerning the books of the New Testament in concise language and compact form. In addition to an introduction to each book by an eminent scholar, there is an article of great interest and value on the language and books of the New Testament. This book retails for $1.10, postpaid.

While money is cheap, there is no better time than now for every reader to secure this Testament by a little effort. It should not be hard to get one of your friends to take the paper at $2 a year, when he can pay for it and over with one bushel of wheat. Think of the prices at which you are selling bacon, eggs, butter, wheat, etc., and then you will realize at once how cheap the Gospel Advocate is at $2 a year.

Remember, we are saving one of these Testaments for you, but don't expect us to hold it too long. Send your order now. PUBLISHERS GOSPEL ADVOCATE.

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Satan, the Author of Death.

BY J. J. VANHOUTIN.

Satan is known by several different names. The name "devil" appears to be the most common; and no difference what other name is used, it means the devil. He is spoken of in the Scriptures as "that old serpent, called the devil, and Satan." (Rev. 12: 9.) While the name "devil" is not in the Old Testament, it surely was in use, or Solomon never would have used it when he said: "God created man to be immortal, and made him to be an image of his own eternity; nevertheless through envy of the devil came death into the world." (Wisdom of Solomon 2: 23.) This passage also teaches that Satan, who made himself a devil by his sinful, rebellious act, through envy introduced death, and thus became the author. Solomon gave one reason why people should not commit suicide when he said: "For God made not death." (Wisdom of Solomon 1: 12, 13.) Jesus said of the devil, that "he was a murderer from the beginning." (John 8: 44.) At the very beginning of his work he sought the life of the human race when he deceived our mother Eve, which brought about the first sin and transgression, causing a separation from the garden, in which was the tree of life, and death was the result. Satan devised the plan of murder. For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John 3. 8.) As Jesus is to destroy his works, and death being one of his works, what will the result be but a resurrection and a restoration of every one in this world that ever lived and breathed the breath of life? The devil brought death upon Adam, who was the workmanship of God. That being true, unless God restores Adam and his posterity back to life, the devil will forever and eternally reign over the workmanship of God. The hope of the world to-day rests upon the resurrection of Jesus. If Christ rose from the dead, he was divine and can destroy death; but if he did not rise, our hope is blighted and we are forever lost in the dark valley and shadow of death in the devil's dominion. But the cheering language of the apostle, which stands unimpeached, says: "But now is Christ risen from the dead." (1 Cor. 15: 20.) It further declares: "The last enemy that shall be destroyed is death." (Verse 26.) When that is accomplished, all the dead will be released and live again. Then will be the judgment day, when the final destiny of man shall be decided, not according to man's judgment, but according to man's work in the light of God's word.

The Power of Sincerity.

Though a man must be sincere in order to be great, he need not be great in order to be sincere. Whatever may be the size of our brain, the strength of our powers, the talents of any kind with which we are gifted, sincerity of heart, or belief, or life, is possible to us all. It is of itself a kind of greatness, which, in spite of many other drawbacks, will make itself felt. The honest, upright man, who lives openly, fearlessly, and truly, professing only what he feels, upholding only what he believes in, pretending nothing, disguising nothing, deceiving no one, claims unconsciously a respect and honor that we cannot give to any degree of power or ability wielded with duplicity or cunning. If we could correctly divide the world into the sincere and the insincere, we should have a much truer estimate of real worth than we generally obtain. It is the fashion to gauge people by what they believe, rather than how they believe it. Yet, important as is the former, the latter is much more so.—Exchange.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

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Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

A NERVOUS BREAKDOWN

Miss Kelly Tells How Lydia E. Pinkham's Vegetable Compound Restored Her Health.

Newark, N. J.—"For about three years I suffered from nervous breakdown and got so weak I could hardly stand, and had headaches every day. I tried everything I could think of and was under a physician's care for two years. A girl friend had used Lydia E. Pinkham's Vegetable Compound and she told me about it. From the first day I took it I began to feel better and now I am well and able to do most any kind of work. I have been recommending the Compound ever since and give you my permission to publish this letter."—Miss FLO KELLY, 476 So. 14th St., Newark, N. J.

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Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury, and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick, and nauseated to-morrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead, and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue, or sour stomach. Your druggist says if you do not find Dodson's Liver Tone acts better than horrible calomel, your money is waiting for you.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

"The History of the Fall and Dissolution of Christendom."

BY J. E. THOMPSON.

Hon. Park Marshall, of Franklin, Tenn., writes to me, as the author of the above-named book, as follows:

I must thank you for kindly sending me a copy of your book giving the interpretation of Revelation as to the destiny of the nations. The book is valuable, and shows above everything that you have certainly been burning the midnight oil. No one can read it without seeing that you have studied the Scriptures with great fidelity, assiduity, and devotion. To read it awakens a renewed interest and disposition to study prophecy, and you have called attention to what I may term the "apocalyptic vocabulary"—the mystic meaning attached to many of the words of the apocalypse. I have read the book entirely through with great interest and considerable profit. All of this I can truly say without implying that I can accept your theory of interpretation or the results which you have reached.

The following is an extract from a private letter from Mr. Marshall, which he authorizes me to use if I think best. I call especial attention to the last sentence in the third paragraph in this second criticism, which reads as follows: "Also, it is an extrinsic matter—namely, the lapse of time, not inhering in the book itself." I call especial attention to this paragraph because it is absolutely correct, but I had never myself noticed the fact, and yet I am convinced that the same is true of the apocalypse. Mr. Marshall says:

I notice that you argue various points with ability, citing all points needful to the argument; yet you assert two things of the very gravest import, and, as I must say, of the gravest nature, without any argument or citation whatever to sustain the assertion. Without the substantiation of both of these, your argument would fail, as they are the foundations of it.

One of these is the conception that the Revelation is inspired verbally in every detail and that it cannot contain any error or fault, and that there are no variations in its vocabulary; that the same word is always used to mean the same thing, and that the same thing is never expressed by the use of different words at different places. In other words, you have a lofty and implicit faith in every word, as if spoken by the Deity verbally. This, of course, is a worthy view to take, and for it no one can be blamed; and yet I myself have a somewhat different view of the nature of prophecy, especially as applied to this book of the Bible.

Secondly, there is a sentence in which, as you would say, there is no apocalyptic word—"the things which must shortly come to pass;" and another, "for the time is at hand;" and again, "Write the things which thou hast seen, the things which are, and the things which shall be hereafter." In each of these places you insert the words, "after they begin." Now you seem to me to be "the helping hand" toward God. In other words, you think the word "shortly" means literally a very short time, and therefore the prophecy fails unless you insert three words which I infer you suppose should have been there, but were left out—may I say, by oversight? You note that over eighteen hundred years have passed and nothing happened. Now, if we add three words, then the credit of the prophecy will be made good. You can do any other book that way and bring it to a state of credit. Also, it is an extrinsic matter—namely, the lapse of time, not inhering in the book itself.

Now, do not think I discredit the book of Revelation. I do not think the last chapter allows us to insert anything; and I do not understand the book as you do.

A Slip of the Knife

resulting in an injured finger a stubbed toe, a splinter, or any other one of the numberless petty injuries that are likely to happen in any family any day, may not seem serious at first, but when neglected and aided by the careless touch of a dirty hand may become infected and develop into an ugly sore. The sore is only one step removed from blood poison, and that only one step from death. Do not play with fate. Apply Gray's Ointment immediately and freely in all skin injuries. Its constant use for ninety-seven years has made it a family word in every household. Write to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., for sample.—Advt.

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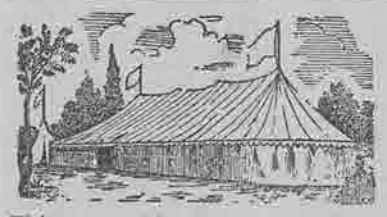

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Among the Colored Folks

On account of sickness in my family, I was kept in all the winter, so could not meet my appointments. On December 23 my wife departed this life, which brought sadness to me; but it pleased the Lord, who does all things well, to take her. But God be thanked that I can continue in the gospel of the Lord, as so many of my people do not know the gospel is God's power to save. The great burden is to get them to see and understand that God has but one way to save—that is, through his Son, our Lord, by obedience to the gospel.

I was at Tuscumbia, Ala., on the fourth Lord's day in February, preaching both morning and evening, with good attendance at both services.

I propose to visit Henderson, Tenn., the second Lord's day in each month. I find the gospel is badly needed among my people in Henderson. We have about eight or nine members there.

Any one desiring to write me for a meeting this summer should address me at Corinth, Miss., P. O. Box 329. J. HANNON.

I am now (February 6) in a meeting with the church at Sugar Grove, Ky. We had two good and well-attended services on Lord's day. I will remain here over the second Lord's day. Things are moving on fairly well here.

The weather was cold and bad during the months of January and February, but the attendance at the Jackson Street Church, in Nashville, was fairly good. With the hard times and war troubles on us, the progress of the work is slow; but we are looking to the Master for help.

I read with regret the notice of the death of Dr. J. W. McFarland, of Lebanon, Tenn. He was one of the men that aided me in the first mission meeting I held in that town. From the efforts that were then put forth the Lord, through my labors, has built up a good work there.

The church at Lewisburg, Tenn. (by Dr. Hardison), B. F. Hart, T. B. Larimore and wife, S. P. Pittman, T. W. Martin, W. T. Selley, Joe Hasty, sisters of the South College Street Church (by Brother H. T. King), Jackson Street Church, and others have my thanks for their aid in the work.

Brother M. Keeble is one of our promising and coming young preachers. I commend his writings and his work to the churches.

S. W. WOMACK.

Iron Is Greatest of All Strength Builders, says Doctor

A Secret of the Great Endurance and Power of Athletes

Ordinary Nuxated Iron Will Increase the Strength of Delicate, Nervous, Run-down People in Ten Days' Time in Many Cases.

MOST people foolishly seem to think they are going to to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. E. Sauer, a Boston Physician who has studied widely, both in this country and in great European Medical Institutions, when, as a fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people, who were ailing all the while, most astonishingly increase their strength and endurance simply by taking iron in the proper form and this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated, like nuxated iron, if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize fighter has won the day simply because he knew the secret of great strength and endurance which comes from having plenty of iron in the blood, while many another has gone down to inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron which is prescribed and recommended above by Dr. E. Sauer, and other physicians, is not a secret remedy but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

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Get from any druggist 2½ ounces of Pinex (60 cents worth), pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 65 cents and gives you a full pint of really better cough syrup than you could buy ready-made for $2.50. Tastes pleasant and never spoils.

This Pinex and sugar syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes that line the throat, chest and bronchial tubes, so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, whooping cough and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

To avoid disappointment, be sure to ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., Ft. Wayne, Ind.

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For Any Ache or Pain.

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Not Satisfied.

BY C. PETTY.

Man, the only being made in the image of his Creator, is not satisfied—never. He is not like the ox, which is satisfied with the grass of his pasture or the repose of his shade, but is always reaching beyond his present attainments. It does not matter what his avocation may be, he is ever grasping after something beyond the present. Visit any home that is tinted and polished with everything that is pleasing to the taste, and still there is constant change going on, all because man is not satisfied. This is commendable in man, to be going onward as the years fly away. Solomon says: "All things are full of labor; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing." (Eccles. 1: 8.) He had tried everything that his great wisdom led him to search after, and looking over the days gone by, he says: "Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit." (Eccles. 2: 17.) Not satisfied with his great attainments.

Could the eye be satisfied with seeing or the ear be filled with hearing, man might be satisfied. But not so; it is not in man to satisfy himself; he must look to some other source. David tells us where to look. He said: "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness." (Ps. 107: 8, 9.) David was looking away from earth to a Being that could satisfy man. I see the same thought in David's heart, when his little child was taken from him. He said: "But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me." (2 Sam. 12: 23.) Still looking onward for something that could not be found here to satisfy. But he tells that it is after sleeping time is over. He says: "As for me, I will behold thy face in righteousness. I shall be satisfied, when I awake, with thy likeness." (Ps. 17: 15.)

Paul, the greatest hero of the Christian age, says: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3: 13, 14.) Again, he says: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." (Phil. 1: 23.) So much better than to be in this world amid the toils and cares of this life, which could not satisfy the soldier whose Captain is waiting for him on the other shore. Speaking of the heroes in the ages long gone by, Paul says: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." (Heb. 11: 13.)

Thus in no age has the servant of the Lord been satisfied here. And so it is with the Christian; for he, too, is a pilgrim on the earth, just passing through, and knows the earth is not his home, and that life is sweeping on and on to the great crossing that lies out before him. He is also looking to that country that is better than this, where his Savior has gone, and many of his loved ones have gone, whom he expects to see when the waiting time is over; for Hope whispers: "Be thou steadfast, for there is a better day coming." But it is not here we look for that day; but when life is over, and our work is ended and all things are completed that the Savior promised, he will gather all his own down by the jasper sea and make us into his likeness; and then we will be satisfied, for it will be home, home forever, with the Lord.

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There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

Germs of Disease should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.—Advt.

DO YOU LOVE CHILDREN?

Why Fear Their Coming?

The birth of baby need not frighten you. Write for Dr. Dye's wonderful book which explains method of safeguarding the health and happiness of both mother and babe. Sent free, postpaid. Address

Dr. J. H. DYE MEDICAL INSTITUTE, C-4 Lincoln Bldg., Buffalo, N. Y.

You Will Write a Letter Like This.

I wish I knew which one of the thousands of letters I receive would have the most weight with *you*, my friend. I cannot quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make *you* write me one very much like them:

Barnard Street, Savannah, Ga.
Mr. N. F. Shivar, Shelton, S. C.

Dear Sir: I was suffering with indigestion, stomach and liver disorders, and all its train of horrifying phenomena for several months. I had lived on milk, soft-boiled eggs, shredded wheat—a very insufficient diet for an active working man—and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantity as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M.D.

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find it has acted nicely in each case; and I believe that if used continuously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys, and bladder, aiding them in throwing off all poisonous matter. C. A. CROSBY, M.D.

These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers, and every conceivable profession. I want the satisfaction of receiving such a letter from *you*. No matter what your complaint may be—dyspepsia, indigestion, nervous headache, rheumatism, kidney or liver disease, or any curable ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you, say so, return the empty demijohns, and I will promptly and willingly refund your money—every cent. Sign below.

Shivar Spring,
Box 21C, Shelton, S. C.

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name.....

Address.....

Shipping Point.....

(Please write distinctly.)

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am, therefore, well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

BOILS

Carbuncles, felons are best treated by Carboil. This wonderful compound stops the pain, "softens" and "cleans" out the inflammations. Large 25c boxes at good drug stores. Write **Spurlock-Neal Co., Nashville Tenn.**, for free sample and literature.

More Men Needed in the Camps.

BY GEORGE W. FARMER.

There is a trite saying that "what is everybody's business is nobody's business;" and this is true in a measure, perhaps, of that which we have under consideration at this time.

I have been of the opinion for some time that we need more men at the camps doing such work as our beloved Brethren Dunn and Lawson are doing I have also spoken to several other brethren privately about it, and they all seem to be of the same opinion.

If the truth, the whole truth, can be taught both publicly and privately—and they say it can—then why should not we have one or more good men at every soldiers' camp? All other religious bodies, Catholics included, are availing themselves of the opportunities and are working mightily among the boys. Now, will the people who claim to be simply Christians, who have no church affiliation save that of which we can read in the New Testament, use their privilege and opportunity and do their plainly taught duty?

Some one who knows suggests that the congregations select, send out, and support suitable men for this work. Where one congregation does not feel able alone to support a man, then why not two or more congregations cooperate in selecting and supporting a man at a camp? If the congregations will do this, then certainly we can have one man at every camp, at least, and sometimes more than one. By doing this, the work can be done regularly and systematically; and that, it appears to me, is the only successful way of doing the work.

I suggest that each congregation begin at once to talk up and get ready for this great opportunity by which the gospel may be preached to many who never heard it, and who, when they get home (those who are so fortunate as to get home), will carry it to thousands of others who never heard it. What an opportunity of doing missionary work! Brethren, let us make no mistake here.

Recipe for Gray Hair.

To half a pint of water add one ounce of bay rum, a small box of Barbo Compound, and one-fourth of an ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded, gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Advt.

Let the McQuiddy Printing Company do your printing, binding, engraving, and lithographing.

"I Would Not Part with it for $10,000"

So writes an enthusiastic, grateful customer, "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

The Natural Body Brace

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN AND MEN. Develops erect, graceful figure.

Brings restful relief, comfort, ability to do things, health and strength.

For Children Also

See What It Will Do For You

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache and nervousness. Comfortable and easy to wear.

Wear It 30 Days Free at Our Expense

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition.

HOWARD C. RASH. Pres. Natural Body Brace Co.
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SALESMEN WANTED.—Owing to conditions brought about by the war, we have a few well-worked territories open and will be pleased to hear from interested persons. Applicants must be exempt from draft.

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LEARN the facts about Florida's Fertile Farmlands—how and where to do your best with all conditions in your favor. Florida's healthful climate and adequate rainfall are the best aids of the farmer and stock-raiser. He finds here splendid transportation facilities, good schools, churches and roads. Every month he can be up and doing. The

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through its subsidiary companies, The Model Land Co., Perrine Grant Land Co., Chuluota Co. and Okeechobee Co., owns and has for sale large tracts of land suitable for farms or truck gardens; also town lots for homes in attractive localities. Until you get this reliable information, buy no Florida Lands.

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Red Blood and Courage!

(BY DR. W. C. LUCAS.)

What drives the men right up to the trenches in this war is courage, and it's red blood that "puts the heart" in the men. Did any one ever see a puny, thin-blooded man ever rush into the fight with any chance of winning out? With rich, pure blood you can face any hardship, reach any goal. But you are handicapped in the race of life without it. Every tissue, bone, muscle, should take from the blood certain materials and return to it certain others. When the poisons accumulate in the blood, perhaps the face breaks out in pimples, or boils appear on the neck, and we feel languid, tired, our vitality is at a low ebb, and we easily catch cold.

It's time to take an alterative extract and blood-purifier, taken from Nature's forests. Such a one is made up of Golden Seal, Blood and Stone root, Oregon Grape and Queen's root—extracted with glycerine and made into sugar-coated tablets or liquid, and this has been sold by druggists for the past fifty years as Doctor Pierce's Golden Medical Discovery.

LENOIR, N. C.—"Dr. Pierce's Golden Medical Discovery is a great medicine for me in building me up when I feel run-down in health. It gives me strength and flesh. I have been using it at different times for thirty years or more. I began its use for catarrh, and it greatly relieved me. I can heartily recommend the 'Discovery' as a blood medicine."—MRS. LUCY BEACH.

LOUISVILLE, KY.—"This is to certify that I have been in bad health for a long time, suffering from stomach trouble. Had terrible spells of indigestion and sour stomach. A friend told me about Dr. Pierce's Golden Medical Discovery. I had little faith at first but she persuaded me to try it. I have taken a little over four bottles of it and my stomach trouble has vanished. I can now eat everything and sleep like a lamb. I want to give all the credit to this great medicine, which I consider the best on earth for stomach trouble."—T. T. LAYTON, Route 2, Box 28 Berry Boulevard

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

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

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

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

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

Catch Fish, Mink, Muskrats, and other fur-bearing animals in large numbers, with the New, Folding, Galvanized **Steel-Wire Trap.** It catches them like a fly-trap catches flies. Made in all sizes. Write for descriptive Price List, and our Free Booklet on best bait known for attracting all kinds of fish.
J. F. GREGORY, Dept. 260, St. Louis, Mo

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Thurman.

Mrs. M. Thurman departed this life on March 1, 1918. She was a faithful member of the one body at Red Hill and the loving mother of four little children who are left to mourn her loss. She was the daughter of Brother Frank Lester, a faithful minister of Christ. She was baptized some twelve years ago by D. C. Janes. We pray that her husband may obey the gospel and follow in her footsteps. Funeral services were conducted by the writer.

G. S. MARSH.

Anderson.

Travis W. Anderson, son of George W. Anderson and Webb Montague Anderson, was born near Whitewright, Texas, on September 22, 1891. He obeyed the gospel in 1910 and waged the Christian warfare till called to lay down arms at Camp Travis, on January 31, 1918. He did not volunteer for carnal warfare; but when his country called, he needs must answer. His illness was so brief (pneumonia and meningitis) that we only knew of it when a telegram announced his death. He was laid to rest near his home, in Cooke County, on February 2. It is so hard to know our cheerful, helpful son shall greet us here no more. But we know he is not dead; for, "he that believeth in me, though he were dead, yet shall he live."

MOTHER.

Wilson.

Albert Oliver Wilson, son of H. L. and A. J. Wilson, was born on September 16, 1873. He obeyed the gospel in early life. About twelve years ago he was married to Miss Alice Hess, a devoted, Chistian girl. To this union were born two children, who, with their mother, are left to bear the great loss. He also leaves an aged father, two sisters, and one brother. He died near Cave Spring, Ark., on January 7, 1918, after seven days' intense suffering from pneumonia. I have been acquainted with Brother Wilson for about twenty years, and can truthfully say that he was one of our best men. He was a useful man, and one of our best school-teachers. Brother Wilson was a member of the church of Christ at Cave Spring. He very seldom missed being with us in the worship. He was a teacher in our Bible school and loved the work of the church. After a short talk by the writer, we laid his body away in Hebron Cemetery to await the resurrection. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

W. H. SEARS.

Shoffner.

Ethel Payne Shoffner, wife of Frank Shoffner and daughter of L. H. Payne and wife, of St. Elmo, Tenn., died, at her home, in Stevenson, Ala., on February 6, 1918. Funeral services were held at her home by Brother G. C. Brewer, of Winchester, Tenn., and she was laid to rest in the cemetery there. She had been a great sufferer for three years, but withal was one of the most patient, cheerful invalids I ever saw. She leaves three children—Bernard, Edith, and Alice May, aged thirteen, nine, and six years, respectively—bereft of children's richest gift, a mother. In her girlhood days she gave herself in service to the Master, being baptized by Brother F. B. Srygley, and was a true type of a pure, Christian woman. She was educated at Terrill College, Decherd, Tenn., being a graduate of that noted school. She is the first of Brother and Sister Payne's family to pass away. She has gone ahead, and will be waiting and watching in the heavenly home for the others. May God's love over shadow the bereaved ones.

J. D. FLOYD.

Anderson.

The death angel silently treads the doorway and with his icy fingers touches our fondest treasures and takes them from our embrace, one by one. Again this home has been broken and darkened by the hand of death, has been robbed of one who brought much sunshine and happiness to the occupants. Another has gone to wear the glittering crown and bask in our Savior's love. Nora Anderson was born on July 4, 1888, and departed this life on January 19, 1918. She confessed faith early in life and lived a devoted Christian. She leaves a father, mother, four sisters, one brother, and a number of friends to mourn her departure. She had been sick over a year, but bore her sufferings with patience. Remembering her duty until death, she has the promise of Rev. 2: 10: "Be thou faithful unto death, and I will give thee a crown of life." Again: "Blessed are the dead which die in the Lord: . . . that they may rest from their labors; and their works do follow them." (Rev. 14: 13.) So let us think of her as passing out of darkness and sickness of this world into light and happiness of the heavenly kingdom. Comforted by the assurance that she is at rest, let us press forward until we are reunited around the throne of God, where separations come no more. Services were conducted by Brother W. S. Morton, of Columbia, Tenn., at her request.

X.

Sweeney.

Sister Laura J. Sweeney, wife of Brother R. L. Sweeney, died at their home, near Carpenter, Miss., on December 23, 1917. In her death a husband is deprived of a devoted, Christian wife, one who was a real partner and helpmate; eight children lose a noble, God-fearing mother. The church and neighborhood will feel her loss deeply, for she was active and useful in good works. She was strong in the faith. She obeyed the gospel at the age of seventeen and continued faithful until death. She was forty-four years, two months, and sixteen days of age. Besides her husband and eight children, she leaves her father (J. T. Sweeney), two sisters, three brothers, and a host of friends to mourn her death; but they do not sorrow as those who have no hope, for we all firmly believe that she is one that is included in the sweet promise: "Blessed are the dead which die in the Lord." The writer spent a week in her home last summer, also summer before last, while holding a meeting for them in a schoolhouse near by. On moving to Mississippi they found that the plea for primitive Christianity had not reached that part of the country, and, as all Christians should do, they set to work to establish a congregation. It was her desire to see a meeting-house built in or near Carpenter, and I believe her desire will be accomplished, though she did not wait to see it; for the faithful few, led by her noble, Christian husband, will continue the work. All of her children who are old enough are Christians. I baptized a son, a daughter, and a son-in-law while there. May God bless, comfort, and sustain her husband in this sore loss and enable him to do much for the cause, and may her children all follow her as she followed the Christ.

M. C. CAYCE.

Gentry.

The angel of death visited the home of Brother E. R. Gentry on May 8, 1917, and claimed his companion, Sister Nora I. Gentry. She was born, at Ensor, Putnam County, Tenn., on October 16, 1882, and was married to Brother Gentry on August 17, 1899. To this union seven children were born—two boys and five girls. Both boys died in infancy. Brother Gentry was left alone with the five small girls to care for; but all the neighbors did all they could to help and encourage them. Brother Gentry was born, at Byrene, Putnam County, Tenn., on July 30, 1879, and departed this life, at Mosquero, N. M., on August 25, 1917. Brother Gentry was a deputy sheriff and was shot by an outlaw while in the performance of his duty, death resulting in four hours. Brother and Sister Gentry both obeyed the gospel and were members of the church of Christ. Owing to the state of her health, Sister Gentry for some time failed to meet with the church for worship, which was her greatest pleasure here in this life; but while she was unable to meet to worship, she did not fail to teach and instruct her children in the way of life. Her two older girls have obeyed the gospel and are following in her footsteps. Being an officer and having much business to attend to, also having to care for his little girls, Brother Gentry did not have the opportunity to meet for worship as some of us do. May these dear children, bereft of father and mother, look to their kind Heavenly Father, who does all things well, and may God's children minister unto them in every needful way. Brother and Sister Gentry were both laid to rest in the cemetery at Antioch Church, eleven miles southwest of Clayton, in the presence of a large crowd. The writer spoke words of comfort to the bereaved ones.

H. A. WHITEFIELD.

Five Bottles Peruna Restored Me To Complete Health——

I Have Been In The Best Of Spirits Since, And Feel That I Owe My Health To Peruna

Mr. C. N. Petersen, dealer in fine boots, shoes and cigars, 132 S. Main St., Council Bluffs, Ia., writes: "I cannot tell you how much good Peruna has done me. **Constant confinement in my store began to tell on my health and I felt that I was gradually breaking down.** I tried several remedies prescribed by my physician, but obtained no permanent relief until I took Peruna. I felt better immediately and five bottles restored me to complete health. I have been in the best of spirits since, and feel that I owe my health to it."

Our booklet, telling you how to keep well, free to all. The Peruna Co., Columbus, Ohio.

Those who object to liquid medicines can now procure Peruna Tablets.

STONECYPHER'S IRISH POTATO BUG KILLER

Guaranteed to destroy potato bugs without fail and without injury to vine. One or two applications usually sufficient to save the entire crop. Easily applied—don't wash off.

Insist upon Stonecypher's—sure death to Potato Bugs. Price 25c. At all druggists' and general stores. *Money back if not satisfied.*

STONECYPHER DRUG & CHEM. CO.
Westminster, S. C.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 250,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 137 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.—Advt.

Grandma Used Sage Tea to Darken Hair

She Made Up a Mixture of Sage Tea and Sulphur to Bring Back Color, Gloss, and Youthfulness.

Common garden sage brewed into a heavy tea, with sulphur added, will turn gray, streaked, and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked, or gray. Mixing the Sage Tea and sulphur recipe at home, though, is troublesome. An easier way is to get a fifty-cent bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old-time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft, and luxuriant.

This preparation is a delightful toilet requisite and is not intended for the cure, mitigation, or prevention of disease.

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We need special agents to travel by Automobile introducing our great line of Nationally-advertised Pure Food Products, Soaps and Household Necessities. Here is an opportunity to earn $6 to $12 a day, all or spare time and obtain an Automobile FREE besides. Write at once for full particulars. Address

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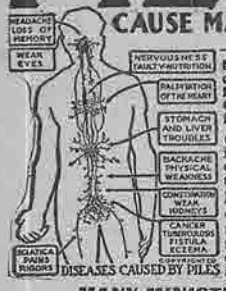
PILES
CAUSE MANY DISEASES



—Yet you will NEVER be rid of such diseases until YOUR Piles are REALLY CURED—and in a NATURAL way.

(The best proof of all this is that nothing you have ever done has given you any permanent relief.)

My proposition to all:

"I CURE every case of Piles treated by my Mild Serum-like Treatment or you need not pay me a cent.

MANY MINISTERS CURED.

A few of the several hundred ministers in my list of over 3,500 Cured Patients in all sections of Mississippi Valley and South, that I will mail you:

Rev. E. P. J. Garrett, Forrest City, Ark.
Rev. J. H. Dew, Ridgecrest, N. C.
Rev. O. E. Fox, Congers, Ga.
Rev. J. D. Smith, Dry Fork, Ky.
Rev. C. C. Yancey, Frederick, Okla.
Rev. B. S. Oakes, Maryland, Tenn.
Rev. E. C. Smith, Tama, Ia.
Rev. O. D. Buck, Franklin Grove, Ill.
Rev. G. W. Hatcher, Columbia, Mo.
Rev. Z. S. Hastings, Effingham, Kan.

WRITE TODAY FOR 7-DAY TRIAL OFFER FREE

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BACK YARD DIVIDENDS

Your own back yard can be made to produce a handsome profit. Its easy. **Raise Pigeons.** They are inexpensive, little trouble, and absolutely clean. Make use of an old outhouse. Start today and order a few good birds that are guaranteed to be rapid breeders. In a very short while they will begin work and with little attention will put money in your pocket. The markets are

Clamoring for Squabs.

Never yet has the demand been supplied. There is a ready market always at handsome prices. Furthermore, good breeders are hard to obtain.

Not only is it easy to make money raising pigeons but it is a pleasant occupation and very helpful to be able to supply your own table with tender, juicy Squabs.

It costs very little to start but be sure and start right with good breeders and

Start Today

while the market is so good and get your share of the profits.

Drop us a line and we will send you **Absolutely Free** our booklet on "Profits in Pigeons." It will show why there are profits in Pigeons and how to begin.

CAROLINA PIGEON PLANT
Dept. G
CLINTON, S. C.

Some Personal Notes.

BY E. O. HOWELL.

Brother Joe Ratcliff, of Bardwell, Ky., is rapidly recovering and will soon be ready to answer calls for service in every section of the country. He is in the very prime of his usefulness, and is one of the most capable preachers in this part of the country. If you have no preacher for a meeting, write him.

Brother A. H. Lannom, of Dongola, Ill., has been wanting to locate in some good field that will use him and support him. Unfortunately, the churches of Christ in Southern Illinois do not look after the hire of a laborer as they should. I desire to state, for the information of any congregation that needs a preacher, that Brother Lannom is one of the most loyal and faithful young preachers I ever knew.

Brother D. N. Barnett, of Paducah, Ky., has recently moved to Mississippi. Any church or mission point in the State will do well to secure the services of Brother Barnett. He is a middle-aged man and a sound, gospel preacher.

Brother W. L. Denton has changed his address from Henry, Tenn., to Martin, Tenn.

Brother Garvin Curd has accepted a call of the church at Mayfield, Ky., and has moved to that place. We feel that both the church and Brother Curd are fortunate in the get-together. Brother H. H. Handcock told me that their contribution on the fourth Sunday in February was one hundred and ten dollars. They are making wonderful sacrifice.

Brother J. L. Holland, of Greenfield, Tenn., is preaching monthly for the church at Milburn, Ky., this year.

Some of the brethren in Obion County, Tenn., are talking of buying Brother John R. Williams a "Ford." Brother Williams drives much over the country and holds many funerals. A car would be very useful to a preacher off of the railroad and situated as Brother Williams is.

The congregation at Fulton, Ky., continues to grow steadily. Two were added to the congregation on the first Sunday in March. Our protracted meeting will begin on the first Sunday in May. Brother F. W. Smith, of Nashville, Tenn., will do the preaching.

Brother J. P. Lowery, of Senatobia, Miss., is endeavoring to enlist twelve congregations in Tennessee, Kentucky, or anywhere else he can, to pay as much as one hundred dollars each during the year to support a missionary in Mississippi. He realizes that this great State has been much neglected, and we sincerely wish him success in this worthy undertaking.

CALOMEL ROBBED OF NAUSEA AND DANGER

Medicinal Virtues Retained and Improved—Unpleasant and Dangerous Qualities Removed—New Variety Called "Calotabs."

The latest triumph of medical science is a purified calomel, known as "Calotabs." The old-style calomel, as all doctors know, was the best and most generally useful of all medicines. The new variety, known as Calotabs, is purified and refined from all objectionable qualities, and is most delightful in effect.

One Calotab on the tongue at bedtime, a swallow of water—that's all. No taste, no griping, no nausea, no danger. Next morning you awake feeling fine, with a clean liver, a purified system, and a hearty appetite for breakfast. Eat what you please. There is no restriction of habit or diet. Calotabs are sold only in original, sealed packages; price, thirty-five cents. Your druggist recommends Calotabs, and will refund your money if you are not delighted with them.

"Gone to Heaven."

BY H. M. PHILLIPS.

Often at funeral services and in obituaries it is stated that the deceased has "gone to heaven." I do not know for sure, but I have thought that we do not go to heaven when we die, but that that is to take place when Christ comes and raises the dead. Then I do not know that we can really be sure of the destiny of a deceased one. We may say that we think he is saved and will live with God forever, but to say that we know such a one to be saved and in heaven is a rather broad statement. To know a thing settles it as a fact. I would not say that such a person is not saved, but neither would I say he is, for I do not know. Some who speak and write such things are, of course, much wiser than I am, yet I fear they are really mistaken about it. I have read but few obituaries in which it was not directly stated or strongly implied that the departed one was saved, if anything at all was said on that particular subject. That leads me to think that if such is true, then surely falling from grace is not a very often occurrence, or, if it is, they climb back before death comes. So it seems to be a habit to brag on the dead and to speak of their salvation, otherwise it would be repulsive. But all habits are not good. One who does as the word teaches and dies in the Lord has the hope of life eternal. It is so promised in the Book. Now I feel sure that no man on earth is able to judge in this respect. know my own heart, and no one but God knows as much as I do about it. A man can act a hypocrite, and yet he cannot fool God, although he may fool man. I believe that when we die we fall into the hands of a just God.

"Sinner, Decide To-Night."

BY MRS. B. H. ROGERS.

("Thyself hath decided it, so will thy judgment be.")

Jsus is calling now for thee,
Turn from sin away;
Yield ye to Christ and from Satan flee.
Why wilt thou yet delay?

Sinner, decide, O come to-night—
Full of trust in God,
Happy in heart, be made pure and white,
By Jesus' precious blood.

Lovingly still the Savior stands,
Pleading with thy heart;
Patiently knocks with his bleeding hands,
Unwilling to depart.

His name alone can save you from
Darkness and despair;
All ye distressed, heavy laden, come,
And haste his love to share.

Sinner, salvation's precious day
Soon will ended be;
And you, unsaved, will be lost for aye,
Doomed through eternity.

REFRAIN.

Sinner, decide this very night,
Say the path you'll choose;
Come unto Christ, he's the way, the light.
O, canst thou still refuse?

The Gifts of God.

How blessed and marvelous are the gifts of God, dearly beloved! Life in immortality, splendor in righteousness, truth in boldness, faith in confidence, temperance in sanctification! And all these things fall under our apprehension. What, then, think ye, are the things preparing for them that patiently await him? The Creator and Father of the ages, the All-Holy One himself, knoweth their number and their beauty. Let us, therefore, contend, that we may be found in the number of those that patiently await him, to the end that we may be partakers of his promised gifts. But how shall this be, dearly beloved? If our mind be fixed through faith toward God; if we seek out those things which are well pleasing and acceptable unto him; if we accomplish such things as beseem his faultless will and follow the way of truth, casting off from ourselves all unrighteousness and iniquity, covetousness, strifes, malignties and deceits, whisperings and backbitings, hatred of God, pride and arrogance, vainglory, and inhospitality. For they that do these things are hateful to God; and not only they that do them, but they also that consent unto them.—Clemens Romanus.

Tells Why Chicks Die.

E. J. Reefer, poultry expert, of 640 Reefer Building, Kansas City, Mo., is giving away free a new book which tells of a simple home solution that raises ninety-eight per cent of all chicks hatched and cures white diarrhea over night. All poultry raisers should write for this valuable free book.

ECZEMA

Also called Tetter, Salt Rheum, Pruritus, Milk Crust, Water Poison, Weeping Skin, etc.

DR. CANNADAY
Eczema Specialist for 15 Years.

For fifteen years I have been treating one disease alone, ECZEMA. I have handled over one million cases. I do not pretend to know it all, but I am convinced the disease is due to an excess of acid in the blood, and closely related to rheumatism and cancer. **This acid must be removed.**

Eczema is called by some people Itch, Tetter, Salt Rheum, Pruritus, Milk Crust, Weeping Skin, etc. I am fully convinced Eczema is a curable disease, and when I say it can be **cured**, I mean just what I say—C-U-R-E-D, and not merely patched up for a while to return worse than before. It makes no difference what other doctors have told you, or what all you have tried, all I ask is just a chance to prove to you that this vast experience has taught me a great deal that would be of help to you. If you will write me today I will send you a free trial of my mild, soothing, guaranteed treatment that will do more to convince you than I or anyone else could in a month's preaching. It's all up to you. If you suffer any more with eczema and refuse to merely write to me for free trial, just blame yourself. No matter where you live, I have treated your neighbors. Merely dropping me a postal today is likely to give you more real comfort in a week than you ever expected to enjoy again. Do it right now, your very life may be at stake.

J. E. CANNADAY, M. D., 1520 Court Bk., Sedalia, Mo.

Reference: Third National Bank, Sedalia, or ask your banker to find out about me.

Send this notice to some poor sufferer from eczema. It will be a kind act by you.

Self-Poisoning.

Did you know that when you allow a slight case of constipation to continue you are poisoning yourself? The pores of your skin cannot carry off all the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated, take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate; contains no calomel and no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and autointoxication or self-poisoning. Try it. Sold everywhere in bottles, 50 cents. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

Happy are the faithful dead,
Blessed who in Jesus die;
They from all their toils are freed,
In God's keeping safely lie.
These the Spirit hath declared
Blest, unutterably blest;
Jesus is their great reward,
Jesus is their endless rest.

—Selected.

Endurance Through Faith.

Human beings have endured unconceivable miseries and grown strong even as they suffered; and they have not only endured all things, but hoped all things. No sadness when it came has been able to daunt the spirit, which, looking beyond the present grief, has detected behind whatever barrier of blackest cloud the clear shining of the sun or the benison of the stars of night.—Richard Burton, in The Bellman.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents. —Advt.

EAT LESS AND TAKE SALTS FOR KIDNEYS

Take a Class of Salts Before Breakfast if Your Back Hurts or Bladder Bothers You.

The American men and women must guard constantly against kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid, which the kidneys strive to filter out; they weaken from over work, become sluggish, the elimina tive tissues clog, and the result is kidney trouble, bladder weakness, and a general decline in health.

When your kidneys feel like lumps of lead, your back hurts, or the urine is cloudy, full of sediment, or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys, to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive, cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

BOILS and OLD SORES

Just you try Carboil. It relieves the pain, "softens" and "cleans" out the inflammation and heals. A good sized box costs only 25c at good drug stores. Write **Spurlock-Neal Co., Nashville, Tenn.**, for free sample and literature.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

USED WHILE YOU SLEEP

Established 1879

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. 'tis a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 38 years of successful use. *Send postal for Descriptive Booklet*

FOR SALE BY DRUGGISTS

THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth, and stomach headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by food fermentation due to excessive acid in the stomach.

Why Don't You Smile?

Are you melancholy and pessimistic, wearing a disagreeable frown on your face? The trouble is with your liver. If you had an active and healthy liver, you would be cheerful and happy. The well-known, reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator, makes lazy livers active and restores that smile to your face. If you have a sluggish liver, Plantation Chill and Fever Tonic and Liver Regulator will rectify the trouble, relieving you of the possible dangers of autointoxication or self-poisoning, which is the inevitable result of habitual constipation. For sale by druggists; price, 50 cents. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

BEAUTIFUL HEALTHY SKIN

is one supreme luxury that you can enjoy. It will delight you to learn how promptly

TETTERINE

will restore your skin to perfect health and beauty,—no tetter, no eczema, no ugly splotches, no spots, no scaly patches, no pimples,—in short, no cutaneous troubles. Tetterine is a fragrant and soothing salve,—absolutely harmless, even to the most delicate skin. Satisfaction positively guaranteed. 50c a box. Sold by the best druggists or by mail.

USE

TETTERINE

SHUPTRINE CO.~ SAVANNAH, GA.

Church News

Arkansas.

Hope, March 10.—Brother Brooks Stell, of Delight, has recently been laboring for the cause of Christ at Henry's Chapel, near Hope. He preached several discourses and taught several good Bible lessons. The interest was good and much good was done. Brother Stell does his work well and is thought well of wherever he goes. —John M. Henry.

Florida.

Miami, March 11.—We had two splendid audiences yesterday. There was one baptism and one put in his membership. The work moves on slowly, but surely, and we expect to be able to do more as the strength comes.—H. M. Phillips.

Kentucky.

Franklin, March 11.—It may be of interest to some of the readers of the Gospel Advocate to know that I am located at Franklin, and will labor with the church in this town and surrounding country. I have been here two weeks, having but recently moved from Nashville, Tenn., where I labored with the South College Street Church almost four years. I have many warm friends in the College Street Church that I regret to leave, but it seemed best to me to undertake the work here. I find the church here interested and enthusiastic. This is the home of one of God's noblemen, M. L. Moore, who preached for the Franklin church eleven years. He now preaches each Sunday in Bowling Green, but his family attend the services here, and there is no more sympathetic supporter of the church and of my work here than Brother Moore. About forty members and friends of the church gave my family and me a "shower" of welcome and of substantial edibles last Friday evening. We are very grateful for everything received. At this informal meeting in our home, Brother Moore was the spokesman for the church, and in a very feeling manner made us welcome to the town and the congregation. We are anxious to do a great work for God here, and covet the prayers of our friends in the church everywhere. —H. T. King.

Oklahoma.

Tulsa, March 11.—Brother W. M. Neece and wife, of Knoxville, Tenn., have been with us for several weeks. They have been a great help to us, as Brother Neece is "some singer." Brother J. G. Allen (formerly of Nashville, Tenn., but now of Muskogee, Okla.) and wife visited us on March 3. Brother Allen preached for us at the morning service. Brother Walter Witt, of Picher, was here yesterday. He will be with us regularly, nothing preventing. The church here has received a few donations from individuals and congregations who have seen fit to help us out in the fight we have to make here. These contributions were much appreciated and were used as requested. We have started a building fund, which is growing steadily, but slowly. We hope to have a building of our own in another year. We appreciate all that has been done for us. Those who are not here cannot even imagine the proposition we are up against here. A cosmopolitan city of seventy-five thousand population, and which has grown to this size in a very few years. There is almost every conceivable "denomination" here, and it is an extremely wicked place. Most persons are interested in making money, rather than saving souls. My address is 415 South Houston Street.—T. M. Leslie.

Tennessee.

Chattanooga, March 11.—Brother Hoover reports good crowds and splendid interest and enthusiasm at Central yesterday. Central is very missionary. Brother Hoover is often found teaching the men at workshops during the noon hour. Again he is at the other side of the city telling the sweet story in the hospital. Yesterday afternoon he preached at Patten's Chapel, a mission point, six miles out in the country. Brother Brooks was at Cowart Street. The writer was at St. Elmo; two confessions—one, a lad in the uniform. The St. Elmo brethren begin their revival the second Sunday in April, conducted by the writer. Several mission meetings will be held this summer in various sections of the city, for which we will use a tent.—F. L. Wallace.

Texas.

Henrietta, March 8.—The meeting which I began here on the fourth Lord's day in February still goes on, and I expect to continue it till the fourth Sunday in March. The attendance is growing better, but there is a concerted effort being made to keep people away. The sects are determined that I shall not establish a church of Christ in this godless town, while I am determined that I will. I am receiving help and encouragement from the brethren at Bluegrove and Wichita Falls, with some support from other places; but if I succeed here, I must have more help. I want it understood that I am not going to stop till the work is firmly established, if we have to live on bread and water. I had to do my own singing, praying, and preaching, and it was fast proving too hard on me; but a noble brother from a distance came to my relief and said: "Get a singer, and I will give twenty-five dollars on his support." I got him, and now I must raise twenty-five dollars more for him. Will you help? Brother T. S. Teddlie, of Alba, is leading the songs, and he is superfine. I wish preachers would keep him at it. But, brethren, you must help me to get this work on a sound basis, and you can if you will try. Do not wait for somebody else; put your check in a letter and send it. Every cent I receive will be reported in the papers at the close of the meeting.—Tice Elkins.

SAVE ONE-THIRD THE COST

On High Grade Pianos and Player-Pianos By Placing Your Order Through

Gospel Advocate Piano Club

The club is the greatest money saving plan ever devised for the distribution of pianos, but the big saving in price is only one of the many attractive features which has made the club so popular and successful

Read the following brief description of some of the main features of the club, then write for your copy of the catalogue which gives full and clear explanation of the plan and which describes the many beautiful styles of pianos and player-pianos from which club members make selection.

Main Features of the Club.

1. By uniting our orders in a big club of one hundred buyers, we secure the lowest possible factory price for each club member, thereby, saving fully one-third the cost of high grade pianos and player-pianos. As the management secures the other ninety-nine members, all you have to do is to place your order. The management finances the club and your piano is shipped at once.

2. We secure for each club member the most convenient terms of easy monthly, quarterly or annual payments based on the lowest cash price and without the customary overcharge for time payments.

3. We furnish the club members with "High Art Pianos" made of the best material the market affords, by skilled workmen, on the most approved patterns. The quality and durability of the instruments are unsurpassed and they are fully guaranteed by the Associated Piano Clubs, and the piano manufacturers, representing a combined capital of over two million dollars. Thus buying through the club avoids the disappointment which so often results from dealing with unknown firms. The club member has the privilege of returning the piano and getting back every dollar he has paid on it, if a thirty days trial in his own home does not prove it to be exactly as represented. The club member incurs no expense whatever in connection with the trial of the instrument, and assumes no obligation to keep it or pay for it unless he is thoroughly pleased. As yet no instruments have been returned; but in case any are returned, freight both ways is paid by the factory.

Permanent Guarantee

Each instrument is permanently guaranteed both by the manufacturers and by the Associated Piano Clubs against all imperfections, workmanship and material. Everything connected with each instrument is genuine and is so guaranteed.

Write for your copy of the beautifully illustrated catalogue and further information on the club plan. After making your selection from the catalogue fill out the "Approval Test Blank" which accompanies the catalogue, and let us send the instrument freight prepaid, for your approval. Do not send any money until you have tried the piano or player-piano and have decided to keep it. The factory will prepay the freight, and there will be no charge for the trial. You can return the instrument to the factory, at the factory's expense, if you don't like it after thirty days trial. All this means that we insure your perfect satisfaction. Address the managers,

ASSOCIATED PIANO CLUBS, Gospel Advocate Piano Club Dept. Clinton, S. C.

Ruptured? ——

Throw Away Your Truss!

For Many Years We Have Been Telling You that No Truss Will Ever Help You---We Have Told You the Harm that Trusses Are Doing. We Have Told You that the Only Truly Comfortable and Scientific Device for Holding Rupture Is the Brooks Rupture Appliance---And that It Is

Sent on Trial to Prove It

If you have tried almost everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon to-day, and I will send you free my illustrated book on rupture and its cure, showing my appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no lies.

I send on trial to prove what I say is true. You are the judge; and once having seen my illustrated book and read it, you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail to-day. It's well worth your time, whether you try my appliance or not.

PENNSYLVANIA MAN THANKFUL.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir: Perhaps it will interest you to know that I have been ruptured six years, and have always had trouble with it till I got your appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable Godsend to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up, and nothing ever did it but your appliance. Whenever the opportunity presents itself, I will say a good word for your appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON,
80 Spring Street, Bethlehem, Pa.

CURED IN SIX MONTHS AFTER EIGHTEEN YEARS.

Hinton, Ky.

C. E. Brooks, Marshall, Mich.

Dear Sir: I never wore the appliance a minute over six months, and was cured sound and well; and I want to say no man ever did any harder work than I did while I was using it—I hauled forty perch of rock too big for any man to lift.

I was ruptured eighteen years, and words cannot tell how thankful I am. Use my name if you like.

Yours sincerely,
RUFUS FIELDS,
R. R. No. 1.

OTHERS FAILED, BUT THE APPLIANCE CURED.

C. E. Brooks, Marshall, Mich.

Dear Sir: Your appliance did all you claim for the little boy, and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him three months after he had begun to wear it. We had tried several other remedies and got no relief; and I shall certainly recommend it to friends, for we surely owe it to you.

Yours respectfully,
WILLIAM PATTERSON,
No. 717 South Main Street, Akron, O.

The above is C. E. Brooks, inventor of the Appliance, who cured himself and who has been curing others for over thirty years. If ruptured, write him to-day at Marshall, Mich.

"RESULTS ARE MARVELOUS."

C. E. Brooks, Marshall, Mich.

Dear Sir: I tried all kinds of trusses without any relief until I bought your appliance.

The results are marvelous, and I pray God that you may live long and prosper and may help suffering humanity as you did me.

You can use this letter as you think best, and I will answer any inquiry that is made with a stamped envelope inclosed.

My age is sixty-five years.

Yours very truly,
V. C. JUMP,
180 Linden Avenue, Middletown, N. Y.

CHILD CURED IN FOUR MONTHS.

21 Jansen Street, Dubuque, Ia.

Brooks Rupture Appliance Company.

Gentlemen: The baby's rupture is altogether cured, thanks to your appliance, and we are so thankful to you. If we could only have known of it sooner, our little boy would not have had to suffer nearly as much as he did. He wore your brace a little over four months, and has not worn it now for six weeks.

Yours very truly,
ANDREW EGGENBERGER.

Ten Reasons Why

YOU SHOULD SEND FOR BROOKS RUPTURE APPLIANCE.

1. It is absolutely the only appliance of the kind on the market to-day, and in it are embodied the principles that inventors have sought after for years.

2. The appliance for retaining the rupture cannot be thrown out of position.

3. Being an air cushion of soft rubber, it clings closely to the body, yet never blisters or causes irritation.

4. Unlike the ordinary so-called "pads" used in other trusses, it is not cumbersome or ungainly.

5. It is small, soft, and pliable, and positively cannot be detected through the clothing.

6. The soft, pliable bands holding the appliance do not give one the unpleasant sensation of wearing a harness.

7. There is nothing about it to get foul; and when it becomes soiled, it can be washed without injuring it in the least.

8. There are no metal springs in the appliance to torture one by cutting and bruising the flesh.

9. All of the material of which the appliances are made is of the very best that money can buy, making it a durable and safe appliance to wear.

10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon to-day.

Remember

I send my Appliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail to-day.

Free Information Coupon

C. E. Brooks,
443C State Street, Marshall, Mich.

Please send me by mail in plain wrapper your illustrated book and full information about your appliance for the cure of rupture.

Name .....

City .....

R. F. D.....State.....

GOSPEL ADVOCATE

Volume LX. No. 13. NASHVILLE, TENN., MARCH 28, 1918. $2 PER YEAR, IN ADVANCE.

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

The Day's Work.

I desire this week to present a scriptural lesson that has its foundation in the prayer which Eliezer offered when he was dispatched by his master, Abraham, in search of a wife for the patriarch's son. You will find the story of this prayer with all its charming Oriental setting in the twenty-fourth chapter of Genesis. When Eliezer, the eldest and most trustworthy of his master's house, came with his caravan of camels to the city of Nahor, he humbly knelt and prayed for the success of his mission. The gist of his prayer was this: "O Jehovah, the God of my master Abraham, send me, I pray thee, good speed this day." This petition suggests to our hearts the subject, "The Day's Work." Bishop Hall once said: "Every day is a little life, and our whole life is but a day repeated." With this thought in mind, to lose a day is prodigal, to misspend it is desperate. We could not adopt a better rule for Christian service than that of Charles Wesley, who used to measure his usefulness at the end of each day.

"At evening, to myself I say:
Soul, where hast thou gleaned to-day?
Thy labors how bestowed?
What hast thou rightly said or done?
What grace attained or knowledge won
In following after God?"

Begin With Prayer.

Each day's journey should be commenced with prayer. Like David, we should say: "In the morning will I direct my prayer unto thee, and will look up." (Ps. 5: 3.) Like Daniel, who prayed systematically, we should retain a prayerful spirit throughout the entire day, thus obeying the apostolic injunction to "pray without ceasing." A legend tells us that the stony Egyptian, Memnon, made music when the first rays of the sun kindled on his flinty brow. Surely the devout heart of a Christian should not be mute when God causes the outgoings of his mornings to rejoice!

Private devotions lead to household worship. No Christian government can be maintained, no healthy public conscience can be preserved, no true philosophy can be promoted, no wholesome church life can exist, without the strong foundation of family worship. Dr. Theodore Cuyler has expressed the importance of this duty in one pungent sentence: "No prelude to the day is so fitting, so impressive, and so potent in its influence as the union of household hearts round the throne of grace."

☼ ☼ ☼

The Cheerful Note.

Devotions over, we should begin each day's work with cheerfulness. The success of the whole day depends a great deal upon a cheerful start. We have often tried to be cheerful in the matter of our contributions, because the saying, "God loveth a cheeful giver" (2 Cor. 9: 7) has been so many times repeated that it has become an axiom. The Scriptures not only enjoin cheerfulness in regard to giving, but they demand it as an accompaniment to all the duties of the Christian life. On several occasions did our Savior speak to his disciples and to the others the reassuring words: "Be of good cheer." (Matt. 9: 2; 14: 27; Mark 6: 50; John 16: 33.) "Wondrous," says the philosopher Addison, "is the strength of cheerfulness. Altogether past calculations are the powers of endurance." How fitly is this illustrated in the life of the apostle Paul! During the storm at sea, when even the chief captain feared lest he might be torn to pieces, the Lord stood by him in the night and said, as he had spoken to his other disciples: "Be of good cheer." (Acts 23: 11.) Five days later, in his speech before Felix, making a futile plea for his own life, we hear the apostle Paul say: "I cheerfully make my defense." (Acts 24: 10.) There has been vouchsafed to us the same helping hand, the same comforting message that created this fortitude in the life of the great apostle. Can we not, then, bring to the fulfillment of each duty, even though it be an ordeal, the same cheerful spirit?

Our Contributors

The Mission of the Church.

(A missionary sermon preached by Isaac C. Hoskins, of Florence, Ala., on January 6.)

"The grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world."

According to the great apostle, Christ "gave some [to be] apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." (Eph. 4: 11, 12.)

The general work of "perfecting the saints" is divided into "the work of ministering" and "building up of the body of Christ." Thus is the work of every true church divided: there is the work it does for itself and the work it does for the world. It is exceedingly important that the individual members and the individual church be builded up, keep brightly burning the lamp of the spirit of service.

Every church needs to establish itself in the community as a living organism; as a pillar and support of the truth; as a light not to be obscured. But granted such a life in any church, it will go out seeking the work it was appointed to do. Never before has there been such a call on the church for work for the salvation of the race; and never has there been such an opportunity for the education of our great Commander's last command.

All the lines of providential opportunity are converging to the accomplishment of the world's redemption. The barriers of race prejudice are breaking down, sealed empires are opening, and the ends of the earth are being brought together that the door of faith may be opened to the nations. This horrible war is breaking down barriers, causing the soldiers in the trenches to study the New Testament as never before. Never before has there as many New Testaments been given away; never before have they been read as now. The claims of men may not be more pressing than they always have been, but they have grown more clamorous; the Macedonian cry, 'Come over and help us,' may not be more urgent than it has always been, but it has grown multitudinous as the voice of many waters. In the claims of humanity may the church recognize the claims of her Lord; and in the cry of humanity, the call of her Lord."

The grace of God: what? A fact of history, a fact of history that transpired on this green earth that has to do with man's sin, a fact animated by a spirit that has life-giving power. (Luke 2: 11-14; John 3: 16; Rom. 1: 16, 17, Luke 19: 10.) The glad tidings "must be told;" and while of such tremendous and far-reaching importance, any child of God whose heart is filled with love and whose mind is filled with a knowledge of God and the teaching of his book may become a conveyancer of the grace of God to his fellow man. And this is a duty which should be regarded as a privilege. We should be imitators of those early disciples who went everywhere preaching the gospel. O wondrous thought, that God, Christ, the Holy Spirit, and angels are deeply interested in the salvation of men!

The grace of God: what it brings—"bringing salvation." It is God's power to save; all classes, in any clime and of every age. It saves the whole man—physical, moral, and spiritual; "soberly," with reference to self; "righteously," with reference to others; "godly," with reference to God. It makes better citizens, fathers, mothers, children, servants, masters, subjects, rulers.

The book of Acts may very properly be called the "book of conversions," for "the cases recorded represent all the different grades of human society, from idolatrous peasants up to priests, proconsuls, and kings. They represent all the degrees of intellectual and religious culture, all the common occupations of life, and all the countries and languages of the then known world, thus showing the adaptation of the one system of life and salvation to all the inhabitants of the earth."

For whom is this grace of God manifested? "To all men"—not the rich, the poor, or any class, but for "all men." The universality of God's grace is comprehended, is set forth, in the words of inspiration by Luke. After speaking of the first fruits of the gospel as three thousand, he says "the number of the men came to be about five thousand." "And the multitude of them that believed were of one heart and soul." "And believers were the more added to the Lord, multitudes both of men and women." "And there also came together the multitude." "And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith." "And the multitudes gave heed with one accord unto the things that were spoken by Philip." "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." "So the church throughout all Judea and Galilee and Samaria had peace, being edified; and, walking in the fear of God and in the comfort of the Holy Spirit, was multiplied."

But why go further? Suffice it to say that Luke seems to rejoice in using such words as "number," "multitude," "multitudes," and "multiplied," showing the grace of God was manifested to all men.

Testimony of a noted lecturer as to the needs of Japan: "Japan needs the Christian religion; a nation must have some religion, and she has outgrown Buddhism. The ideals presented by these two systems are in many respects diametrically opposed to each other. One looks forward, the other looks backward; one regards life as a blessing to be enjoyed and an opportunity to be improved, the other sees in it only evil from which escape should be sought; one crowns this life with immortality, the other adds to a gloomy existence the darker night of annihilation; one offers faith as the inspiration to noble deeds, the other presents a plan for the perfecting of self with no sense of responsibility to God to prompt it or promise of reward to encourage it; one enlarges the sympathies and links each individual life with all other human beings, the other turns the thought inward in search of perpetual calm."

Statement of a lawyer deduced from ample opportunity for observation, consequently wide of vision: "The quality and efficiency of the work of the church is very largely determined by the degree of interest it has manifested in extending the borders, in preaching the gospel to the regions beyond."

We are informed that in the sixteenth century the sudden and splendid promise of the Reformation was checked by its failure to understand the commission of the church. The counter Reformation and the Jesuits pressed in where the reformers ought to have trodden. In the seventeenth century Francke and Cromwell put the trumpet to their mouth, and the missionary thought was born amid signs of political and social regeneration. In the eighteenth century came a skeptical and deistical reaction; the missionary thought died away, except in Denmark and among the Moravians; but even in that humble form it was the spark

that kindled the evangelical revival in England. The nineteenth century demonstrated the close connection and the exact ratio between religious work at home and the promotion of missions abroad.

Whenever the individual members of the church understand that this is the chief end for which the congregation exists—it is only when this truth masters them that they will give to missions their true place. As they see that every believer is called to witness to Christ's love and claim; how a healthy spiritual life depends on the share the believer takes in work for his Lord; when they see that the church is to make the extension of Christ's kingdom the highest object of its existence—it is then and thus that they will be missionary in spirit. "How long has this gospel been known in England?" asked a Buddhist priest, after he accepted the truth in Christ. He was told: "For some hundreds of years." "What!" said he, amazed. "Is it possible that for hundreds of years you have had the knowledge of these glad tidings in your possession, and yet have only now come to preach it to us? My father sought after the truth for more than twenty years, and died without finding it. O why did you not come sooner?" It is God's "intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God." (Eph. 3: 10; see, also, Matt. 28: 19, 20; Mark 16: 15, 16.)

As the Conqueror of death and the grave stood on Olivet ready for the triumphal entry into heaven and felt the burden of a world's sin weighing down humanity, holding his hands above the heads of the men who were to be the first leaders in his church, he issued the great commission, the marching orders of the church. The whole will of God concerning the duty of Christians to the unconverted world is crowded into that commission; and *that order has never been canceled.* What are you going to do about it? In 1796, when the Presbyterian body passed a resolution—"To spread abroad the knowledge of the gospel among the barbarous and heathen nations seems to be highly preposterous, in so far as the philosophy and learning must in the nature of things take the precedence, and that while there remains at home a single individual without the means of religious knowledge, to propagate it abroad would be improper and absurd"—then it was that Dr. Erskine called to the moderator of the assembly, "Rax me that Bible," and read to the assembly the great commission, which fell like a clap of thunder upon them. The trumpet call had come. "Rax me that Bible" awoke Scotland and produced Duff, Livingston, Moffett, and Chalmers. Captain Mahan, America's great authority on sea power, whose book has been used by Germany and England, is quoted as follows: "No war was ever yet won by mere defense, least of all a war of conquest, which that of Christianity is; the only thing which can cause the decadence of the church is the failure of Christians to present Jesus Christ as he is to those who are not Christians."

There is in the Southern Seas a little island where is the grave of a missionary, and the epitaph is: "When he came in 1848, there was not a Christian; when he left in 1872, there was not a single heathen." So may it be said of this island planet in the ocean of the universe: "When he (the divine missionary) came, there was not a Christian; when he comes back again, there will not be a heathen."

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"Where Is Your Faith?"

BY R. D. SMITH.

While crossing the Sea of Galilee one day, a storm swept down upon them, filling the vessel with water and the hearts of the apostles with fears. They awoke the Master, saying, "We perish;" and he arose, and rebuked the wind and the raging of the water, and there was a calm. And he said unto them: "Where is your faith?"

As we behold to-day the awful tempest lowering over the world, we are likely to be filled with fears as were they; and yet in Him who stilled the raging storm on Galilee there is a refuge for every troubled soul.

"And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." So wrote the prophet of the Man of Galilee, in whom the multitudes of tempest-tossed souls found a refuge while he lived among men, and in the faith of whom the millions, for almost two thousand years, have found a covert from the storms of life.

But, my brethren, I have wondered, if Jesus should suddenly appear in the midst of the world tempest, if he would not have just cause to inquire of us: "Where is your faith?"

A time of trial is this, and the man of faith is called upon to suffer for righteousness; but let us remember that the way of the cross is the only way to the crown, and that this example of patient suffering is the mightiest force in the universe to move men.

Take out of the Bible this sublime theme, and you rob the Book of its power. It is this thrilling story that has moved the word in all ages and nerved others to go forth and die for righteousness. It is said that when an ancient martyr fell, a multitude rose up to take his place. "The blood of the martyrs is the seed of the church."

"By the light of burning heretics Christ's bleeding feet I track,
Toiling up new Calvaries ever with the cross that turns not back,
And these mounts of anguish number how each generation learned
One new word of that grand Credo which in prophet heart hath burned,
Since the first man stood God-conquered with his face to heaven upturned."

So it is when men are willing to die for righteousness; their unfaltering faith becomes a source of comfort and strength to others and nerves them to go forth with stronger zeal. Peter and John had been arrested, beaten, imprisoned, and threatened with death, for preaching in the name of Jesus; but their faith was unshaken, for "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." By their unswerving faith they proved a powerful inspiration to the persecuted Christians of Jerusalem, and mightily the word grew.

What strength it must have imparted to the brethren at Lystra when, after being stoned and cast out of the city for dead, Paul, with the marks of the stones upon him, stood up and confirmed them and told them that "with much tribulation we must enter into the kingdom!" What zeal it must have stirred in the brethren at Philippi when Paul and Silas, fresh from their imprisonment, with the many stripes upon them, came speaking words of comfort!

The brethren at Cesarea must have been mightily moved at the unflinching faith of Paul. They tried to persuade him not to go to Jerusalem, fearing for him. And Paul said to them: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." "O for a faith that will not shrink!"

Such men as these were a mighty fortress to others in

days of old, and their story thrills us now; but we feel the need of such sublime examples of faith in men to-day. The good and wise men in the church, by their unstaggering faith, are a strength to us weaker ones. How, like frightened lambs to their shepherds, we would flee to them for shelter in time of trouble! So fled the terror-stricken twelve to Jesus and found a covert from the tempest.

To him, indeed, we may come at all times and find a refuge of safety, but a firm stand upon the part of the abler brethren will help us to face the storm with a stronger courage. Paul himself, though he had weathered so many storms, and, like the Master, had become a refuge for the terror-stricken upon the sea, thanked God and took courage when met by the brethren from Rome as he journeyed there to a prison. And he tells us that many of the brethren of Rome, "waxing confident by my bonds, are much more bold to speak the word without fear."

We need to hear it constantly—that story of a faith that "stopped the lions' mouths" and that "quenched the violence of fire"—yes, that faith of the apostles, which bonds and afflictions and death could not conquer; that story of the sublime faith of Polycarp, that neither the wild beast, the sword, nor the fire could shake. Tell often of Luther, that fearless man of faith, who would go to the pope of Rome's palace though every tile were a devil. Tell us the story of David Lipscomb, that modest unassuming man of God, who passed through the greatest crisis of our country, living in the midst of contending factions, and kept the faith inviolate.

But we need, too, the example of an unwavering faith in our great leaders of to-day; for, beholding their faith and courage in the face of danger, we, "waxing confident" by this, shall be more "bold to speak the word without fear." Stand, my brother! Stand! It will make us strong.

It is only by a faith that dares to die for the right that the cause of Christ has been brought to flood tide in every time; and only by such fearless faith shall Christianity yet conquer.

It is said that during a great persecution of the Christians at Rome the apostate Julian, beholding the fortitude with which they bore their punishment, was moved with admiration, and exclaimed: "There, Galilean, thou hast conquered!"

Christianity's fort has ever been suffering for righteousness. By this the kingdom of God proved too strong for prisons, fire, chains, and death, and by this shall yet triumph.

"Careless seems the great Avenger; history's pages but record
One death grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, wrong forever on the throne;
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above his own."

Hence, as we stand to-day looking into the future, and behold the awful tempest ever gathering blackness, may we not, seized with terror, cry, "Master, we perish," and hear his rebuke: "Where is your faith?" But may we, with an unfaltering faith in our Captain, stand unflinchingly till he has calmed the storm.

"O for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe."

"Master, the tempest is raging;
The billows are tossing high;
The sky is o'ershadowed with blackness;
No shelter or help is nigh."

The Dream of the Ages.

Though every day now bears a stain,
Though pride and greed are regnant still,
The dream abides: that right shall reign,
That good shall vanquish every ill.

The men of earth shall grieve at sin
And beauteous shall their vision be;
All souls shall trust the light within,
In reverence and purity.

What though the years be long and dark,
And men be found of little worth?
Still glows the living, God-born spark
In every God-made soul of earth;

A spark that through the distant years
Shall grow unto a ruling sun:
The kingdom day by day appears,
The tasks of God are never done.

The dream, the dream! All else shall pass—
The lust for gold, the pomp of kings,
The pride of power, which fade as grass;
The whole wide universe of things.

The dream of God—that dream of light
Which lit the prophet's sacred page—
To-day is vanquishing the night,
To bless the world from age to age.

—Thomas Curtis Clark.

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He Beat Me Home.

When for a little walk we went,
On errand or on pleasure bent,
As we drew near our vine-clad gate,
My always-present walking mate
Would slip his chubby hand from mine
And, toddling on past shrub and vine,
Would turn and say, with baby wit:
"I beat 'oo home, a 'ittle bit!"

God was so good to him and me
As to permit our lives to be
Like those of two frank, boyhood chums
Together solving life's hard sums.
I, as the elder, sometimes knew
Where in his path lay bog or slough,
So I might point it out in time
To save him from the fall and grime.

To-day some kind friends came and spoke
Gently to me. And then awoke
A slumbering memory of then:
I dreamed he was a babe again;
That he before my feet had sped
To reach our door a step ahead—
Through trembling lips I whisper it:
"He beat me home—a little bit."

—Strickland Gillilan.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

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ROBERT LANSING, Secretary of State.

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EDITORIAL

The Church Will Not Fail.

BY J. C. M'Q.

Under propitious skies most people are placid and press forward in the discharge of their duties, believing that right will eventually triumph. When the clouds are dark and lowering, the same people are ready to murmur and complain and seem to forget that God is ruling over all. Like Elijah, they get under the juniper tree and declare that the church is not doing the work that God ordained that it should do; they are ready to find fault with the man who urges the church to improve its opportunities and to enter every avenue that is open for the accomplishment of good and to advance the kingdom of Christ in the world. With stolid determination they refuse to listen to reason and use whatever influence they have to prevent others from cultivating the fields about them. Such exalt forms to the position of worship and devote their energies to the discussion of the traditions of the fathers instead of humbly going forward and doing the work that God has commanded them to do.

The church has wasted its energies and opportunities in laboring to build up denominationalism instead of building up the church of Christ. Christians have been discussing Calvinism, election and reprobation, total depravity, and the final perseverance of the saints, more than they have been concerned about improving their opportunities to teach the erring the way of life, minister to the afflicted, and lift up the fallen. Even those who contend for a "thus saith the Lord" in the worship devote their time and energies to the discussion of how many cups shall be used in the commemoration of the Lord's death. While they have been using from two to eight cups all the time, and there is no "thus saith the Lord" for this, they now object to having as many as fifty cups. Others of the same class are devoting their energies to the discussion of whether the Lord's Supper should be eaten before or after preaching, standing or sitting, in the morning or in the evening. Still others object to passing around the contribution basket, claiming that the members should walk up and deposit their contributions on the table. Strange that they cannot see their inconsistency! There is just as much scripture for passing the contribution basket as there is for passing the loaf or the cup. We also find others magnifying the order of worship, still others contending for an exclusive method of teaching, while none is revealed in the Bible. While Christians must walk by faith, and not by sight, and should be guided by "it is written" in the worship, it is as unscriptural to add forms of worship where God has not made any form as it is to add to or take from the word of God. The Savior says: "But in vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15: 9.) The worship of the scribes and Pharisees was not pleasing to God because they exalted the traditions of the elders above the word of God. They contended for forms and did not comply with the word of God. So Christ declares: "Every plant which my heavenly Father planted not, shall be rooted up." (Matt. 15: 13.) The man who exalts any special form of service or worship to the position of a command, and thus seeks to bind it upon the consciences of men, is guilty of a grave sin. Whenever Christians become so wedded to forms of worship that they are ready to disfellowship all who do not use precisely the same forms and methods of worship that they do, it is time for them to consider well the woes that Christ pronounced upon the scribes and Pharisees. To them he said: "Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, that strain out the gnat, and swallow the camel! Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also." (Matt. 23: 23-25.) The exaltation of human forms to the position of binding authority is dangerous and, therefore, to be condemned.

While dark clouds are now hovering over the entire country, the church should not cease to be active, but should improve every opportunity for lifting up the fallen, guiding the erring, and preaching the gospel to every creature. The church shall not fail, because truth is eternal and abides forever. Christ said to Peter: "And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it." (Matt. 16: 18.) When we view the past history of the church, we reach the irresistible conclusion that Christians have been wedded to parties; that they

have been partisans; that they have loved denominationalism more than they have loved the simple church of Christ. They have devoted their time, talents, and energies in contending with one another over theories entirely too much, to the neglect of sacrificing for the needy. Without stopping to discuss the right or the wrong of institutions through which men are contributing, we must freely confess that Christians are contributing by the thousands, whereas before they contributed by hundreds. Enormous sums have been appropriated for the relief of the suffering and for caring for the wounded, for clothing the cold and feeding the hungry. Who is so wedded to a form that he will contend that the church should not do such work? May we not hope that the church by this terrible war is being aroused from its selfishness and awakened to its duty of preaching the gospel to every creature and of helping those in distress as it has never done before? Selfishness has been, and is, the damning sin of the age. If the world can be aroused from such a condition and brought to a proper realization of its duty in being a good Samaritan to those who are in distress, are we not justified in saying that God is bringing good out of this terrible war to his people?

The children of Israel and of Judah had to be brought into Babylonish captivity before they would cease the worship of idols. While their bondage was hard—very trying and severe—yet from that bondage we learn that great good resulted to the people of God. From it dates the synagogue worship and the dissemination of Bible knowledge. Beginning with the days of Ezra, the public conscience was enlightened and impressed with the duty and necessity of studying the Scriptures. So God is able to overrule this cruel war and bring good out of it to his children who cling to him and do his will. The Holy Spirit says: "And we know that to them that love God all things work together for good, even to them that are called according to his purpose."

While Christians deplore war and do not want it, they are not justified in sitting down and criticizing the government and seeking to hinder the efforts of those who are ready to give of their means in order to preach the gospel to every creature and who are anxious to dress the wounds of suffering humanity wherever found. How dwelleth the love of God in the heart of the man who can close his eyes and stop his ears to such appeals for succor and help!

The Word of the Lord Is the Standard of Righteousness.

BY E. G. S.

All that the word of the Lord requires us to do is right, and we need not be the least afraid to do all that it says do. It is never right for people to follow their own opinions instead of doing just what the word of the Lord says do. This is where thousands make a very great mistake. The word of the Lord says just what ought to be said on every subject on which it speaks, and it is our duty to obey all its requirements. We do not need to study a moment to determine whether what it says is right or not—that is not required of us; but we do need to understand just what it says for us to do, and then be certain to do it.

When the word of God says, "Believe on the Lord Jesus Christ," all should promptly obey. The command to believe is very plain. We need not suppose that the word "believe" means something mysterious, something hard to understand; for the passage explains itself—"believe on the Lord Jesus Christ." That is about as plain as the English language can make it. This command given by Paul and Silas to the Philippian jailer needs no further explanation. Any one that understands plain English can understand it. What we need to do is to believe and obey the truth as it is given. To simply accept and believe what it says should be the end of the matter.

If it be asked, "Why should people believe on Christ?" the answer is given in great plainness: "And thou shalt be saved, and thy house." This tells why people everywhere should believe the gospel. To be saved is the most important thing that can be attained, while to be lost is the most awful thing we can think of. If people live along through this life rejecting the gospel of Christ till death comes, they will be eternally lost—no end to their lost condition. There is not the shadow of an end to the loss of such a soul. When Jesus promised that those that would believe and be baptized should be saved, he immediately added, "but he that believeth not shall be damned." That is one of the most solemn warnings ever given. I would not know how to express anything more awful. To be damned as expressed in that passage means the eternal loss of the soul. I wonder if those who keep putting off their obedience to the gospel ever try to realize how much is really involved in it? Surely, if they did, they would not continue the risk, but would at once obey the gospel and enter upon the Christian life, which is their only safety. This is the only way for sinners to make sure of the safety of their souls.

Eternal life is sure to all that will do what the New Testament requires at their hands, while eternal death will as certainly be the doom of all that do not obey the gospel in this life. To obey the gospel as required is to become Christians and to continue faithful in living the Christian life until death takes us over the river. When we are faithful unto death, the Lord will do the rest. There is no use for any to think of being taken to heaven that fail to serve the Lord in this life. But why any in Bible lands should fail to do this is wonderfully strange. Jesus said to his disciples: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5: 16.) Therefore people need not expect the Lord to do all that is necessary to prepare them for eternal life, when he requires them to do so much and makes their eternal life depend upon their doing what he commands them to do. Eternal life is promised to none but the obedient. Therefore those who are expecting the Lord to prepare them for eternal life have no foundation for any such expectation. The Lord has prepared the plan of salvation and has fully revealed the life that people must lead on earth to prepare them for a place in the eternal home of glory; but he has put it upon the people to do the living. Hence they have no promise of the glory home unless they strive to live as he has directed them to live.

Man has no part in making the laws by which he is to live—this is the Lord's part altogether; but to obey the laws the Lord has given is altogether man's part, and the Lord will not obey the commands that he has laid upon man. If God should do the commands he has laid upon man to do and then save man on the fact that he had done the saving for him, this would free man from all responsibility, and yet would save him simply by his own goodness. However, he has not done this; but the very reverse is true. God, not man, made the laws by which men, not God, must be saved, and all that refuse the laws that God has made are doomed to perish eternally. Why, then, will men, for whom God has done so much, set God's word aside and prepare to go down to perdition? It would be wonderfully great if all the people in Bible lands would obey the gospel and thus be eternally saved. Full obedience to the gospel is not finished when people simply become Christians, but only when mortal life is ended. Then the faithful are eternally safe.

A sense of failure is as much a mark of rising ideal as of failing performance.—Stephen B. Stanton.

"Rejoice in the Lord Always."

(Phil. 4: 4.)

BY E. A. E.

We are commanded to do three things, at least, concerning God's will: (1) to *will*, with all that the will embraces, to do his will; (2) to pray that in health as well as in sickness, in joy as well as in sorrow, in prosperity as well as in adversity, in life as well as in death—in all things at all times—his will and not ours be done; (3) to pray that his will may be done on earth as it is in heaven.

Do we so will and so pray?

Until we *will* to do God's will—not ours, not our theories, notions, conceptions, and precepts—we are not in fit condition of heart to learn his will and can derive but little benefit from the study of any Bible subject. But when we have determined to do God's will at every cost and at all hazards, "where there is a will, there is a way," and Satan himself cannot prevent our learning it and performing it.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are your eyes, for they see; and your ears, for they hear. (Matt. 13: 16.)

I beg leave to say, then, that when I wrote the injunction at the head of this article, I first said: "Am I doing this?" Amid annoyances, perplexities, discouragements, disappointments, afflictions, sorrows, bereavements, trials, and persecutions, do I "rejoice in the Lord always?" If I am not endeavoring to do this, can I be honest in calling the attention of others to it?

But do we really believe God, and, therefore, believe that he intends for us to "rejoice in the Lord always?" We dare not say we believe he does not intend for us to obey him in anything. Yet the prevailing and besetting sin of the people of God is unbelief. Against this they are solemnly warned. (See Heb. 3.)

This injunction to "rejoice in the Lord always" is frequently given in the New Testament. (See Phil. 3: 1; 4: 4; 1 Thess. 5: 16.) It can be obeyed, then.

Christians must cultivate this joy by looking at life—its labors and sorrows and brevity, the fading of all things earthly and the certainty of heaven—in the light of the word of God. They must set their "affections upon things above" and "love not the world;" they must be contented with pursuing an industrious and honest and godly life and with having food and covering; they must not be avaricious and covetous or worldly ambitious; they must not be anxious "for the morrow," or for what may happen in the future, or for food and raiment, while they follow in the fear of God some useful occupation in order to supply their necessary wants and use the economy which the Bible teaches; but they must seek first the kingdom of God and his righteousness, and trust him to fulfill all his promises. This joy depends upon faith in Christ and trust in the love and power of God. It must be "in the Lord"—in the privileges, blessings, "living hope," and "the precious and exceeding great promises" "in the Lord." Read 1 Pet. 1: 3-9. When we think of the "living hope" which comes through "the resurrection of Jesus Christ from the dead;" of "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" for us; and of being "by the power of God . . . guarded through faith unto a salvation ready to be revealed in the last time," we do "rejoice greatly with joy unspeakable and full of glory." This is not a worldly joy, but a supreme, undisturbed, abiding joy, which comes through faith, tested by "manifold trials" and "more precious than gold that perisheth though it is proved by fire," "the end" of which is the salvation of our souls.

Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. (John 14: 27.)

The world cannot give this joy or peace; there is nothing in all worldly wisdom, ambitions, honors, and possessions to produce and maintain it. Human language cannot express it; it is "unspeakable and full of glory."

Let your forbearance be known unto all men. The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus. (Phil. 4: 5-7.)

Upon these conditions—letting our "forbearance," or "the meekness and gentleness of Christ" (2 Cor. 10: 1), under mistreatment and persecution, be so sincere and genuine that all men will recognize it; being "anxious for nothing," not worrying, borrowing trouble, and doubting God; and with continual thanksgiving for God's abundant goodness and grace, making known our requests to him by prayer and supplication—"the peace of God, which passeth all understanding," will guard our "hearts and thoughts in Christ Jesus." As we comply with these conditions wellsprings of joy will fill our hearts and gladden our lives.

It is easy enough to rejoice when everything according to human wisdom and from a worldly viewpoint seems prosperous and happy and none are sick and afflicted and bereaved; but how are we to *rejoice* in afflictions, reverses, temptations, chastisements, persecutions, and death itself? The Bible gives the reasons for rejoicing in all these things.

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you. (Matt. 5: 11, 12.)

Paul declares that "all that would live godly in Christ Jesus shall suffer persecution." (2 Tim. 3: 12.) Then, none who "*live godly*" will escape. If we have the faith to endure it "in the meekness and gentleness of Christ," the peace of God described above will fill our hearts and we will receive the great reward in heaven.

We are to "count it all joy" when we "fall into manifold temptations," knowing that the proving of our faith worketh patience—steadfastness; and when steadfastness has accomplished its work, we will be "perfect and entire, lacking in nothing." (James 1: 2-4.)

For this reason we also rejoice in tribulations. (Rom. 5: 4, 5.)

We rejoice in all chastening, which for the present seems not joyous, but grievous, but which yields "peaceable fruit" unto all who are exercised thereby, or lay it to heart, "even the fruit of righteousness." Chastisement comes through the love of God for our greatest good. If we receive no chastisement, we are not God's children. (See Heb. 12: 6-13.)

We are to rejoice "with the truth" (1 Cor. 13: 6); rejoice with those who rejoice (Rom. 12: 15); rejoice with the angels over all who repent (Luke 15: 7, 9), while all whom we turn to Christ are our joy and glory and crown (Phil. 4: 1; 1 Thess. 2: 19, 20); rejoice that we are "counted worthy to suffer dishonor for the Name" (Acts 5: 41); rejoice inasmuch as we "are partakers of Christ's sufferings," that at the revelation of his glory we "may rejoice with exceeding great joy" (1 Pet. 4: 13); and rejoice always, because "we know that to them that love God all things work together for good, even to them that are called according to his purpose" (Rom. 8: 28).

Christians have the right to rejoice, "having promise of the life which now is, and of that which is to come" (1 Tim. 4: 8), and being "heirs of God, and joint heirs with Christ" (Rom. 8: 17). To think of being glorified with Christ and reigning with him fills the heart with the most ecstatic joy.

This joy is no spasmodic outburst or exuberancy of

fleshly emotions; it is a calm, serene, abiding, sustaining, and comforting peace, which comes only through steadfast and faithful service of God, unknown to the world—"sweet peace that knows no ending."

THE PASSING OF A QUIET AND GENTLE SPIRIT.

Let us connect this joy and peace and hope of the gospel of Christ with the passing into "the better land" of the spirit of the dear mother of my wife, of Haynie and Sam Thomson, and the loving grandmother of our children. I use the words "dear," "loving," and "gentle" in their full meaning, because I have never known a family more tenderly, closely, and beautifully bound together by the cords of love, and a mother, mother-in-law, and grandmother more devoted to her entire family. There can cheer the hearts of loved ones no sweeter memories than those which follow her. They are like the fragrance of the flowers which remain after the flowers have withered, like the mellow golden glow on the western sky after the sun has set.

Her life in our home for more than twenty years—her quiet and gentle life—was a benediction to the family. There are blessings in having lovable old people in the home which can come in no other way. God has not said in vain, "Honor thy father and mother," or made vain promises of blessings to all who do this. Coming through such beautiful and loving service are tenderness and kindness, peace and joy, which the world, with all its pleasures and wealth, emoluments and glories, can neither give nor take away. And, at last, the parting blessing of such characters is worth far more than silver and gold and will abide forever.

I have been made better by the kindness and gentleness, peace and purity of this life.

A few years ago Mrs. Thomson's only sister, two years younger than herself, but whom she survived two years, Mrs. Robinson—"Aunt Mit," as we called her—spent the winter in our home and remained into the spring. But for her daughter and only surviving child, Mrs. Nelson—"Cousin Bettie"—now of Atlanta, Ga., we would have persuaded "Aunt Mit" to remain with her sister and with us all to the end. "Aunt Mit" and "Mamma," as the children affectionately called their mother, were happy together, and it was a pleasure and delight to have them so and to see them travel again the paths their youthful feet once trod.

> "Backward, turn backward, O Time, in your flight,
> Make me a child again just for to-night;
> Mother, come back from the echoless shore,
> Take me again to your arms as of yore.
> Kiss from my forehead the furrows of care;
> Smooth the few silver threads out of my hair.
> Over my slumbers your loving watch keep;
> Rock me to sleep, mother, rock me to sleep."

"Mamma's" nearest relative by blood in Tennessee, left behind, and a girlhood companion, is Mrs. Rachel Word, the widow of the late R. Q. Word, of Wilson County, Tenn., who is eighty-four years of age, and who also has been with us since November last. We carried Cousin Rachel into "Mamma's" room about two hours before "Mamma's" departure, but not knowing the end was so near, and they bade each other a most affectionate farewell. Cousin Rachel yet lingers on the brink.

It will prove helpful and encouraging to others to record some of the characteristics of this kind, gentle, Christian woman. She possessed remarkably fine judgment; she was free from all jealousy, scorn, and envy; she was frank, sincere, without guile, destitute of all hypocrisy, used no diplomacy, and, therefore, was in all feelings, thoughts, and words truthful and honest; she loved quietness and peace and never uttered one word or performed one deed calculated to disturb the harmony and peace existing between any persons on earth; no gossip and scandal and slander to neighbors and friends escaped her lips; I have never seen any person who could remain more successfully silent when nothing should be said; she loved her home, her husband, and her children, and the heart of her husband safely trusted in her; and all other characteristics were adorned with woman's chiefest charm, becoming and innate modesty. Her life at home was in happy accord with the word of God and in striking contrast with the ambitions and worldly lives of numerous church women of to-day. Many women seem to ignore the commands of God to wives and mothers and home-keepers. With many there seems to be no such thing as retirement, while the teaching of the Bible in regard to "shamefastness and sobriety," "modest apparel," and "a meek and quiet spirit" is "idle talk." Home-building, home-keeping, and motherhood—the greatest and now most needed work in the world—in the sacred purity of the New Testament are not the ideals of most women.

Before her marriage to Samuel P. Thomson in the eighteenth year of her age, she was Elizabeth Ann Halley. She was born in Clark County, Ky., on March 16, 1833. Her mother was Barbara Valandingham, a woman of remarkable industry and strength of character. It belongs to the women of this family through succeeding generations to make home-keepers, dutiful and faithful wives and mothers, devoted to the interests and welfare of husbands and children. Although a widow for thirty-seven years, "Mamma" was as devoted to the memory of her husband as she was to him. He was always her husband. As she neared the end, she spoke more frequently of him.

He, too, was reared in Clark County, Ky., but removed to Tennessee before the War between the States; enlisted on the Southern side; was made captain of his company; became unable for active service through failing health; spent the remainder of the time in the potash works in Georgia; and returned with thousands of others, brave and heroic, to rebuild a devastated country. He was a genial, upright, popular, and admirable man, whom it was never my pleasure to know.

Four children were born to this happy couple: Haynie, Mary (Mrs. Elam), Valla (Barbara Valandingham), and Samuel P., Jr. Valla died twelve years ago. The other three survive their mother. These boys—men now—were most thoughtful, tender, and dutiful sons, and were and are still and will always be kind and devoted brothers. They were very careful, with their sister, to satisfy every want and gratify every wish of their mother and to fill her days with comfort and peace. May the Lord comfort and sustain them and likewise bless them. And he will.

For more than thirty-six years "Mamma" was a member of the congregation of Bellwood, Tenn. Coming into this congregation was not her first step in the service of God; years before this she had been religious; but at this time she told me she wanted to be a Christian only and to so rear her children. During the very cold weather of last winter she with other afflicted ones at home held delightful services on Sundays in memory of Jesus, led by a grandson.

She expressed herself frequently as ready to go, her only regret being the grief her departure would cause her children. But theirs is a sweet sorrow, being not without hope and brightened by the fact that death is gain.

At 6:30 P.M., March 11, as the shadows of the evening began to fall, her heart ceased to beat, she quit breathing, and without a struggle and even a gasp her spirit left the earthly house of this tabernacle for the building of God, "a house not made with hands, eternal, in the heavens."

Precious in the sight of Jehovah is the death of his saints." (Ps. 116: 15.)

The funeral services were conducted by Brother J. W. Eatherly, one of the elders of the Bellwood church.

Missionary

News from Hindustan.

BY S. O. MARTIN.

All the missionaries of the church of Christ in Satara, India, are quite busy at present packing up for Aurangabad, Deccan, India. We have already rented a large bungalow suitable for all of us. This will be a better location for us, since we will be in the district we are working and will not have to pay out railroad fare to get there. Satara being a greater elevation, the climate is much better, and for that reason we have lived here to somewhat get acclimated.

Brother McHenry and I were out in the Nizam's District about two weeks ago and had a good meeting with the brethren in several villages. The harvest will be on hand in about two months, and the brethren will all be working, and for that reason we want to arrange to have a mass meeting of as many villages as we can get together before that time. This will be somewhat of a "love feast" that you have read of in the Bible so common in the New Testament times.

There are many customs of India which are like those prevalent in Palestine in the days of Christ. Some of these might be of interest to the readers of the various papers. Just recently Brother Janes asked us to tell the American brethren how we worship here. I might say that, in the main, it is similar to American style; however, in our meetings the native brethren sit on the floor as their custom is, and we sit on chairs as our custom is at home. At prayer the natives kneel down and place their head in their hands upon the floor, or upon the ground if it is in a native house, since their houses have no floor except the ground plastered over with thin cow manure, which, when dried, makes a very hard floor, much better than the dusty earth. Out in the district at prayer time, instead of ringing the church bell, they call prayers by clapping their hands. This is quite easily heard by all the villagers of one caste; for they all live in close compounds, their houses being all built in a huddle. Heretofore you may have been hearing of "whole villages turning to Christ." Thes terms would be very much misleading, since the villages are made up of different castes; for instance, Mangs, Mahars, etc. These separate castes have separate huddles of houses, and one would very seldom, if ever, get more than one caste out of a village to accept Christ. But this is often the case; for if one family of a certain caste become Christians, then the whole section of the village will turn over. To show you something of how far-reaching this caste prejudice is, I will tell you of an instance which is or has been very common. The people of these different castes have a separate well out of which to draw their water. If a man from another caste should draw water from their well, it would defile the water and the well would be immediately filled up. Such cases have often happened. Even if a Mahar should touch the Mangs' well, they would sometimes fill it up For just such reasons these people are constantly in clannish quarrels. After they become Christians, even the low-caste people still hold to their caste prejudices to some extent; and in the high-caste circles, sometimes, if a sweeper is baptized, many high-caste men leave the church. These are a few of the difficulties. I have many other things to say, but "ye are not able to bear them yet." Perhaps I shall tell more next time.

The people live in villages here much in the same way as they did in Palestine. They, no doubt, did this in former times as protection against robbers and wild beasts; and since customs change very slowly, if at all, they have kept up the custom of their fathers. As a result, the farmers and all live in villages. For this reason they "go forth to sow." Some of them may go for several miles out, and for this reason we have the expression: "Behold, a sower went forth to sow."

Just recently I received a card from an old brother whom Brother McHenry baptized last April. This man since that time has gone out as an evangelist without pay and baptized over one hundred people. We hope to go over to see him soon. I also had a card from another one of the workers who has recently baptized ten persons. Pray for us. "But to do good and to communicate forget not: for with such sacrifices God is well pleased." (Heb. 13: 16.)

This leaves us all fairly well. As for myself, I am fat and fine. Sister McHenry has been in bed for two or three days, but was up to-day.

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Money for Missionaries.

BY NELLIE STRAITON.

On February 28 the following amounts were forwarded by me to our missionaries in India:

To Brother Jelley: From intermediate Sunday-school class, Huntland, Tenn., through O. Gill, Jr., $5.

To Brother Martin: From Mrs. S. M. Burns, Albany, Ala., $1; Mrs. B. B. Miles, O'Donnell, Texas, $1; Mrs. W. T. McInteer and Sunday-school class, Franklin, Ky., $5; Seth Lawrence, Anson, Texas, 50 cents; D. A. Whisnant, Goldsboro, Texas, $2.50. Total, $10.

To Brother and Sister Martin: From Mr. and Mrs. F. M. Dinsmore, Ravendale, Cal., $5; Mrs. B. B. Miles, O'Donnell, Texas, $1; Mrs. Laura Knight, Chicot, Ark., $2; Miss Cardia Whitley, Chicot, Ark., 25 cents; Beulah and Carl Sullivan, Louise, Texas, $2; J. G. Malphurs, Newberry, Fla., $1. Total, $16.25.

To Brother and Sister Armstrong-Hopkins: From Mr. and Mrs. J. T. Donald, Justin, Texas, $1; Mrs. R. Rose, Varna, Ill., $1; Miss Ina Straiton, Fort Worth, Texas, $2; through Christian Leader, $3; Miss Laura Cooke, Pilot Point, Texas, $2; Mrs. E. Emberson, Pilot Point, Texas, $2; Miss Janet Straiton and Sunday-school class, Fort Worth, Texas, $1.49; Miss Inez Hall, Big Rock, Tenn., $5; Miss L. Foster, Bishop, Texas, $5; "A Sister in Christ," Taft, Texas, $2; Mr. and Mrs. J. E. Boyd, Andalusia, Ala., $2.50; D. A. Whisnant, Goldsboro, Texas, $2.50; church at Brady, Texas, through L. J. Wood, $11; Miss Mattie Cross, Marysville, Texas, $1; J. L. Broad, Denison, Texas, $3; Mr. and Mrs. J. D. Garner, Gorman, Texas, $1; Nellie Straiton and Sunday-school class, Fort Worth, Texas, $1.43; Nellie Straiton, $3.08. Total, $50.

Are *you* a watchman on the wall of Zion? Have *you* sent the warning across the seas? If not, will you do it now? Read Ezek. 3: 16-21, and send your message now. Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

"Commentary on Acts of the Apostles." By David Lipscomb. A commentary on the Acts of the Apostles, with questions suited for the use of families and schools. This commentary is especially adapted to the comprehension of the masses of the people. It also contains a chronology of the Acts, map showing Paul's missionary journeys, brief biographies of the apostles, and an introductory chapter on the Holy Spirit. Pages, 249, and Index. **Cloth bound. Price, $1.**

Training Little Children

By MRS. BERTHA EMELIN.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 4—Delightful Occupations for Mothers to Follow on Their Walks With Their Children.

Walks and talks foster a desire for wholesome recreation that can be enjoyed whether the purse is full or empty that is of benefit physically, morally, and mentally, and that can be shared with others. On your walks point out the trees that make a strong appeal to the children—those that bear fruit; also the hickory and chestnut trees, the maples with their keys that fit so snugly on the nose, the oaks with their acorns that can be hollowed out and used as cups or pipes.

Collect milkweed pods and bittersweet with its bright berries to beautify the children's rooms. Pick wild flowers, each in its due season, spring beauty, violets, wild geraniums, daisies, black-eyed Susans, and goldenrod, and you will soon be asked to tell why the bees hover over the flowers, and you will also watch the bees at work.

Keep your eyes open for cocoons in the fall. Put them into a wide lantern chimney resting upon a saucer, the top covered with mosquito netting, and await developments. When the butterfly emerges, the children will have had an experience more deeply impressed, because more intimate, than any classroom illustration. As the children grow older, you will try different caterpillars in this same chimney device, and will watch the spinning of the cocoons or the transition into the chrysalid state. Sometimes the children's sharp eyes (usually sooner than your own) will discover eggs already laid on leaves, and you will watch them emerge into wriggling little bodies. One little girl was fortunate enough to see the eggs hatch about ten minutes after she had gathered the leaf, and ever since she has kept her eyes open for another such "find." Frogs, toads, and tadpoles are sure to be noticed by the children, and will afford much interesting study if an aquarium can be provided for them at home.

Get acquainted with the birds. Begin in the late fall and winter when there are so few species that they can be easily learned and their notes readily distinguished—the woodpecker, the nuthatch, the chickadee, the junco, the English sparrow, and the white-throated sparrow. When these have become familiar, the early-spring birds will soon be added to the list—the robin, the grackle, the flicker, the meadowlark, the song sparrow, the bluebird. With these birds well known, the child will possess sufficient knowledge to discover others for himself, and he will find never-ending delight in greeting the birds as the harbingers of the seasons.

The nests that are commonly seen—the chipping sparrow's in the hedges, the oriole's stocking hanging from the branch, the robin's well-shaped nest in the crotch of the tree, and the house sparrow's careless, untidy home—will soon be readily recognized.

On your walks retell stories read or heard, both you and the children participating in the telling. Invent stories, basing them on a beautiful sunset which you are witnessing, or on a cloud scene as the clouds shape themselves into varied forms, or on any other phase of the landscape which may attract you.

Repeat "Mother Goose" jingles as you go marching on; make up jingles yourself, and get the youngsters to help. You will have great fun acting out some of your stories like "The Three Billy Goats Gruff" under a real bridge.

Count your steps from one point to another (with little ones only up to ten or twenty). Count forward and backward. Odd numbers, even numbers, simple multiplication tables, combinations in adding and substracting, can be well drilled, especially during the cold weather, when one walks briskly and observation or loitering is impossible. Simple problems will be really enjoyed if you use names of playmates and stores and purchases with which the child is thoroughly familiar in his own experiences. Seeds and shells can be used for concrete work in simple adding, subtracting, etc.

At times you will encourage silent communion with nature, which in more mature years gives a "peace that passeth understanding." The children will readily accede to your request, "Let us all be quiet for a while," especially at the twilight hour when the sun's glory and radiance are still reflected in the west.

Moonlight walks, despite the disadvantage of exceeding the usual retiring hour, have no equal in imbuing children with a sense of the mystery and the power and the glory of the universe, and this experience should not be denied our children. They should be permitted this walk with the parents at least once each season, when the moon is full and seems to bathe not only the earth, but the innermost soul, in soft, healing light.

Then, if you will add a few sunrise walks in the summertime, you will be certain of having stored up in your children and in yourself memories and delights that will remain forever.

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Chinese "Five Kings."

"The Five Kings" is the name of the sacred book in which is incorporated the religion of the Chinese as well as a great number of other peoples of the Orient.

The doctrine is a complex system of moral, social, political, and religious teaching built up by Confucius on the ancient Chinese traditions, and, although its author lived more than five centuries before the birth of Christ, it is still perpetuated as the state religion of the Chinese.

Confucianism is a religion without positive revelation, with a minimum of dogmatic teaching, whose popular worship is centered in offerings to the dead, in which the notion of duty is extended beyond the sphere of morals proper so as to embrace almost every detail of daily life. —Exchange.

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Lost in Her Own Home.

Have you never been homesick? If you have not, I doubt if you really know what home means. With all the moving throngs we meet everywhere, there are thousands who are literally dying of homesickness. The other day I called in a home. Two years before a young bride had started housekeeping; they had spent all they could on their little home and its furnishings. Shortly after her arrival, she began to look for company. Each morning the home was put in order, and then in the afternoon she sat waiting for some one to ring the doorbell. She had waited for two whole years, and I was the first caller in the home; and when she told about it, tears came. All around about that home there stood the churches, each church wondering why it was not getting the people. If only they had met this woman on the plane of her need, she would have gone to any church which would have ended her homesickness. —The Christian Herald.

Spirit of the Press

By J. C. McQUIDDY

Church Gains Falling Off.

We reprint from the Literary Digest the following concerning the statistics of the different denominations, believing it will be read with alacrity and interest:

Financial but not numerical prosperity is the distinguishing mark of the church history of the United States covering the year 1917. "War conditions" is the phrase used by Dr. H. K. Carroll in explanation. The net increase in members was only 573,295, and this is less by 183,329 than the total gain reported for 1916. It is also less than the average of the past five years. Fluctuations in membership statistics, it is pointed out, are common even in ordinary years, but the nature of the variations of the past year point to definitely assignable causes. "A few denominations may have prospered more than usual under the prevalent war conditions; but churches with a large element of foreign-speaking population have had a lean year." The Hungarian Reformed Church reports the loss of one-fourth of its entire membership, and "the Roman Catholic Church, embracing large bodies of European population, has had an increase, according to the estimate of the editor of the 'Official Catholic Directory,' of only about 175,000 population, equivalent to about 148,750 communicants, as against 390,000 increase in 1916, a falling off of about 241,000." The report which Dr. Carroll prepares for The Christian Herald (New York) shows that it is the larger bodies that make the gains, as in former years. We read:

"The Roman Catholic Church, with 14,618,000 communicants, added 148,750; the Methodist Episcopal Church, with 3,887,000, gained 144,000, its largest increase in this century except one; the Disciples of Christ, with 1,237,000, advanced by 59,000; the Northern Presbyterian Church, with 1,581,443, gained 38,416; the Baptists, Northern, Southern, and Colored, with 6,106,604, gained nearly 77,000; and other denominations had smaller increases. The Church of Christ, Scientist, declines to give statistics of members. It had in 1906, 85,096.

"The aggregate of church members for the 167 denominations is 40,515,126. This huge total is made up chiefly of the great denominational groups, as, Baptists (fifteen bodies), 6,442,393; Catholics (three bodies), 14,663,342; Lutherans (eighteen bodies), 2,460,937; Methodists (sixteen bodies), 7,782,018; Presbyterians (eleven bodies), 2,225,879; Disciples of Christ (two bodies), 1,396,466; Protestant Episcopal (two bodies), 1,083,366; Reformed (four bodies), 514,061; Eastern Orthodox (seven bodies), 490,500; Mennonites (twelve bodies), 66,542; Friends (four bodies), 119,263; Dunkards (four bodies), 128,363; United Brethren (two bodies), 367,959; Adventists (six bodies), 117,569; Evangelical Association (two bodies), 209,483; Scandinavian Evangelical (three bodies), 62,900; Latter-Day Saints (two bodies), 420,000.

"There are 181,898 ministers, an increase of 1,244, and 226,609 churches, an increase of 1,006."

Church union is showing activity among the Lutherans, Methodists, and Presbyterians. Four Norwegian Lutheran bodies have achieved consolidation and—

"An agreement exists to merge three of the four large general bodies of Lutherans—the General Synod, the General Council, and the United Synod South. If the plan is ratified, the united body will have about a million communicants.

"Plans for the reunion of the Methodist Episcopal and Southern Methodist Episcopal Churches have made progress. The united body would have over 6,000,000 communicants. The Northern and Southern Presbyterian Churches are also considering whether they cannot consolidate."

In spite of the smaller membership gains, optimism is the note of the man who gauges statistically the religious life of the country. Money "talks" in tones mingled with more accents than mere "amounts." Thus:

"The financial resources of the churches, heavily taxed by contributions to the Red Cross, the Y. M. C. A., the Y. W. C. A., the Knights of Columbus, and similar organizations for the care of soldiers and sailors of our own and allied countries, and for the relief of war-devastated populations, have not failed to support generously their own church and benevolent work. Besides the many millions going through general and denominational channels for war purposes, the leading churches show large increases in the amounts contributed for missions, home and foreign, and other denominational enterprises. The Presbyterian Church (Northern) gave $4,250,000 to its missions, an increase of $500,000, and for all denominational purposes, $31,000,000, a net increase of over $3,000,000. The Methodist Episcopal Church gave $5,500,000 to its missions, an increase of $250,000, besides special contributions of many millions to educational, endowment, and ministerial pension funds. It plans to raise for its missions $15,000,000 a year for the next five years. The Protestant Episcopal Church finished its ministerial pension fund at the end of February last, for which it raised nearly $8,750,000, $3,750,000 beyond the goal it had set. Its total contributions for other denominational purposes reached the sum of $25,500,000, an increase of $1,400,000.

"Altogether it has been a great year for the churches, which show a strong tendency to increase of coöperation and federation, finding, despite differences in creed and church government, much common ground for harmonious work in caring for the nation's armed forces and in assisting our government in furthering the purposes of the war in every way possible."

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Ministers, Don't Swear!

The following from the Literary Digest is to the point. Profanity should be condemned. The pulpit should be free from it.

At first blush it seems an extravagant idea to caution ministers and religious leaders against encouraging swearing; but in a world where so many things have come about that one-half the people, at least, universally damn, it is not strange that profanity creeps into the pulpit, too. The Watchman-Examiner (Boston) finds it "disgusting, not to say horrifying, to every right-minded person to note the increasing use in common speech of words and phrases that come under the category of the profane." This, of course, applies to the nonclerical part of society; but when we brand profanity as "an offense against common decency and good manners, as well as a sin against God," the Baptist journal wonders if this is "any less true when the offender is a minister and the place a pulpit and the occasion or the excuse the heat of passion against an iniquitous nation and an unrighteous war." We read:

"Years ago Dr. Joseph Parker, of the London City Temple, startled and shocked the world by exclaiming in the midst of an impassioned denunciation of Turkish atrocities: 'God damn the Turk!' Such an invective, and others of a similar character, with another application and objective, have become so common nowadays that they neither startle nor shock us as the original utterance did. But ought we not to be startled and shocked? Are such expressions in the pulpit or in supposedly religious speech in accord with the spirit and temper of the gospel for which the pulpit stands? Would it not be well to leave the matter of dealing with the eternal destinies of those responsible for this wicked war entirely in the hands of a God who is almighty, merciful, and just? There is no excuse in these days for smooth sayings and mincing words; no excuse for a man in whose soul is not seething hot and furious hatred for the iniquitous war, and fierce indignation against those whose cruel ambitions and lustful passions have thrust it upon us. But there is no excuse for the minister who in his endeavor to declare that hatred allows himself to use words and phrases that in any other connection and directed toward any other objective he would be the first to condemn as profane. Even though he might justify to himself his strong words by the plea of extreme provocation, it would not be strange if the average boy in the congregation before him failed to catch the essential and saving distinction between damning the Kaiser and damning anything else against which for any reason resentment might rise. Men who stand as representatives of religion should be ever on the alert against anything that smacks of extravagance."

Every church should know its membership. In order to keep informed as to the residence and membership of your church, you should have a church record. Our Church Record is the very thing you need. Price, $1.50.

AT HOME AND ABROAD

A two-dollar Testament for a new subscriber.

R. A. Zahn has changed his address to 1436 Hemlock Street, Louisville, Ky.

R. V. Cawthon will begin a meeting for the Reid Avenue congregation, this city, next Sunday.

Brother Larimore will begin a month's meeting at Los Angeles, Cal., next Sunday. Address him at General Delivery.

Dr. J. J. Horton, of Elora, Tenn., paid us a pleasant visit last week. He spoke at the Russell Street prayer-meeting service.

From E. S. Jelley, Jr., Dehra Dun, U. P., India: "There is considerable interest and the promise of many converts in a short time."

In response to several inquiries, we regret to write that it is no longer possible for the Gospel Advocate to supply wine for communion purposes.

If you need a good Testament with explanatory notes, send us a new subscriber and we will make you a present of one that retails for two dollars.

The services at Belmont Avenue Church, this city, will be conducted next Sunday by Alex. Perry and S. F. Morrow, two of the elders of the congregation.

"Civil Government"—Its Origin, Mission, and Destiny, and the Christian's Relations to It. This book is the outgrowth of the author's most matured thoughts on this subject. A. Wilkinson said of it: "I think the book is worth its weight in gold." Pages, 158. Price, 75 cents.

From Willis G. Jernigan, Fort Worth, Texas, March 12: "I am at present with the Weatherford Street church of Christ, in this city. The church meets in the basement of the courthouse. The brethren here are doing remarkably well, and we hope to have a permanent location in the near future. My address is 1107 East Belknap Street."

R. A. Craig writes from Chaplin, Ky.: "We are having fine attendance at Fairmount. Interest in the Bible classes continues to increase. The brethren at Love Ridge and Fairview are planning to make a greater sacrifice this year Much interest is being manifested at Russell Schoolhouse. The brethren at Antioch are beginning to see their duty. I will preach at Van Buren on the fifth Sunday in this month."

From John Hayes, Mooresville, Ala.: "I closed a meeting on Sunday night at the Dallas Cotton Mills, at Huntsville. One young lady made the good confession and was baptized into Christ. When I called upon her to confess her Savior before men, she spoke clearly and distinctly: 'I believe with all my heart that Jesus Christ is the Son of God.' The attendance was small, but interest was good to the last. This was my first meeting this year. The doctor had forbidden my trying to preach regularly through Februa.y. My throat is well again, and I am glad to be busy once more."

T. E. Tatum writes: "I rented my farm some time ago to a good brother in Tennessee, but he found it difficult to ship his goods through and he failed to come, so my farm is yet for rent. I want to move my family elsewhere, and then I want to 'do the work of an evangelist.' I must not leave my family alone in the country. My children are all girls, except little Paul, ten years old. I want to move to some town where protection can be had while I am out. Seeing the great need of evangelistic work, my life is miserable on the farm. We are about three miles from Hallsville, on a public road, a telephone line, a rural mail route, and within two hundred yards of a good schoolhouse and a good church house. Our land produces cotton and peanuts well and makes fairly good corn. We have much pasture for cattle and we are very well fixed for raising hogs. We have good health here. I am working daily from daylight until dark preparing land and planting crops. I have corn large enough to plow and more coming up. Our garden is fine and is now (March 23) furnishing us vegetables daily. Will some good, Christian family come and do this work and let me 'preach the word?' I want to spend the remaining remnant of my days preaching the gospel and circulating wholesome religious literature. I mean to keep busy on the farm until you come. Write me at Hallsville, Texas."

From L. Meade Williams, Tulare, Cal., March 17: "The work at this place is moving along very nicely. Our attendance is increasing from time to time. To-day L. D. Perkins, of Armona, was here and preached a splendid sermon on prayer, based on Acts 2: 42: 'And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.' This was the last of a series of four sermons based on this scripture—'Apostles' Doctrine,' 'Fellowship,' 'Breaking of Bread,' and 'Prayers.' We had quite a number of the brethren and sisters from Fresno with us to-day. We have a very nice hall where we meet, which is well heated and seated and lighted. We are still hoping to have Brother Larimore with us some while he is in California. Tulare is located in the central part of the San Joaquin Valley, and is a very fine dairy section of the State. Any one desiring information may address me at 129 South D Street. Any one coming to Tulare and desiring to meet on Lord's day with us will find us in the Ryan Hall, on K Street, between Tulare and Kern. Some who have come to Tulare, on inquiring where the church of Christ met, have been directed to all parts of the city, and have had some difficulty in finding just where we are located. This is a good part of the State to locate in, if you are thinking of coming to California."

Mrs. W. K. Cunningham writes from Oilton, Okla., March 25: "This is a new town of about three or four thousand souls, most of them such appallingly wicked souls, caring nothing for anything that is sacred and holy. So far I have not found a person who wishes to worship God just as he directs. There is only one church building here (Methodist), and there are about fifty members. I have been told, of the Christian Church who are not meeting at present for lack of a place to meet. I went Sunday to the Methodist church, preferring to go to some place where God's word would be read and prayer would be offered, and heard a very good talk on Matt. 7: 9, 10: 'Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone,' etc.? There were eight or ten men present. Just think—in all this town eight or ten men at church! Men on the streets boldly and loudly take God's name in vain and the officers do not care. Sunday night there were crowds pouring out of the theater and picture shows and hundreds at a street carnival as we came from church. It almost makes me wish I were a man and could publicly preach the gospel to them in its purity, realizing that nothing but the power of the gospel of Jesus can stop such people in their mad rush to perdition. I talked with a doctor's wife from Tennessee, who is a member of the 'Christian Church,' and she said: 'No, we're not meeting now, but we have the Ladies' Aid." I said: 'But I do not believe in the Ladies' Aid Society.' She replied: 'O, you're not nonprogressive?' I write this praying that some one—some gospel preacher in Oklahoma, perhaps—may see it and 'come over, and help us.' I think this is almost as truly a heathen land, as far as true worship is concerned, as Japan and India. I have just been living here a few days, and do not know whether one could get these people to hear the gospel or not, but surely some would. Pray for us."

HALF SICK, HALF WELL

A Condition That Will Not Improve Upon Itself.

In the Spring the depressing condition that many call Spring fever often runs through families and neighborhoods.

This indefinite, hard-to-describe state of poor health probably means that you are thin-blooded and anemic. Exhausted thin blood gets thinner, low vitality falls lower, poor appetite becomes poorer. Then the thoroughly exhausted system can no longer resist, and on comes the prostrating illness or serious disease.

Treat the half-sick, Spring-tired condition with that splendid course of medicine—Hood's Sarsaparilla, to fortify the whole body; Peptiron, to ironize and make rich red blood; Hood's Pills to rouse the liver to its regular daily duties,—and the half-well revives to perfect health. Each medicine is valuable in itself but is trebly so when used in this combination.

DRUGS EXCITE YOUR KIDNEYS, USE SALTS

If Your Back is Aching or Bladder Bothers, Drink Lots of Water and Eat Less Meat.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In twenty-four hours they strain from it five hundred grains of acid and waste; so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water; you can't drink too much. Also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids in urine so it no longer is a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which every one should take now and then to keep their kidneys clean and active. Try this; also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Noah a Just Man.

BY E. G. ROCKLIFF.

Noah was the son of the second Lamech, the grandson of Methuselah and the tenth in descent from Adam. Adam had been dead about one hundred and twenty-five years when Noah was born. Noah's father was fifty-six years old when Adam died; so he would be able to tell his son many things about the first man. Noah lived to be nine hundred and fifty years old, thus rivaling the great forest trees in years of life.

The beginning of Gen. 6 shows up the sharp division that existed between the descendants of Seth and the descendants of Cain. The descendants of Seth are designated the "sons of God"—faithful and obedient; for that is what the title means. The women of the Cainite race are called "daughters of men." This title is in striking contrast with "sons of God;" for while the latter means faithful and obedient, the other means faithless and disobedient. Daughters of bad men, and they are degrees worse than their fathers. They were good to look upon and won the hearts of the descendants of Seth by their beauty and blandishments, and intermarriages upon a large scale took place. As is usual in such alliances, the worst part gained the ascendancy. The offspring were more depraved than their parents, and a universal corruption of minds and morals took place. Many of them were giants in stature, "mighty men," "men of renown." The word used here is "Nephilim," and implies in this case "apostate."

These people filled the earth with violence, so much so that God was grieved, and it repented him that he had made man on the earth. Yet he mercifully afforded a respite of one hundred and twenty years, during which time faithful Noah sought to win the world to repentance by preaching. There was still found faith on the earth, for Noah was a good man, finding favor in the eyes of God. The old Book says he was "a just man and perfect in his generations, and Noah walked with God."

God gave Noah instructions concerning the building of an ark. When God spoke, Noah listened. He did not suggest any improvements upon God's plans, as men have the presumption to do to-day, but "according to all that God commanded him, so did he." It must have looked a funny thing to Noah and the people of his day—that three-story ark with but one window in the roof and one door in the side; but it never seems to have occurred to the builder, though no doubt much advice would be given him by onlookers, to alter in any way or to improve upon the directions God had given. It was not built like a ship to plow its way through the water, but like a houseboat to float and bear its burden until the flood time was past. Noah worked on that boat one hundred and twenty years, and while he worked he pleaded with the people to get right with God.

We preachers get discouraged sometimes when we look upon the might of the forces of evil; but how about Noah, the one preacher in a world filled with wickedness? We get anxious about results. He won seven souls in one hundred and twenty years of faithful preaching. All honor to the man who can hold on under such trying circumstances! Paul says of this great and good man: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." (Heb. 11: 7.) When God saw the universal depravity, he said: "My spirit shall not always strive with man." Yet his Spirit did strive with man for one hundred and twenty years "while the ark was a preparing." (1 Pet. 3: 19, 20.) By this Spirit—that is, the same Spirit by which Christ, being put to death in the flesh, was quickened—"he went and preached unto the spirits in prison [or spiritual darkness]; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing." Noah was the preacher that the Spirit used as his instrument in turning the antediluvians away from their sin to God. Away with the interpretation that would give these old sinners with whom Noah pleaded one hundred and twenty years another chance!

Try to picture Noah's task. A corrupt world; giants in stature and in crime stalking through the land; Noah probably the goat, the butt of their coarse jests. It is probable that after he had been working day after day for many, many years, the people would call him mad and tell him that it did not look any more like rain than on the day he began to build.

Life was not going by like a song for the old boat builder, yet he raised his voice in warning day after day and went on with his building, following God's directions as a modern

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builder follows his blue prints. Then one day it did rain, and it was *some* rain. "The fountains of the great deep were opened up, and the windows of heaven were opened." Noah and his converts were safe in the ark; black death and desolation reigned everywhere without.

I like to read about Noah's coming out after the flood had dried up. His first thoughts are of God, for he builds an altar and offers sacrifice unto him. This act was well pleasing to Jehovah. Noah put God first, and God blessed him.

The ark that Noah built is a type of the church. It could never have been that, if Noah had swerved a hairbreadth from the divine pattern. It had but one door. So has the church. Jesus says: "I am the door." You cannot get in but by him, any more than one could get into Noah's ark but by the door. "I am the way, the truth, and the life: no man cometh unto the Father, but by me." It had but one window, and that was in the roof. All the light we need in the church we get from above. It is the light from other sources that has produced sectarianism. They did not have enough light from above, so put side windows in their ark. There were no infants in the ark. There are none in the church. They do not need an ark of safety, for they are safe. There was life in the ark and death outside. There is life in the church and safety; there is danger and death outside. Only those who entered the ark were saved from the flood. You must enter the church, the ark of eternal safety, or be lost. There is safety only in Christ, and you cannot come into Christ without being added to the church. That element that destroyed the world—water—floated the ark and saved Noah and his family. "The like figure whereunto even baptism doth also now save us." (1 Pet. 3: 21.) Do not ever say again that baptism has nothing to do with salvation. Just as surely as Noah's salvation depended upon making the ark according to God's plain directions, so your salvation depends upon following his directions and coming into the ark provided for you in the way he commands. He put water in the plan of salvation, and you cannot take it out and be saved. It is God's plan for us that we believe, repent, confess Christ, and be baptized, just as it was his plan for Noah to put one window in the roof and one door in the side of the ark; and if we are wise, we will obey, for obedience is the test of our love for him. Noah's greatness consisted in his doing what God told him to do. You can readily follow, dear reader, this easy road to real greatness.

The Lazy Muscles That Cause Constipation

BY R. H. SINCLAIR

It is now agreed by all of the great authorities that constipation is not a disorder of the stomach or even of the small intestine, but of the large intestine or colon.

Under normal conditions this large colon, which is about five feet long and shaped like a horseshoe, extracts the liquids from the waste matter intrusted to its care and promptly passes the residue on.

But, unfortunately, due to our sedentary lives, the colon has gradually become so lazy from lack of exercise that it is unable to perform its functions.

If we were able to live outdoors and to exercise vigorously every day, our colons would handle their work properly, for exercise is the greatest and most satisfactory colon stimulant known.

To most of us sufficient daily exercise, however, is not possible. We have neither the time nor the inclination; instead, we dose ourselves with laxative drugs, mineral waters and other nostrums, with the result that, while we get temporary relief, we not only aggravate the condition, but find that repetitions of the same dose later fail to produce results.

But relief, even when obtained, is not sufficient. To maintain health and efficiency, it is absolutely of paramount importance to create and maintain day in and day out freedom from intestinal poisons, and this is impossible with laxatives.

There is a new way, however, to keep the colon sweet and clean—a way which has the same effect as vigorous exercise, yet without the inconvenience or time-consuming features of exercise, and the results are even better because the treatment is localized.

The principle upon which this new method is founded is the same as that used in massage. We all know that massage has the same effect as exercise; it stimulates the nerves and strengthens the muscles. Colon massage as practiced by osteopaths has proved wonderfully effective.

This new method of massaging the colon involves the use of a device called the "Kolon Motor"—a mechanical masseur, the face of which is shaped to fit over the colon when placed against the abdomen. You merely put the Kolon Motor on a door or wall, lean up against it, and turn the handle for a few moments. The face rotates with a scientific waving motion which immediately stimulates the colon and causes proper functioning. A couple of minutes in the morning each day is all that is required; and unless your experience is different from the hundreds of other users, you will feel like a new person after the very first application.

Before the Kolon Motor was offered to the public, a number of well-known physicians were acquainted with its merits and used it in their practice. Without exception the results were most gratifying; in fact, every physician who has tested the Kolon Motor indorses it most highly.

Martin's Method, Incorporated, Department 5911, 105 East Thirtieth Street, New York, has prepared a booklet called "Colon Cleanliness," which they will be pleased to send gratis to all readers of this magazine. In this booklet the Kolon Motor is clearly illustrated and its application shown. It also contains a scientific discussion of auto-intoxication, and explains why and how the Kolon Motor produces such assured results. Letters from well-known physicians relating their experience with the Kolon Motor also form a part of the book.

There may be some who scoff at the idea of colon hygiene and its direct relation to health and efficiency, but the wiser ones will write for this free book and learn what this wonderful device is accomplishing for so many others.

Let us put away, then, let us put away oblivion of the truth—namely, ignorance; and, removing the darkness which obstructs, as dimness of sight, let us contemplate the only true God, first raising our voice in this hymn of praise: "Hail, O Light!" For unto us, buried in darkness, shut up in the shadow of death, light has shone forth from heaven, purer than the sun, sweeter than life here below. That light is eternal life; and whatever partakes of it lives. But night fears the light, and, hiding itself in terror, gives place to the day of the Lord.—Clement of Alexander.

Freckles

—o—

There is just one way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gets rid of the old, freckled skin, gradually and harmlessly, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

What Tennessee Folks Say
ABOUT A NEW DISCOVERY

Many local people are glad to testify to the good results obtained from Anuric, the discovery of Doctor Pierce of the Invalids' Hotel, Buffalo, N. Y., for kidney and bladder disorders, backache, rheumatism and all uric acid troubles. This is what Mr. E. W. Bagshaw says:

MITCHELLVILLE, TENN.—"This is to certify that I have used all, or nearly all, of Dr. Pierce's Medicines. Commenced using them myself and in my family over 30 years ago. The 'Favorite Prescription' saved the life of my wife and daughter 25 years ago, and I have scarcely ever been without Dr. Pierce's Remedies in my home since. Recently I had occasion to use An-u-ric, that God-sent remedy for kidney and bladder troubles, and I can truthfully say that it has done me more good than any remedy I ever used, and they are legion. No one will make a mistake in using any preparation sent out by Dr. Pierce. I have had many years' experience with his Institution and know whereof I speak."

When the kidneys are weak or diseased, these natural filters do not cleanse the blood sufficiently, and the poisons are carried to all parts of the body. There follow depression, aches and pains, heaviness, drowsiness, irritability, headaches, chilliness and rheumatism. In some people there are sharp pains in the back and loins, distressing bladder disorders and sometimes obstinate dropsy. The uric acid sometimes forms into gravel or kidney stones. When the uric acid affects the tissues, muscles and joints, it causes lumbago, rheumatism, gout or sciatica. This is the time to try Anuric, double strength, the discovery of Doctor Pierce, for kidney trouble and pains in back and all over body! Write Doctor Pierce, Invalids' Hotel, Buffalo, N. Y., and send 10c. for a large trial package—this will prove to you that Anuric is many times more potent than lithia and eliminates the uric acid from the system as hot water melts sugar—or ask your druggist *now* for a bottle of An-u-ric.

Send us a new subscriber to the Gospel Advocate.

Church News

Alabama.

Gadsden, March 18.—Our work is moving along nicely here at present. Two very enjoyable services yesterday. We are planning to do some evangelistic work in this section this summer, and hope to be able to do much in building up the cause of the Master here.—Aruna Clark.

Bay Minette, March 12.—The congregations at Trenton and Cherry Sink, Fla., united in having the illustrated lecture work at Trenton. I also preached at each place. Last week was spent with the church at Bethel, near Bell, Fla. Brother Rucker has recently closed a short meeting near Newberry, with three additions. There is need for an evangelist to spend his whole time in that section of the State.—Don Carlos Janes.

Lomax, March 12.—Dr. A. B. Baxley has located with us, and has preached four Lord's days in succession. He has been doing evangelistic work in Chilton and adjoining counties for twelve months. Brother Baxley is a real good preacher; he sticks close to the Bible. We are greatly pleased with the interest manifested by the few members we have and the people generally. We hope to be able in twelve months to have a good enrollment and the people taught the gospel in its purity.—J. Thomas Daniel.

Fort Deposit, March 15.—Prospects are bright and encouraging in and around this place for the advancement of the cause of Christ, more so than for years. The congregation here is a wide-awake little band and the work moves on nicely. Brother R. H. Rogers, recently of the Nashville Bible School, located with us the first of this year. He is a young man, about twenty-five years of age (the people call him our "boy preacher"); nevertheless, he is doing his work well—preaching the pure, simple gospel in its primitive form. He also makes friends with all, rich or poor, and everybody seems to admire his ability to do so. We have good attendance at each service. We have had some to move in, and it seems the weak are taking new courage. Our Tuesday-night Bible class is one of our most interesting meetings. In this section it seems that the people in general are becoming more in sympathy with the truth. In fact, they are growing weary from being led into so many untaught things and are now seeing the need of the pure gospel. The thing we need to do is not to let Brother Rogers' support decrease, but bring some one to help him. We have about eight different places near here where a preacher can get a good crowd; so you see this is too much for one man. We are planning for a good meeting here in June. Brother Pittman, of Nashville, Tenn., is to do the preaching.—R. C. Taylor.

Florida.

Lake City, March 17.—I began a meeting in Taylor County, near Perry, on Tuesday night after the first Lord's day in March and continued it till last Friday night, when I was called home by a message from my wife saying that my thirteen-year-old boy was seriously ill and that the attending physicians advised his being taken at once to a specialist for operation in the head (opening of the mastoids). The operation was successfully done in the hospital at Jacksonville, sixty miles away, and the little fellow is resting well at this writing, with a prospect of recovery. Yet it gives us much anxiety, and the waiting will be long and otherwise burdensome. We ask the earnest prayers of our brethren in Christ that God's will may be done in this sad and dark hour of affliction, physically and otherwise. We had a fine meeting with visible results. The church was edified, one wanderer was restored to fellowship, one came from the Baptists, and seven were baptized into the one body. May we all press on into greater usefulness in the Master's vineyard.—J. O. Barnes.

Kentucky.

Stop, March 17.—Several persons attended our Lord's-day service here. One man confessed his Savior and was baptized by Brother Harrison Matthews in the evening. A large crowd witnessed the baptizing. Brother Obie Shearer will preach for us on the second Lord's day in April. The harvest truly is ripe, but the laborers are few.—W. C. Ramsey.

Oklahoma.

Braman, March 18.—I located in Oklahoma last November to work with this congregation, and I have found it a continual source of happiness to labor with a church where harmony is met on the "one faith." At the Bible reading and the Lord's-day worship (morning and evening) everybody is enthusiastic. With such workers, the community will be made better. Two confessed their Lord and were baptized yesterday. These babes in Christ need the care of older ones to help them to grow. May the Lord help us to be discreet in dealing with the young.—W. T. Hines.

Tennessee.

Decherd, March 11.—I visited the congregation at Bethel, in Bledsoe County, on the third Lord's day in February. I preached to a packed house at eleven o'clock. The elders asked me to preach at Atpontley at night, which I did, also on Monday night. We had large crowds; could not seat all of the people. The outsiders asked me to hold a meeting for them. I have promised to begin a meeting at this place on the third Lord's day in this month, to continue for ten days or two weeks. This is a destitute place. I believe I will have a good meeting. The cry is: "Come and preach for us." The Bethel congregation is getting along nicely. Brother J. L. Hines preached for them

last year and has many friends there. —R. E. L. Taylor.

Ped Hill, March 10.—Our Sunday school at this place is in fine condition. We meet upon the first day of every week to remember our Lord and to study his word. The carpenters are now here to begin building our new meetinghouse. We hope to have it finished by the first of April. Brother R. E. L. Taylor has promised to come and hold a meeting for us as soon as we get our house finished. Brethren, we are in debt for lumber to build our house. If any one wishes to help us out, we will appreciate it very much. "God loveth a cheerful giver." I received a check for one dollar from Brother F. J. Agee, of Friendship, Tenn. Brethren, let us wake up and work for Christ more and more, for we know not what hour the Lord will come. Pray for me.—Charlie W. Agee.

Texas.

Ennis, March 11.—Spirited services, filled house, record attendance in Sunday school, and two additions at the Ennis Avenue Church yesterday. In April we are to have a "made-in-Ennis" revival. Our six embryo preachers and this minister will do the preaching. Brother G. A. Dunn will be with us in June.—Ben West.

Cleburne, March 18.—I am preaching somewhere all the time, doing what I can to stir up the pure mind of the churches by way of remembrance. Many, I fear, have departed from their "first love," and need to be encouraged—not scolded—to return. Brother Smith will be here soon to labor with this people in word and doctrine. While watching and waiting, let us not forget to labor.—F. L. Young.

Kirbyville, March 18.—I had another good trip to Votaw. On Saturday, at 7:30 P.M., united Sister Rosie J. Moore and Mr. A. C. Hart in marriage; preached at 7:45 P.M.; also preached on Sunday at 11 A.M. and 7:45 P.M. One wandering sister was restored and one fine young man made the good confession. He was baptized on Monday at 9:15 A.M. At 9:45 A.M. another splendid young man confessed Christ and was baptized at the same place.—J. S. Daugherty.

Henrietta, March 18.—The meeting at Henrietta closed last night. We organized with fifteen members (I found only three or four when I came), and sixteen more lined up with us the last two days of the meeting; so, counting my own family, we now have thirty-five. I preached three weeks and worked hard every day. Brother T. S. Teddlie led the singing. He is a wonder in the song field, and he would be at it all the time if the brethren would use him. He presents a splendid appearance in public and is a fine "mixer." The following sums have been received for the support of the work here: From F. A. Gardner, $5; church at Wellington, $50; C. C. Hornsby, $60; J. F. Williams, $10; Sister Spalding, Henrietta, $15; Brother Blair, $1; Sid McDonald, $2; by E. Christian, $1; W. H. Cremer, $1; Tom Reeves, $2.50; contributions here during the meeting, $24. Total, $171.50. I have paid out for singing, printing, advertising, and all other expenses of carrying on the meeting and the work, $75. Every cent we receive will be used to make this work permanent and strong till self-supporting. May God bless every one who helped me to prepare a place for my family to worship God and to save this wicked town. Brethren, call me when I can help you.—Tice Elkins.

The Third Lord's Day in April.

BY H. C. SHOULDERS.

The brethren at Lexington, Ky., are few in number, but are making a hard struggle to restore primitive Christianity in that city of about forty thousand people. The most of them are the working class and are not able to give a very great amount at one time. For some time I have been trying to help them raise the money to buy a lot and build them a house of worship. Last August we succeeded in buying a lot in a good locality, with a splendid dwelling, for the sum of twenty-five hundred dollars cash. In order to secure this property, we had to borrow sixteen hundred dollars from one of the local banks. With what they have paid and what I now have in bank is about four hundred dollars, leaving a balance of twelve hundred dollars still due on the property. When we purchased the property, it was rented until the first of April, 1918. The congregation has met in a rented hall since its beginning, but will move into their own house the first Lord's day in April. They will have to make some changes in partitions and will then have a very nice place which they will use until they can build. The deed to this property has the restrictive clause which forbids the use of instrumental music or anything not taught in the word of God. Many individuals and congregations have given toward this work, and I assure you every gift has been appreciated by these brethren; but they need lots of help yet to put them where they can carry on the work as they should and as they would like. The brethren everywhere should rally to the support of this work and thus put them in a position to carry on the work of preaching the gospel and saving souls. This is an open door for some real missionary work. The brethren, elders, evangelist, and individuals, make a special appeal for a contribution for the Lexington building fund on the third Lord's day in April. Let every member of the body of Christ who may chance to read this consider it a special appeal for a contribution, or mention the matter before your congregation and take a special collection for the Lexington work. Remember, the third Lord's day in April is the time and my address is Box 194, Sellersburg, Ind. I will acknowledge everything sent for the work in the papers.

LEMONS WHITEN AND BEAUTIFY THE SKIN

Make this beauty lotion cheaply for your face, neck, arms and hands.

At the cost of a small jar of ordinary cold cream one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the juice through a fine cloth so no lemon pulp gets in; then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness, and tan, and is the ideal skin softener, whitener, and beautifier.

Just try it! Get three ounces of orchard white at any drug store and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms, and hands. It is marvelous to smoothen rough, red hands.

LIST OF GOOD BOOKS

Ailenroc	$ 1 00
Lessons on Hebrews	1 00
The Gospel Plan of Salvation	2 00
Gospel Sermons	1 00
Brents-Herod Debate	50
Character; or, The Making of the Man	1 50
A Debate on the Roman Catholic Religion	1 00
The Evidences of Christianity—Campbell and Owen Debate	1 00
The Christian System	1 00
Christian Baptism	1 00
Cayce-Srygley Discussion	1 00
The Relations of God to the World	1 00
Evidence of Pardon	25
Instrumental Music in the Worship	1 25
Life Work of Mrs. Charlotte Fanning.	75
Christian Treasures, Volumes I. and II.; per volume	1 00
Around the Lord's Table	25
Civil Government	75
Commentary on Acts of Apostles	1 00
The Life and Sermons of Jesse L. Sewell	1 00
Salvation from Sin	1 50
Christ the Light of the World	1 00
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Gospel Lessons and Life History	1 25
Outlines of Bible Study; single copy	50
One dozen copies, prepaid	5 50
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Seventy Years in Dixie	1 50
The New Testament Church	1 00
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The Jerusalem Tragedy	1 00
Sweeney's Sermons	1 00
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If you will send one new subscriber or your renewal for one year to the Gospel Advocate, you may deduct 50 cents from any book that costs $1 or over mentioned on our "List of Good Books."

McQUIDDY PRINTING COMPANY
Nashville, Tenn.

Lots of clean, well-illustrated stories and A. B. Lipscomb's weekly comments on the international lessons in The Young People. Single subscription, per year, fifty cents. Five or more to one address, each, forty cents per year.

Why I Believe in Nuxated Iron

As a Tonic, Strength and Blood Builder

By E. Sauer, M. D.

Probably no remedy has ever met with such phenomenal success as has Nuxated Iron. It is conservatively estimated that over three million people annually are taking it in this country alone. It has been highly endorsed and used by Former United States Senators and Members of Congress; Physicians who have been connected with well-known hospitals have prescribed and recommended it; Monseigneur Nannini, a prominent Clergyman, recommends it to all. Former Health Commissioner Wm. R. Kerr, of Chicago, says it ought to be used in every hospital and prescribed by every physician.

Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says Nuxated Iron has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor dep't.) New York, and the Westchester County Hospital, says there are thousands of men and women who need a strength and blood builder but do not know what to take. In his opinion there is nothing better than organic iron—Nuxated Iron—for enriching the blood and helping to increase the strength and endurance of men and women who burn up too rapidly their nervous energy in the strenuous strain of the great business competition of the day.

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

Note:—Nuxated Iron, which has been used by former members of the United States Senate and House of Representatives, and other prominent people, with such surprising results, and which is prescribed and recommended above by physicians, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness, or belching of gas, or eructations of undigested food, no dizziness, bloating, foul breath, or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and, besides, it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by fermentation due to excessive acids in the stomach.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

How Shall We Express It?

BY H. M. PHILLIPS.

There are a few things the Bible gives no special directions on. I suppose we are left to our wisdom in regard to such. If so, then it may be that the wiser ones among us can settle what would be best to say in reference to certain things. We are to speak where the Bible speaks, and we are to be silent where it is silent. This extends to principle as well as to plainly spoken words. Now, I would like for some one who is qualified for the task to tell us how to express certain acts of service connected with the worship of the church, as well as other things spoken of in the Scriptures.

1. As to the Lord's Supper, we know that "the first day of the week" is the time to eat it. But when is "the first day of the week?" From Saturday at sundown to Sunday at sundown, you say. Then what do the following expressions mean? "In the end of the Sabbath, as it began to dawn toward the first day of the week." "Very early on the first day of the week, . . . when the sun was risen." "On the first day of the week, at early dawn." "On the first day of the week, . . . while it was yet dark." Does the first day of the week begin on Saturday night or Sunday morning—which? If the first day of the week extends from Saturday at sundown to Sunday at sundown, would it be safe to eat the Supper on Saturday night? Anyway, when is the first day of the week? The safe plan would be from sunup to sundown on Sunday, would it not?

2. How shall we express that which is done by the one who takes the lead in the work, or performs the public part? Is it safe to say he waits on the table, officiates at the Lord's table, leads in the worship as the Supper is eaten, or performs the public work of the Lord's Supper? We are in need of a safe, scriptural expression here. Who can furnish it? Some object when it is said that one officiated at the Lord's table, but give nothing in its stead. We also hear of one leading the singing or a prayer. Is that safe?

3. Shall we say that elders were appointed, selected, or ordained? Then, shall we say how it was done, or that it makes no difference how? Does the Book tell the way, or does it leave us to guess? But one says the Bible speaks of ordaining elders. Now, how may we know when they are ordained? We must know what must be done, and how it is to be done, in order to speak correctly. Can we all be at unity on this point, so as to speak the same thing?

4. Shall we say that the church is God's only society through which a Christian is to work, or is it better to say that there are exceptions in war cases? Is it safe to do all our giving to those away from home through the church, that God may have the glory in the church, or is it as good to do this through some worldly organization? Shall we enter some human society, or work through one, in order to do good? If we can do so now, why not all the time?

5. What expression shall we use in speaking of religious papers? Shall we speak of such a paper as a church paper, a paper by a part of the church, or a paper by a certain faction of the church? How shall we express it? Each seems a little jealous of the others, a little different from the others, and each advocates certain things that the others do not advocate.

6. What shall we call the church of Christ? Does the church of Christ include people who do not wear the scriptural name? Are those in other bodies worshiping contrary to the Bible a part of the church? If a man obeys the gospel and is saved from his past sins, how far in the world can he go before he ceases to be a part of the church? If a man is not living as the Bible directs, is he a part of the church of Christ? Is it safe to say that saved people who live up to the requirements of the Bible compose the church? Then, how shall we express it?

Now, can we, as a body, say that unity is our purpose? Are we not all too prone to put up our own ideas and try our best to get all others to accept them as the only way of safety? Are we willing to lay aside all evil speaking, jealousy, envy, and traditions, to be guided by the Bible and good common sense? I fear we often fight for that which the Bible does not reveal, because of our habits or thoughts, and regard not the plain teaching of God. If the Bible gives no special name or expression, may I not use any that sets forth the point clearly?

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

Man Must Abide in the Doctrine of Christ.

BY W. L. REEVES.

John says the man who abides not in the doctrine of Christ hath not God. (2 John 9, 10.) From this we see that we are in a lost state if we are not abiding in what Christ teaches.

Man must first enter into Christ's doctrine before he can abide in it. To believe what he taught and obey what he demands to bring us into his covenant is what every man must do in order to enter into his doctrine. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." (Col. 2: 6.) We receive the doctrine of Christ by means of faith and obedience; so, according to this passage, we are to abide in his doctrine by faith in what he says and obedience to what he commands. "For we walk by faith, not by sight." (2 Cor. 5: 7.)

The doctrine (teachings) of Christ fixes the bounds of our faith. "Whatsoever is not of faith is sin." (Rom. 14: 23.) Therefore he who abides not in the doctrine of Christ is guilty of sin.

Christ taught the truth. (John 8: 14.) To the Jews who believed him, Christ said: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.) To abide in Christ's word is equal to abiding in his doctrine; therefore it is necessary to abide in his doctrine in order to be a true disciple and in order to be made free from sin. I take it that Christ means for man to reject the traditions, speculations, and private interpretations of men and just abide in what he says; for through Peter's pen he tells us that "no prophecy of scripture is of private interpretation." (2 Pet. 1: 20.) Man is to see, hear, understand, believe, and obey Christ's commandments, and Christ will heal him. (Matt. 13: 15.) But Paul says: "Whereby when ye read ye may understand." (Eph. 3: 4.)

These days there seems to be a number of would-be leaders among the people who would be glad to have others accept their interpretations of the Scriptures. Of such Christ said: "He that speaketh from himself seeketh his own glory." (John 7: 18.)

To every one I would say: "Little children, let no man deceive you." (1 John 3: 7.) Again, we read: "Beloved, believe not every spirit, but try the spirits [teachers] whether they are of God; because many false prophets are gone out into the world." (1 John 4: 1.)

Brethren, for your own good and for the sake of peace in the one body, the church, do not be led off after strange doctrines. The best way to deal with unfulfilled prophecies clothed in uninterpreted symbols is to study them carefully and content ourselves by saying, "I believe God," as Paul said: "Sirs, be of good cheer; for I believe God, that it shall be even as it was told me." (Acts 27: 25.) Nothing less nor anything more can be of sufficient benefit to any of us. Then why do men launch out on the sea of speculation and try to dive deep into the waters of private interpretation of the many prophetic symbols and unfulfilled statements of God's holy book?

Every man who does it knows that every other man who has done so before him has failed woefully in many of his applications, and especially in their date setting, which they figure out by the days, months, and years spoken of by the prophets.

To such speculators I ask: Do you think there ever lived an uninspired Jew who could or did interpret Joel 2: 28-32, or Isa. 53: 7-10, or Ps. 16: 9, 10, correctly? I opine that no such was ever done before their fulfillment, nor afterwards, either, without supernatural knowledge to inform them (us) that such and such things which were happening in due time were the things spoken of by the prophets. Then, should not uninspired men now realize fully that modesty should be manifest in all the conclusions and interpretations they reach in their study of the symbols and unfulfilled prophecies of the Scriptures?

Should not uninspired men be as cautious about thrusting their private interpretations of prophecy upon their brethren as they should be of making laws where God has made none, or setting aside some of his appointments and substituting others? To be sure that a prophecy is correctly interpreted, it is necessary that the one who does so speak as the Holy Spirit speaks: "Knowing this first, that no prophecy of scripture is of private interpretation: . . . but men spake from God, being moved by the Holy Spirit." (2 Pet. 1: 20, 21.)

If preachers will do as Christ wishes them to do—"speak as the oracles of God" (1 Pet. 4: 11)—there will be far less division among us. Let us do this, and not violate John 7: 18 to seek our own glory.

Tells Why Chicks Die.

E. J. Reefer, poultry expert, of 640 Reefer Building, Kansas City, Mo., is giving away free a new book which tells of a simple home solution that raises ninety-eight per cent of all chicks hatched and cures white diarrhea over night. All poultry raisers should write for this valuable free book.

Don't Wear a Truss

BROOKS' APPLIANCE, the modern, scientific, invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. BROOKS, 443B State Street, Marshall, Mich.

COMB SAGE TEA IN HAIR TO DARKEN IT

Grandma Kept Her Locks Dark, Glossy, and Youthful With Sage Tea and Sulphur.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked, and faded hair is grandmother's recipe, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product, improved by the addition of other ingredients, called "Wyeth's Sage and Sulphur Compound," for about fifty cents a bottle. It is very popular, because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears; but what delights the ladies with Wyeth's Sage and Sulphur Compound is that, besides beautifully darkening the hair after a few applications, it also produces that soft luster and appearance of abundance which is so attractive. This ready-to-use preparation is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation, or prevention of disease.

BEAUTIFUL COMPLEXION

It will delight you to learn how promptly your complexion can be restored to perfect health and beauty by the simple application of

TETTERINE

Healing, Antiseptic Soothing, Fragrant

Ugly splotches, pimples, eczema and other cutaneous troubles quickly disappear. It is harmless to the most delicate skin.

50 cents a box. At druggists or by mail.

SHUPTRINE COMPANY, Savannah, Ga.

USE **TETTERINE**

Among the Colored Folks

Brother Keeble's Report.

On the third Lord's day in February I met with the congregation at Lebanon, Tenn., and remained with them until Wednesday. I have made many visits to Lebanon, but I believe that there was more of the spirit of Christ exhibited in each service than on any of my previous visits. On Thursday night, February 21, I met with the congregation at Silver Point. Although the attendance was small, the interest was good. After I arrived here, I found Brother Bowser and his assistants preparing to celebrate George Washington's birthday, and I remained over. They rendered an excellent program. On the fourth Lord's day in February I met with the little band at Cookeville. The morning service was nicely attended, and at night the house was packed. Brother Gilbert Johnson's mother, about seventy years of age, made the good confession and was to be baptized the day I left. It was my purpose to leave on Monday for McMinnville; but when this old lady came forward, interest grew so that the brethren asked me to stay longer, and I consented. Brother Johnson and wife always make it pleasant for me when I stop with them. While there they engaged me to hold their meeting this season, which will be my fourth meeting at this place. On February 27 I got off the train at Smartt and went out to Antioch and preached to an interested congregation. On the next day I preached at Hiwassee, a mission point out from Morrison. On the first Lord's day in March I met with the Viola congregation, and interest was good night and day. I have held four meetings here, and during the time they have built a very neat meeting-house.

On Monday after the second Lord's day in April I am to begin my fifth meeting at Bellbuckle. This work is greatly supported by the white congregation at that place. When I went there the first time, I found only two or three, but now there are between twenty and twenty-five there, worshiping in the schoolhouse. Brother Mingle (a white brother) meets regularly with them, trying to teach them how to keep house for the Lord. I am planning to hold a meeting at Tuscumbia, Ala., and also at Sheffield, if it is the Lord's will. I am very proud to have the white brethren call me back to Louisville, Ky., for another meeting. It is uplifting to be with people who treat one so Christianly. I am asking Christ to give me power to live so that I may be worthy of his many blessings that he is constantly bestowing upon me and that I may bring no reproach on his blood-bought institution. I am glad to get a letter from a white brother in New Mexico asking me to hold a meeting in Trenton, Tenn., if arrangements can be made. The interest God is manifesting through our white brethren ought to make us live thankful and worthy lives.

M. KEEBLE.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Doctor Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

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Another Significant Remnant.

A correspondent of the Associated Press reports that one of the buildings wrecked in a recent air raid in London was a branch office of a religious printing organization, with a window full of illuminated mottoes. The shop and its windows were completely wrecked; but one motto, pinned to a pillar which remained standing, stood out in striking prominence over the heap of dust of débris. It bore this verse: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." —Exchange.

A diligent man can always find leisure; a lazy one, never.—Anon.

SHAKE INTO YOUR SHOES

Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes and sprinkled in the foot bath. It relieves painful, swollen, smarting feet and takes the sting out of corns and bunions. Used by the American, British, and French troops. Allen's Foot-Ease is a certain relief for sweating, callous, tired, aching feet. Sold everywhere, 25c. Always use it to break in new shoes. Trial package FREE. Address Allen S. Olmsted, Le Roy, N. Y.

Calomel To-Day, Sick To-Morrow

Dose of Nasty Calomel Makes You Sick and You Lose a Day's Work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile, it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated, and all knocked out, just go to your druggist and get a fifty-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful; and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day, you'll be sick and nauseated to-morrow; besides, it may salivate you; while if you take Dodson's Liver Tone, you will wake up feeling great, full of ambition, and ready for work or play. It's harmless, pleasant, and safe to give to children; they like it.

NOW is the time to renew your subscription to the GOSPEL ADVOCATE

My Recent Visit to the Luling Orphans' Home.

BY A. O. COLLEY.

I have just returned from Luling, Texas, where we have an orphans' home, known as the "Bell Haven Orphans' Home." I was sent there by the Pearl and Bryan Streets church of Christ, in Dallas, with three dependent children. I was requested by the churches of Christ in Dallas to write an article setting forth my ideas of the Home; and, by the permission of our good Sister Clarke, who stands at the head of the Home, I have agreed to do so.

I wish to say in the beginning that what I have to say will be unbiased, an honest statement of facts gathered from personal observation and investigations made while there.

I reached there on Friday, February 1, one of the coldest days we have seen in these parts in a long time. I found all hands engaged in trying to keep the children from suffering from the cold and trying to protect the pot plants and other flowers, many of which had to be given up. The Home is located about three-fourths of a mile from the business section of a little town with fifteen hundred or two thousand inhabitants.

I found the leading men of the town in sympathy with the Home, speaking in very complimentary terms of Sister Clarke's ability to handle, in a business way, every condition that arises, in sickness or in health. The banker with whom she deposits a part of her donations said he could not see how she could care for so many children on the amount of money she seemed to receive and expend. Her physician said he never had any trouble with a patient under the care of the Home (and he has been the attending physician for eighteen years), and that he had never known of her punishing any of them enough to call it real punishment, and yet her orders were obeyed by all. He did not know where she received the money with which to meet the great demands made of her, but her bills were all promptly paid.

For my own satisfaction and for the purpose of answering others who wanted to know, I inquired into the business plans of the Home. I found that the Home had trustees, and the land that had been purchased had been so deeded that it could not be diverted from its faithful stand for New Testament order of worship, nor misappropriated in case of her death. All of which seemed not to be very well understood by many who seemed to love the Home and who want to give for its future existence.

This Home is not run by servants, who would have to have salaries out of the donations for the Home; but, instead of servants, it is run by the boys and girls who go there. In that cold time there were a few boys, none of whom seemed to be over twelve years of age, cutting the wood used in the Home and pumping water by hand (this pumping was done only when the wind was not sufficient to turn the windmill.) One of the girls was the bookkeeper and stenographer. She was taken by the Home when she was seventeen months old. She is now about eighteen years old, has completed a business course, and is nearly through high school.

Some have complained by letter to the Home, and others, perhaps, have withheld donations, because Sister Clarke's financial reports in the papers show a nice balance—a few thousand dollars. Having surveyed the grounds, I find where she could have spent judiciously a larger sum than her balance shows. She needs a sewerage system, bathroom equipment, city waterworks, and more modern equipment to do her work. Sister Clarke is very much overworked, and unnecessarily so, because she has not had sufficient funds to put in labor-saving devices.

Her heart is set on saving enough to put up and modernly equip a school building—one that can accommodate not only the children she has with her now, but more as they may be offered to her. A goodly part of the balance shown came by the will of some friends to the Home, some of whom were not members of the church of Christ, but who loved humanity and wanted to leave their estate so that it would help to bless dependents even after their death.

Let none of us complain any longer, but let us earnestly pray and faithfully work to put into the hands of this God-fearing and child-loving mother in Israel, in the person of Sister Jennie Clarke, the needed funds to erect and equip the Home as it should be. Her books are open to any lover of the Home to examine. Please do not burden her with curious questions that do not profit the questioner, as she has her hands full of real work.

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It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

"CASCARETS" WORK WHILE YOU SLEEP

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets to-night.

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

NOW RAISES 600 CHICKENS

After Being Relieved of Organic Trouble by Lydia E. Pinkham's Vegetable Compound.

Oregon, Ill.—"I took Lydia E. Pinkham's Vegetable Compound for an organic trouble which pulled me down until I could not put my foot to the floor and could scarcely do my work, and as I live on a small farm and raise six hundred chickens every year it made it very hard for me.

"I saw the Compound advertised in our paper, and tried it. It has restored my health so I can do all my work and I am so grateful that I am recommending it to my friends."—Mrs. D. M. ALTERS, R. R. 4, Oregon, Ill.

Only women who have suffered the tortures of such troubles and have dragged along from day to day can realize the relief which this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, brought to Mrs. Alters.

Women everywhere in Mrs. Alters' condition should profit by her recommendation, and if there are any complications write Lydia E. Pinkham's Medicine Co., Lynn, Mass., for advice. The result of their 40 years experience is at your service.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life, has an incomparable softness and is fluffy and lustrous, try Danderine.

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

The Christian Home. No. 11.

BY M. S. MASON.

Now, again, Johnny and Mary want to go on a fishing excursion on a Saturday afternoon. You object because the skies foretell a heavy rain. But they just fret and whine and make the household miserable and just think papa and mamma are "perfectly mean." Just let them go. About four o'clock it does rain and the water falls in torrents, and about half past four you see the fishing party coming. Hide out. Mary and John alight and come in; and in those dripping garments they run all over the house, shouting "Papa!" "Mamma!" Don't say a word. After a while they sit down by the kitchen stove to dry. They are damp, too—damp in body and damp in spirit. Just let them alone and soon they will begin to sob, and John's head will fall on his sister's lap and their tears will mingle with the drops from the drenched garments, and in the loneliness of those moments two aching hearts will realize that papa and mamma were not mean. They knew best, and they are wishing for papa and mamma now that they may throw their arms about their necks and ask forgiveness. Now just at this time appear upon the scene. The prodigals have returned. Forgive them, dry their tears, give them dry clothing, prepare a warm supper, and act as if nothing had happened. But something did happen, and it took place in the hearts of two repentant children. It was a red-letter day in the calendar of their lives, and one they will never, never forget.

And then John, when he arrives at about the age of fifteen, will want to go to Oklahoma. Pay his way and give him sufficient expense money, and let him go, and in about ten days you will get a letter from John wanting money to pay his fare back home. Write him that the doors of home are open, but that he will have to get back the best way he can. In a few days he comes walking in and takes up his abode at home again, weary from his journey, but perfectly contented.

Teach your children that Bible quotation: "The way of the transgressor is hard"—not the words, but the truth. Let them know it from the very depths of their hearts because they have trodden the path and their feet have been pierced by its thorns.

I have thought and thought and am forced to conclude that the only decent way you can punish some children is with the rod. Robert G. Ingersoll once said, regarding the use of the rod: "The next time one of you parents whip your children, you want to have yourself photographed; and when the

Rheumatism and Indigestion.

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for dyspepsia and indigestion, relieves rheumatism and the rheumatoid diseases, such as gout, sciatica, neuralgia, and nervous headache. All of these diseases are probably related and all are probably due, in whole or in part, to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby *preventing the formation* of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

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

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

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

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

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

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

If you suffer from rheumatism or from any curable disease, accept the guarantee offer below by signing your name. Clip and mail to the

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Box 21D, Shelton, S. C.

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

Name .....

Post Office .....

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(Please write distinctly.)

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

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A New Home Cure that Any One Can Use Without Discomfort or Loss of Time.

We have a new method that cures asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show every one at our own expense that this new method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now, and then begin the method at once. Send no money. Simply mail coupon below. Do it to-day.

FREE ASTHMA COUPON.

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Send free trial of your method to

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Teachers placed throughout the South and Southwest in Public, Private, and Normal Schools, Colleges, and Universities. Write at once for information. **Yates-Fisher Teachers' Agency, 410 Stahlman Building, Nashville, Tenn.**

Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles Heart Treatment

is a Tonic and Regulator recommended in Functional Heart Disorders.

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child dies, you want to go out to its grave on Sunday afternoon and look on that photograph and think of the flesh now dust that you so cruelly beat." Mr. Stanley G. Clark, one of the greatest authorities on moral reform in the United States, has th's to say: "Parents are too lenient with their children at present. They release the child too early. They don't punish enough. An occasional spanking now and then reinforces the moral purposes of the child."

Mr. Ingersoll was both right and wrong. Mr. Clark was eminently right. Mr. Ingersoll in his great tenderness presented only one side of the matter. He forgot that there are children that must be whipped or they will be lost. It was true in his day. It is truer to-day than ever before. You needn't get furiously angry, grit your teeth, and beat your child like a beast. Be calm about it; and when you are through, don't sling him across the room or kick him out of doors. Take him to your heart and show him you punished him out of a spirit of love and make every stroke bring his footsteps nearer the paths of truth.

But now to the case of the child's death by which Mr. Ingersoll so eloquently appeals to us. That reminds me of a bit of discussion which took place in one of my college classes between the professor and a lady student. The question of home discipline arose in some way, and this lady, standing, addressed the professor in about these words: "Now, Dr. Hall, I have a very sweet little girl, but she is very rude, and I often think I ought to chastise her; but she is very weakly, and I fear that sometime after I had punished her she might die, and I would never get over it in the world. Now, Doctor, tell me truly, what would you do?" And that old professor, out of a great heart, a wide experience, and a profound knowledge of men and morals, looked his questioner firmly in the face, brought his fist down upon the desk with a fierce rap, and said: "Spank her, madam, spank her, and 'blessed are the dead which die in the Lord.'" The old Doctor was righteously right. If I had a child, under no circumstances would I spare the rod of correction; and should God call my darling home in the morning of life, I should not lament that I had governed with a firm hand.

Strength comes from well-digested and thoroughly assimilated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting "run down," begin taking Hood's at once. It gives nerve, mental and digestive strength. —Advt.

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just as every other living thing does, and just as every other living thing it will die if it is not fed. Hair food takes the form of the natural oil on which it subsists. Fifty years ago the Creoles, of Louisiana, who prided themselves on their hair, discovered a recipe for beautiful hair. By the use of this natural hair oil, "La Creole," they kept their hair beautiful, light, and fluffy. This secret has been handed down through generations and presents the very best hair food and hair-disease remedy. Does your hair fall out? Is it coarse? Is it stiff? Has it lost its natural luster? Then ask your dealer for a bottle of "La Creole" hair dressing. The price is only $1, and it will be the life of your hair. If he cannot supply you, write at once to the Van Vleet-Mansfield Drug Company, Memphis, Tenn.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

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

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

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We have three or four Million Early Jersey and Charleston Wakefield and Succession, ready for shipment now. Prices by express only (we do not skip by parcel post) $1 for 500; $1.50 per 1000; 10,000 and over at $1.25 per 1000. Better order what you want without delay as there will not be enough to supply demand. Please send money with all orders.

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To quickly relieve boils, carbuncles, felons, use Carboil. It stops the pain, hastens discharge of core and heals. Also fine for sores, abscesses, piles, itch. Large 25c boxes at good drug stores. Write **Spurlock-Neal Co., Nashville, Tenn.,** for sample and literature.

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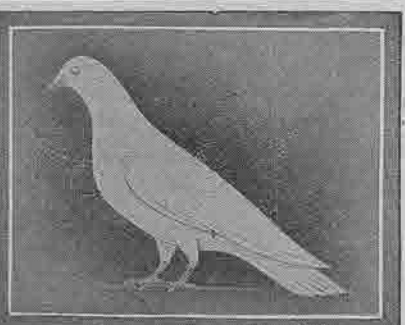
Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.



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Your own back yard can be made to produce a handsome profit. Its easy. **Raise Pigeons.** They are inexpensive, little trouble, and absolutely clean. Make use of an old outhouse. Start today and order a few good birds that are guaranteed to be rapid breeders. In a very short while they will begin work and with little attention will put money in your pocket. The markets are

Clamoring for Squabs.

Never yet has the demand been supplied. There is a ready market always at handsome prices. Furthermore, good breeders are hard to obtain.

Not only is it easy to make money raising pigeons but it is a pleasant occupation and very helpful to be able to supply your own table with tender, juicy Squabs.

It costs very little to start but be sure and start right with good breeders and

Start Today

while the market is so good and get your share of the profits.

Drop us a line and we will send you **Absolutely Free** our booklet on "Profits in Pigeons." It will show why there are profits in Pigeons and how to begin.

CAROLINA PIGEON PLANT
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CLINTON, S. C.

SALESMEN WANTED.—Owing to conditions brought about by the war, we have a few well-worked territories open and will be pleased to hear from interested persons. Applicants must be exempt from draft.

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Boils, Felons are best treated by Carboil. This wonderful compound stops the pain, "softens" and "cleans" out the inflammations. Large 25c boxes at good drug stores. Write **Spurlock-Neal Co., Nashville, Tenn.,** for sample and literature.

That "Fifty-Fifty" Rule.

It seems simple enough, yet causes not a little perplexity and criticism.

"As their part in reducing the consumption of wheat flour, the consumers of the country are called upon, in purchasing such flour, to buy at the same time an equal weight of the other cereals (corn meal, cornstarch, corn flour, hominy, corn grits, barley flour, sweet-potato flour, soya-bean flour, and feterita flours and meals). The housewife may use these products separately in making bread, cakes, and pastry, or mix them as she thinks best. The retailers are to sell wheat flour only with an equal weight of these other cereals."

Thus the restriction rests upon the buyer and the retailer. If the retailer does not heed it, he is liable to lose his chance to do business, because the licensed wholesaler cannot sell to him without liability of losing his license and putting himself out of business. Therefore, for a customer to insist upon her grocer selling her wheat flour without the substitute, pound for pound, is asking him to expose himself to the loss of his whole trade. Yet just such cases are known, in one of which the customer canceled her order, threatened to withdraw her trade entirely, and left in an angry mood because the grocer politely informed her of the regulations and said he could not disobey them. *She was a "slacker."*

We hope there are not many of that sort, but many are more or less perplexed by the order. As a matter of fact, the other cereals have in many cases been eaten in about the proportions required. It is not necessary to take one kind of substitute cereal; any desired combination may be made, as a half pound of oatmeal, a quarter pound of rice, and a quarter of corn grits. As for boarding houses, the landlady will generally find the boarders read to coöperate when she has placed the situation before them. Just let her imitate the Food Administration plan and call them into a conference and secure assurances of coöperation. We venture to say that if she showed that it would cost her ten cents more a day to use the substitutes, and that the added cost would exhaust her profit, the boarders would consent to make good the difference as their part of the war burden. It is worth trying.

But the "fifty-fifty" is not difficult. Where Graham or whole wheat flour is bought, five pounds of either to three pounds of the substitutes is the right proportion. Make it as easy as possible for the retailer. He has his troubles, and as one of them said, "catches it coming and going."

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

Ye ask who are those that draw us to the kingdom, if the kingdom is in heaven? The fowls of the air, and all the beasts that are under the earth or upon the earth, and the fishes of the sea, these are they which draw you, and the kingdom of heaven is within you, and whoever shall know himself shall find it. Strive, therefore, to know yourselves, and ye shall be aware that ye are the sons of the Almighty Father; and ye shall know that ye are in the city of God, and ye are the city.—Selected.

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It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians and has thousands of friends. President L. A. Bauman, of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists; price, 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

I know that an afflicted life looks very like the way that leads to the kingdom. . . . Let the cross of the Lord Jesus have your submissive and resolute amen.—S. Rutherford.

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Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents. —Advt.

GOSPEL ADVOCATE

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

Don't Go Overloaded.

In the day's work, none of us should go overloaded. There is not so much the danger of undertaking too much as there is the danger of carrying too many burdens. Honest work is inspiring and elevating, while worry frets and fevers. The temptation to worry should be resisted as a temptation of the devil. Worry, our Savior taught, is no more nor less than lack of faith. After discoursing to the multitudes concerning the Father's providence in the natural and animal kingdoms, he exclaimed to those who were anxious and careworn: "O ye of little faith!" (Matt. 6: 30.) We should not look upon our worry as an excusable part of our disposition, but, making it answerable for our errors, should strive to get rid of this as of any other sinful fault.

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Live One Day at a Time.

God only expects us to live true and faithful one day at a time. You have observed, no doubt, that self-evident principle that is sometimes ingeniously employed by banking institutions to capture the wary coin: "You take care of the dimes; the dollars will take care of themselves." It usually means that you should bring the dimes to the bank, and the bank will see to the proper evolution of currency. In the matter of Christian growth, God would teach us, through Jesus, that if we will take care of each day in our lives, he will watch over the years and will make them years of peace and plenty. To make each day's work successful, we should walk by faith and not by sight. Even in the journey of a day we cannot predict what lies before us. We know not what the day may bring forth, whether joy or sorrow. We recognize the truth of Longfellow's words: "Some days must be dark and dreary." But whatever perplexities may arise, there is no reason why any of us in our short-sighted ignorance should despair. If we are Christians, we should learn to take our troubles to our God in prayer. Phillips Brooks has said:

The little sharp vexations,
  And the briers that catch and fret—
Why not take all to the Helper
  Who has never failed us yet?

Tell him about the heartaches,
  And tell him the longings, too;
Tell him the baffled purpose
  When we scarce know what to do.

Then, leaving all our weakness
  With the One divinely strong,
Forget that we bore the burden,
  And carry away the song.

☼ ☼ ☼

A Guidebook for the Journey.

Of one thing we may feel perfectly sure. God has given us a Guidebook, a Badeker for every day's journey, that is both divinely inspired and perfectly infallible. "This is the book," says Coleridge, "which always finds us! It is the book that leads the blind in paths they have not known —that makes the darkness light before them." It is the book that sheds the clear light of understanding on all the questions that beset the soul. It is the book that affords a precept and a principle for every step in life.

"The steps of a good man or ordered." Eliezer humbly asked God to guide him, and he made good speed indeed. He was directed to the very place and to the very person that he needed. He described his happy and successful day's journey at its close by saying: "I being in the way, the Lord led me to the house of my master's brethren." When you and I are in the way of salvation described in the word of God and continue our walk according to its divine direction, we shall never go astray.

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When the Day Is Done.

But there comes an end to every day's journey. We should close the day, as we should begin it, by prayer to God, thanking the Giver of "every good gift and every perfect gift" for the preservation of our lives. Just before we pray there is another duty that devolves upon us, a duty that was first suggested to my mind by an evening memorandum that I saw tacked over the desk in a teacher's living room. It read something like this: 7:30 to 8:30, Latin; 8:30 to 9:30, Greek; 9:30 to 10, Reading; 10 to 10:30, Résumé." This was many years ago and my knowl-

edge was rather limited. I asked him what "résumé" meant. He laughingly told me that it meant a recount of the day's events. Each one of us should make such a résumé at the end of every day. Let each one question his own heart: Did I start right? Did I commence with prayer? Was I cheerful? Was I trustful? Was I overanxious? And, most important of all, did I use the Guidebook? If, when we make the summary, we find that we have been lacking in these simple duties, like Vespasian we must say, "*Diem perdidi*," which means, "I have lost a day." But if we have walked aright, what an inspiration when we can truly say: "I have gained a day; I have safely passed another milestone on the great highway of life; I am one day nearer to my eternal home!"

Our Contributors

Christian Education.

(A paper read by George A. Klingman at a recent meeting of the Faculty of Abilene Christian College.)

It is the purpose of this paper to lay the greater emphasis upon the first word of our theme. By the use of the term "Christian" we desire to designate that which is based upon the principles taught in the Bible by Christ and his apostles. By the use of the term "education" we wish to convey the idea of thorough equipment for efficient service to God and man. We must concede that a man may be learned and not educated—in the proper sense of this term—and recognize the fact that one may be prepared for efficient service in the interest of his fellow men without sustaining a proper relation to God through Jesus Christ. Christian education embraces all the best methods and courses of study necessary for a general preparation and whatever may be required to fit one for any special work or service in life, but with special reference to the principles of eternal truth and righteousness as revealed to us in God's holy word.

In the development of our theme we propound a fourfold question and hope to give such an answer as will meet with the approval of all who know and love the truth, and who, therefore, seek the glory of God through our Lord and Savior Jesus Christ.

What, then, is the true import of Christian education, (1) physically, (2) mentally, (3) morally, (4) spiritually?

When God created man, he made him perfect physically. Man sinned and God subjected him to vanity (decay, death). Christ died in order to deliver us from the bondage of corruption into the liberty of the glory of the children of God. To be sure, we shall exchange these fleshly bodies for spiritual bodies; but while we are still here "in the body," we are to cleanse ourselves from all defilement of the flesh (2 Cor. 7: 1); we are to "glorify God" in the body, for we have been bought with a price, and the body is a temple of the Holy Spirit which is in us (1 Cor. 6: 19, 20). Surely Christian education provides for the care of such a temple. Very early in life should the child be taught to honor this wonderful physical structure as the work of a wise Creator and as a precious gift from God, intrusted to our care. Training as to proper habits of diet, hygiene, exercise, recreation, and rest is of the utmost importance—it is, in fact, essential for securing the best results in any service to be rendered. "Mens sana in corpore sano" ("A sound mind in a sound body") is wholesome Christian philosophy. It is not within the province of this paper to dwell in detail upon the regimen of physical development, but simply to call attention to the fact that Christian education includes all that contributes to a vigorous, healthy physical organism. May we entertain the hope that this much-neglected part of education be given its proper place, especially in all our Christian schools and colleges.

2. It is too often the case that education is understood to mean the training of the mind only. This erroneous view is largely responsible for that dangerous form of "mental culture" that inflates its victims with self-conceit, so that, "professing themselves to be wise, they become fools;" they substitute the pale light of human reason for the blazing glory of the Sun of righteousness; they deceive themselves and others with vain philosophy and sciences falsely so called, teaching as their doctrines the precepts of men which make void the commandments of God. Filling the mind with facts, while an important consideration in the realm of education, does not, in and of itself, fit a man for usefulness in life. A man may know something about many things, or he may know very much about one thing, and in either case may be all the more a fool. Human knowledge is limited. "If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know." "Now we know in part;" we shall know fully, even as we are fully known, when we shall see him face to face. Knowledge has been compared with a wheel composed of an infinite number of spokes, each spoke of infinite length; and one of the marks of true mental culture and proper education is a spirit of humility and of condescension in the presence of the living God, who is omniscient. When the oracle pronounced the sage of Athens the wisest of men, he was puzzled to know how this could be until he discovered that he was the only man among the teachers of his day that knew that he did not know. The others, he said, were like himself in that they did not know as they ought to know, but differed from him in that they did not even know that they did not know anything. Now it is the province of Christian education to train and develop the wonderful powers of the human mind in such a way as to enable it to render the very best service to the human family. There is a standardized curriculum for elementary, preparatory, and academic training, which presumably furnishes the foundation of an education; and while it is not the purpose of this article to criticize the present system almost universally accepted among us, yet may we venture the suggestion that it behooves Christian educators to examine very carefully the entire foundation work of our present educational system. The most valuable studies are not those which may be classified as "practical," but those which are most useful in the proper development and training of the mental faculties. Just as the various parts of the human body are wisely related to each other, and in order to obtain the best results there must be all-round, harmonious development, so are the faculties of the human mind related; and in order to do its best work, there must be the harmonious, all-round development of the mental powers, resulting in what we are accustomed to call a "well-balanced mind."

In this connection it may be interesting to raise the question: How much suffering, crime, sin, and insanity may be justly attributed to a failure along this very important line of education? For is it not fearfully true that a man is what he *thinks*?

3. Ever since man brought sin into the world the question of right and wrong has to a greater or less degree affected the experience and history of the human family. Every nation has its code of ethics, every tribe among the savages or semicivilized—yea, it would seem at times that each individual has a code of his own. Scientifically speak-

ing, ethics and religion are distinguishable. Confucius was a great philosopher and moralist, but who would think of calling him a religionist? At the same time, the very basis and center of morality is the character of God, and there is, therefore, a perfect ethical system. Christian education demands the teaching of that system as revealed in the Bible. God's moral law is eternal and has been fully expounded by the great Teacher himself, whose life and character beautifully embodied "all the fullness of the Godhead," and met fully and completely the sinless perfection required by that eternal law. When we look for the concrete form of this law, we find it in the judgments, precepts, statutes, commandments, testimonies, and ordinances of the Old Testament, reiterated with correct emphasis in the teaching of the Christ and epitomized in the matchless production called "the Sermon on the Mount."

We do not hesitate to assert that that system of education which fails at this point fails utterly and criminally and ought to be relegated to the things unworthy of our consideration, and, like the other idols of heathenism, "cast to the moles and to the bats," as directed by the prophet of God.

Christian education is much more concerned with proper heart culture than it is with intellectual gymnastics. It is infinitely more important for the heart to be pure and filled with the love of God and a burning desire to do that which is right in his sight than it is to have the most brilliant intellect in the world with the erudition of the ages at its command.

4. As we approach the climax of our question, we do so with the fearfulness of responsibility fully manifest in our own consciousness. James (3: 1) says: "Be not many of you teachers, my brethren, knowing we shall receive heavier judgment." In the physical training a mistake may be corrected more easily than in any other department, and possibly with less serious effects or consequences. Even an accident resulting from violation of law may only mean a broken bone, which may in a short while be restored to its normal function. In the event of fatality, it would only mean the cessation of activity in fleshly form and, in the case of a Christian, a deliverance from the "bondage of corruption into the liberty of the glory of the children of God." Not so, however, in the spiritual realm. Errors are not so easily corrected. Violations of spiritual laws are fraught with more serious consequences; and where they are fatal, they are eternal, resulting in eternal separation from the presence of God—the second death.

We are not unmindful of the fact that God has delegated to his church, assembled in congregational capacity, certain acts of worship, works of faith, and spiritual sacrifices, and no other institution except that divinely appointed agency has the right to assume for itself these privileges and prerogatives. At the same time, this does not and should not separate the development of the spiritual life from Christian education. It would be like a pyramid without its apex, a king without his crown. It may be difficult to detect any spiritual value attaching to some branches of human knowledge; indeed, there is only an indirect relationship between some studies and the spiritual life; yet all that contributes to the proper education of a Christian is valuable for the reaching of the goal. Even the Bible m[illegible] be used as a textbook in such a way as to deprive the students of that great spiritual power and force couched in the words of the living God, which are spirit and life.

The highest honor that God can bestow upon a child of his is to grant him the privilege of teaching spiritual things, and the Christian educator must be familiar with the spiritual laws of the kingdom of heaven and be able to teach others also before he can lay claim justly to that high distinction.

Union—Life.

BY C. E. HOLT.

"In union there is strength; in division there is weakness." To this axiomatic truth we might add, "in union there is life." While the word "life" is, in a very important sense, undefinable on account of the fact that connected therewith are mysteries profound and, to the human mind, wholly inapprehensible and incomprehensible, things which cannot by human knowledge, human wisdom, and human ingenuity be fathomed nor sealed nor measured, yet to even the layman in the study of biology there are a few things very apparent.

The union of elements which in their nature are, according to the inflexible and immutable laws of affinity, related to each other constitutes a state of energy and motion that is called "life." This is true in the vegetable, the animal, and the spiritual departments which we usually call "kingdoms." In the animal kingdom there is what we call "sex"—the male and the female. According to the unchangeable law of reproduction, one is absolutely powerless without the other. The law of sex is also found in the vegetable kingdom.

There is what we term an "analogical relation" between animal and spiritual life. The Savior's teaching sparkles and glows with this truth. He reduces the matter to its most simple form by using the most simple things with which to illustrate the greatest truths—truths which in the abstract would be beyond our reach and our apprehension.

The Word was made flesh and dwelt among us. In him, the divine Logos, we behold the Father's power and goodness toward mankind. In him the human and the divine are perfectly blended. The selection of a woman, a human being, to be a coöperant with God in man's redemption is the mystery of mysteries. It defies the power of man in its solution. The Holy Spirit came in actual contact with a human germ, giving it vitality and energy and power. The divine became incarnate with the human. In this wonderful transaction no law of nature was violated. The material, the human, was only aided by the divine. Both were necessary to accomplish the end sought. The divine apart from the human would have produced a being wholly divine. There would not have been a human element in him. The same would be true if the order should be reversed. All this is simply preliminary to another phase of the subject.

Spiritual life in a human being is the result of a union of two forces—the divine and the human—one peculiarly our own, but not in the sense of origination or creation, for man has no power to create. Human beings can, by a proper use and application of the divinely established laws of nature, produce life, but they cannot create life. But there must be antecedent life—life existent in those whose duty and privilege it is to reproduce life. Hence the use of the prefix "re." We only reproduce life—preëxistent life. So in the conversion of men and women in a spiritual sense. There is, therefore, in the conversion of human beings to Christ a union of two forces. This correlation of forces, or elements, comes through an established law in the kingdom of heaven.

Jesus spoke of this anticipatively when he said: "He that believeth on me, as the scripture hath said, out of his belly [his inner self] shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" (John 7: 38, 39.) In conversation with a Samaritan woman, he said: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." (John 4: 10.) In these instances he rather referred to the activi-

ties, the effects of conversion, the good works which constitute the good fruit of a tree made good.

But how make a bad tree good? Can it be done? In answering this last question, I quote from the Savior. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." (Matt. 12: 33.) From this language it is very apparent that a bad tree may be made good, while a good tree may be made bad. This figure of speech is very common to the great teachers of both the Old and New Testaments. Men are often called "trees."

But the process of making the bad tree good, so that grapes instead of thorns may grow thereon, is that to which we now give attention. The heart of man is the fountain of life. It might be compared to a well or spring or fountain. If the well is filthy, you can never purify the water by cleaning and painting the pump. There is entirely too much of this work done in protracted meetings. Some preachers are only good "pump painters."

I once listened to a beautiful sermon delivered by a man possessed of a deep, resonant voice and of almost faultless diction. His elocutionary powers were very modern and very charming. He was a man of fine personality—tall and straight and handsome. He was neatly attired. The audience leaned forward when he spoke. His words fell like sweet, mellifluous strains of music upon their eager, listening ears. He painted the pump in beautiful colors, as beautiful as the rainbow, but he did not touch the waters of the soul. I went away from that meeting *thinking*, and I am thinking yet.

In that meeting many were baptized—put into the water, and, of course, taken out of the water—whose lives were not changed in any sense, as their subsequent conduct plainly showed. Where is the trouble, and what is its solution and remedy? To this I shall call the attention of my readers in following articles.

Why Will We Permit This?

BY PRICE BILLINGSLEY.

The Holy Spirit points out the steps of baptism, and he who disregards these explicit instructions and substitutes therefor the sprinkling of water is a gross offender against God. Even so God's law with respect to erring Christians is no whit less explicit or less binding and important than his directions as to baptism. But do we not, while vehemently urging that everybody must respect the divine legislation on baptism, permit the violation of God's law as to the steps we must take in restoring or dealing with wayward church members? If one presses God's emphatic decree that the lawless shall be either restored or withdrawn from, do we not turn away apathetically or become positively hostile to such teaching, lest to follow it would lead to disturbance and trouble, when, at the same time, were one among us to sprinkle and pour instead of immerse, there would arise a veritable storm of criticism and protest that the sacredest of holy ground had been desecrated and the Spirit's plain commands violated? Is not the complaint of the denominational peoples that we make too much of baptism somewhat justified? What can men say of our faith and consistency so long as we so strenuously insist upon following God in some things, while at the same time we turn from and ignore his laws on other matters? Talking of God's laws, Paul charges that we "observe these things without preferring one before another, doing nothing by partiality." (1 Tim. 5: 21.)

Then what course must we pursue toward the erring? Certain it is that we must "comfort the feeble-minded, support the weak, be patient toward all men." (1 Thess. 5: 14.) We are to "exhort with all long-suffering and doctrine." (2 Tim. 4: 2.) Also, we are to "warn the unruly" (1 Thess. 5: 14), to "rebuke before all" (1 Tim. 5: 20). But when these corrective measures fail to correct—and they sometimes do fail—then resort must be had to the drastic course of severing our relations with them. We must "withdraw" from the unruly and "disorderly" (2 Thess. 3: 6); the "wicked" are to be "put away" (1 Cor. 5: 13), "delivered to Satan for the destruction of the flesh" (verse 5), are not to be "companied with" (2 Thess. 3: 14), "with such a one no not to eat" (1 Cor. 5: 11), "that he may be ashamed" (2 Thess. 3: 14). We are then to "mark" such (Rom. 16: 17), "note" them (1 Thess. 3: 14), and "reject" them (Tit. 3: 10). And yet even then they are, if possible, to be "restored" (Gal. 6: 1; Ezek. 34: 4); to be sought after and admonished (2 Thess. 3: 15). I know all this must be done patiently and kindly, but it must be done. These are divinely commanded steps to be taken with erring brethren, as plain as plain can be, and who shall dare to say the law is of less importance than primary obedience to the gospel? Who of us has the privilege to pass on Jehovah's edicts—to say we shall rigidly adhere to some of them, but may safely disregard others because, forsooth, they are either unimportant or to observe them would be inconvenient and troublesome?

I recently heard a noted specialist tell of a man with several different maladies, including stomach trouble, coming to him for aid, and how, when the afflicted stomach was pumped out, it was found that certain pieces of food had lain in it for near a week, which malassimilation had caused the diseases. The specialist went on to say that normally food once taken into the stomach begins an immediate assimilative process with the living forces and tissues of the body, the refuse being at once thrown off as nonassimilable and dangerous. He showed that when the food we eat is not thus compounded with the active organic structure of the body and is not thrown off, it very quickly becomes a clog to the body's proper functioning, curtails its energies for locomotion and service, and, more serious still, this nondigestible matter becomes a source of infection, a veritable breeding ground for various disease germs, resulting in the poisoning and perhaps the utter breaking down of the whole system. As I listened to his illuminative and incisive treatment of this theme, the thought came to me of how aptly the laws he dealt with illustrate the very trouble about which I inquire; for when one enters the body of Christ he normally begins a union and an active functioning with the live elements of the body, and so goes forward in growth and service, an effective and necessary part of the whole. If, however, he is not so joined, is not changed into the new sphere, but rather lies inert and unassimilated, he not only will at once become a dead weight to clog the body and reduce its effectiveness to serve and bless the world, but—alas!—he begins to poison all the rest of the body in contact with him. This clearly is why God warns and so pointedly instructs hereon. It is imperative that Christians shall grow and serve in things spiritual, or else, failing this, that they shall be severed from the body. God himself so decrees. And in all humility may I add and declare it to be my settled conviction that it is just because we have failed to observe his directions, notably in the above-mentioned matters, that many one-time strong churches have ceased to grow and prosper and that we are failing to justify the high hopes entertained by some as to the spread and power or universal good of our reformatory movement begun so happily less than one century ago. It is of the first importance that men shall be baptized, but certain we can be that it is no whit less important that the baptized shall live correct lives or be withdrawn from. For years many people have been baptized; but much of this material has not been worked up at all, but left raw where it was. Not having been either developed or thrown off, it literally gluts and weighs down many a congregation, crippling its energies and influence. And if this condition is allowed to continue, our life is menaced.

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Here follows a message from the war-stricken country, dated A.D. 30:

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 *For I was ahungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:*

36 *Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.*

37 Then shall the righteous answer him, saying, Lord, when saw we thee ahungered, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

An Urgent Matter.

The time is drawing very near when we must have all necessary funds fo the portraits of David Lipscomb and James A. Harding. It is to be much regretted that so many have failed to do their part so far, but we yet hope that many will at this time of need. Many to whom personal notice was sent have not yet even acknowledged same. The two pictures are nearly ready to be finished, and means not yet enough to pay the bill. Let us have a ready response to this appeal. You want a part in this means of bestowing honor on two of God's noble men; two preachers who have moved hundreds to a nobler life; two teachers who have molded your life and fitted it for usefulness here and happiness hereafter; two men whose names are respected by many to-day and will be household words for generations yet unborn.

The high prices have caught us this year on this as on other things; and had not Sister Noble been such a friend to the school and these men, this work would have cost at least fifty to one hundred per cent more. I had one or two artists to ask over two hundred dollars each for the work. I have on my list marked paid, $101; $35 in good promises from trustees; and about $60 in other good promises, including $50 promised by Brother John E. Dunn and wife to be raised among friends and students. This totals $196. I can see enough in good prospect to make $200. We, therefore, must have soon some more cash and promises to make the required amount. This needed sum is about $75. I say "about" because the frame and picture of Brother Harding is sixteen inches longer than Brother Lipscomb's, and hence canvas, etc., longer. I have not the exact amount of extra goods, paint, etc., needed. Sister Noble promised to make this as little as possible. I am figuring $25 extra. Send at once to R. C. White, treasurer, 322 Peachtree Street, Nashville, Tenn.

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To encourage the reading of good, religious books and at the same time to build up our subscription list, we have arranged a combination offer that should interest all. If you will send one new subscriber or your renewal for one year to the Gospel Advocate, you may deduct fifty cents from any book that costs one dollar or over, mentioned in the following selected list:

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You will not make a mistake in ordering any or all of these books that you do not already possess; but please bear in mind that to secure the fifty cents discount there must be an order for a renewal or new subscriber for each book ordered.

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

Training Little Children

By MRS. LOUISE GULDLIN SIMENSON

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 4.

We all know the quotation, "Give me the first seven years of the child's life and you may have the rest." The author of this statement knew that he could in the first seven years make an impression which all subsequent influences would be unable to eradicate. Some scientists are now asserting that the first three years of a child's life are the most important, that during this time impressions are received and stored in the subconscious mind which later determine the trend of character. If we would stop to consider how much a child learns during the first six years of its life, we would find that it amounts to more than is acquired by a student during a four years' college course.

Frœbel saw that even though the child's school life begins at six, he is really learning during all the previous years, in a more or less haphazard manner, depending on what his particular surroundings might be. Therefore, Frœbel devoted his time to the study of the little child and the instinctive methods of training used by the mother.

In this connection Elizabeth Harrison says: "Frœbel learned from the mother everything which he afterwards embodied in his teachings, but his philosophical insight showed him the reason for all the mother's instinctive play, and he in turn discloses the reason to her. He offers to each mother the collective wisdom of many. His penetrating into child nature and its needs enabled him to select what was typical and universally valuable from meaningless sing-sing, which the mothers also used. With the aid of his wife and some friends, he collected many of the plays in use in his own country and published them with explanatory pictures and music in a book, called "Mother Play." ("Mottoes and Commentaries of Frœbel's 'Mother Play,'" translated by Susan E. Blow; published by D. Appleton & Co.; price, $1.60.)

Susan Blow says in her translation of the "Mother Play" that the place of places to use this book is the home. William T. Harris, former Commissioner of Education, says in his Preface to Miss Blow's translation, "There is no philosophy for the young woman compared to the philosophy of Frœbel;" and P. P. Claxton, Commissioner of Education, writes in his article on "The Real Share of the Home in the Education of Children:" "Among the means of education in these years of childhood are also to be counted song, and story, and play. Every mother should know how and what to sing to children, what stories to tell and how to tell them; how to make the most of the child's desire for play. In this spontaneous activity of the child, Frœbel and his followers find the most valuable means of education."

Frœbel saw that the mothers of his day were too busy with other things to pay any attention to his ideas, and he concluded that it would take three generations before the world would appreciate what he had to give it. The three generations have now elapsed, during which time his wonderful ideas have been appreciated by a mere handful of earnest men and women. But the time has come when our young motherhood will want and demand these ideas, too, and will receive them. ☼ ☼ ☼

With childlike confidence we await, undisturbed, our Father's answer to our prayers, knowing he will give us that which with fuller knowledge we should ourselves seek. —Bishop Westcott.

"The Tongue."

Beasts, birds, serpents, and things in the sea have been tamed, and can be tamed, by mankind, but the tongue no man can tame. In its wild and reckless distribution of words many hearts have been stung and wounded, some, perhaps, never to be cured. The Lord has given instructions as to the manner in which we are to use our tongues.

It is a dangerous thing to disturb the peace, unity, and good feeling among brethren. "A froward man soweth strife; and a whisperer separateth chief friends." Jesus says: "Blessed are the peacemakers; for they shall be called the children of God." I would infer, then, that a whisperer who separates friends would be called a servant of the devil. The tongue should always be bridled; for without it, "it is an unruly evil, full of deadly poison." The word of God should dwell in our hearts richly; for from the abundance of the heart the mouth speaketh. "A word fitly spoken is like apples of gold in pictures of silver." But, on the other hand, "a man that beareth false witness against his neighbor is a maul, and a sword, and a sharp arrow."

God did not give man his tongue to wound the heart of his neighbor, but to use as a benediction to all people. For this reason the tongue should always be kept bridled, and then it will direct men in the paths of righteousness. Religion is not acceptable without the bridling of the tongue. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

"Wherefore putting away lying, speak every one truth with his neighbor; for we are members one of another." It is so much better to always tell the truth to every man. Let us take Jesus as a living example of truth. He said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Don't be a talebearer or backbiter; you cannot do this and follow Christ. "Only let your conversation be as it becometh the gospel of Christ."

Have pure thoughts, speak kind words, and do kind deeds; for in so doing you will make a good name, bring a benediction upon your life, and erect a monument of honor to your memory. ☼ ☼ ☼

Holiness does not need to be talked about; it talks. I quite agree with you that the nearer a man lives to his Lord, the less he announces his nearness in actual words; but the more evident it is in tone and temper, and these are the things of holiness.—G. Campbell Morgan.

☼ ☼ ☼

That which can be commonly seen and handled and conceived is inferior to the eyes by which it is taken in, and the hands by which it is touched, and the faculties by which it is discovered; but that which is infinite is known only to itself. This it is which gives some notion of God, who is yet beyond all our conceptions—our very incapacity of fully grasping him affords us the idea of what he really is. He is presented to our minds in his transcendent greatness, as at once known and unknown; and this is the crowning guilt of men, that they will not recognize the One of whom they cannot possibly be ignorant.—Tertullian.

Query Department

Brother McQuiddy: Please explain 1 Pet. 5: 2, 3, which reads: "Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves examples to the flock." I wish an explanation of "oversight" and "lording." J. E. PRYOR.

Taking the oversight means looking after the congregation, giving each member the work to which he is best adapted. The faithful bishop seeks to develop the church by seeing that every joint, every fiber, and every band performs its proper function. The bishop who rules the congregation is not to do so in a dictatorial or arbitrary way, but is to rule in a spirit of love, just as a wise, affectionate father rules and controls his own household. The efficient elder, or bishop, leads the flock to a higher and nobler life mainly by giving them a good example of service and obedience.

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Brother McQuiddy: Kindly advise me in regard to the following: A few scattered members meet together from Lord's day to Lord's day under an arbor. Finally they gain sufficient strength to build a house for worship. No elders or deacons have been appointed, as the members, or some of them, considered it best to wait until suitable material could be developed for these offices. However, a preacher comes and holds a meeting, who decides that no further time should be lost, that elders and deacons must be appointed, and goes ahead with only a part of the congregation present and organizes. A number of the members oppose this action and are very much dissatisfied. Would it be unscriptural for them to rescind their act in organizing and continue to meet as before until harmony and peace is restored, and then, when they have the proper material, call the church together and let all have a voice in the matter? C. A. WHEELER.

Preachers should not organize congregations when they are ignorant as to the abilities and talents of the membership. The members are acquainted with each other and should look out men best adapted and suited for the work to which they are appointed. Not every man in the congregation is suited for a teacher or leader. It would not be unscriptural for the congregation that has been organized, and thus disorganized, to rescind the act. As it is the duty of all Christians to correct the mistakes made, the scriptural course would be to undo the wrong that has been done. It is not well for churches that have not the material for elders and deacons to be in a great hurry to appoint elders. Men should grow into such work, should develop a fitness for it, before they are appointed elders or deacons. The congregation should certainly be consulted as to who is best adapted or fitted for the work of an elder, or bishop.

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Brother McQuiddy: (1) Our class wants to know what is meant by "a needle's eye." (Matt. 19: 24.) (2) Is the case of the rich man and Lazarus (Luke 16: 19-31) a parable? Pastor Russell deprecated the doctrine of endless punishment and diligently propagated the theory of annihilation. He thought to strengthen his position by figuring this out a parable. How could that help him? (3) Since the rich man was manifestly not a miser—"he was clothed in purple and fine linen, faring sumptuously every day"—do you attribute his mistake in life to indifference? If not indifference, what was the fundamental error in his character? (4) Is not Russell's teaching that the spark of life goes out and the soul ceases to be at death, as a flickering candle goes out in water, destructive of the basic truth of the Bible and its religion that the Christian religion prepares one to live and to form a character that will stand? (5) Does not this parable teach that one has conscious existence after death and enjoys his active faculties, such as the power to remember, think, plan, design? (6) But if the "establishment" of "our earthly house" falls down, why does not the "inner man" cease "functioning?" (7) May we conclude from this parable that our earth-life will open to us as a record book of events and deeds, and that at death we have no more cognizance of earthly affairs? JAMES E. CHESSOR.

Matt. 19: 24 declares: "Again I say unto you, It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God. And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved?" The rich young man who furnished occasion for this teaching had great possessions; so Jesus taught his disciples that it was hard for a rich man to enter into the kingdom of heaven. Jesus explains this in Mark (10: 24) by saying: "How hard it is for them that trust in riches to enter into the kingdom of God!" which shows the sense of the passage. The man who is worth only a thousand dollars may trust in his riches the same as a man who has one hundred thousand dollars. It is just as impossible for a man who trusts in riches to go to heaven as it is for the camel to go through the needle's eye. I, therefore, incline to the thought that the "needle's eye" is simply the eye of a needle, and is not used to represent a pass in a mountain, as is sometimes contended. (2) The case of the rich man and Lazarus, I am inclined to think, is a real one. The language does not read like a parable. There is no comparison; but it says, "There was a certain rich man." But it matters not as to whether it is a real case or a parable. Christ taught the truth by parables, as well as by realities. If it could be proven a parable, this would not strengthen the doctrine of Russellism. (2) The mistake of the rich man has always appeared to be a failure to improve the opportunity that was placed at his door. He treated the needs of a poor, suffering fellow being with indifference. The rich sometimes use their means for the oppression of the poor. Instead of using their opportunities and advantages for their relief, they use their money to oppress them. (4) If eternal death is endless, then eternal life is endless. It is better to take what the Bible says than to take any man's speculation on this subject. (5) The case of the rich man and Lazarus teaches conscious existence after death. The rich man knew who he was and who his brethren were in this life. This shows that he knew himself as he had been in this world. This implies conscious existence after death. (6) I am not so sure that I understand the import of this question. Paul teaches us that when we cease to exist in our present state we will be clothed upon with our house which is from heaven. He says: "For verily in this we groan, longing to be clothed upon with our habitation, which is from heaven: if so be that being clothed we shall not be found naked." (2 Cor. 5: 2, 3.) The mortal ceases to function in order that he may be clothed upon with immortality. (7) The case of the rich man and Lazarus impresses forcefully the thought that in life our characters are formed. During life we either become good or bad, and the characters we form while we are living will remain with us throughout eternity. The rich man had the same selfish nature in Hades that he had in this life. While he sought relief from his terrible suffering, he manifested no penitence; he was impenitent still. During life the great gulf which was between the rich man and Lazarus was formed. He knew, or at least thought he knew, that his brothers were living the same life of rebellion that they were living when he departed from them, and selfishly pleaded for their salvation.

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Further Consideration of New Testament Nomenclature.

BY M. C. K.

With all well-informed and properly thoughtful persons, it goes without saying that, in our use of any New Testament term, we should include in it precisely what is included in it in the New Testament, no more and no less. Of course, whatever we might include in it, either more or less, would, to that extent, be a variation from its New Testament usage and would, to that extent, convey a different idea from what it conveys, and was intended to convey, in the New Testament; and hence, to that same extent, such a usage of the word would be erroneous and misleading. It is strange indeed that it should ever be necessary at all to argue a matter like this, and yet it is sometimes necessary to do so.

A very significant illustration of the confusion existing on this subject in some quarters is found in a leading editorial in the Christian Century of February 14, 1918. Writing under the heading, "If You Mean Immersion, Don't Say Baptism," the editor says:

Sometimes this confusion of terminology finds expression even in more deliberative formulations, and here it is even more regrettable than in casual speech. There lies before us at this moment a booklet prepared by the pastor of a large city church for the purpose of giving instruction to the children and young people of his parish on the substantial truths of Christian faith and life. Its materials are arranged in the form of a catechism. Under the question, "What is baptism?" this pastor lets himself say: "Baptism is the immersion in water of a penitent believer in the name of the Father, Son, and Holy Spirit." This, of course, is an execrable caricature of the New Testament conception of baptism, and when his attention is called to it no one will be readier to acknowledge that it is so than will the greatly esteemed author of this catechism himself. Such a definition misses the essential point of baptism altogether. Baptism is not the immersion in water of the penitent believer; it is the induction of the penitent believer into the body of Christ, which is the church, and it is this act, not the physical plunging in water, that is performed in the name of the holy Trinity and by the authority of the Lord Jesus himself.

It would be difficult to couch in smaller space a more complete subversion of every principle of philology bearing on the case, and every law governing the translation of thought from one language into another, than is occupied by this excerpt. It is utterly astonishing that men of the learning which the Christian Century is credited with having should perpetrate such a blunder and such an absurdity. Let us look at the facts in the case.

1. The term "baptism" is not an English word at all, but is purely a Greek word; and in both the King James and the Revised Version it is merely *transferred*, and not *translated* at all. The only variation in these two versions from the strictly Greek character of the word is the change from Greek orthography to English orthography; but even here, there is change in only one letter, the final vowel in its Greek spelling being dropped in the English form of the word.

2. Hence, whether it is right, "if you mean 'immersion,'" to "say 'baptism,'" depends altogether on whether "immersion" is a translation of baptism or not—whether the word "immerse" in the English language conveys the same idea that "baptize" conveys in the Greek language. If it does not, then, of course, if we mean "immersion," we should not say "baptism;" but if it does, then we *should say it*. Why not?

3. On precisely the same principle, if the word "sprinkle" or "pour" in the English language conveys the same idea that "baptize" conveys in the Greek language, then, if we mean "sprinkle" or "pour" when speaking in English, we should say "baptize" when speaking in Greek. Why not? Hence, the pastor who said, "Baptism is the immersion in water of a penitent believer in the name of the Father, Son, and Holy Spirit," was not guilty of making "an execrable caricature of the New Testament conception of baptism," provided the word "baptism" in Greek means "immersion" in English; but the editor who says, "Baptism is not the immersion in water of a penitent believer; it is the induction of the penitent believer into the body of Christ," is guilty of making a statement which is both unintelligible and absurd; for, when he says "it is the induction of a penitent believer into the body of Christ," even a mere tyro in the use of language will instantly ask, "it" *what* "is the induction of a penitent believer into the body of Christ?" To merely tell us that "baptism" is such an induction is *to tell us nothing in English*, so far as the act expressed by the term is concerned, for baptism is Greek. What is this "it," when we come to speak English? What is the *act* which we are to perform, and which, when performed in obedience to Christ's command, "is the induction of a penitent believer into the body of Christ?" If it is "immersion," let us say it; and if it is "sprinkling" or "pouring," let us say it. No matter what term in English conveys the same idea, that is the term to use, of course, when we wish to express it in English.

4. When the Century editor further says, "Baptism is not the immersion in water of a penitent believer; it is the induction of the penitent believer into the body of Christ, which is the church, and it is this act, not the physical

plunging in water, that is performed in the name of the holy Trinity and by the authority of the Lord Jesus himself," he clearly concedes what the word means in English, but shows himself badly confused over the *act* denoted by the word, on the one hand, and the *meaning* denoted by that act in the New Testament command, on the other hand. Of course, New Testament baptism is not merely "plunging in water," but it is "plunging in water" in obedience to "the authority of the Lord Jesus himself," and for the specific "induction of the penitent believer into the body of Christ." When thus performed, it becomes a most solemn and impressive transaction. Hence, just as we may, in a given case, perform the specific act denoted by a command of Christ without any reference to obedience to him, so we may, by mistake, perform an act as obedience to him which he has not commanded; and therefore, in all such cases, in order to be right, we should both perform the act which he commands, and should perform it as obedience to him.

It is the purpose to further consider, in another article, the matter of Greek and English equivalents to express the act which, in this case, is enjoined by the divine command.

Looking on the Bright Side.

BY E. A. E.

Rejoice in the Lord always: again I will say, Rejoice. (Phil. 4: 4.)

Continuing from last week our consideration of this repeated injunction of our Father in heaven, let it be remembered that God never commands men to do that which is impossible. Then, by prayer, supplication, thanksgiving, studying the Bible, and the cultivation of contentment, we can develop a cheerful and joyous spirit.

Life, with its labors and sorrows, reverses and disappointments, privations and persecutions, afflictions and death, has a bright side. But the bright side is not that there are no such things, and that these and "all human woe" have not been caused by sin. People who expect no such things will be disappointed greatly and grievously, will live in gloom, and can see nothing but darkness ahead. The bright side is not in nursing sorrow, brooding over misfortunes, and feeding upon wrongs suffered at the hands of others.

If one could travel around the earth at the rate of a little more than one thousand miles an hour, going from east to west and starting at midnight, one could live forever in darkness. It does seem that some can travel sufficiently fast in the sorrows and gloom, darkness and woes of life as to never be reached by the light and blessings, joy and peace of the gospel of Christ. On the other hand, if one could travel so fast, by starting at noon, one could live forever in the brightness of midday, excepting the shadows of passing clouds.

Walking in the light is the Christian life. There are the shadows of passing clouds; but with Christians it is always day. Their Leader and Savior is "the light of the world." The darkness of the world—sin, Gethsemane, the cross, the grave, and all the powers of Satan—did not and cannot overtake and overcome this light. All who follow Jesus "shall not walk in darkness, but shall have the light of life." (John 8: 12.) So long, then, as we ourselves walk in the light, darkness cannot overtake us. (John 12: 35.) "God is light, and in him is no darkness at all." "If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanseth us from all sin." (Read 1 John 1.) John declares to us all these blessed things "concerning the Word of life," concerning fellowship with the Father and his Son and one another, and concerning "the eternal life," "*that our joy may be full.*"

The bright side is the side of mercy and right, the side of light and love, the side of Christ and God.

"If God is for us, who is against us?"

The bright side is not being ourselves served, being relieved of care and responsibility, being always loved; but meeting obligation courageously, loving and serving others, and faithfully obeying and trusting God. The bright side is the practical side. We must "*walk* in the light" and keep up with the light in order to enjoy the light. When we fall behind the light, darkness and gloom will overtake us. If we hate one another, for example, we are "in the darkness until now." If we love one another, we abide in the light and will have "no occasion of stumbling." If we hate one another, we not only walk in the darkness, but the darkness has so blinded us that we know not whither we go. (1 John 2: 7-11.) Love is service, and "God is love." Whoever loves is begotten of God and knows God. (1 John 4: 7, 8.) Christians "are all sons of light, and sons of the day." (1 Thess. 5: 5.)

Brother Lipscomb, as our readers will doubtless remember, when asked who was the happiest person who has ever lived on earth, replied: "Jesus, because he served the most and accomplished the most for others." The servant of all is happiest of all, as well as the greatest of all; rather, being truly the greatest of all embraces real happiness. Had Jesus brooded over his sorrow and grief, his mistreatment and persecution, his betrayal by his familiar friend, his desertion by his disciples, the injustice and cruelty of his trial, the crown of thorns and the cross, and had he lost sight of the truth that all these were the salvation of so many others, he could not have endured them. By his stripes others are healed, by his blood others are saved, by his death others receive life eternal. For the glory beyond he endured the cross and despised the shame.

Thousands of godly mothers, who have given their lives in self-forgetfulness and self-sacrifice to their homes and families, have tasted of the graciousness of this joy.

It is in the reach of all Christians.

The bright side is not that we have no sin and that we have not sinned grievously, but in the blessedness of forgiveness.

Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin. (Rom. 4: 7, 8.)

The bright side is not in having no burdens and cares, but in the privilege of casting our burden and all of our anxiety upon the Lord, because he will sustain us and cares for us. (See Ps. 55: 22; 1 Pet. 5: 6, 7.)

The bright side is not that we do not labor and are not heavy laden, but in the gracious invitation to come to Jesus and to learn of him, with the promise that we shall find rest unto our souls. (Matt. 11: 28-30.) The bright side is that in our weakness and mistakes and sins we can go in full assurance of faith to the throne of God and obtain mercy and receive sufficient grace for our time of need. Jesus is our Advocate to plead for us, our Priest to make intercessions for us; his heart is touched with the feeling of our infirmities, and, having been tempted in all points as we are now being tempted, he knows how to help us and does help us.

The bright side is not that we will not suffer and have all manner of evil spoken against us falsely for righteousness' sake, but that we are so counted worthy to suffer for the Name and are exhorted to rejoice and be exceeding glad because the righteous of old were so persecuted and great is our reward in heaven.

This enabled Paul and Silas at Philippi, with their bleeding backs and their feet fast in the stocks in the inner prison, to pray and to sing hymns unto God at midnight.

If for deep-rooted and godly convictions Christians should be so persecuted as to be arrested and imprisoned

to-day, they would cheerfully submit to the powers that be, offering no resistance and making no effort to avenge themselves, but would pray for their rulers, sing praises to God, and rejoice in the Lord.

A disciple is not above his teacher, nor a servant above his lord. It is enough for the disciple that he be as his teacher, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household! (Matt. 10: 24, 25.)

Worse things than suffering for Christ's sake or for conscience' sake can befall people. We have just seen that Jesus declared that it is a source of great joy to be counted worthy to suffer for his sake. He will confess all who do this before God and the angels. It is a most fearful thing to deny Jesus, to betray his church, or to sin against the consciences of even the weakest brethren.

The bright side is not that there are no tears, no sorrows, not thousands and thousands of bleeding and aching and breaking hearts, no enemies, and no wickedness; but in weeping with those who weep, relieving the afflicted, feeding the hungry, clothing the naked, feeding enemies even and praying for them, taking no vengeance, not resisting the ones who are evil, suffering wrong rather than committing wrong, and not only doing good for evil, but overcoming evil with good. (Rom. 12: 9-21.)

All multiplied wickedness, extended ruin, increasing destruction on the earth and worldliness in the church cannot be obliterated, all responsibility for them or any part of them cannot be thrown off and the consequences of them avoided by saying simply that all should be cheerful. Seeing the naked and sometimes awful facts and being deeply concerned over the condition of the church do not create the facts and make the woeful condition. Refusing to see and to consider them does not destroy them. There is "a time to weep." "Jesus wept." He wept over the godless Jerusalem. He offered up prayers and supplication with strong crying and tears. Who has not read with deep interest the lamentations of Jeremiah? He is called "the weeping prophet." If there was ever a time to weep over the condition of the church, now is that time.

For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

It is a fact that all the world, except eight souls, being overflowed with water, perished; but the "preacher of righteousness" who warned the people and foretold this destruction was not a pessimist and lacked neither faith nor hope, for he has been listed by the Lord in the illustrious roll of the faithful.

Lot "vexed his righteous soul from day to day" over the wickedness of Sodom. With the blind "prosperous ease" of Sodom and Gomorrah, destruction forever fell upon them.

See in Isa. 1: 4-7 what that faithful prophet says about Judah's being a corrupt people, ladened with iniquity, full of corruption, and having forsaken God until the whole head was sick and the whole heart faint, and the body from head to foot being full of wounds and bruises and sores. All of Isaiah's life and teaching never turned Judah back to God. The people went from bad to worse. Read the book of Jeremiah in order to see how he stood almost alone against numerous false and corrupt priests and prophets. These priests and prophets were all agreed, and stood together and in harmony on the side of wrong and the people. Jeremiah was persecuted, imprisoned, put in the miry dungeon; but he never ceased to warn the people. When he could not preach because of his imprisonment, by God's directions he wrote his warnings against the sins in a book and had his scribe, Baruch, to read it to the people. The unpious king cut this book—the word of God—in pieces with his penknife and burned it in the fire. (See Jer. 36.) The people were carried into captivity and Jerusalem was destroyed. But all the false teachers of Jeremiah's time could not change the truth.

If some have not burned the Bible to-day, have they not in the wisdom of the world set it aside?

Jesus says:

Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. (John 12: 24.)

Peter thought Jesus took the wrong view of life, took him to one side, and rebuked him, telling him he must not talk so. Turning his back upon Peter, Jesus said: "Get thee behind me, Satan: thou art a stumblingblock unto me: for thou mindest not the things of God, but the things of men." (Matt. 16: 21-28.) So men think to-day. Minding the things of men and not the things of God is a stumblingblock to the church to-day. Every one who has read the New Testament knows the vast distinction it draws between the wisdom of the world and God's wisdom.

Jesus pronounced the doom of Jerusalem and the Jewish nation and the destruction of the whole world, declaring that because "iniquity shall be multiplied the love of the many shall wax cold;" said that few would be saved and the many lost; and asked if the Son of man, when he comes, will find faith on the earth. Christians are to be cheerful, hopeful, and happy; but their joy and peace come through being faithful to God, serving in love their fellow men, and in looking forward in unwavering faith with bright expectation and glorious anticipation to the new heavens and new earth in which the righteous will dwell forever.

Jesus did not measure the greatest good by material prosperity, worldly honor and wealth, but by the sacrifice of his life for the world—for his enemies—and salvation of souls from sin, Satan, and the grave.

Fellowship.

BY T. B. LARIMORE.

A few years ago, a good brother, whose name was "Rice," thought he had discovered the divinely prescribed order to be observed by "the saints and faithful" when they met for work and worship on the first day of the week. The prescribed order, as he thought and taught, was clearly stated in the forty-second verse of the second chapter of Acts of Apostles: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

The good brother announced his discovery, and forthwith proceeded to preach and practice accordingly.

Of course, if this verse states the divinely prescribed order of procedure when the saints and faithful meet for public work and worship, all of us should practice it; hence, when we come together, we should first give attention to the apostles' doctrine, then to the fellowship, then to the breaking of bread, and last, but not least, to prayers—not a prayer, but prayers.

So thought and so taught and so did the good brother who thought he had made the important discovery; hence, when the congregation of which he was a member and a leader assembled on the first day of the week, first, two or three chapters of the epistles to the churches were read, to meet "the-apostles'-doctrine" demand; then came the weekly contribution; then, the Lord's Supper; and, finally, the prayers—not a prayer, but prayers.

They could not sing till after they had completed the service, of course, for singing had no place on the divinely prescribed program, as they thought and taught; hence could be no part of the service.

Why, then, did they give attention to the contribution, as that was not on the prescribed program, either? Because they thought "fellowship" and the contribution

were one and the same thing, and that, therefore, as fellowship was on the divinely prescribed program, the contribution was virtually on it.

Is the Bible responsible for our calling the contribution the fellowship? NO. The word "fellowship" occurs no less than seventeen times in the Bible—twice in the Old Testament and fifteen times in the New Testament; but, in the entire realm of God's revelation to man, there is not the slightest shade of a shadow of an intimation that the Lord Almighty ever so much as imagined that any man, woman, or child ever might, could, would, should, or did call or consider the weekly contribution or any other contribution or collection the fellowship. There may be authority for calling the Sunday contribution the fellowship. I do not know. One thing I do know, however: there is no Bible authority for it.

Brethren called the suggested system "the Rice heresy," and some congregations wrangled, disputed, and divided over it. I well remember a strong congregation—a *good* one, too—that was divided into two distinct bodies when I was called there for a series of meetings, one body meeting in the meetinghouse, the other in the courthouse. Neither party was stubborn or harsh, however; hence the division ceased almost immediately after the meeting began, and thus a successful meeting was assured.

If Brother Rice had been a hard-headed ignoramus, loving a hobby better than he loved the Lord's cause or the Lord's people, he might never have acknowledged his mistake. Being an honest, sincere, sensible man, however, he saw his mistake when his attention was kindly called to it, promptly repudiated his unfortunate teaching, and thus stopped the disturbing tide he had started.

The following are Bible sayings on the subject of fellowship:

"Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" (Ps. 94: 20.)

"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." (1 Cor. 1: 9.)

"But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils." (1 Cor. 10: 20.)

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. 6: 14.)

"And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." (Gal. 2: 9.)

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." (Eph. 3: 9.)

"And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5: 11.)

"I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now." (Phil. 1: 3-5.)

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." (Phil. 2: 1, 2.)

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." (Phil. 3: 10.)

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 6, 7.)

I would not willingly say anything to discourage the weekly contribution. Christians are clearly taught, in the law of the Lord, to commune and contribute "on the first day of the week"—to lay by "in store"—as the Lord has prospered them. Thus should the treasury of the Lord be replenished as the weeks go by, that lack of means may not prevent our doing the work the Lord would have us do. While we have not the slightest biblical authority for calling the weekly contribution "the fellowship," and while I am very sure that is far from the scriptural meaning of fellowship, we should never neglect that duty; and if all of us attended to it in the right spirit, some of us would be better and happier than we are, and more souls would be converted to Christ.

But what is fellowship? Webster's definition of "fellowship" is "partnership," and his definition of "partnership" is "fellowship." According to Webster, then, any kind of fellowship is partnership, and any kind of partnership is fellowship. The Bible clearly and strongly sustains this position; hence Webster is correct. We can have fellowship—partnership—with each other, and with the Father and the Son. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." (1 John 1: 3.)

We should never mistake the broad and blissful meaning of the word "fellowship" so far as to concude that it means simply the contribution. We should realize that it means a glorious copartnership—a fellowship of labor in the vineyard of the Lord, Christians working together for the glory of God, the honor of Christ, and the salvation of souls. Christian fellowship is a fellowship of faith—"faith that works by love and purifies the heart." It is a fellowship of hope—"which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." It is a fellowship of love—"and above all these things put on love, which is the bond of perfectness."

It is a fellowship of both joy and sorrow—"rejoice with them that do rejoice, and weep with them that weep." It is a fellowship of rejoicing in the Lord, Christians being exhorted to "rejoice in the Lord always" and to "rejoice evermore." It is the fellowship of soldiers—soldiers of the cross, clad in the panoply of heaven and armed with the sword of the Spirit, bravely battling for the salvation of the sons and daughters of men. It is a fellowship of suffering and sorrowing and sighing and weeping, because of sympathy with those that sigh, sorrow, suffer, and are sad. Christians may enjoy this sweet fellowship on earth; and they have the sacred promise of a sweeter fellowship in that brighter and better world, with our Heavenly Father, our Savior, the Holy Spirit, and with the redeemed of every age, country, and clime, while the eternal ages roll their endless cycles on.

That Book.

My Dear Brethren and Sisters: Some time ago I was requested by some good brethren to bring out a book setting forth the teaching of the Scriptures on church organization, the appointment of elders, deacons, evangelists, etc. Not being able to meet the expense, I called on the brethren to assist me by sending in one dollar in advance for a book. Only a small amount was received. Recently the request has been revived, and some brethren are proposing to subscribe more liberally. Now, do you think it would be good to bring out the book? Are you willing to make a donation from one to ten dollars and take it in books? Surely such a book will do good, and the money invested in it will be well spent. Please let me hear from you at once. Address me at Lafayette, Tenn. W. H. CARTER.

AT HOME AND ABROAD

R. V. Cawthon is conducting a meeting with the Reid Avenue congregation, this city.

James A. Allen is preaching this week for the congregation on Eighth Avenue, North, this city.

Fred Cowin, of McMinnville, Tenn., preached for one week at the Fanning Orphan School. Twelve young ladies were baptized. Eleven of the number are in the school.

From J. W. Dunn, Paris, Texas, March 27: "We had fine crowds last Sunday. Interest is growing. Three confessions and baptisms. The church is more active than ever, with a promising future."

From W. P. Skaggs, Tom Bean, Texas, March 30: "We had two excellent services last Sunday, and two made the good confession and were buried with their Lord in baptism. Our interest is growing, and we are hoping to accomplish a good work in the Lord."

"Salvation from Sin." This book is composed of the editorials of David Lipscomb, collated by J. W. Shepherd, and contains many of the best and most profound thoughts of its author. It contains an index to subjects and an index to scriptures. Contains 440 large pages; printed in large, clear type. Price, $1.50.

From Joe L. Netherland, Yuma, Tenn., March 25: "My school having closed, I am now ready to give all of my time to preaching the gospel. If any congregation needs my services for protracted-meeting work during the months of April, May, or June, let them write me at once. I am willing to go anywhere I can be of any service for the cause of Christ."

The Christian Quarterly is a magazine of religious news and general intelligence published quarterly in the interest of primitive Christianity at West Gore, Nova Scotia, Canada. D. McDougall is editor and publisher. The associate editors are H. M. Evans, O. H. Tallman, O. E. Tallman, Charles W. Petch, S. Whitfield, A. Weston, and J. L. Hines. We wish for these brethren much success in circulating the Quarterly.

J. A. Cunningham writes from Bowie, Texas: "Through the kindness of Dr. W. S. Vickery, a faithful member of the church of Christ and an elder in the church in Bowie, I am permitted to read the Gospel Advocate, which is like a letter from home to those of us that are from Tennessee, besides the help to us in the spiritual life. I am now in my seventieth year and am doing very little preaching out of Bowie. I have settled down to the work of an elder in our home congregation, thankful that I have the blessed privilege of laboring in the vineyard of the Master, and praying that I may be of use in his service until my labors are ended on earth. We miss Brother Lipscomb from the columns of the Advocate, but we should be comforted with assurance that he is enjoying the rest that remains for the people of God, and that his works follow him."

H. C. Shoulders writes: "The third Lord's day in April is the time set for the great drive on the church debt for the little band at Lexington, Ky. They owe about twelve hundred dollars on the property now. Just a little from every one will drive this debt clear out of the way and put these brethren where they can have the gospel preached and soon be helping to spread the truth in regions beyond. Then remember the time and that every individual and congregation has been asked to have an interest in this great effort to drive the debt away and help save souls. Now, every member of the body of Christ with his shoulder to the wheel, and the work will be done, you will be happy, and God will be pleased. Remember, my address is Box 194, Sellersburg, Ind. I will acknowledge through the paper all money received for the Lexington work."

Field Notes.

BY C. E. HOLT.

I have visited Lebanon, Tenn., in the interest of the Gospel Advocate. While there I preached two sermons to appreciative and appreciated audiences. In former years I have conducted some enjoyable and also very successful meetings in that beautiful and classical city.

The schools of Lebanon rank among the best in the South. The law school there is one of which the great Lycurgus would be proud. Many eminent lawyers have been educated in this most excellent institution. Brother John A. Klingman, the present minister of the church there, is a graduate from this great school, being thus prepared, if circumstances should ever require it, to make friends with the "mammon of unrighteousness." This may be a wise thing for a preacher to do. The Savior says: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." (Luke 16: 9.) For a preacher to be able to take care of himself when, for any reason, the churches fail or refuse to support him is, from a human standpoint, at least, a thing to be commended. There are no indications that Brother Klingman will become persona non grata with the church at Lebanon or elsewhere, for he is held in high esteem by all whom I heard speak about him and his work in Lebanon.

Brother George W. Farmer, one of the best preachers in the brotherhood, lives in Lebanon. He has done, and is still doing, a fine work in Middle Tennessee. Brother Farmer is a stanch friend of the Gospel Advocate and keeps the "ball rolling" in looking after its subscription list in Lebanon and contiguous territory.

The churches of Wilson County are fortunate in having fine preaching talent among them. Brother E. A. Elam's home is near Lebanon, and he wields a great influence over ecclesiastical affairs in that section of Tennessee. Being an editor of the Gospel Advocate and the author of the Sunday-school helps published by the McQuiddy Printing Company, which are so extensively used by our people, his influence is more than local.

The church at Lebanon is fortunate in having our genial office editor, A. B. Lipscomb, engaged for a protracted meeting for the present year. I understand that he will be followed by Brethren L. S. White and T. Q. Martin, men of renown among our type of Christians. So we see that the church has planned for some spiritual feasts.

The Gospel Advocate circulates well in and around Lebanon. That gives them not only a great Bible educator in their homes, but gives them a safeguard against unscriptural excrescences with which the body (church) is liable to become afflicted.

While in Lebanon I had an ideal home with Sister Edgerton, the widow of the late Dr. Edgerton, a physician of great learning, whose death was a great loss to the people of that entire section of country. Sister Edgerton is a woman of rare worth. Her venerable father, Brother S. H. Pate, an octogenarian, and one of the best-informed men among us, together with her saintly mother, adorn and enrich the home. It makes one feel better to associate with these consecrated Christians.

For many years Dr. J. W. McFarland was a leader in the Lebanon church. He was an elder, and a very consecrated man. He has gone from them now, but his work remains. Sister McFarland, his faithful companion through life, survives him and is quite active. He has some noble sons there who are true to the cause of New Testament Christianity. His youngest daughter, Mrs. Remy, now of Guthrie, Okla., was at the old home when her beloved father was called away. Her devotion to him was beautiful.

There are many good, true disciples in Lebanon, and all, with a few exceptions, read the Gospel Advocate. Some of the oldest ones there were baptized by Tolbert Fanning.

Spirit of the Press

By J. C. McQUIDDY

A Worthy Cause.

An earnest brother who has a Christian boy at Camp Jackson, Columbia, S. C., sends the editor of this page a letter with the request that it be given our readers. I take pleasure in complying with this request, and so follows his letter:

I have read with much pleasure the good articles in the Gospel Advocate concerning the duty of Christians in time of war. I heartily indorse the stand taken by Brother Dunn and one or two other good brethren. These brethren realize that the gospel is God's power unto salvation and appreciate the necessity of preaching it to our boys in the camps. I sincerely hope that other good brethren will realize the need of this important work and that in the near future a great effort will be made by the church to have the gospel preached to our boys in the camps. It should be the desire of every Christian to have fellowship in such a noble work.

If I have been correctly informed, there is no church of Christ in Columbia, S. C., and none in Camp Jackson. But it rejoices my heart to know that there are some earnest, Christian soldier boys in the camp who so love the Lord and are so determined to serve him that a number of them (my boy included in the number) meet on the first day of the week to break bread, to sing songs, to pray, and to continue in the worship as did the early church. Such loyalty and devotion to the truth certainly should encourage some good preaching brother to go to Camp Jackson to preach the gospel, to work with the boys, and to do all that he can to advance the religion of Jesus Christ among the soldiers. These Christian boys are certainly entitled to the help, coöperation, and encouragement of all faithful Christians.

As this is undoubtedly a call to duty, who will rise up, as did Isaiah, and say, "Here am I; send me?" The call is urgent and should be heeded.

This letter is worthy of our most serious consideration. A grave responsibility rests upon the church. The church should be ready to coöperate and support those who are willing to faithfully preach the gospel of Christ in the camps. Christians should make sacrifices to teach the gospel to Christian soldiers and others who are exposed to so many severe trials, temptations, and hardships. When men are going down to darkness without the light of truth, it is no time to stop and discuss whether it is right to preach the gospel to men who are exposed to such dangers; whether it is right to feed the hungry, to clothe the cold, and lift up the fallen. The church is the "light of the world," the "salt of the earth," and should work earnestly now to sow the seed of the kingdom while it is day, "knowing that the night of death draweth near, when no man can work." A number of camps are calling for preachers. Will we fail to enter the open door and preach the gospel to the boys in the camps? Will we neglect this solemn duty and devote our time to criticizing denominations and denominational preachers who are taking up the work in the camps? Will we sit with folded hands while the Roman Catholic Church enters the camps and declares error to Christian soldiers and thus lead them away from righteousness and truth? To those who neglect such opportunities the Savior says: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.) The Savior commands us: "Go ye into all the world, and preach the gospel to the whole creation." (Mark 16: 15.) Christians must be vigilant, must be earnest, and must make sacrifices in order to advance the kingdom of God in the world.

Thinking probably that some one would like to write a letter of encouragement to these Christian soldiers, I give the name and address of the son of the father who sent the above letter. It will be well to write to Frank Herbert Neely, Battery C, 317 Field Artillery, Camp Jackson, Columbia, S. C. While others are encouraging and helping *our* boys, we should not fail to do all that we can to encourage the sons of others.

May God speed the day when sin and error shall be driven from the earth and when righteousness shall cover the earth as the waters cover the sea.

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The Outward Forms of Christianity Are Spiritual.

Christianity is a system of faith. The faith that is in the heart expresses itself in obedience. It is not possible for a man to obey God who has no faith. "Whatsoever is not of faith is sin." When one acceptably obeys God, his faith comes out in word, in action, and in obedience. The faith that remains dormant in the heart is dead. A dead faith never brings a blessing to any one. The editor of the Christian-Evangelist expresses this truth clearly and forcefully as follows:

Christianity is a religion of the spirit; but to adapt it to mortals in the body, it has certain outward forms by which it may objectify itself in the life of the individual. There have been two extremes in the religious world on this subject—those whose religion consists largely in outward forms, and some who dispense with all forms, like the Friends or the Quakers. Neither of these is the New Testament ideal. It provides for the confession of Christ "with the mouth" the faith that is in the heart. If there be no faith in the heart, there is no confession in the New Testament sense of the word. It provides baptism as a further testimony of the soul's faith in a risen Christ and a declaration of its own purpose to walk in newness of life. But if there be no such purpose in the heart of self-dedication, there is no baptism, in the New Testament sense of that ordinance. On this we are all agreed. But the outward form is essential also to complete the New Testament ordinance. It takes both the inward change and the outward act to constitute Christian baptism. So of the Lord's Supper. It is a spiritual ordinance having an outward form. If either the spiritual preparation or the outward act be omitted, the ordinance as instituted by Christ is not observed. The Greek term rendered in some versions "baptism" and in some "immersion" implies in its New Testament use a believing heart, submitting itself to Christ in a symbolic burial with Christ, in water, in his name. If you strip the term "immersion" of this spiritual significance, leaving only the outward act, then, of course, it has a very different meaning from baptism, or its Greek original. But no doubt the translators who rendered the original word by "immersion" aimed to carry with it the same spiritual meaning that attached to the original word, and those who so translate and practice have been the champions of believers' baptism.

Baptism is spiritual, as well as faith, prayer, repentance, or anything else connected with Christianity. It comes from the heart and is a spiritual service. "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." (Rom. 6: 17, 18.) Christ, in being baptized, fulfilled all righteousness. Again, the Holy Spirit tells us, through Peter, that baptism is "the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." (1 Pet. 3: 21.) The man who scoffs at the outward acts of Christianity—that terms them "carnal"—should as well scoff at Christianity itself. The faith that is in the heart comes out in obedience in the life.

Every church should know its membership. In order to keep informed as to the residence and membership of your church, you should have a church record. Our Church Record is the very thing you need. Price, $1.50.

Georgia and the Far Southern Field

By S. H. HALL

Motives That Bring Blessings.

Nothing is more superlatively important than our getting our hearts perfectly right, as far as it is possible for us to do so, and ever be moved, in all that we think, say, and do, by motives that God can approve. I feel that it is correct to say that *one whose motives are right cannot stay wrong.* A prayerful consideration of 1 Tim. 1: 12, 13 will, I think, convince the thoughtful of this truth. What we do is vitally important, but not so important as *why* we do certain things. What Paul did before his conversion was wrong—very wrong—so much so that it made him "the chief of sinners." But his motives were right; hence our Father, who knows the heart, would not let him stay in darkness. Motives that were right is the thing that caused God to fix his heart upon Saul. I am sure that one whose motives are pure—wholly sincere—cannot stay wrong; they will come to the light, and soon discover it and embrace it.

But how about people whose motives are wrong? Will they ever come to the light? Will they ever learn? Which is the more dangerous—to be a man in error with motives that are right, or to be a man with the pure word of God with motives that are not right? For me, I take the former. There is hope for the man who ever moves with motives that are pure. I see but little hope for the man who moves, who acts, with motives that are not right. Will you read, with care, 2 Thess. 2: 10-12? Think not that this applies exclusively to the people who have embraced false teaching. There are people in the church of Christ, people who know the teaching theoretically, that have never "received the love of the truth." The truth can be received without receiving the *love* of the truth. What is said in 2 Tim. 3: 1-7 does not apply exclusively to disciples under the influence of false doctrines. There are people who have "the teaching," "the word of faith," who know it and can give book, chapter, and verse for what they say, who are, undoubtedly, among the number spoken of in this scripture. They have the "form of godliness"—the correct form—and the "form of sound words" mentioned in 2 Tim. 1: 13; but "the power thereof" they have not, and even deny. It must be remembered, too, that they are "ever learning"—perhaps can quote more scripture from memory than others—but to a real knowledge of the truth they never come. Really knowing the truth is tantamount to knowing God, knowing Christ, and having God's Spirit to dwell in you.

But now to the only right motive. What is it? How may we know we have it? Whenever we move, and our recognition of God is not the soul, the very essence of the motive, we are simply not walking in the truth. "In all thy ways acknowledge him, and he will direct thy paths." (Prov. 3: 5.) There is nothing, then, that I can do, by his permission, in which he is not to be thought of and considered. Take this advice; and if you are wrong in some of your thoughts and conclusions, you will get right. One more reading will suffice: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10: 31.) How can I, with this scripture before me, do anything and give God no thought? No, brethren, as certain as I am now writing, God has been driven out of our thoughts, words, and acts until he took his flight for more congenial hearts in which to dwell. Every time we eat, we should think of him and give him thanks; every time we take a drink of water, we should think of him and deep down in our hearts give him thanks. The air we should not breathe, the sunshine we should not enjoy, the food we should not eat, and the raiment we should not wear, without giving God thought, thanksgiving, and praise. Too, when we go to the parks, when we sit down to an innocent game to give our minds rest from the wearing routine of our daily work, we should give him thanks for the diversion and for the pleasure. Tell me not that this is the way the Christian should not live. Doubtful indeed it is that those who live not this way through the week really have God in their songs, prayers, the eating of the Lord's Supper, and the giving of their means on Lord's day. Some try to have. But what a battle they have to fight to keep God in their acts because their conduct through the week got them out of the habit! How real the happiness, how sweet the peace, how deep the joy, how great the strength of that man or that woman who ever keeps his or her heart fixed on God! (Isa. 26: 3.)

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The Atlanta Work.

BY MORGAN H. CARTER.

Through his people God is accomplishing a good work among the three congregations of Atlanta which together are undertaking to build up Christianity in its New Testament type of work and worship. The West End Avenue church has recently had several very interesting downtown services. There are splendid prospects of much being accomplished in the central part of the city toward the conversion of men and the conservation of Christians who come to our city as transcient residents. Brother S. H. Hall is preaching at these services.

A revival is in progress at the East Point chapel. The writer is speaking each evening. One precious soul has thus far been converted to Christ. Brother Ben Harding will begin a meeting at the South Pryor Street chapel next Lord's day. We especially request the prayers of God's people in the interest of these two revivals.

Besides the Sunday-morning Bible classes, which are increasing in attendance and interest, we have a number of midweek classes for children, young people, and adults. Many have enrolled in these classes, which are being taught by Brother Hall and myself, together with a staff of able assistants.

We will gladly give any information at our disposal to elders, preachers, or teachers who would appreciate suggestions regarding Bible classes. We have had extensive experience in this type of work, and the West End Church is especially interested in being of service to all. We will gladly tell you whatever we can regarding methods and work which we have tried and found helpful.

The work at Camp Gordon is especially interesting, and prospects are very bright for much more being done than ever before. Be sure to send us any names and addresses of men in this or other camps to whom we can be helpful. Remember this work and all the harvest field of God in your prayers.

"Commentary on Acts of the Apostles." By David Lipscomb. A commentary on the Acts of the Apostles, with questions suited for the use of families and schools. This commentary is especially adapted to the comprehension of the masses of the people. It also contains a chronology of the Acts, map showing Paul's missionary journeys, brief biographies of the apostles, and an introductory chapter on the Holy Spirit. Pages, 249, and Index. Cloth bound. Price, $1.

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It is the tonic Spring medicine for you and for your family.

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Don't Stay Gray! Here's a Simple Receipt that Anybody Can Apply With a Hair Brush.

The use of sage and sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy, and attractive. Whenever her hair took on that dull, faded, or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is mussy and out of date. Nowadays, by asking at any drug store for a fifty-cent bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old preparation, improved by the addition of other ingredients, which can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two it becomes beautifully dark and glossy.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation, or prevention of disease.

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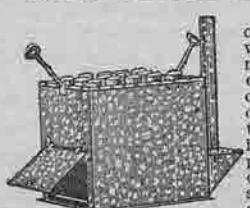

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Among the Colored Folks

Our meeting at Sugar Grove, Ky., closed on the second Lord's-day night in March. There were no additions, but I think much good was done in the way of sowing the seed. The little band manifested a deep interest in the work, and they have our many thanks. On the third Lord's-day morning I spoke for the Jackson Street Church, in Nashville, and Brother M. Boyd spoke at night. On the fourth Lord's-day morning Brother Allen preached for us, and Brother M. Keeble preached at night. Brethren, pray for me, that I may live a life that will be pleasing to the Master. S. W. WOMACK.

New Congregation at Fort Worth, Texas.

BY J. H. LAWSON.

I am glad to announce to the brotherhood that another valuable piece of church property, with a large stone building thereon, has been purchased, and the cause will be reëstablished in the central part of Fort Worth. Some time ago Brethren George W. Birchfield and J. G. Wilkinson proposed to the South Side-Central Church to purchase the First Presbyterian Church property, located on the corner of Fourth and Calhoun Streets, two blocks east of the Westbrook Hotel, agreeing to pay one-half of the purchase price if the South Side-Central would pay the remainder. This proposition was accepted and the property thus purchased. A congregation, to be known as the Central church of Christ, will be worshiping in the new building before this announcement appears in the paper. Through this great liberality the cause of Christ in Fort Worth is now in better condition to do great things for the Lord than at any time in the history of the city, and we feel sure that greater things are in store for the truth by reason of this great sacrifice. With Glenwood in the southeast, South Side-Central in the southwest, North Side in the north, Camp Bowie Christian Tabernacle on the west, and the Central in the central part, and all with good buildings, we feel much encouraged for the outlook for the cause of Christianity in the splendid city of Fort Worth. This newly acquired property is worth at least thirty thousand dollars, and I believe it is the best meetinghouse now owned by the brotherhood in Texas. Two Presbyterian churches united, which made this property available for purchase.

Visiting brethren and sisters will have no trouble in finding this church, for it is two blocks east from the Westbrook Hotel, and the Westbrook is on Main Street, and the largest hotel in the city. When passing this way, be sure to visit this place of worship, and then on to Camp Bowie to the tabernacle there.

Brother M. H. Moore, City Superintendent of Schools, who is well and favorably known to the brotherhood as a sound and able preacher, has agreed to lead the forces of this church and to preach for the congregation, and all communications with reference to this congregation should be addressed to him. Brother Moore has spent many years in Fort Worth and is held in high esteem by the citizenship of the entire city, and I am sure that he will lead this congregation to a high plane of usefulness in the Master's kingdom.

The first service in the new building will be held on the fifth Lord's day in March at 11 A.M., and at 3 P.M. we will have the opening service at the Camp Bowie tabernacle.

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Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention. —Advt.

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Club Breakfast, 25c up.
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From Pennsylvania Station, 7th Avenue car south to 23d Street;
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WRITE FOR COLORED MAP OF NEW YORK.

The Evening Line-Up

Both children and grown-ups, with coughs and colds, are all the better for a dose of Foley's Honey and Tar at bed time. It wards off croup, stops tickling throat, and hacking coughs, and makes an otherwise feverish, sleepless night of coughing and distress, a quiet and restful one.

BROWNSVILLE, TEXAS, Mr. Chas. Baker, writes: "My wife would not think of using any other cough medicine, as Foley's Honey and Tar is certain to bring quick relief. It is especially effective in cases of bad coughs, and we give it to our children and recommend it always as a safe remedy, for it contains no opiates."

Calomel Seldom Sold Here Now

Nasty Drug Salivates, Makes You Sick, and You Lose a Day's Work.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs fifty cents; and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine. No biliousness, sick headache, acid stomach, or constipated bowels. It does not gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick, and nauseated. Do not lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

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CHURCH NEWS

Tennessee.

Chattanooga, March 25.—Good service at all the churches yesterday. Brother Hoover was at Central, morn- and night, and at East Chattanooga in the afternoon; Brother Collins, at Cowart Street; Brother Brooks, at East Chattanooga; Brother Proffitt, at Ridgedale; Brother Edmunds, at Rossville; Brother Lowry, at North Chattanooga. The Ridgedale brethren are contemplating building a new home for themselves. We hope that soon a new building will stand on the lot which they already own. Brother J. D. Northcutt, of Tracy City, will begin a protracted meeting at Cowart Street next Sunday. The writer spoke to large and enthusiastic audiences yesterday at St. Elmo. The program for the week at St. Elmo is as follows: Sunday, Bible school at 10 A.M., preaching at 11 A.M. and 7:30 P.M.; Tuesday night, young men's class; Wednesday afternoon, women's class; Thursday night, prayer meeting.—F. L. Wallace.

Jackson, March 26.—I was with the church in Brownsville in March. They are a faithful little band of New Testament worshipers and are growing in number, yet few, as the congregation is young. They have bought a lot (paid cash for it) and raised half of the money for a new house of worship. The purpose is to build this year. Having shown their faithfulness, they are entitled to help and encouragement from the older churches of Christ. I hope every congregation in West Tennessee will help Brownsville with one Sunday's contribution. Please keep this in mind and send them an offering as soon as possible, as they want to start the building in the early part of June. Send all money to Dr. W. F. Whitehurst, Brownsville, Tenn. I met with the church at Macon last Lord's day. They are taking on new life and the attendance is increasing. Their offering for the suffering in Belgium was twenty-two dollars.—W. S. Long.

Texas.

Ennis, March 25.—This minister preached at Oak Cliff Church, Dallas, and Brother Dunn preached here, Sunday. Brother Dunn did us much good by his visit, and the brethren want him back. I found a large body of enthusiastic workers at Oak Cliff. They have a large Sunday school, teachers one hundred per cent efficient for Christ. May the Lord keep us humble and consecrated. The work and worship moves gloriously onward in this city.—Ben West.

Denton, March 25.—I gave my lecture on "The Soul of Man" at Hammon, Okla., in the Methodist church, last Thursday night, and those there seemed to be pleased. The pastor and presiding elder were there and said the lecture should be given in every church in the land. I preached at Elk City on Sunday following. I am now at home. This is my first time home since the first of the year. But these days are hard on us. Two of our boys are in the army and will, no doubt, soon have to go to France. O Lord, help! Pray for me and mine.—D. S. Ligon.

Dallas, 401 Montreal Avenue, March 26.—I was called to Chapel Hill, near Trenton, to preach on Saturday night, Sunday, and Sunday night. This is Brother W. N. Carter's home congregation. He is away almost every Sunday, preaching at other places, but his good wife and three sweet children go to church there all the time. However, he sent some one in his place this time and stayed at home, because it was my first trip there, to be with me and help me out. He, his wife, and his children all know how to sympathize with a minister and make him feel pleasant in their home and at church. He knows what preachers have to contend with. He is loved and respected by the church and neighbors. He is one of our best preachers. I shall go back monthly.—J. C. Estes.

"I Would Not Part with it for $10,000"

So writes an enthusiastic, grateful customer, "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

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Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN AND MEN. Develops erect, graceful figure.

Brings restful relief, comfort, ability to do things, health and strength.

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Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache and nervousness. Comfortable and easy to wear.

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If you suffer from a sluggish liver, chills and fever, jaundice, take that old-time, reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is a dependable tonic for the stomach and liver. It contains no calomel or other injurious drugs. It is purely a vegetable compound. Buy a bottle of Plantation Chill and Fever Tonic and Liver Regulator, and watch your spirits pick up. Price, 50 cents. It invigorates your sluggish liver and puts you on your feet again. Best general tonic to tone up the entire system. For sale by druggists, or direct from Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

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It is a simple, safe, effective and drugless treatment.

Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once.

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The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

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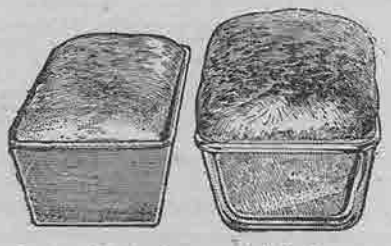
There is nothing so destructive to the hair as dandruff. It robs the hair of its luster, its strength, and its very life, eventually producing a feverishness and itching of the scalp, which, if not remedied, causes the hair roots to shrink, loosen, and die; then the hair falls out fast. A little Danderine tonight, now, any time, will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair. Try it!



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TRANSPARENT OVEN DISHES

Germ Thoughts in the Word.

BY J. J. VANHOUTIN.

When God created the first Adam, he surely imparted to him knowledge, and he was perfect in scholarship, so much so that I doubt if there ever was a man since that time who excelled him in learning, and it will be admitted that there were none before him. By the law of Rome, Jesus was deprived of an education. "And the Jews marveled, saying, How knoweth this man letters, having never learned?" (John 7: 15.) Yet Jesus was the most refined and finest educated man in both literal and spiritual affairs that ever lived on earth. The reason that God imparted to him special knowledge and ability to teach was that he might give a perfect plan of redemption. Please read Deut. 18: 18-22. Then read Isa. 11; 61: 1-3. The above-named prophecy will show that God was to give to him spiritual power in order that he might accomplish the great plan of redemption. That Holy Spirit which was placed upon Jesus contained the germ thought of every good act mentioned in Christ's teaching, which acts now are the fruits of the Spirit. Reader, did you ever sum up the import of the germ thoughts in the words of the Holy Spirit, which came upon Jesus when he was baptized? That Spirit contained the spiritual germ thoughts of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, wisdom, understanding, counsel, might, fear, equity, mercy, righteousness, justice, vengeance, knowledge, patience, virtue, praise, purity, cheerfulness, charity, brotherly kindness, forgiveness, giving to the poor, and all other good works. Each of the above germs are implanted in the heart, being transmitted there by and through the word of God which is sown in the heart and demonstrated in life by actions. The above gives a very good idea of how people are animated by the gift of the Holy Spirit. Do you not know that there is a difference between the gift and the giver? Paul said: "But the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6: 23.) God is the giver, eternal life is the gift, and Christ is the Mediator through whom God gives the gift of eternal life. Acts 2: 38 says: "And ye shall receive the gift of the Holy Spirit." Here we have a giver and a gift. The giver is certainly the Holy Spirit, as much so as God is the giver of the gift of eternal life. Then what was the gift that the Holy Spirit was going to give to these persons after repentance and baptism? The apostle explains in the next sentence by saying: "For the promise is unto you, and to your children, and to all that are afar off." God, by his Holy Spirit, had made promise to Abraham that "in Christ" all the families on earth should be blessed. Whatever blessing that promise contained, having been given to Abraham and his children by the Holy Spirit, these persons would come into the possession and blessings of that gift on their obedience to the command: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The promised blessings in Christ given to Abraham by the Holy Spirit are also given to all obedient believers. Salvation is one of the blessings, and eternal life is another, which the Holy Spirit gives. Whatever God does, the Holy Spirit does. So God's promise to Abraham was the Holy Spirit's gift to obedient believers. Those who do not believe that the Holy Spirit gives gifts should read 1 Cor. 12: 4-14. Inside of God's words are spiritual and divine ideas which is the germ to eternal life. Sow the word, let it grow, cultivate it, and eternal life will be the harvest. I do not know of any Holy Spirit outside of God's word that is safe to trust as a guide to heaven.

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If interested in Diamonds ask for *Free* Diamond Book A.

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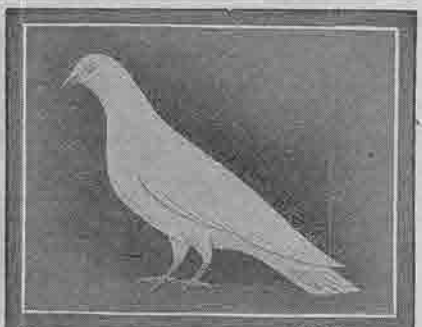
That makes them fit for the hard work in camp and trenches, at sea or on marches, by using Allen's Foot=Ease, the antiseptic powder to shake into the shoes. It takes the friction from the shoes and freshens the feet. Allen's Foot=Ease has been the standard remedy for twenty-five years for relief of callouses, tired, aching, sweating, swollen feet, and makes tight shoes feel easy. The Plattsburg Manual advises the use of Foot=Ease each morning. Try it to-day.

THE NEW CALOMEL A PERFECT SUCCESS

Calotabs, the newly perfected calomel, is absolutely purified from all of the unpleasant, sickening, and dangerous qualities of the old-style calomel. The new Calotabs are rapidly taking the place of the old-style calomel tablets, as they are much more effective as a liver cleanser and system purifier, yet are entirely free from all objectionable qualities.

The new Calotabs are sold only in original, sealed packages; price, thirty-five cents. Your druggist recommends them and guarantees them.



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It costs very little to start but be sure and start right with good breeders and

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Catch Fish, Rats, Mink, Muskrats, and other fur-bearing animals in large numbers, with the New, Folding, Galvanized **Steel-Wire Trap.** It catches them like a fly-trap catches flies. Made in all sizes. Write for descriptive Price List, and our Free Booklet on best bait known for attracting all kinds of fish.
J. F. GREGORY, Dept. 260, St. Louis, Mo

The Christian Home. No. 13.

BY M. S. MASON.

And as he reaps, so shall be the harvest. Some one has said: "Sow a thought and reap an action; sow an action and reap a character; sow a character and reap a destiny." Don't forget, fathers, as you see your sons recklessly sowing the seeds of evil. There is a reaping time coming, and God has said: "As a man soweth, so also shall he reap." All the great characters of the world pay tribute to the home as the foundation on which the strength of their future life was builded.

The Christian home is a home of Christian qualities and equipment, and it would not deserve the name were it not the home of Christian devotions. These may be discussed in two classes —table thanks and evening devotions. The Bible says, "In everything give thanks," and we are irreligious when we go to our meals as the ox to the manger or the swine to the swill. There is no more opportune time in the experience of childhood to teach your children the dependence upon the Creator than at mealtime, when the mother and little ones bow their heads and the earthly father sends up the expression of a grateful heart to the Heavenly Father for his beneficent hand that blesses the earth with the necessities of life.

But perhaps the most beautiful and impressive of all sacred services are the evening devotions. Families in these strenuous times, like chickens, just fly up to roost, or, like dogs, just lie down. But our grandparents, before retiring, held family prayer, and the spiritual welfare of our rising generation demands that we restore this sacred service at the fireside. At the hour of retiring each evening, gather your family about you, read a scriptural lesson, and give thanks to God for his watch care, his comforts, his providence, and his blessings, through the toils and trials of another day; and as the shadow of night incloses your abode in its sable embrace, so the great arm of God shall enfold you and yours within his bosom. And that spot is holy ground where, at the mother's knee, kneels the little ones and breathes that little nursery prayer, no one knows how old:

"Now I lay me down to sleep,
I pray thee, Lord, my soul to keep;
If I should die before I wake,
I pray thee, Lord, my soul to take."

Ah, those evening devotions! They are the blood upon the doorposts of the ancient Israelites which the avenging angel of divine wrath shall see, and, as of old, shall "pass over you."

It is a home of beautiful and interesting things. Those bright little eyes are always looking, and those sharp little ears are always listening, and it is no wonder they are cross and fretful when they look day after day on bare, black walls and hear only the dull tread of heavy feet on rough oaken floors. Have something in your home to entertain the eye, to charm the ear, and to interest the mind.

Fill your home with books. I have often heard my father tell of a custom in a home where he spent a portion of his boyhood. The family was a large one, and after the evening meal was over and the dishes were cleared away, the same table from which they had eaten was covered with all kinds of good literature—books, magazines, newspapers, and journals—and from the same board that supplied a repast for the body was served a banquet for the mind. I find those pupils most easily taught at school who are surrounded by abundant reading matter

IN MISERY FOR YEARS

Mrs. Courtney Tells How She Was Cured by Lydia E. Pinkham's Vegetable Compound.

Oskaloosa, Iowa.—"For years I was simply in misery from a weakness and awful pains—and nothing seemed to do me any good. A friend advised me to take Lydia E. Pinkham's Vegetable Compound. I did so and got relief right away. I can certainly recommend this valuable medicine to other women who suffer, for it has done such good work for me and I know it will help others if they will give it a fair trial." —Mrs. LIZZIE COURTNEY, 108 8th Ave., West, Oskaloosa, Iowa.

Why will women drag along from day to day, year in and year out, suffering such misery as did Mrs. Courtney, when such letters as this are continually being published. Every woman who suffers from displacements, irregularities, inflammation, ulceration, backache, nervousness, or who is passing through the Change of Life should give this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, a trial. For special advice write Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of its long experience is at your service.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

at home, and I am sure that the reading habit, the habit that virtually decides whether the individual shall have a mind enriched with literary wisdom or barren with ignorance, can be formed in no other way.

Adorn the walls of your home with good pictures. Pictures are great molders of character. Count Zinzendorf, the great Moravian preacher, ascribes his conversion to the influence of a picture of the Savior. Late one afternoon he had wandered into a little chapel and began to admire the sacred pictures on its walls. He was attracted to a picture of Jesus in Gethsemane. On his face was written all the anguish of that lonely hour, and below the likeness read an impressive question: "I did so much for you; what have you done for me?" It pricked his heart, and he resolved as he passed out that for the great price of suffering his Master had paid to redeem his soul, he would slightly repay him by giving his life to his service. Those pictures in your home, besides the power to delight the eye, may be only one example showing how silently, day by day, the environment of the home is shaping the growing life of your child.

Have music in your home. (Note that I say "home.") A great English writer has said that pure music is the only (worldly) enjoyment in which we may indulge without harmful excess. Music is the language of the soul. Sacred chords drive out every dull care and evil thought from the fireside. Have the children learn to sing. No home is wholly unhappy whose inmates sing. Give me the woman who sings as she works—she has the spirit of an angel; but beware of the woman who can, but never, sings. Verily, she "hath a devil."

Flood your home with pretty and profitable things. Do not wait for birthdays to buy presents for your wife and children. Get them something every time you go to town.

PANAMA HATS HAND-WOVEN

New Discovery Brings Costly Panama Within Reach of All.

New York, N. Y. (Special).—It is now proven that the stylish Panama, up to now only worn by the best-dressed people, can now be sold for $1. You don't have to be skeptical about the low price, as it gives service like the $5 and $10 kind, but not so fine a weave; and by this new discovery of weave one can hardly tell the difference. A Panama gives a man or woman distinction and at the same time comfort. Mr. George J. Bungay, 28 South William Street, of New York City, is backing up his discovery by sending a real hand-woven Panama, any size, trimmed, blocked, with silk band, to any one for $1, postpaid. Fitted with leather sweat band, 25 cents extra. Furthermore, his policy is that, if you are not entirely satisfied, he will return your money. —Advt.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

STONECYPHER'S IRISH POTATO BUG KILLER

Guaranteed to destroy potato bugs without fail and without injury to vine. One or two applications usually sufficient to save the entire crop. Easily applied—don't wash off.

Insist upon Stonecypher's—sure death to Potato Bugs. Price 25c. At all druggists' and general stores. *Money back if not satisfied.*

STONECYPHER DRUG & CHEM. CO.
Westminster, S. C.

Clear Velvety Skin

is possible only when the skin is in a perfectly healthy condition. You can enjoy this delightful luxury by using Tetterine—that fragrant and soothing salve—which is composed of pure antiseptic and germicidal ingredients, harmless to the most delicate skin. Tetterine restores the skin to its natural condition of health and beauty. It removes all cutaneous troubles. 50c a box. At druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

USE TETTERINE

Jewish and Christian Tithing.

Under the ancient Jewish economy tithing was regulated by a code of laws which were amplified and made still more complex by the rabbis; but under Christianity the supreme law of love has been substituted and is applicable to the tithing problem quite as well as to others. We are to give according as God has "prospered us," and from a generous and loving heart. One who wishes to tithe his estate should reckon on the increase in value, or number, or whatever form his available assets may assume, excluding, of course, the necessary expenses of conducting his business. As to household expenses, these are elastic, and one's domestic and personal expenditures are liable to increase with every augmentation of income, such increase frequently being one of extravagance rather than of necessity. It is quite conceivable that the whole income might be thus swallowed up. But if we act conscientiously, we will not "rob God" by multiplying our expenditures until nothing is left for his work. "The liberal soul shall be made fat," and this especially applies to the character of our gifts to God's work. While we are not to devote to that work money which we may rightfully owe to our creditors, we can exercise self-denial in many things, so that our tithable "increase"—or, if no increase, then our surplus over and above all proper expenses—may be such as to assure a liberal gift to the cause of religion.—Christian Herald.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

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

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

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

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

CABBAGE PLANTS

We have three or four Million Early Jersey and Charleston Wakefield and Succession, ready for shipment now. Prices by express only (we do not ship by parcel post) $1 for 500; $1.50 per 1000; 10,000 and over at $1.25 per 1000. Better order what you want without delay as there will not be enough to supply demand. Please send money with all orders.

S. M. GIBSON COMPANY, YONGES ISLAND, S. C.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair.
50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

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One bottle will convince the most skeptical of the wonderful merits of this preparation.

An internal remedy, different from anything on the market, for the permanent relief of this distressing disease.

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END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth, and stomach headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by food fermentation due to excessive acid in the stomach.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Can People Be Saved Out of the Church?

BY T. A. PHILLIPS.

From some expressions we often hear concerning the church, we would think it a nonessential thing. How often we hear such statements as: "O, the church does not save; Christ saves!" Now, it is true that the church does not save. But the question is: *When* and *where* does Christ save? Does he save in his body or out of his body?

The church is Christ's body (Eph. 1: 23); and Paul says that Christ is "the Savior of the body" (Eph. 5: 23). The very fact that he says "he is the Savior of the body" implies that he will not save those who are out of the body. Again, we are reconciled unto God "in one body." (Eph. 2: 16.) But the body is the church; therefore we are reconciled to God in the church. Now, inasmuch as Christ and the church are one, we cannot be in Christ and not be in the church. To argue otherwise would be to say that they are not one; but Paul says they are one. (Eph. 5: 31, 32.)

Therefore, the same process that makes one a Christian adds him to the church. This truth is the very best reason why the Bible says nothing about "joining the church." No one joined the church in the apostles' days, for the simple reason that when people obeyed the gospel the Lord added them to the church. (Acts 2: 47.) He added to the church "such as should be saved;" and we are told that he saves "them that obey him." (Heb. 5: 9.) Therefore, God adds all to the church who obey his word. (Mark 16: 15, 16; Acts 2: 36-38.)

The church was purchased with God's own blood. (Acts 20: 28.) Is not the blood essential to salvation? Then, how can people think they can go to heaven and not belong to the only institution that God has purchased with his blood?

In Ex. 20: 24, God says: "In all places where I record my name I will come unto thee, and I will bless thee." In the new covenant God has recorded his name in his house (Isa. 56: 5), which is the church (1 Tim. 3: 15). Therefore, for God to bless us, we must be in the church.

To be a child of God, we must be led by his Spirit. (Rom. 8: 14.) But "by one Spirit are we all baptized into one body," or church. (1 Cor. 12: 13.) Therefore, we cannot be led by the Spirit of God and remain out of the church.

The word "church" comes from the Greek "ekklesia" and means "the called out." Paul says we are called by the gospel. (2 Thess. 2: 14.) Therefore all who obey the gospel belong to the church—have been called out, separated from the world, and we must obey the gospel to be saved. (2 Thess. 1: 7-9.)

My dear reader, have you been called out from the world? If not, will you hear and obey his call? There is no other way, and the blessed invitation is for all.

KEEPS CHICKS FROM DYING.

Expert Discovers Sure Cure for White Diarrhea.

A new scientific discovery which, according to experts, will save more than ninety-five per cent of all chicks hatched is the latest achievement of E. J. Reefer, the poultry expert, Ninth Floor, Reefer Building, Kansas City, Mo. This remarkable preparation saves nearly ninety-five per cent of all chicks hatched by preventing and curing the dreadful plague, White Diarrhea, which is so fatal to baby chicks. Give your chicks a few cents' worth of this wonderful discovery, Reefer's Ready Relief, and you will be amazed and delighted with results. A dollar's worth of this remarkable preparation will double this year's profits for you; so if you wish to try this great profit maker, write to E. J. Reefer, poultry expert, Ninth Floor, Reefer Building, Kansas City, Mo., who will send you a season's supply for one dollar, prepaid. So confident is Mr. Reefer of results that a million-dollar bank guarantees that if you are not absolutely satisfied your dollar will be returned on request and the remedy costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free Poultry Book that tells the experience of a man who has made a fortune out of poultry.

Constipation.

You are apt to think lightly of a slight case of constipation. Did you know that constipation is incipient autointoxication or self-poisoning? You cannot be too careful, for constipation without treatment is liable to become the source of far more serious ills. To be entirely healthy and have a clean body, it is necessary to keep the bowels clean and the liver active. When constipated take Van Lax, for it is the ideal treatment for constipation. It contains no calomel and no habit-forming drugs. It does not gripe or nauseate. It is pleasant in taste and results. Sold everywhere by the best dealers. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

Freckles

There is just one way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gets rid of the old, freckled skin, gradually and harmlessly, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

"The History of the Fall and Dissolution of Christendom."

BY DR. J. E. THOMPSON.

The following notice of my book was clippped from the Book News Monthly, of Philadelphia:

"The History of the Fall and Dissolution of Christendom." By Dr. J. E. Thompson. The McQuiddy Printing Company, Nashville, Tenn.

The author feels that he has found the key to the Apocalypse and that he can with certainty predict that we are near the end of the present era, which has lasted for almost two thousand years; that two more eras are to set in before the coming of Christ and fulfillment of all prophecies. The author is either entirely ignorant of the results of modern biblical scholarship or else ignores them entirely.

The above is incorrect in almost every statement.

First, the key used by the author to read the Apocalypse is to interpret the Bible by the Bible and to translate figurative words and symbols by their use in the Bible. This is not new as a theory, but may be in practice.

Secondly, the author does not believe that he or any one else can "with certainty predict that we are near the end of the present era," but states time and again in his book that no one can tell when this will be.

Thirdly, "that two more eras are to set in before the coming of Christ." The book has no such statement or even thought in it, but it plainly shows that the prophecies foretell the coming of Christ at the end of the Christian era and the dissolution of Christendom. The scribe who hands out the above mental squint cannot be a superior judge of biblical scholarship or anything else that requires mental apprehension. The author of "The History of the Fall and Dissolution of Christendom" was not seeking to copy after or learn anything from what is erroneously called "modern biblical scholarship;" for its results, as far as his researches have carried him, show him nothing but mutilated scripture and infidelity. The book in question was written to show what the Apocalypse contains, and, therefore, not "the results of modern biblical scholarship."

The phrase, "modern biblical scholarship," as used above, no doubt refers to men whom our book reviewer regards as having attained to a height of biblical knowledge. Those who claim such knowledge, according to my observation, have not got it. The author of "The History of the Fall and Dissolution of Christendom," anticipating opposition from that source, sent out many thousand circulars when the book first came out, a few months ago, in which he made a fair, detailed statement of an offer to pay one hundred dollars reward to any one who would find a misplaced scene in the book, as to whether such scene was a past or future event. That offer is still open. A number of books have been ordered from far and near with a few of taking down the one hundred dollars, but so far no one has attempted it. Yet the book places every scene in the Apocalypse in the future, as well as the formation and fulfillment of the prophecy of the metallic image of Daniel and quite a number of other scenes in that book. We would be glad to hear from any one who feels able to show such error.

DOCTOR SAYS NUXATED IRON WILL INCREASE STRENGTH of DELICATE PEOPLE in TWO WEEKS' TIME

In many instances says City Physician persons have suffered for years without knowing what made them feel tired, listless and run-down when their real trouble was lack of Iron in the blood—how to tell.

IF you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied a multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases, it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your fagging vital powers for the moment, maybe at the expense of your life later on. No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound, healthy flesh on your bones. It is also a great nerve and stomach strengthener and one of the best blood builders in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron, for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

Manufacturer's Note: Nuxated Iron which is recommended above is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser, or they will refund the money. It is dispensed by all good druggists.

Mother's Right-Hand Man.

Throughout the day in the household the mother must face the burns, stings, cuts, bruises, sores, boils, etc., of the children. Gray's Ointment gives immediate relief, soothes the pain, wards off blood poison, and immediately begins its healing effect. Its constant use for ninety-seven years has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Telephone your druggist. If he hasn't it, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and you will receive a liberal sample *free* by return mail, postpaid.—Advt.

Our deeds still travel with us from afar; and what we have been makes us what we are.—George Eliot.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents. —Advt.

URIC ACID IN MEAT CLOGS THE KIDNEYS

Take a Glass of Salts if Your Back Hurts or Bladder Bothers You —Drink Lots of Water.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority, who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back, or sick headache, dizziness, your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste, get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys; also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive. It cannot injure, and makes a delightful effervescent lithia-water drink.

SALESMEN WANTED.—Owing to conditions brought about by the war, we have a few well-worked territories open and will be pleased to hear from interested persons. Applicants must be exempt from draft.

McCONNON & COMPANY,
28 Liberty Street, Winona, Minn.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

Save

Your Strength By Conserving Your Nervous Energy

For Nervousness or Sleeplessness, Try

Dr. Miles Nervine

A Nerve Sedative containing Ingredients recognized by Specialists as having great value in the Treatment of Nervous Diseases.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

SAVE
W.S.S.
WAR SAVINGS STAMPS ISSUED BY THE UNITED STATES GOVERNMENT
SERVE

WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

Make Your Life a Power.

Now is an opportune time to turn over a new leaf. Start with a clean page. Let the dead past bury its dead. Forget all that dampens your enthusiasm or deflects your energies from that which you wish to accomplish.

At the beginning of a new year it is fitting that one should total up one's resources. Take an inventory of your physical, mental, and moral possessions. Do not bother about your finances. They will be secure, provided you are well equipped physically and mentally.

Whatever may have been your status during the past year, resolve that you will improve it this coming year. Your body should throb and thrill with the superb energies that come with health.

See that this year brings you all that should be yours. Whatever may have been your shortcomings in the past, turn into a new path now. Imbibe the spirit of determination.

"My life shall be a power. I will dominate myself. I will master my weaknesses. I will shun bad habits.'

Make these statements to yourself over and over again. Repeat them a hundred—a thousand times; and act up to your affirmations.

By merely saying, "I am strong," you cannot become strong. But by saying, "I am going to work for strength," you impress the idea upon your mind so forcibly that the thought results in action; and action always counts for something.

Though each human atom is a product largely of inheritance, one is influenced tremendously by environment, by the thoughts and influences with which one comes in daily contact.

We are creatures of habit. We are made or broken by these daily habits. Invalidism is largely the result of habit. Weakness is the outgrowth of habits. Habit makes a strong man.

Therefore it is well to carefully investigate your habits. Are they good, bad, or indifferent? Are they making you stronger or weaker each day?

Most of us imagine that we are full grown as soon as we reach adult age. There was never a greater error.

We may stop growing in stature, but we should continue to develop even physically. We should become stronger in body up to, at least, the age of thirty.

The mind should continue to grow as long as life lasts, and a clean, strong body is unquestionably of great service in promoting such growth.

Do you want to make the most of your life?

Recognize the importance of maintaining your physical forces at high-water mark. Develop the tolerant spirit. Realize the brotherhood of mankind. Fill your life with activity to such an extent that you have no time or energy to spare for personal enmities.

Make your brain and your body your servants. Only when you have done this can you live the life of achievement. With your brain keen, your body throbbing with the forces of life, and with the ambition and enthusiasm of youth as an inspiration at all times, regardless of your age, you are capable of attaining whatever end may be the goal of your desire.—Bernard Macfadden, in Physical Culture.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 250,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 152 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.—Advt.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach, or bowels, how much your head aches, how miserable you are from constipation, indigestion, biliousness, and sluggish bowels, you always get relief with Cascarets. They immediately cleanse and regulate the stomach; remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A ten-cent box from your druggist will keep your liver and bowels clean, stomach sweet, and head clear for months. They work while you sleep.

McShane Bell Foundry Co.
BALTIMORE, MD.
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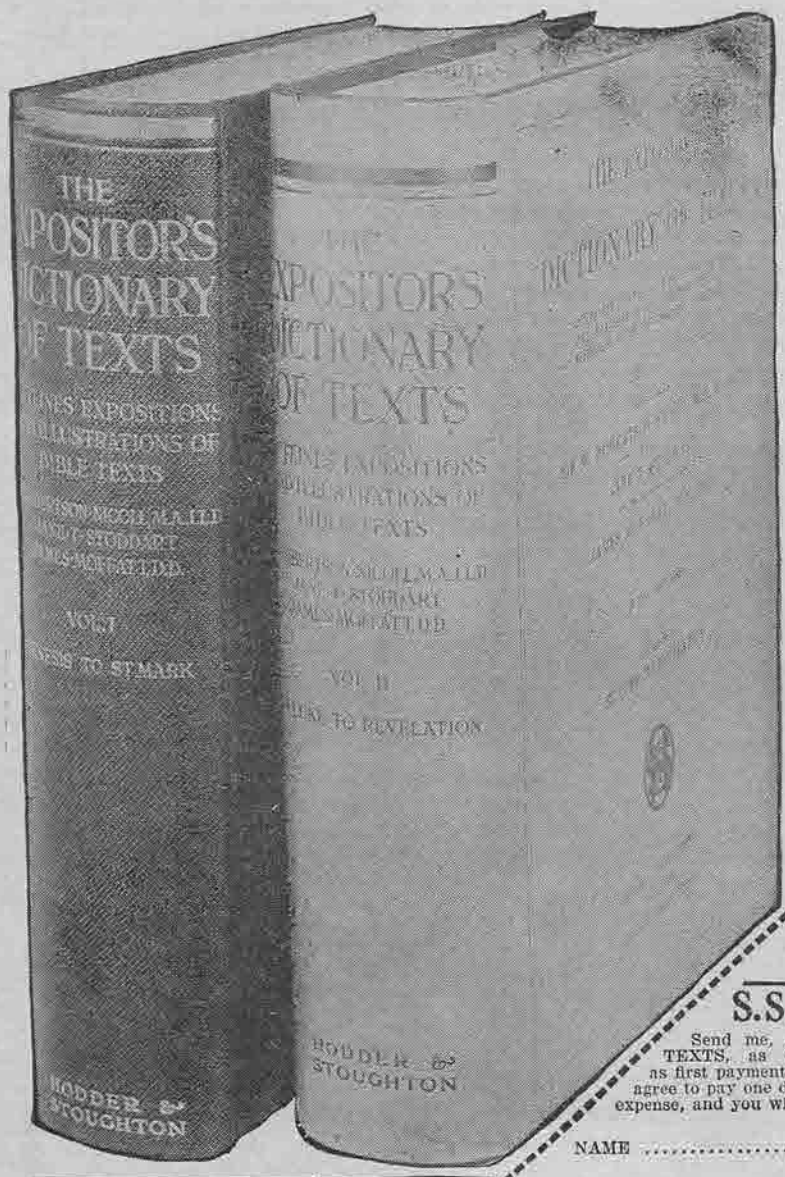

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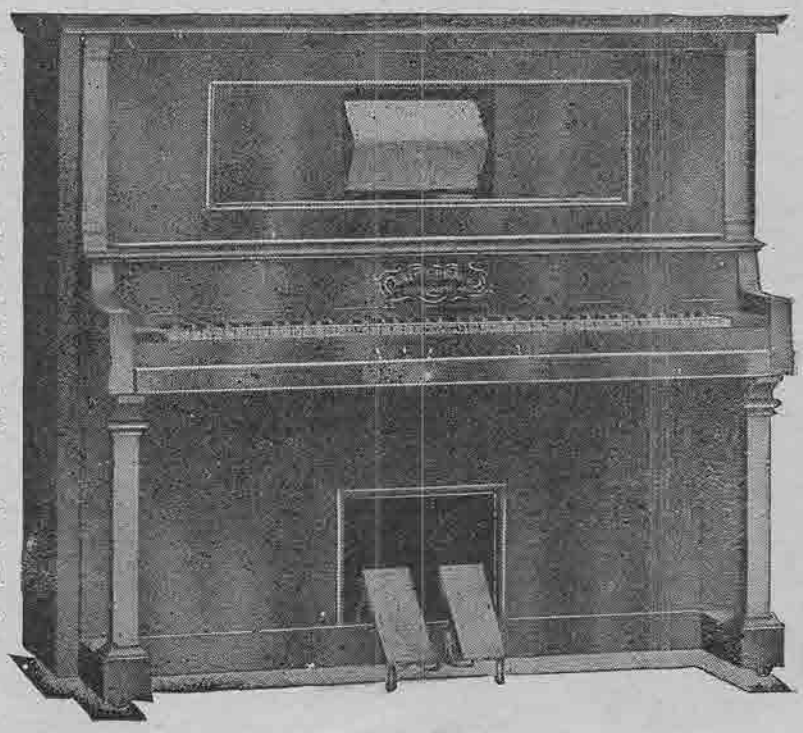

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

The Lure of Brotherhood.

"Brotherhood" is a most appealing word. I dare say there are more organizations called "brotherhoods," and they are more popular, than any other kind in the world. This is not strange when we reflect how the word "brother" stirs and softens the deepest emotions of the human heart. It is a family word, and in its first and literal application speaks of the tender affection which children of the same father and mother normally have for each other. Of course, there are some exceptional cases. There are some disappointing relationships in which the milk of human kindness is soured, and where we should naturally expect brotherly love there is unnatural hatred. Yet the normal feeling is so usually found that it has become figurative for any relationship where it seems natural to expect a brotherly affection. It is in common use among many societies and organizations even when the society has no object in view beyond the attainment of some temporal advantage. For instance, the members of a co-operative or insurance society quite frequently address each other as brothers. There is a lure about the term "brotherhood" which is contagious and irresistible. Men of every rank and social distinction are attracted to it. The great philosophers and explorers have their various societies. Even the hoboes of the country, which represent our most floating population, can boast of a brotherhood.

✡ ✡ ✡

Things That Make the World a Neighborhood.

Doubtless more is said and written to-day about the "brotherhood of man" than ever before. Modern business methods are such as call attention to this great relationship. When the prices of stocks and bonds on the New York Exchange show a violent fluctuation, it not only means that Wall Street is agitated, but it means also that the fortunes of people all over the country are enhanced or imperiled. When a man or a syndicate corners the grain market, he endangers the living welfare of thousands. The great war is teaching the lesson of the brotherhood of man. It has brought the prince down to the poor man, and may I not add that it is teaching the poor man how to become a prince? It seems bewildering to be told, yet it is true, that boarding schools in Bolivia and Chile are forced to close part of their work, and their very existence is imperiled by the war. Such crises call attention to the interlocking of interests which has gone on since steam and electricity "made the world a neighborhood." It is the twentieth century's comments on the words of the Scriptures, "No man liveth unto himself."

✡ ✡ ✡

An Aspiration for Ages.

The notion of men and women not of the same parentage forming a brotherhood is not a new idea by any means. For hundreds of years it has been the aspiration of the wisest and best of our race that men may truly become brothers throughout the wide world. It is true that all the forms of brotherhood referred to in modern speech are in the Bible. The notion of national brotherhood is found in the Bible. The Jews addressed each other as brother in this sense. Stephen, speaking before the council at Jerusalem, called its members "brethren," thus appealing to their affections as men of the same race. Furthermore, the type or literal form of brotherhood is found in the Bible. We read of "James the son of Zebedee, and John his brother." The idea of men being brothers because they have the same Creator is there. In his memorable address at Mars' Hill, Paul told his hearers that God "made of one every nation of men to dwell on all the face of the earth," and he further reminded them of what one of their own poets had said along the same line: "For we

are also his offspring." The idea of the brotherhood of man has inspired some of the best things ever written by our poets. It is quaintly expressed by the Scotch bard in the well-known lines:

For a' that and a' that,
It's coming yet, for a' that,
That man to man, the warld o'er,
Shall brothers be for a' that.

We think, too, in this connection, of James Russell Lowell's description:

Where'er a single slave doth pine,
Where'er one man may help another,
Thank God for such a birthright, brother,
That spot of earth is thine and mine.
There is the true man's birthplace grand,
His is a world-wide fatherland.

☼ ☼ ☼

The Christian Brotherhood.

But there is a brotherhood more endearing and more important in its scope and significance to the followers of Christ than any of these I have mentioned. It is a brotherhood concerning which we hear very little, comparatively speaking; and, strangely enough, when we do hear or read something to-day, it is too often by way of disparagement. We hear some one say that "the brotherhood is lax," or "the brotherhood is asleep," or "I am ashamed of the brotherhood," instead of speaking words of encouragement and praise. I have known of a few misguided souls who claimed to be Christians, yet who objected to being called "Brother" or "Sister," and who never used these terms in addressing others. I am immediately reminded of those who are ashamed to acknowledge their brothers and sisters in the flesh. Said Bolton Hall: "I looked at my brother with the microscope of criticism, and I said: 'How coarse my brother is!' I looked at him with the telescope of scorn, and I said: 'How small my brother is!' Then I looked in the mirror of truth, and I said: 'How like me my brother is!'" Our attitude toward the brotherhood, which is just another way of saying our attitude toward ourselves, should not be one of carping criticism, but one of sympathetic and hopeful endeavor. Whatever we may think or say about the Christian brotherhood, the fact remains that Jesus intended that this should be the most important of all earthly relationships; and to the extent that we "throw cold water" upon it and belittle its meaning, to that extent do we displease the Master. The Christian brotherhood transcends every other brotherhood in importance because of its supernatural foundation called the "new birth." This thought is clearly contained in 1 John 5: 1: "Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him." This passage means that every one who is thus born of God loves God as his Father, and loves all those who have also been born of God. These are in the New Testament called "the brethren" or "the brotherhood." As a matter of fact, the term "the brotherhood" appears just once in the New Testament—in Pet. 2: 17, where we read: "Honor all men. Love the brotherhood. Fear God. Honor the king." But wherever we find in the New Testament the term "brother" or "sister" or "brethren" used to designate the relation to Christ, there the "Christian brotherhood" is implied.

On one occasion the mother of Jesus and his brethren, including both sexes, brothers and sisters, sought him. With a sweep of his hand toward his disciples, Jesus indicated that thenceforth his disciples, those who believed on him and were seeking to do the will of the Father, whether male or female, should be considered as his brother or sister or even his mother. Thus did Jesus Christ not only sanction, but glorify, the Christian brotherhood.

(To be continued next week.)

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In order to encourage our friends and readers to circulate the Gospel Advocate, we are now offering to send to every old subscriber, who will send us one new subscription for one year, accompanied by $2, The Teachers' New Testament with Notes and Helps. This has been prepared to meet the many demands for a Testament with notes and comments that will make the text clear and plain to every one.

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Our Contributors

The Eldership.

BY J. PERRY HODGE.

"The elders [presbuteros] which are among you I exhort, who am also an elder [sumpresbuteros], and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. 5: 1-4.)

The word from which "elder" is taken means an aged person. If language means anything, the above is ample authority for the aged persons of any congregation to feed the flock of God, taking the oversight thereof, not as bosses, lording it over God's heritage, but as examples to the flock. But some one may inquire: "Do not these aged persons have to be appointed before entering upon these duties?" Not if the above language is to be counted as meaning what it says. "But," says some one else, "did not Paul and Barnabas ordain or appoint elders in every church (Acts 14: 23), and was not Titus left in Crete by Paul to ordain or appoint elders in every city (Tit. 1: 5)?" Certainly they were; but neither Paul and Barnabas nor Titus ordained anybody to be elders. The elders were there, and they were appointed, not to be elders, but to the work that they as elders were qualified for doing. The meaning of the word as used at Tit. 1: 5 is to place, or set down—that is, the elders were assigned to the place for which they were fitted, and set down, or established, in that place to which they were assigned, like persons who are already teachers are assigned to their places in certain schools and established in those places to which they have been assigned. The word at Acts 14: 23 means to elect by stretching out the hand. But who was thus elected? Why, elders, of course, and not men to be made elders. They were elders already.

Did not the appointment make officers of them? No; the work a man does is his office. If these aged men were feeding the flock of God, taking the oversight thereof, as Peter exhorts, their office was feeders of a flock (poimen), or shepherds, and they as pastors (poimen), feeders of a flock, or shepherds, were so by reason of the work they were doing, and not by reason of any assignment or appointment. They were as surely pastors (poimen), feeders of a flock, or shepherds, before appointment, as Paul and Barnabas were apostles, or evangelists, before they were appointed. The appointment of Paul and Barnabas (Acts 13: 1-3) was not to make evangelists or preachers of them at all; they were that already; but it was merely to assign them to the work their qualifications had fitted them for—namely, that of going to the Gentiles and preaching Christ to them. The office of an elder is not that of being an elder; he is an elder by reason of his agedness; but his office, if he is mindful of Peter's exhortation, is that of a feeder of a flock, the flock of God, as a shepherd or overseer, and he is, or ought to be, this without constraint or appointment, and without having to be hired or in any way rewarded. (1 Pet. 5: 1-4.)

But you want to know what is the use of appointing elders, do you? Well, in the days of the apostles, when men and women heard the gospel and were baptized, and the fact became known to the apostles, they sent some of their number to the city or place where these new disciples were, in order that by the laying on of hands they might receive the Holy Ghost. (Acts 8: 12-17.) The Holy Ghost conferred a gift, for the promise was to all, as many as the Lord God might call (Acts 2: 38, 39), and the gifts of the Holy Ghost differed. "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." (1 Cor. 12: 7-10.) Now, in the same way that the Spirit separated Paul and Barnabas to the work unto which they had been called (Acts 13: 1-3), so the Spirit divided to every man severally as he willed (1 Cor. 12: 11). Some were as feet to the body, some as hands, some as ears, some as eyes, some as the nose, some as the mouth, and so on. (1 Cor. 12: 12-27.) Thus, on account of the gifts of the Holy Ghost differing as they did, each man by these diversities of gifts separated by the Holy Ghost, not to different works, but to different parts of the same work, and thus "hath God set the members every one of them in the body, as it hath pleased him" (1 Cor. 12: 18)—"first apostles, secondarily prophets, thirdly teachers" (verse 28). The order in which God set teachers in the church was: Apostles; prophets; evangelists; pastors (poimen), feeders of the flock of God as shepherds or overseers, and teachers. (Eph. 4: 11.) Now, since the appointment of Paul and Barnabas was not to make evangelists of them, since they were that already, neither is the appointment of elders to make feeders of the flock of God as shepherds and overseers of them, because, if they have heeded Peter's exhortation, they are that already; but their appointment is merely for the purpose of separating them for the work whereunto the Holy Ghost by the gift conferred has called them (Acts 13: 1-3), and determines whether an elder who is already a feeder of the flock of God shall be as a foot, a hand, an ear, an eye, the nose, or the mouth in the body. Each of these offices may be employed in the feeding of the body, and every one is very important in its respective place. All, however, whether foot, hand, ear, eye, nose, or mouth, is engaged in the general work or office of feeding the body and looking out for the welfare of it in its every relation.

But if the aged men are feeding the flock of God as shepherds, taking the oversight thereof, why appoint them or assign them to certain places in the church? Because all cannot be apostles, prophets, teachers, workers of miracles, healers, speakers with tongues, or interpreters of tongues. (1 Cor. 12: 29, 30.) Therefore, since all cannot with profit to the church be the same thing in the church, each should be assigned to the place in the church where he can do the most good. A man can always do the most good in that place for which his qualifications fit him, and, therefore, whether the man himself had rather be placed in a more honorable place should not be the rule for his appointment or assignment, but he should be assigned to that place in which he can do most good for the church.

Is it not an office to be an elder? Certainly not; it is a condition in life to be an aged person if one lives long enough. Yes, but were not the elders officers? Certainly those of them who were heeding Peter's exhortation were officers. One's office is what he does; and if they were feeding the flock of God as shepherds, taking the over-

sight thereof, their office was that of feeders of the flock of God, as overseers thereof. Suppose a young man has been a member of the congregation ten years and an aged person has just come in; who is the elder of the two? The elder (presbuteros) is the aged person. Should he be appointed? Certainly not, if he is a novice or new member. But suppose he heeds Peter's exhortation to feed the flock, taking the oversight thereof? In that case, if he is a feeder of the flock of God as a shepherd, taking the oversight thereof, he, being an elder and having ability as a feeder of the flock of God, should certainly be assigned to his place, the same as other elders who are feeders of the flock of God. But suppose his feeding is not good sound food for the flock? Then, he is not heeding Peter's exhortation, although he may be honestly doing the best at it he can; and since he, instead of feeding the flock, is poisoning them on account of being unskilled in the word of God, he is a novice and should not be appointed till he has been instructed in "the way of the Lord more perfectly." The qualifications of an elder is that he be sober, grave, temperate, sound in faith, sound in charity, or love, and sound in patience (Tit. 2: 2), and until an aged man fills this measure he is a novice; if not in point of time he has been a member, he is in point of knowledge of what it takes to be a Christian in the fullest sense.

Were not elders appointed to be bishops? If so, there is no account of it. Were there not bishops and deacons in the church of Philippi? Yes. (Phil. 1: 1.) Well, how did they become bishops and deacons, if they were not made so by appointment? In Paul's address to the elders of the church at Ephesus, he charged them to take heed unto themselves, and to all the flock *over which the Holy Ghost had made them overseers* to feed the church. (Acts 20: 11-28.) How did the Holy Ghost make them overseers? First, by exhorting them to take the oversight over the flock of God by the mouth of Peter (1 Pet. 5: 1-3), and, second, by laying down the qualifications by which they could measure themselves for that office (1 Tim. 3: 1-7). Are not the qualifications at 1 Tim. 3: 1-7 the qualifications of an elder? No; they are the qualifications of a bishop. A man may be an elder and not be a bishop, but no one may be a bishop who is not also an elder. Was not Titus restricted, in his appointment of elders, to such as had attained these qualifications? He was. The language of his commission was: "And ordain [appoint] elders in every city, as I had appointed thee: *if any be blameless*, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." (Tit. 1: 5-11.)

If Titus was restricted in his appointment of elders to such as had acquired the qualifications of a bishop, were not all whom he appointed "bishops?" They were. Then are all elders who heed Peter's exhortation to feed the flock of God, taking the oversight thereof, "bishops?" They are, if they have attained to the qualifications required by the Holy Ghost for that office; and when such are up to standard they are stewards of God—that is, they are managers of his household, or family. All elders who have not yet attained to this measure, who heed Peter's exhortation to feed the flock, taking the oversight thereof, have the same authority—that is, the authority of Peter's charge to them—that they had before. But Paul says: "Let the elders that rule well [that is, those who have attained to the qualifications required] be counted worthy of double honor, especially those who labor in the word and doctrine." (1 Tim. 5: 17.) Therefore it is becoming in saints that due deference be given to those who by their qualifications have acquired the rule over them (Heb. 13: 7), and that they obey them (Heb. 13: 17), saluting them (Heb. 13: 24). In conclusion, all elders are exhorted to feed the flock of God. Such of them as attain to the qualifications laid down as a standard should be appointed or assigned to their own proper places in the church, and all others should continue to feed the flock under the management of those who have by their qualifications acquired the rule over them, and as fast as they attain to the standard they, too, should be appointed or assigned to their places. There would be no friction nor schism in the body or church if this rule were followed.

Primitive Christianity in Southwest Mississippi.

BY C. NETTERVILLE.

By "Southwest Mississippi" I mean that portion of the State south of Vicksburg and west of the Yazoo and Mississippi Valley Railroad. Before the Civil War primitive Christianity was on a very good footing in this section of the State. If my information is correct, no effort had been made prior to that time toward planting a congregation in the city of Vicksburg, but quite a good start toward building up in the country south of this city had been made. A decided preference was shown toward country locations over the towns and cities. This was due, I think, to causes other than prejudice against the urban population. Doubtless it was due to the fact that decidedly the best class of our population at that time resided in the country. However that may be, the fact remains that our best efforts were put forth in building up in the country. Quite an auspicious beginning had been made in Wilkinson County, where at one time, if my memory is not at fault, a religious paper was published by our brethren; and when the war began, we had quite a nice start in the educational line, with a male and a female academy in operation. Besides this, we had several strong congregations in this section of the State which had enjoyed the benefits of one or more visits by Mr. Campbell and other men of ability. But when that besom of destruction, the Civil War, had swept over our fair land, this work, like every industry in this country, lay in ruins, and, when the dove of peace found a resting place in our stricken land, a new start had to be made. Handicapped, as we were, by poverty, on the one hand, and prejudice, on the other, the work was hard and the progress slow. However, some progress was made as the years went by, and in the course of time we had a membership in this country not to be ashamed of. But when the tide of innovation set Southward, it swept relentlessly onward and almost completely overwhelmed the congregations that had been established here. At this writing I know of but one congregation regularly organized and at work in all this country—my home congregation. Yet all is not lost. Scattered over this country are brethren true and faithful, who have not bowed, and who will not bow, the knee to Baal; and in a number of places in the country and in one or two of the towns can be found a good nucleus on which a congregation can be built. My object in writing this is to stir up an interest in this work, if possible, that we may reclaim this lost ground to the cause of primitive Christianity. We have brethren in different parts of the South who have labored in this field and know the possibilities here and feel a keen interest in this work. I am taking this method of acquainting them with present conditions and needs,

as well as the outlook for the future of this work. Circumstances have compelled me to change my place of abode, but I do not expect to lose interest in this work. In this I am not influenced solely by personal feeling. I think it a fruitful field to work in, and indulge a hope of seeing the work done that is necessary to reclaim this lost ground for the Master.

Work done here in the right way would probably be self sustaining, except in the towns. There is a small body of believers in Vicksburg who have kept up the work for a number of years, but they are not aggressive enough and seem to have "slept on their rights"—on their opportunity to occupy the land, at least. Furthermore, within the last few years the "digressives" have taken possession of a considerable portion of it, built a house thereon, and are building up a congregation that will be a great obstacle in the way of building up the Master's kingdom in that city. Yet the right man put there and adequately supported might redeem the situation.

Natchez is a strategic point and is worth a big effort; but what the chances are for a successful work there, I cannot say. We have a few sisters who have been very zealous and earnest in their efforts to build up there. Whatever work is done there will need to be well safeguarded, as there are quite a number of "digressives" there; and that denomination watches closely for opportunities to capture and divert to their uses work done by us. Already one or two efforts have been made to capture that place. Since I left Mississippi, Brother J. P. Lowery, of Senatobia, has held a few weeks' meeting there, with what results I have not been apprised.

Several years ago Brother John T. Smithson did some preaching in Woodville, which paved the way for the establishment of a congregation in that town. At the time we were not able to follow up this work by building a house and putting the membership to work for the Lord, and the "digressives" immediately took possession. Thus our work was lost temporarily, at least. In this town, as in all the communities where congregations have existed in the past, there are brethren who are willing to take hold of anything tangible in the way of work for the Lord; and many of those who have been led astray by these innovators have yielded to their seductive persuasions simply because of their ignorance of the teachings of the Bible. Such is the fact relative to a large percentage of those congregations that have departed from the teachings of holy writ. These have a claim on us, and it is our duty to teach them "the way of the Lord more perfectly."

My opinion is that this digressive movement has reached that stage where a reaction is due. It seems to me that the pendulum has reached the limit of its arc and must soon swing back. At least, I am constrained to think that the time has come to strike a heavy blow for the Master's cause in Southwest Mississippi. The brethren there think that a change in their way of working is a necessity, and they are not encouraging the work of transient evangelists. A strong man is wanted who is willing to cast his lot with them. A man who is able and willing to do the work required, I am sure, would be supported while doing it. They have two young men (Nashville Bible School boys) and an older brother who can teach in public, but they are not giving their whole time to preaching, each being engaged in a breadwinning occupation; but they can and will greatly help in carrying on the work. Now, brethren, if any of you who know this field think that you can assist these brethren in finding a man suited to this work, or if any of you who read this think you would be willing to enter this field, please write to C. T. Netterville, Wilkinson, Miss., or to the writer, 3021 Knight Street, Dallas, Texas.

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Truth gains more even by the errors of one who, with due study and preparation, thinks for himself, than by the true opinions of those who only hold them because they do not suffer themselves to think.—John Stuart Mill.

"For their sakes"—that is the principle of service; "I sanctify myself"—that is the education of the individual; and in the giving of a consecrated individual for the sake of an unconsecrated world the desire of Jesus Christ, even for himself, is fulfilled.—Susan E. Blow.

When we think of the stream of words ever flowing from our lips, and how few grains of gold that stream has brought down amid all its sand, and how seldom Christ's name has been spoken by us to hearts that heed him not nor know him, the exhortation, "Let your speech be always with grace," becomes an indictment as truly as a command.—A. Maclaren

Prayer has, by God's covenant of mercy, a spiritual and supernatural blessing. It draws down, as it were, to your aid, Him who proceedeth from the Father and the Son—the Holy Spirit of God and of Christ, the Comforter and Guide of believing souls. Indeed, the very words of the precept which point out prayer as so sure a remedy point out also that it is not always, nor for the most part, an immediate remedy for the evils of life.—John Keble.

Training Little Children

By MRS. LOUISE GULDLIN SIMENSON

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 6.

Every young mother should memorize a few of the songs and finger plays and study the explanations, mottoes, and pictures in Frœbel's "Mother Play," so that she may begin to use them in her home long before the kindergarten age. I have used them and find that they teach the virtues which later it is so hard to instill, for, as Frœbel says: "Mother, you can now do with a touch as light as a feather what you cannot later accomplish with the pressure of a hundredweight."

I have also found that the songs and plays fill the child's heart with joy and contentment, entertain him immensely, and supply his imagination with wholesome food. If the mother has memorized some of the songs, she can sing or croon them while busy about her household tasks, and in this way can often direct her child's thoughts and play, with definite aims in view. Her walks or rides with the children may also be made occasions for such play.

To illustrate how Frœbel's philosophy helps the mother to train her child, let us consider first the pat-a-cake play. You smile and say: "Why, all mothers play pat-a-cake with their babies; that is nothing new." Yes, mothers have played pat-a-cake for ages and ages; but if they want to know why they play it, let them turn to Frœbel, who points out that the reason the little game is so widely known is because "simple mother wit never fails to link the initial activities of the child with the everyday life about him." He also says: "The bread or, better still, the little cake which the child likes so well, he receives from his mother; the mother in turn receives it from the baker. So far, so good. We have found two links in the great chain of life and service. Let us beware, however, of making the child feel that these links complete the chain. The baker can bake no cake if the miller grinds no meal; the miller can grind no meal if the farmer brings him no grain; the farmer can bring no grain if his field yields no crop; the field can yield no crop if the forces of nature fail to work together to produce it; the forces of nature could not conspire together were it not for the all-wise and beneficent Power who incites them to their predetermined ends."

It is because we mothers have felt, perhaps dimly and unconsciously, the lesson which the pat-a-cake play teaches of dependence on one another and the gratitude each owes to all that we have played this little game from ancient times.

I start to play pat-a-cake with my baby when he is six months old. It affords him great satisfaction to exercise his arms and to direct his movements so that both little, dimpled hands meet together. When he is about eighteen months or two years old, I begin to show him the picture of pat-a-cake found in Frœbel's "Mother Play." Through this means I gradually and easily lead him to see that "for his bread he owes thanks not only to his mother, to the baker, to the miller, to the farmer, but also, and most of all, to the Heavenly Father, who, through the instrumentality of dew and rain, sunshine and darkness, winter and summer, causes the earth to bring forth the grain."

It is only after having studied the picture thoroughly and read the chapter on pat-a-cake in the "Mottoes and Commentaries" and committed to memory the verses and tune in the "Songs and Music" of Frœbel's "Mother Play" that I am ready to teach pat-a-cake to my baby; and as I have shown, I do not teach it all at once, but refer to it again and again, perhaps when we are out working in the garden on a sunny day or in the house watching the rain. When my child is old enough to be interested in such things, we go into a bakery shop and, to the astonishment of the baker, ask if we may see his ovens. We often pass a mill, and I tell my child that this is the place where the farmer brings his grain. Thus the lesson of pat-a-cake goes on for a long time before it is first played in babyhood. It teaches us to be ever thankful, and baby learns to say: "Thank you, dear mamma;" "Thank you, dear baker;" "Thank you, dear God."

There are many other songs and games in Frœbel's "Mother Play" which I give to my children long before the kindergarten age. In all of these they take the greatest delight. I begin early to sing the songs and play the finger games which nourish the instinct of love for the members of the family and affection for animals.

THE FAMILY—MOTHER SONG FOR TEACHING AFFECTION.

This is the mother, so busy at home,
Who loves her dear children, whatever may come.
This is the father, so brave and so strong,
Who works for his family all the day long.
This is the brother, who'll soon be a man;
He helps his good mother as much as he can.
This is the sister, so gentle and mild,
Who plays that the dolly is her little child.
This is the baby, all dimpled and sweet;
How soft his wee hands and his chubby pink feet!
Father and mother and children so dear,
Together you see them—one family here.

(Emile Poulsson.)

The active child of four or five instinctively desires to measure himself against children of his own age; and if deprived of the opportunity to do this, he loses much of what is necessary for his highest and best development. Through contact with each other, children learn to wait their turn and to be considerate in many other ways.

Moreover, the child wants to make things; and although the mother can play little songs and games with him while carrying on her household tasks, she cannot always take the time necessary to direct and assist the child in manual occupations. This is one reason why the kindergarten fills a great need. Association with playmates and work with various materials and tools and songs and games are all provided in the kindergarten.

It was because of my study of Frœbelian methods and their successful application to the child below four, and because I realized how impossible it was for me, a busy mother, to meet the growing needs of my children, that I wanted a kindergarten in our town, not only for my little ones, but for all the boys and girls, a number of mothers and fathers became interested in my project. We petitioned our Board of Education and a kindergarten was soon established. It was a success from the very start.

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I have grown to believe that the one thing worth aiming at is simplicity of heart and life; that one's relations with others should be direct and not diplomatic; that power leaves a bitter taste in the mouth; that meanness, and hardness, and coldness are the unforgivable sins; that conventionality is the mother of dreariness; that pleasure exists not in virtue of material conditions, but in the joyful heart; that the world is a very interesting and beautiful place; that congenial labor is the secret of happiness. —A. C. Benson.

Spirit of the Press

By J. C. McQUIDDY

Encouraging.

Christians should find encouragement in the fact that ten States have now ratified the prohibition amendment, South Dakota being the last to vote in favor of this nation-wide movement for the destruction of the liquor traffic. The list is growing rapidly and encouragingly, and it is to be hoped that all the States, before the seven-years' limit has expired, will vote for the destruction of whisky. Let us pray that no State will record its vote in favor of making drunkards and for the continuance of a traffic that destroys manhood and brings untold misery.

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"The Finished Mystery."

The "Pastor Russell" interdicted volume called "The Finished Mystery" is being suppressed, and all copies of it are being seized by the United States authorities. Canada has taken the same action. The book is seditious and pro-German. The "International Bible Students' Association" is said to be responsible for its circulation; and if so, this is another count against these troublers. This book is characterized by the authorities as violating the espionage act, and those who possess it are liable to arrest. This is a time for people to be good citizens and Christians above suspicion.

The above is clipped from the Herald and Presbyter, and doubtless will be read with much interest by our readers. The teaching of Russell does not tend to encourage men to obey the gospel, but leads them rather not to obey it by inducing them to believe that men will have a chance after death. He preached another gospel than that which Paul preached; and the man that does so, the anathemas of heaven rest upon them.

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Irreverence.

All must freely admit that there is a flippancy and an irreverence about holy things which should not be encouraged. Christians in their conversation, and even in their prayers, exhibit a familiarity with the Almighty that borders on the blasphemous. The associate editor of the Western Recorder fittingly writes on this subject as follows:

One of the greatest needs of this age is the developing of a spirit of reverence for God and divine things. Many people, in their prayers, address God with that flippant familiarity with which they would speak to the stable boy or order their meals in a restaurant. They say: "Now, Lord, I want this and I don't want that." And: "Now, Lord, you have my permission to do so and so, but don't be slow about it." Some even go so far as to call on God to "damn our enemies." Such prayers are not only irreverent, but positively blasphemous. "Thou shalt reverence the Lord thy God." ☼ ☼ ☼

Before the Boys Come Back.

The Literary Digest tells of a Scotch clergyman, Lauchlen McLean Watt, of St. Stephen's Church, Edinburgh, who commands that the people put their houses in order before the boys come back. He was chaplain of the Black Watch and the Gordon Highlanders Divisions and went through some of the most terrible battles in France with these battalions, and saw both commands cut virtually to pieces. At a supper of the Canadian Club in New York City, the press reports him as saying: "What are you religious men going to do when the boys come home—those boys who have missed death, but who have come so close to the eternal mystery? Those boys and we chaplains are tired of your squabbles in the name of Jesus Christ. We are not going to tolerate longer the old divisions between men and the old fights between sects which have divided communities. In death and facing death there is no difference as to religion. We leave it to God to sort them out as they fall battling for those glorious liberties which he gave to all men."

The above clearly demonstrates that when men come to die they look to the pure and simple religion of the Lord Jesus Christ, and not to denominationalism, for their salvation. It emphasizes the position that Christians have been contending for—that is, that there should be but one body of the Lord Jesus Christ, and that Christians should not contend over theories and personal opinions, but should be satisfied to take the word of the Lord as their guide. I am sure that when we all get up yonder to the great judgment bar of God the question will never be asked: "To what denomination did you belong?" But our eternal destiny will be suspended on whether we have done or not done the will of the Lord.

This clergyman, who has been in many bloody battles, expresses in his own way what he thinks of the religion of the men at the front. It is not my purpose to indorse or to criticize his view of their religion, but to emphasize the thought that the world is beginning to realize that its need is Christianity and not denominationalism. According to the reporter, he further says: "I want to say to you that in the trenches and camps you will not find any plaster saints. Thank God for that. Sloppy religion is all dropped into the Channel as the boys are crossing. You will find true, straight, fearless men, tender and ready to live earnestly, or to die without a grudge even against their enemies. Thank the Lord that is the kind of men the allies have in France."

It is not possible for us to understand the workings of an all-wise Providence in the accomplishment of his purposes, but let us hope and pray that the Lord will bring good out of this terrible and most cruel war. May we not hope that denominationalism will soon fade from the earth and that the Lord's prayer will be answered, when he prayed: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." (John 17: 20, 21.) We should not conclude that the church of Christ has failed and that there is not a great work to do. Even men of the world are now looking to the church as never before and saying with decided conviction that upon the church depends the outcome of this war. Whether this be true or false, it is certainly undeniably true that the church has a great work and influence at home in maintaining the morale of the people and in helping them support the great benevolent and religious work for the health and happiness of mankind.

It is also true that the churches have labored more to uphold denominationalism than to maintain the religion of Christ in its purity, and it may be that in a measure the failure of the Christian ministry to emphasize the absolute necessity of obeying the commands of God has been the cause of the war. If Christians had persistently exalted the authority of the Lord Jesus Christ, and had commanded that kings, princes, and potentates all alike bow to the authority of Prince Immanuel, it is probable this war would never have happened.

It is gratifying to know that in a terrible crisis like this the world is looking to the Lord Jesus Christ through the church for salvation. Christ is certainly the last and sure support in such trials.

Missionary

India's Prayer in Song.

BY W. HUME M'HENRY AND S. O. MARTIN.

The Lord of glory cometh,
With all his angels bright;
Then be ye ready for him,
Before the coming night.

The light of day is dawning
For those who love his name;
Then why neglect the fallen?
To save them Jesus came.

Three hundred thirty million
Dumb idols are all vain;
They ne'er can save a sinner
From all his guilty stain.

Why stand ye idly waiting?
His coming draweth nigh.
Then help the dying nations
To meet their Lord on high.

From the Ganges' rolling waters,
Comes India's call to-day:
Come over now and save us—
O come, O come, we pray.

O foreign brother, sister,
Will you now hear our call,
That daily goeth upward,
Unto the God of all?

CHORUS.

"From unreal to the real,
From darkness to the light,
From death to life immortal."
Lead us to mansions bright.

This was written in Bendala, India, Aurangabad District, December 27, 1917, while on an evangelistic tour among the native brethren. The words quoted are found in one of the Hindoo sacred books. It may be sung properly to the tune, "Stand Up, Stand Up for Jesus."

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Letter from the Firing Line.

Aurangabad, Deccan, December 22, 1917.—We arrived here at twelve o'clock last night from Satara. We have planned many times to make this tour, but Satan hindered us. Early this morning a small company of Christian soldiers arrived at the bungalow where we are stopping. All seemed very happy to see us. We have just closed a devotional service, in which most of them expressed their gratitude at having us join them, and spoke hopefully of what they believed the Lord would do through our united efforts. We hope to make a tour among all the villages where our brethren reside. In this way we hope by the words of exhortation to confirm them in their faith.

Of course, we would have our brethren in America realize that a people who have been bound with the chain of ignorance for many centuries cannot be expected to become full-fledged saints at once. Those of us who have been more fortunate keenly realize that though the spirit is willing, the flesh is weak; and, like Paul, we oftentimes find ourselves doing that which we would not. If this be true of us, how much truer it must be of people just from heathenism! They have numerous temptations to contend with which we know nothing of, and we cannot appreciate what it means for them to become Christians. There are many things that would discourage one, if he did not realize from reading the New Testament that the early soldiers of the cross met with like conditions. If the apostle to the Gentiles could address the church at Corinth as the sanctified in Christ, called to be saints, then we take courage and press forward, trusting God to give the increase.

In speaking of mission work, both at home and abroad, we hear much about "results." A fatal mistake that many make is that they try to measure results by a standard erected in their own minds—that is, man's work is considered successful or unsuccessful in proportion to the number of baptisms reported. If the foreign missionary does not report scores of baptisms monthly, it is thought that he is not at his post. Likewise, it is regrettable to say that his support is often increased or decreased according to the number of baptisms reported. Just here, there are two fundamental points that should be especially noticed: First, with the true servant of God it is not he who labors, but the grace of God which worketh in him; second, it is not he who gets the results, "but God that giveth the increase." Do you then see the fallacy and the littleness of your standard? Since the results are with God and not with man, whether there be few or many baptized, we know that "our labor is not in vain in the Lord." It is true, we could report many "dips" in water, but we prefer to do a more thorough work by baptizing those whom we have reason to believe are obeying the teaching of the Lord from the heart.

There were eleven baptisms this month. One was by Brother Martin in Bombay, and ten were by the native brethren. We shall write more as our tour progresses.

MARTIN AND MCHENRY.

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Financial Report for 1917.

BY S. O. MARTIN.

Since landing in Dehra Dun, U. P., India, on December 28, 1916, having been sent out by the churches of Christ in America, I have received the following amounts, exclusive of passage from America to India, which includes all expenditures for railroad tickets in America and India as well as steamship tickets. However, I think one of Miss Straiton's remittances has been lost, to the amount of five dollars. Up until Mrs. Martin's death, or about the time she became ill, we balanced our book of receipts and found that we had received up to September 4, 1917, $1,371.75; since that date until December 31, $485.92. Total, $1,857.67. Given to us for passage, etc., about $485. Total amount received, $2,342.67.

This may seem a fabulous sum for one missionary to receive, and so it is; but remember that my doctor's bill while ill with fever in Dehra Dun was about $200, my drug bill and store account in general was about $500, and I had two nurses (one day and one night nurse) at about three dollars per day, and my illness was from January 16 to April 1. Remember, also, that the $485 was given, but was spent for passage; thus it is gone. During Mrs. Martin's illness and death considerable expense was incurred; but, in spite of all difficulties and sorrows, I am still, by the grace of God, in the service of the Master, with some funds ahead in case of emergency. Pray for me and be as good as you were last year, and I shall never grumble.

It might be of interest to know that I am having a tombstone erected at Mrs. Martin's grave which will cost considerably, since war prices are charged for everything.

We can all be servants of God wherever our lot is cast, but he gives us different sorts of work, according as he fits us for it and calls us to it.—George Eliot.

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EDITORIAL

The Danger of Apostasy.

BY J. C. M'Q.

Is it possible for a Christian to apostatize and finally be lost? I have been requested to write an article on this subject. In order to clearly understand the subject, we must define that there is salvation from sin, or remission of past sins, and salvation in heaven. Christ commanded his apostles in the great commission as recorded by Matthew: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Mark records this commission as follows: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." The commission as recorded by Luke reads: "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem."

Thus it is seen that, taking the commission as recorded by these three evangelists, in order to enjoy remission of past sins, one must believe, repent, and be baptized. Where Mark puts "shall be saved," Luke inserts "remission of sins," showing that the salvation that is enjoyed when one is baptized is the remission of past sins. It needs no argument to convince any one that the very moment that one is baptized he is not saved in heaven. The doctrine of "once in grace, always in grace," robs the life of the Christian of all virtue. If, when a man becomes a child of God, it is impossible for him to apostatize and finally be lost, he would not have any feeling of approval when he overcame the world, the flesh, and the devil. Feeling that he was acted upon as a machine and that he was simply carrying out an unalterable law of God, man would be no more than a dummy. He could not possibly have any emotions of approval or disapproval. To him there could be no virtue or vice, no sin or holiness. This of itself is abundantly sufficient to show that the doctrine that it is impossible for a man to fall away and finally be lost is not in harmony with the word of God. The Bible abounds in teaching that encourages the Christian to be watchful, to abstain from the very appearance of evil, to work out his own salvation with fear and trembling. Such admonitions are worthless and senseless in the light of the position that it is impossible to apostatize. We read in 1 Pet. 5: 8, 9: "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world." Such admonitions in which the Bible abounds are wholly unnecessary if it be not possible for the child of God to fall.

The doctrine not only charges this terrible inconsistency upon the wisdom of Jehovah, but it also charges that the devil has been seeking for almost six thousand years to destroy one saint, and yet has failed. Satan is not so lacking in sagacity as to be guilty of continuing a work that has been a failure and must be so long as time shall last.

The Bible gives us a number of scriptures showing that men have fallen away from grace. The children of Israel were especially elected and were a holy people. Deut. 7: 6 declares: "For thou art a holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be a people for his own possession, above all peoples that are upon the face of the earth." While Israel was a chosen people, we find, by turning to First Corinthians, tenth chapter, that many of them fell and were finally lost. "With most of them God was not well pleased: for they were overthrown in the wilderness." They tempted God and were bitten of serpents; they committed fornication and died in one day three and twenty thousand; they murmured and were destroyed of the destroyer. "Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come." After giving these examples, the apostle draws the conclusion and applies it to the Christian: "Wherefore let him that thinketh he standeth take heed lest he fall."

We learn also that Paul, who labored so abundantly, says: "But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected." (1 Cor. 9: 27.) Paul, in writing to the Galatian Christians who were contending for the Jewish rite of circumcision, which belonged to the law of Moses, declares: "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace." (Gal. 5: 4.) Thus it is clearly seen that the Galatian Christians who were turned from Christ and went back to Moses were fallen away from grace. As they could not be saved by obedience to the law of Moses, it would be impossible for them to be saved so long as they continued in this life of rebellion. Jesus declares, in reference to unclean spirits: "But the unclean spirit, when he is gone out of the man, passeth through waterless

places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first." (Matt. 12: 43-45.)

Peter, in writing to Christians, says: "For if, after they have escaped the defilements of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire." (2 Pet. 2: 20-22.) This shows clearly that the washed Christian can turn to the filth and degradation of the world.

We find that not only individuals, but the churches as such, apostatize from the faith. John writes to the church at Ephesus: "But I have this against thee, that thou didst leave thy first love. Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent." (Rev. 2: 4, 5.) To the church at Thyatira, John writes: "I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first. But I have this against thee, that thou sufferest the woman Jezebel, who calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols." (Verses 19-21.) John, in writing to the church at Laodicea, says: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth." (Rev. 3: 15, 16.)

While many other scriptures could be given, these are abundantly sufficient to establish the danger of apostasy and to encourage Christians to be vigilant and persevering in order that they may be able to overcome the world and at last be crowned with the crown of life.

The World Against the Church. No. 1.

BY E. A. E.

A FOREWORD.

In the patience of our readers I hope to present for their consideration and mine a series of articles on the church and the world, making an effort, at least, to show the difference between the two, as set forth in the Bible, and that the world is, always has been, and always will be opposed to the church.

Of course, in this, as in all other investigations of religious matters, the Bible is our standard and guide. We are forbidden to believe every spirit, "because many false prophets are gone out into the world;" while we are commanded to "prove the spirits"—to "prove all things," and to "hold fast that which is good." (1 John 4: 1; 1 Thess. 5: 21.)

There is, however, a discouragement to such investigations—namely, only a few of the whole church are disposed to use the time and to take the pains to devote any serious thought to the continued consideration of any Bible subject, or to such a consideration at all. That the word of God is not studied now in order to learn and to teach his will on "all things that pertain unto life and godliness" as it was by our fathers is a matter of deep regret and a source of much trouble and sorrow. Then the cry was: "How readest thou?" "What saith the Scriptures?" "To the law and to the testimony." The word of God was the end of all controversy. One reason Paul gives for charging Timothy so seriously and so solemnly to "preach the word;" to "be urgent in season, out of season;" to "reprove, rebuke, exhort, with all long-suffering and teaching," is, "the time will come" when the church "will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." (2 Tim. 4: 1-4.) When such a time comes to the church that they will not "*endure* the sound doctrine," when they will "turn away their ears *from the truth*" and "turn aside unto *fables*," when they will *seek* and *pile up* unto themselves such teachers as will tickle their fancy, satisfy their curiosity, and gratify their lusts, they will not devote any time to a serious and prayerful investigation of any Bible subject, or to the study of the word of God purely to learn and obey his will. It is not the will of God they seek.

Let us devote a short space to this charge to Timothy:

1. Did so true, faithful, and good a man as Timothy (see Phil. 2: 19-24) need this charge? Then, how much the more do we preachers of to-day need it! Timothy heeded it; will we?

2. "Preach the word," not something else. There are many other things which preachers may preach and do preach. These may be speculative opinions, philosophic and scientific matters, "the leading issues of the day," political affairs, or sensational trumpery. Some of these things may be true and in *their place* interesting and profitable; but that they are within their place true and interesting is not enough. Are they the word of God? Do they "pertain unto life and godliness?" Will they save? Paul determined "not to know anything," "save Jesus Christ, and him crucified." (1 Cor. 2: 2.) That Paul *determined* this means he sat in judgment on all subjects, separated them, picked out or chose the one only which could save, and decided to know nothing else. He preached not himself [his own wisdom and power, thoughts and ways], "but Christ Jesus as Lord," and himself 'a servant [bond servant] for Jesus' sake." (2 Cor. 4: 5.) The gospel alone can save, and that alone would Paul preach. The cause of Christ rests upon preaching the gospel; the gospel is the cause of Christ. The curse of God rests upon the man or even the angel who attempts to preach another gospel. Let us not be deceived as to what the gospel is—its facts, commandments, promises, and hope. It embraces the whole Christian life. Christians *live* in obedience to the gospel. Obedience to the gospel is not a milestone in the journey from earth to heaven, to which one comes and passes and leaves behind. A man says he "obeyed the gospel" forty years ago. What has he done since? Has he not obeyed it any since? Then, to say the least of it, he has failed in his obedience to the gospel. He was running well; who hindered him that he "should not obey the truth?" (Gal. 5: 7.) Are not obeying the truth, becoming "obedient unto the faith" (Acts 6: 7), and obeying the gospel the same? Then, what is "the full gospel?" What is it when it is not full? Can it be the gospel at all, when not *full?* Does "the full gospel" not embrace the entire Christian life? Is there anything which God requires men to do or forbids their doing that is not embraced in "the full gospel," or in the gospel? If so, one can preach "the full gospel" and yet fail to declare "the whole counsel of God" or "all things that pertain unto life and godliness." And if so, one may obey "the full gospel" and yet fail to do all the will of God and be lost. (Matt. 7: 21-27.) One must do the sayings of Jesus and follow him to be saved. But is not this obedience to the gospel? Let us speak as the Bible speaks and say "the gospel," "the gospel of God," "the gospel of

Christ," "the gospel of your salvation," "the gospel of peace," etc. Paul speaks of "the fullness of the blessing in Christ." (Rom. 15: 29.) He speaks of certain women who "labored" with him "in the gospel" (Phil. 4: 3), and of others who "labor in the Lord" (Rom. 16: 12). There can be no difference between laboring "in the gospel" and laboring "in the Lord." Then, we must know that "the full gospel," or simply "the gospel," is nothing more and nothing less than "the faith which was once for all delivered unto the saints," "all things that pertain unto life and godliness," and obedience to it is submission to "the whole counsel of God" and the observance of "all things whatsoever" Jesus taught the apostles. Does not the man who *knowingly* fails to teach "publicly and from house to house" "the whole counsel of God," the observance of "all things whatsoever" Jesus taught the apostles and the importance of hearing and doing the sayings of Jesus, and continuing steadfastly in "all things that pertain unto life and godliness," and to "admonish every one night and day with tears" *knowingly* fail to preach "the full gospel?" Paul kept back "nothing that was profitable," and "in all things" set a good example. We are to imitate him, because he imitated Christ. (1 Cor. 11: 1.)

3. "Be urgent in season, out of season." Clarke's Commentary says: "Be urgent, whether the times be prosperous or adverse, whenever there is an opportunity; and when there is none, strive to make one. The Judge is at the door, and to every man eternity is at hand. Do not be contented with stated times and accustomed places merely; all time and place belong to God, and are proper for his work. Satan will omit neither time nor place where he can destroy. Omit thou none where thou mayest be the instrument of salvation to any."

4. "Reprove," "rebuke," and "exhort" are different words and mean different things. Of "reprove" the margin says, "to bring to the proof." The word of God is the standard by which all teaching and all courses of life must be tested. Call wrongdoers in the church to account, convict and confute all teachers of error in the church. This must not be harshly done, but done, nevertheless—done "with all long-suffering and teaching." What can be sharper or reprove more successfully than the word of God? He who reproves by the word of God can be forbearing. Love suffers long and is kind. It is not the reprover, but the word of God, giving the reproof. To "rebuke" is to point out the sins of wrongdoers in the church and to chide them severely with the purpose of restraining them; and this, too, must be done "with all long-suffering and teaching." To "exhort" is to persuade by argument, to urge by incentives, to warn through fearful consequences to activity in the Christian life; to comfort and sustain by the promises of God; to encourage the timid and those lacking in courage. There can be nothing more encouraging than "all long-suffering" in the one who exhorts, or fuller of inducement to the Christian life than the "teaching" of the gospel.

4. Think of it! The church "will turn away their ears from *the truth*, and turn aside unto *fables!*" What is the truth? "Thy word is truth." (John 17: 17.) What are fables? Thayer says: "1. *A speech, word, saying.* 2. *A narrative, story;* (a) *a true narrative;* (b) *a fiction, a fable;* universally, an invention, falsehood." He then cites 2 Pet. 1: 16, and adds: "The fictions of the Jewish theosophists and Gnostics, especially concerning the emanations and orders of the æons, are called muthoi [A. V., "fables"] in 1 Tim. 1: 4; 4: 7; 2 Tim. 4: 4; Tit. 1: 4." Since Jewish fictions in contrast with the word of God are fables, all fiction is; and in contrast with "the word," any "speech," "word," "saying," "narrative," "story," or even "true narrative" of men, is classed as a fable. Then, to turn away from the word of God to any of these is to turn "aside unto fables." How fearful and alarming this is! How many just now are doing this!

5. Does any one suppose that the heaps of teachers referred to by Paul and condemned for preaching fables believe and announce to their audiences that their "tales," "stories," "sayings," "fictions," "lectures," etc., with a little moral and religious coloring, are not the word of God? Does any one suppose that any church in seeking such will acknowledge that they have turned away their ears from the *truth* to fables?

6. It is grievous that so many such teachers can be found just at such times as Paul mentions. It is true that for such teachers faithful preachers of "the word" will be cast aside. It is true, also, that Paul declares that if he was still pleasing men, he could not be a servant of Christ. (Gal. 1: 10.)

The New Jerusalem.

BY E. G. S.

The apostle John, who was inspired and was able to tell what would be in the future, says some wonderful things regarding what shall come to pass hereafter. He says: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." (Rev. 21: 1-5.)

Now these are wonderful things indeed. One important thing about the matter, however, is the fact that the divine record does not tell when these things will take place. Nevertheless, that is the very thing which modern speculators try to tell. This is all mere human speculation. Human wisdom is wholly incompetent to give such information. We may guess and speculate about it, but that gives no light on the subject. The best we can do in the case is to believe heartily that the wonderful events foretold in the book of Revelation will surely come to pass. That is as far as we need to try to go. The time is wholly in the hands of the Lord, and whenever he sees proper he will bring them to pass. We can believe these things will take place as foretold, but cannot tell when they will take place, for the Lord has not told us that. So we had just as well wait with patience. It is our duty to believe all that the word of God says about these wonderful things, but to speculate about the time of their fulfillment is a mere waste of time. Let us study these prophecies, try to understand what they portend, and believe that they will be fulfilled as foretold; but let us stop at that, and not speculate about things of which we know nothing. There are many men that are speculating extensively on these matters about which they know nothing at all. I do not give myself any trouble over these human speculations as to when or how these prophecies will be fulfilled, but I do most heartily believe they will be fulfilled whenever the Lord is ready for such events to take place.

To try to tell when or how these wonderful events will be brought about is more than the human mind can tell. It was evidently not intended that uninspired men should know these things, or else they would have been made plainer by inspired men. It is certainly well for all to understand that this earth and the heavens will not always remain as they now are. We are plainly taught that the time is coming when the earth and the heavens shall pass

away with a great noise. It would not prepare us for salvation if we knew exactly when these changes will take place; but if we will faithfully comply with the demands of Christianity to the end of life, that will prepare us for an eternal home in heaven. That is something we ought to think about till mortal life shall end. The New Testament plainly teaches what sort of a life it takes to prepare us for the eternal joys of heaven. Furthermore, it plainly teaches that all who are faithful to the word of the Lord to the end of this mortal life will surely be taken to that glorious and happy home. These are things for us to be continually thinking about as our days and years are passing by. There is no promise of heaven to those that will not prepare for it in this life.

It is not in the power of uninspired men to know anything on this subject that has not been revealed, and it is a waste of time to try to explain what has not been revealed. We can believe that what God has foretold will come to pass just as he says, but we must leave the time wholly with the Lord. The important thing for us to do is to try to be ready when these things do come to pass. That may be long after this generation has gone to the grave. But we need to be watching and praying daily to be ready for that wonderful day. Not only should we be watching daily for that day, but we should be striving and praying daily to be ready for it when it comes. Everything will be all right for us if we will so live through this life that when the final day comes the Lord will say to us: "Come, ye blessed of my Father; enter into the joy of thy Lord and be forever at rest with him."

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$3,947.41
Mrs. J. K. P. Timmons, Columbia, Tenn.	5.00
Church at Iuka, Miss.	2.00
L. N. Gray, Mayfield, Ky.	5.00
Mrs. Mary E. Orr, Trinity, Texas	5.00
George C. Embry, Groveton, Texas	5.00
"A Friend," Maury City, Tenn.	.50
Mr. and Mrs. Albert Montondon, Rochester, Texas.	2.50
Mr. and Mrs. J. J. Thompson, Murray, Ky.	2.00
David Thompson, Murray, Ky.	2.00
Church at Whitefield, Ark.	7.50
Flora E. Greer, Hartsville, Tenn.	5.00
Melissa Craighead, Gainesboro, Tenn.	1.50
John B. Hartman, Murfreesboro, Tenn.	10.00
Mrs. J. B. Schuler, Konawa, Okla.	2.00
Sunday school at New Providence, Ky.	11.35
R. F. Pridgeon, Trenton, Fla.	5.00
Owen's Chapel congregation, Tennessee	30.00
Mrs. T. J. Smith, Horse Cave, Ky.	1.50
Girls' class at Lebanon, Tenn.	3.00
Patrick's Chapel, Midlothian, Texas	4.50
W. A. Philpott's family, Bowie, Texas	5.00
Mrs. B. P. Sloan, Humboldt, Tenn.	1.00
Church at Ferris, Texas	32.00
H. Z. L., Nashville, Tenn.	20.00
Members at Abilene, Texas	1.00
Oakland Church, near Clarksville, Tenn.	135.00
Mrs. S. F. Crabtree, Horse Cave, Ky.	2.00
Church at Antioch, Fla.	8.00
Junior Bible class, Charleston, Miss.	2.05
Church at Fowlkes, Tenn.	13.00
Parkland Church, Louisville, Ky.	4.06
Jennie and Josie Clark, Wartrace, Tenn.	5.00
Garfield Morrow, Mount Pleasant, Tenn.	10.00
F. W. Smith, Nashville, Tenn.	2.50
Church at Corinth, Miss.	44.68
Mrs. Oliver Maxwell, Rydal, Ga.	1.00
J. Smith Boles, Sparta, Tenn.	5.00
Church at Moss, Tenn.	16.10
Church at Celina, Tenn.	16.28
Mr. and Mrs. W. F. Crenshaw, Elmore City, Okla.	10.00
Church at Bearden Springs, Grant, Okla.	6.00

Note.—The contribution of $4.35 credited in last week's issue to Bible classes at Lake City, Ark., should have been credited to the Lake City Public School.

Acknowledging our last remittance, Mr. H. C. Jaquith, of the American Committee for Armenian and Syrian Relief, writes as folows:

Dear Mr. Lipscomb: The treasurer's official receipts have been forwarded to the individuals indicated in your letter of March 22, the amount being $573.16.

Although the official audited statement has not issued from our treasurer's office, our fiscal year closed on April 1 and the committee has remitted, since its formation, over $9,000,000 for relief work in Western Asia.

Sincerely yours, H. C. JAQUITH.

Acknowledging our last remittance to the Polish Victims' Relief Fund, Mr. W. A. Gorski writes:

Dear Mr. Lipscomb: This time we are absolutely at a loss to find new words to express our thanks. Please be assured that we are grateful to your readers beyond words.

Within a few days I shall prepare a new statement regarding conditions in Poland, and shall take peasure in forwarding it to you. Most gratefully yours,

W. A. GORSKI.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

"War bread" is far from being a new measure to conserve food resources. The children of Israel, when they defended Jerusalem against the siege, were advised by Ezekiel to utilize every possible means for supplementing their wheat supplies, and that was more than twenty-four hundred years ago. A writer has revived Ezekiel's recipe, as follows: "A thirteenth-century commentator, David Kimchi, drew attention to the verse in Ezekiel, which said: 'Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and fitches, and put them in one vessel and make thee bread thereof.' 'The prophet,' commented Kimchi, 'thus warns the disobedient children of Israel that during the siege of Jerusalem they will no longer be able to make their bread with pure wheat, but they will have to mix with it all kinds of grain and vegetables with which flour is not made unless extreme need makes it necessary to do so.' Whatever Ezekiel may have meant by his advice to the children of Israel, he furnished a recipe for war bread which is pretty certainly the oldest extant in the world. David Kimchi's comment is seven hundred years old, and Ezekiel wrote seventeen hundred years before Kimchi."

The Food Administration sent a valentine to the maltsters on February 14 in the form of the following telegram: "You are directed, until rules governing maltsters are issued, to cease all purchases of barley and other grains for malting." This was done in order to insure a greater supply of cereals which may be substituted for wheat, according to the official statement. Barley flour is an excellent substitute, and there is no reason why it should not become popular.

One of the largest mills in the United States has suggested a basis upon which experiments in mixing barley flour with wheat flour may be made. It recommends that for dusting flour only barley be used, cutting out wheat entirely. For all kinds of bread—wheat, Graham, or raisin—from fifteen to twenty-five per cent of barley flour should be used; for Boston brown bread, thirty-three per cent; and for pie crust, griddle cakes, noodles, muffins, and puddings, up to fifty per cent of barley flour may be used. As barley flour increases the absorption and decreases the time of fermentation, a trifle more liquid is needed when it is used than with wheat flour alone.

Every church should know its membership. In order to keep informed as to the residence and membership of your church, you should have a church record. Our Church Record is the very thing you need. Price, $1.50.

AT HOME AND ABROAD

For one new subscriber you will receive a fine New Testament with notes.

Elder James E. Scobey will preach next Sunday for the Joe Johnston Avenue congregation, this city.

Send us a new subscriber and you will receive a handsome New Testament with carefully edited notes for your trouble.

Price Billingsley writes: "I began a meeting at West End, Birmingham, Ala., on the first Lord's day in April, and will be there probably the whole month. We all hope for a great meeting."

The brief but very helpful article on "The Tongue" that appeared in last week's issue was written by F. C. Sowell, of Columbia, Tenn. He neglected to sign his name when he sent us the manuscript.

So many of our readers took advantage of our offer to give a fine New Testament for each new subscriber that the first supply was soon exhausted; but a new lot has been ordered, and we will soon be in position to send them out.

A sister writes from Dover, Fla., April 3: "The church at Antioch is doing splendid work. The young Christians, as well as the older ones, are pushing the work along for the cause of Christ. The church here has a good prospect for a bright future."

From H. T. King, Franklin, Ky., April 7: "There were two confessions (one of them my own little daughter) today. Fifty were present at prayer meeting last Thursday night. The prayer meeting was started since I came here, and this was our fourth meeting. Interest in all lines of our work is increasing."

From Charles L. Talley, Howell, Tenn., April 8: "Any church or congregation wishing to secure a preacher for a meeting can write me at the above address. I am exceedingly anxious to arrange my work in a way that I can be of greatest service in the field. I can arrange to go anywhere and stay as long as interest demands."

From James H. Russell, Carlstrom Aviation Camp, Arcadia, Fla.: "There are boys at this camp that I cannot get in touch with, who are members of the church. I would be glad to hear that some good brother intends to come to this place to help the boys in the church work. We want a preacher of the gospel here, that we may serve God when we have the privilege."

From J. B. Nelson, Houston, Texas, April 6: "I am in what promises to be a good meeting with the Central church of Christ, this city. G. A. Dunn is the regular preacher and is doing a good work. The other two congregations, with their preachers, John M. Rice and Early Arceneaux, are assisting much. Much effort is being put forth to build a strong down-town church."

From Carl Barnette, Greenville, Ala., April 8: "I have received to date the sum of fifty-seven dollars and eighty-five cents toward my fund to purchase a mule, for which may the Lord bless the donors. I am still indebted for the animal to the sum of forty dollars, which is due on May 3. Those who wish to further assist me in this kind of work can send their contributions to me during this month."

From F. L. Paisley, Metropolis, Ill., April 1: "I wish to thank the brethren who sent affidavits that I was before the war, and am now, a regular minister, to give as proof that I belong in Class V. in the draft, but their efforts and mine are so far vain. It will be a help to me if brethren can furnish me with meetings till after the call. I have enough booked to keep me busy from the middle of May till September."

From M. S. Mason, Rogersville, Mo., April 3: "Since my last writing I have filled regular appointments. Work good at all places. Mastus is improving its church property, and Flint Hill will likely do the same kind of work during the summer. People should not be content to live in elegant homes and worship out of doors. J. C. Frazee, of Van Buren, Ind., preached at Rogersville last Lord's day. The congregation at Rogersville will lift their debt this year and then launch out on some mission work in 1919."

From Ben West, Ennis, Texas, April 2: "Largest crowds ever at the Ennis Avenue Church yesterday. A new record made in attendance at Sunday school. Preaching services deeply interesting, with several new members. Brethren Busby and Austin Taylor preached and sang at 3 P.M. Many visitors from Italy, Bardwell, Waxahachie, Trumbull, Ferris, Garrett, and other points. Preparation is being made for the 'made-in-Ennis' revival that begins on April 21, to continue eight days. Visitors welcome."

From D. S. Ligon, Elk City, Okla., April 5: "I am at this writing at Elk City, preaching every night. I found the church here divided in teaching and faith, but I am doing all that I can to keep 'the unity of the Spirit in the bond of peace' and to help them get in position to do more for the cause of the Master. One is to be baptized this afternoon. He is an old man, some sixty years old, and has been a Methodist for years. I am to begin a meeting at or near Waynoka on the night of April 13. I do not have all my time arranged for meetings during the summer. Brethren, if you need a meeting and can support me, write me at Denton, Texas."

The sudden death of Mrs. W. H. Callendar in this city early last Saturday morning was the cause of much grief and sorrow. At the time of her death she was seventy-three years of age. For many years Brother and Sister Callendar were members of the Owens Chapel congregation, near Brentwood, Tenn., and their service for Jesus Christ in that neighborhood was so great that it cannot be easily calculated. A few years ago Brother Callendar sold his farm and moved to Nashville. During this time they have worshiped with the Lawrence Avenue congregation, and by their simple, unpretentious, Christian conduct endeared themselves to all the members. Besides her husband, Sister Callendar is survived by several children and grandchildren. She also leaves two sisters, who are the widows of the lamented David Lipscomb and of the lamented H. G. Lipscomb. "Precious in the sight of the Lord is the death of his saints."

T. W. Phillips writes from Fort Worth, Texas: "It has been some time since I made a report of my work, but not for the lack of interest in the work of the Lord, nor for love for the Gospel Advocate. I have simply been a very busy man. I have just closed a very fine meeting at Hillsboro, with thirty-one additions to the church—twenty-four by confession and baptism. J. W. Chism is the local minister, and the success of this meeting was largely due to his and his good wife's untiring interest and labor of love with the church and people before the meeting began and during the time I was there. My home was with these noble people, and a better home I never had anywhere. The meeting ran eighteen days and nights, including the second, third, and fourth Sundays in March. I am now in a meeting here at home, with the Brooklyn Heights Church, which is located in the southeast corner of Camp Bowie. The crowds are fine, and quite a number of the soldier boys are attending each service. Two have already been baptized. C. J. Robinson started this meeting for me Sunday morning, and I took charge of it on Monday night. My next meeting is to be at Bynum."

Sister James McNeelis writes from Braden, Tenn.: "I would like to make a request or an appeal through the Gospel Advocate to some one of our ministers to come to this part of the State to evangelize. Several years ago a preacher came from Oklahoma and preached for us. The people heard him gladly and about twenty-five persons obeyed the gospel. Many have asked me if we could not get the same man to come back again. As I have not seen or heard anything of that brother for about three years and do not know his address, I cannot answer for him. His name is H. L. Taylor. The people in our neighborhood are plain, simple, farming folks, most of them, but they want the gospel preached; and while they might not be able to recompense a brother as richly as he might deserve, yet I am sure they would make sacrifices to 'pay the preacher.' Surely some of our brethren could afford to help a brother throw out the life line to these people here. I heard a man say only a few days ago that he would like to be baptized if only we had a church here; and, so far as I am informed, he has never heard a plain gospel sermon. But I have read many good articles in the Gospel Advocate to him and talked to him about the gospel plan of salvation. Won't you kindly ask some good brother to write to me and my husband and let us see what can be done?"

We gladly give this sister's letter space in the hope that there may be a quick response.

YOUR LIVER NEEDS

Stirring Up and Stimulating in the Spring.

Its sluggish lack of vigor is a large factor in causing the dullness, depression and weakness that hang on to you like lead in your shoes from morning till night.

Hood's Pills are the best liver stimulant and family cathartic,—best because they do their work well and do not deplete the blood like purgative salts and waters, which often leave a woful train of catarrhal discharges that are unnatural and weakening.

Then you may get the splendid blood-enriching qualities of Hood's Sarsaparilla and the iron-building effects of Peptiron into the combination, and the three medicines working together give the grandest health-uplift it is possible to have from medicine.

Any one of the three medicines will do you good—the use of all three will accomplish wonderful results for you. Try this treatment this Spring.

"What Beautiful Hair!"

Have you ever heard that remark made as some one passed by who had carefully kept hair? Did it not make you envious, and did it not make you ashamed of every coarse, stiff, or gray hair in your head? Did it not make you wish that you, too, had kept your hair carefully and could hear similar compliments passed on you? Do not envy a beautiful head of hair. It is your privilege to have one. The beauty of the hair depends entirely on its care, and its luster depends on the food on which it subsists. Hair must be fed. Every single hair is a distinctly individual living thing, and it demands food. Unless you feed it, it is going to be stiff and coarse and void of beauty. Follow the example of the Creoles of Louisiana, who pride themselves on their hair. Get their recipe. It was kept as a race secret for many years, but you can get it now by asking your dealer for "La Creole," the natural hair dressing, or by sending one dollar to the Van Vleet-Mansfield Drug Company, Memphis, Tenn.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life, has an incomparable softness and is fluffy and lustrous, try Danderine.

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

System in Giving.

BY S. WHITFIELD.

God is the great author of system. There is system in all of his works. It can be seen in everything that God has made. There is system in the Bible. When the temple was put up, there was not the sound of a hammer to be heard, for everything was made according to God's direction. There is system in the gospel, in the worship, and in all the work of the church. God never does things in a haphazard way.

I suppose that all of us have known people in this world that have made a success in whatever they did, for they did everything in a systematic way. They always had a time to do what they did and a way to do it. They always had a place for everything, and everything was always found in its place. We have known others who failed because there was no order in what they did.

"For God is not the author of confusion, but of peace, as in all churches of the saints." (1 Cor. 14: 33.) "Let all things be done decently and in order." (Verse 40.) Where there is confusion, there is no order; and where there is order, there is no confusion. Where there is confusion, there can be no success; but where there is system, there may be success. God is the author of order and system; but man or the devil is the author of confusion. If we wish to succeed, we must follow God's way, and not man's way.

When God taught man to give in Old Testament times, it was in a systematic way, and in the New Testament the way that God teaches man to give is orderly and systematic. The most of Christians give in a haphazard way. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (1 Cor. 16: 1, 2.) This passage teaches us that we are to give as God has prospered us; or the more we get, the more we are to give. From different parts of the country there comes the cry that the churches are not giving any more now than they were before we had high prices. They are getting twice as much (or more) wages as they were before, and they are getting twice as much (or more) for their products as they were before high prices started. Now, if the churches are not giving any more now than they did before, they are only giving half as much (or even less) as they did before; and they are not giving as God has prospered them. Now, if the brethren had been giving a per cent of their income or gain before the high prices started—and some did—and if the same per cent were given now, then we would be giving as God has prospered us; we would be giving in a systematic way; and it would amount to twice as much (or more) as with the low prices; and the needs of those or the work that we were supporting would be met as well as they were met in days of low prices. It is high time for us to look into this question and get started according to God's perfect system of giving, and then we may be able to keep right.

The New Testament says that we are to give as we purpose in our heart, and as God has prospered us. (1 Cor. 16: 2; 2 Cor. 9: 7.) Now, I do not see how we can do as these two passages teach without giving a per cent of our prosperity. If any one knows how it can be done, I would be glad to know it. From my experience and observation, those who give a per cent give more than those who do not, as a rule.

It is true that all that we are and all that we have belong to God, for we have been purchased by the blood of Christ, and we should use it all to the honor of God and the good of his cause; but we are to lay aside and give part of our income to support the widow, the orphan, the poor, and the gospel.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention. —Advt.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

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Don't Cough Until Weak

Foley's Honey and Tar

HELPS COUGHS QUICKLY

FOLEY'S HONEY AND TAR takes right hold of an obstinate cough and gives quick relief.

It puts a healing coating on the inflamed membranes that line the throat and air passages. It stops the tickling, loosens and raises phlegm easily. It is just splendid for bronchial and la grippe coughs, and tight, wheezy breathing.

Mrs. W. S. Bailey, Lancaster, Ky., coughed almost continuously day and night, until she took Foley's Honey and Tar. After taking half a bottle, her cough began to slow up, and seven bottles entirely cured her cough.

When travelling, shopping, attending church or theatre, don't forget to have handy a box of

Dr. Miles Anti-Pain Pills

They will head-off that Headache or any other Ache or Pain.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

CARBOIL

Stops pain, obviates use of knife in evacuating the pus of boils, carbuncles, felons. Often relieves in 24 hours. A most wonderful salve also for sores, abscesses, piles. Large boxes 25c at good drug stores. Write **Spurlock-Neal Co., Nashville, Tenn.**, for sample.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Historical Sketch.

BY JO B. GREEN.

I submit some reliable information about Christian preachers in Tennessee before the union with the Reformed Baptists (the Campbell movement).

Elder James E. Mathews, writing to the Gospel Luminary from Barton, Ala., September 10, 1831, says:

Brother Clough: Yours of the eighth ult. came by last mail, at which time I was from home, attending a camp meeting. I now, in compliance with your request, hasten to reply, embracing the different subjects of inquiry contained in your letter.

With respect to the condition and prospects of the Christian churches in Alabama and Tennessee, I will state that, according to the best information which I have, there are about sixty churches in Tennessee with probably four thousand members, and in Alabama about twenty churches with about fifteen hundred members. Some of these churches are very large, and many of them are in a flourishing condition. When I came to this country, something over five years ago, there was one small church of about ten members; that church now contains upwards of two hundred members, and I have planted another church in my immediate vicinity of about sixty members.

Elder More and myself have had great opposition by the popular sectaries, but that opposition has comparatively ceased. Our prospects, in one respect, are a little discouraging at present, as Brother More is about to leave this country, and I am left, with a broken constitution and fast declining health, to attend to almost all the churches in North Alabama. There is one circumstance, in this country, which tends to check our progress. Our preachers have to rely almost entirely on the labor of their own hands for support. Many of the preachers are men of talents, and some of them of the first order, but few of them have engaged in writing. The doctrine of baptism "for remission of sins" generally prevails, but in a more qualified sense than it is held by Alexander Campbell, editor of the Millennial Harbinger. The following is a list of the names of most of the preachers in Tennessee and Alabama:

In Tennessee: John Mulkey, Isaac Mulkey, Robert Randolph, Elihu Randolph, William D. Carnes, Andrew Davis, Levi Nichols, Samuel Billingsly, William D. Jourdan, James Y. Green, Dr. —— Becton, —— Flinn, Levi Perkins, James Anderson, Corder Stone, John Hooten, William Hooten, —— Bills, John M. Barnit, Edward Sweat, Andrew Carnahan, Mansel W. Mathews, Jesse Goodman, John Shultz, James Vinzant, Abner Hill, Henry Tompson, —— Melvin, John McDonald, William Nicks, James Miller (author of "Trinitarianism Unmasked"), and John Green.

In Alabama: James A. Anderson, Thacker Griffin, Lorenso Griffin, Reube Mardis, Jonathan Parker, William Price, Elisha Price, Ephraim D. More, —— Crocket, —— McDonald, John Northcross, Jesse Wilks, Tolbert Fannin, Jonathan Wallis, Elisha Randolph, James E. Matthews.

I will now give a list of the preachers, with place of residence, as far as known: T. J. Green, Lebanon, Tenn.; James Y. Green, Mount Pleasant; John Green; John Mulkey, Athens; Isaac Mulkey; Robert Randolph; Elihu Randolph; William D. Carnes; Andrew P. Davis, Jackson County; Levi Nichols; Samuel Billingsly; W. D. Jourdan, Monroe; F. E. Becton, Keeble T. Wynne, Joseph Murphy, colaborers of Fanning in Bedford and adjoining counties; —— Flinn; Levi Perkins, White County; James Anderson, Sparta; Corder Stone, White County; John Hooten; William Hooten; —— Bills; John M. Barnit; Edward Sweat; Andrew Carnahan, Rutherford County; Mansel W. Mathews, East Tennessee; Jesse Goodman; John Shultz; James Vinzant, Jackson County; Abner Hill, Jackson County; Henry Thompson; —— Melvin; John McDonald; William Nicks; Samuel DeWitt, Macon County; James Miller, Washington County; John Wright, Washington County; Jonas Griffith, Overton County; Thomas Potter, Overton County; Daniel Travis; P. Smith; C. Curlee; Peter Kuykendall, —— Kuykendall; —— Kuykendall, Putnam County; J. Wilkes, Winchester; Gil-

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

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

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

Spring Colds Are the Worst

They lead to catarrh and pneumonia. They weaken the entire system and leave it unable to resist the sudden changes. They interfere with your digestion and lessen your activity. Neglected, they soon become that dread disease known as systemic catarrh. Don't neglect them. It's costly as well as dangerous.

PERUNA Will Safeguard You

Have a box of Peruna Tablets with you for the sudden cold or exposure. Tone your system up with a regular course of the liquid Peruna, fortify it against colds, get your digestion up to normal, take care of yourself, and avoid danger. If you are suffering now, begin the treatment at once. Give Nature the help she needs to throw off the catarrhal inflammation, and again become well.

Peruna has been helping people for forty-four years. Thousands of homes rely on it for coughs, cold, and indigestion. It's a good tonic for the weak, as well.

THE PERUNA COMPANY,
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DAISY FLY KILLER placed anywhere, attracts and kills all flies. Neat, clean ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 6 sent by express prepaid for $1.

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bert Randolph, died at McMinnville; R. Hawkins; —— Huddlestone; Andrew McBride, White County; Joseph McBride, White County; Isaac McBride, White County; Thomas McBride, White County; Elija M. Ward; Randal B. Hall.

Daniel Travis lies in an unmarked grave at Gallatin, Tenn. He died on July 6, 1826. I was informed by Dr. Hall, the present owner of Andrew Carnahan's old home, that Andrew Carnahan built the old Carnahan meetinghouse, the first Christian meetinghouse in Tennessee, in the year 1790. He was doubtful as to whether he came from North Carolina or Virginia. He was already a Christian before coming to Tennessee. About the same time Andrew McBride and his brothers came from North Carolina to Tennessee. Andrew McBride was a Christian preacher before coming to the State. According to Humphries, Isaac McBride died in 1824; Andrew and Joseph McBride, in 1826. ("Lives of Deceased Christian Ministers," page 221.) Those associated with Elijah M. Ward were called "Wardites." Will some one tell me where his Tennessee home was located? Andrew P. Davis, Corder Stone, James Miller, and John Mulkey preached baptism to the penitent sinner for the remission of sins years before A. Campbell. John Mulkey, whose associates were called "Mulkeyites," rejected the mourner's bench and baptized candidates on the confession of their faith in Christ from the year 1809.

Any information in regard to the above-named preachers will be thankfully received by the writer.

Each should feel God's presence within himself, but each should feel it also in the other. This is the true foundation of human fraternity, and, therefore, those who love their fellow men and believe they are cold toward God are nearer the kingdom than many who imagine they love God, but who do not love their fellow men.—Antonio Fogazzaro.

It is only in poor men and in the lower things that success increases self-conceit. In every high work and in men worthy of it, success is always sure to bring humility.—Phillips Brooks.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents. —Advt.

SAYS LEMON JUICE WILL REMOVE FRECKLES

Girls! Make This Cheap Beauty Lotion to Clear and Whiten Your Skin.

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion and complexion beautifier at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms, and hands each day, and see how freckles and blemishes disappear and how clear, soft, and white the skin becomes. Yes! It is harmless.

CABBAGE PLANTS

We have three or four Million Early Jersey and Charleston Wakefield and Succession, ready for shipment now. Prices by express only (we do not ship by parcel post) $1 for 500; $1.50 per 1000; 10,000 and over at $1.25 per 1000. Better order what you want without delay as there will not be enough to supply demand. Please send money with all orders.

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A Real $1 Hand Woven Panama

Genuine Panama, Blocked Silk Band, Trimmed. Light weight, Durable. State size. Guaranteed like $5 brand, only not as fine a weave. Postpaid $1. Bargain Book FREE

FITTED RUSSIA LEATHER SWEAT BAND, 25c. Extra

Send to-day. GEO. J. BUNGAY, 28 So. William St., New York

Thou breath from still eternity,
Breathe o'er my spirit's barren land;
The pine tree and the myrtle tree
Shall spring amid the desert sand;
And where thy healing water flows,
The waste shall bossom as the rose.
O Living Stream, O Gracious Rain,
None wait for thee, and wait in vain:
—Selected.

Absorption in trifles, attention only to the meaner aspects of life, is killing more faith than is killed by aggressive unbelief.—George Adam Smith.

Oftentimes calamity turns to our advantage, and great ruins make way for greater glories.—Seneca.

I am old and have had many troubles, but most of them never happened.—Anon.

Whoever has a good work to do must let the devil's tongue run as it pleases.—Luther.

There are no bad herbs or bad men; there are only bad cultivators.—Hugo.

Sore Eyes **Granulated Eyelids,** Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

Don't Wear a Truss

BROOKS' APPLIANCE, the modern, scientific, invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. **Sent on trial to prove it.** Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. BROOKS, 443B State Street, Marshall, Mich.

COMB SAGE TEA IN FADED OR GRAY HAIR

Look Young! Common Garden Sage and Sulphur Darkens So Naturally Nobody Can Tell.

Grandmother kept her hair beautifully darkened, glossy, and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded, or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, for about fifty cents. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied; it is so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft, and beautiful. This preparation is a delightful toilet requisite. It is not intended for the cure, mitigation, or prevention of disease.

"CASCARETS" WORK WHILE YOU SLEEP

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets to-night.

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

Let the McQuiddy Printing Company do your printing, binding, engraving, and lithographing.

The Master's Vineyard

Arkansas.

Emerson, April 1.—The Gospel Advocate of March 21 published an article from Brother George W. Farmer on "More Men Needed in the Camps," in which some good suggestions were offered. Let me further suggest that Brother Farmer or some other good man head this work and begin at once to act on those suggestions. I would have written him direct, but did not know his address. I took up the matter with the brethren at this place, and, while we are few in number and all poor, we pledged ourselves to contribute ten dollars per month to the support of some suitable man who would go to Camp Pike, at Little Rock, and do a work similar to what Brother Dunn is doing at Camp Sevier. We will also visit some other congregations and try to get them to help us in this. If we cannot raise enough money in this section to support a worker at the camp, it may be that there are others at a distance who will join us. Next is the man. We shall have to look to Brother Farmer or some one else to find a man qualified for the work and willing to go even after we have secured his support. Let all who are interested in this work speak up and say how much they are interested.—J. P. Litton.

California.

Armona, March 29.—I am glad to report the work as progressing in this part of the world. On the third Lord's day I was with the new congregation at Tulare, with a very large audience, and a nice service, indeed, it was. They have now some excellent leaders and the work is promising. We had hoped to have Brother T. B. Larimore in a meeting, but his time has been engaged at other places. He begins in Los Angeles on Sunday, and after a month's meeting there will go to Fresno for a meeting, and from Fresno he will go to Berkeley. Brother Larimore is a great man and will do good wherever he goes. Tulare is in the center of one of the finest stock and fruit districts in the State. Land can be bought on good terms and at reasonable prices. Tulare has a population of about three thousand and is a beautiful place. No saloons, good schools, fine citizens—a fine place to locate, if you contemplate coming to California. Last Lord's day we had an excellent audience at Hanford. Brother John Plummer, a young preacher, of Corcoran, preached. Subject, "Loyalty to Christ." It was fine. He has preached about a half dozen times. I met him at Tulare soon after he arrived from Texas, and saw he had the ability to preach, and encouraged him in the good work, and I believe he will make a fine worker for the Lord. Brother W. Halliday Trice is at Fresno, and is doing a fine work, keeping peace and harmony and a steady growth. Brother G. W. Riggs is at Los Angeles. There ought to be ten more good preachers there, and a support from churches in the East until more congregations can be established and built up. Brother C. A. Norred is at Riverside, dividing his time between Riverside and Pomona. Brother S. S. Witty is at Ontario; B. W. Davis, Placentia; C. C. Condra, Santa Anna; H. H. Turner, Pasadena; J. B. Elmore, Downey; J. E. Sniffin, Dos Palos; E. C. Love, Santa Rosa; Max Langpaap, San Francisco; G. G. Wyatt, Madera; G. W. Winters, Forestville; Willie Green, Berkeley; L. C. Haulman, Porterville; and there may be others I do not think of. Aside from those of us who have built up the work here, we have with us H. M. Chaffee, H. G. Cassell, and W. P. Reedy, Review preachers in California. I can remember when E. C. Love, G. W. Winters, and I were the preachers in California. Others came to our assistance and have done a noble work. We are not of those who are discouraged, but are "pressing toward the mark for the prize of the high calling of God in Christ Jesus." Brother Sanders, of Los Angeles, who has gone to his reward, did much in pressing forward the work in California.—L. D. Perkins.

Tennessee.

Chattanooga, April 3.—I am now in a good meeting with the Cowart Street Church, in this city. Last year I held seventeen meetings, with one hundred additions. Of these meetings, there were in Florida, one in Alabama, two in Texas, and eleven in Tennessee. My present address is 4 West Forty-ninth Street, St. Elmo, Tenn.—J. D. Northcut.

Decherd, April 1.—I have just closed a twelve-days' meeting at Atpontley, in Bledsoe County. Thirteen were baptized and five confessed their wrongs. Among the number baptized were two Methodists and one Baptist. The house was packed every night. I believe we had the best singing I ever heard. This is near Bethel Church, but they are going to keep house for the Lord. This was my first meeting for this season. Brethren, let us pray for the little band.—R. E. L. Taylor.

Scientific Treatment for Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism, it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless, but effective. Positively guaranteed by money-back offer. It is a Godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief. Too much cannot be spoken in behalf of Renwar for rheumatism." Sold by druggists; price, 50 cents; or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

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SALTS IS FINE FOR KIDNEYS, QUIT MEAT

Flush the Kidneys at Once When Back Hurts or Bladder Bothers —Meat Forms Uric Acid.

No man or woman who eats meat regularly can make a mistake by flushing the kidneys occasionally, says a well-known authority. Meat forms uric acid which clogs the kidney pores so they sluggishly filter or strain only part of the waste and poisons from the blood, then you get sick. Nearly all rheumatism, headaches, liver trouble, nervousness, constipation, dizziness, sleeplessness, bladder disorders, comes from sluggish kidneys.

The moment you feel a dull ache in the kidneys or your back hurts, or if the urine is cloudy, offensive, full of sediment, irregular of passage, or attended by a sensation of scalding, get about four ounces of Jad Salts from any reliable pharmacy and take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to activity; also to neutralize the acids in urine so it no longer causes irritation, thus ending bladder disorders.

Jad Salts is inexpensive and cannot injure. It makes a delightful effervescent lithia-water drink, which all regular meat eaters should take now and then to keep the kidneys clean and the blood pure, thereby avoiding serious kidney complications.

OBITUARIES

Laster.

On November 7, 1917, the messenger of death came and released from its earthly prison the meek and gentle spirit of Robert Ivey Laster, which, with willing obedience to the messenger, winged its flight onward and upward to that home above. While we grieve, we do not grieve as those who have no hope. To the mother and father we extend our deepest sympathy; and although the silver cord be loosed or the golden bowl be broken, we can look on the newly made mound and say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." A FRIEND.

Payne.

Amy Elizabeth Payne departed this life on January 9, 1918. She was born on February 19, 1852. She was married to Samuel Burr Payne on November 20, 1873, and from this union there were six children. Sister Payne united with the church in early life and remained a consistent Christian to the end. Hers was a lovely, Christian character; and although during her later days she endured much bodily suffering, yet she bore it patiently and with Christian fortitude. Sister Payne was a kind neighbor and a devoted wife and mother. She leaves a husband and five children to mourn her loss. Funeral services were conducted at the White Mills Christian Church by Brother George Tinsley, and burial followed in the White Mills cemetery. X.

McMinn.

The death angel has visited the home of J. P. and Fern McMinn and called from them their darling babe, Dorothy Hall. She was born into the earthly home on January 14, 1917, and was transplanted on March 10, 1918, to a far and more excellent place of abode. She is survived by a father, mother, one little brother, and a number of relatives, who are deeply grieved over her departure. We all loved her so much, she was such a bright, sweet child, and the removal of such a ray of sunshine has caused our hearts to be sad indeed. But God has called her higher, and we must bow in humble submission to his will. Brother Eph Smith made a very comforting talk, after which her little body was laid to rest at Emmaus cemetery, beneath the flower-covered mound. It was so sad to come back home without her, but we can look forward with joyful hearts to that time when we shall meet our loved one again, in that "house not made with hands, eternal in the heavens," "whose builder and maker is God."

HER GRANDMOTHER.

Grow.

Marcus Grow was born on November 22, 1832, near Nicholasville, Jessamine County, Ky. He enlisted in the service of his Master in boyhood and was faithful until death, which took place on February 24, 1918. He had been in feeble health for some

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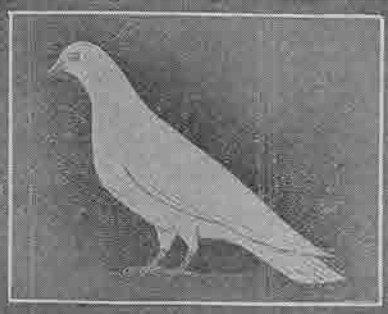

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Not only is it easy to make money raising pigeons but it is a pleasant occupation and very helpful to be able to supply your own table with tender, juicy Squabs.

It costs very little to start but be sure and start right with good breeders and

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CLINTON, S. C.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

time. He would sit and try to read the dear old Gospel Advocate that he loved so well, but it would often drop from his hands as he tried to read its pages. He had read it for many years and was a firm believer in its teaching. The last years of his life he was deprived of meeting to worship at the church where we had worshiped for thirty-five years, because instrumental music had been introduced and he could not conscientiously meet with the brethren; so he read his Bible at home and followed nothing but its precepts. He, like myself, was heartbroken over these innovations. His afflictions and troubles are over now. He has gone to the Savior whom he loved and tried to obey, while I, his wife and companion for nearly sixty-two years, am left to mourn till the Master calls me home.

L. A. GROW.

Moss.

On March 11, 1918, at 8 A.M., the spirit of little William Pervines Moss, infant son of Mr. and Mrs. Charles T. Moss, was called from earth back to heaven. He was given to them to brighten their home only sixteen months and a few days. Never was a brighter ray of sunshine sent into a home—beautiful of face, an angel's smile; and a little hand that waved to those he loved at their coming and going now waits and beckons on the other shore. He will be waiting at the beautiful gate to welcome father, mother, brother, little cousins, relatives, and friends; for many were the friends he had won with his smile in his brief life. They sorrow not as those who have no hope, for Jesus said: "Of such is the kingdom of heaven." The shadows hang heavy; but as the writer of the song said, so say I to them: Let God's "kindly Light, amid the encircling gloom," lead thee on!

MRS. GEORGE W. GRAVES.

Ray.

Sister W. E. Ray (née Mollie McCarty) was born on May 17, 1862. She became a member of the body of Christ and united with the Antioch congregation at Schochoh, Ky., about forty years ago. I have been told that she lived true to the confession of her faith in Christ. When one understands and appreciates the fact that the faith that avails is the "faith which worketh through love" (Gal. 5: 6), he or she will walk in loving obedience to the blessed Master. Sister Ray is believed to have complied with the terms of acceptance of salvation, which is the gift of God to us; and she was led to daily Bible reading and would ever kneel in humble devotion to Jehovah at evening. She was married to Mr. W. E. Ray, of Auburn, Ky., on May 29, 1905, Brother E. G. Sewell officiating. To this union no children were born. The sudden coming of pneumonia claimed her for its victim on the eighth day. She is survived by her husband, four sisters, one brother, many other relatives, and a host of friends. The writer preached the funeral to a large assembly in the Baptist meetinghouse at Auburn. Then Professor Bernett paid a wonderful tribute to her, having known her from her childhood in all the walks of this life.

HERBERT E. WINKLER.

You Can Tell the People Who Have Iron in Their Blood—Strong, Healthy, Vigorous Folks!

City Physician Says Ordinary Nuxated Iron Will Increase the Strength of Nervous, Run-down People in Two Weeks' Time in Many Cases.

ONE glance is enough to tell which people have iron in their blood. They are the ones that do and dare. The others are in the weakling class. Sleepless nights spent worrying over supposed ailments, constant dosing with habit forming drugs and narcotics, and useless attempts to brace up with strong coffee or other stimulants are what keep them suffering and vainly longing to be strong. Their real trouble is lack of iron in the blood. Without iron the blood has no power to change food into living tissue and, therefore, nothing you eat does you good; you don't get the strength out of it. When iron is supplied it enriches the impoverished blood and gives the body greater resistance to ward off disease. Numbers of nervous, run-down people who were ailing all the while have most astonishingly increased their strength and endurance simply by taking iron in the proper form. And this, after they had in some cases been going on for months without getting benefit from anything.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. There is nothing like good old iron to help put color in your cheeks and sound, healthy flesh on your bones. But you must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless.

Manufacturer's Note: Nuxated Iron recommended above is one of the newer organic iron compounds. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

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SOLD FOR 50 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES.

Maxwell.

Our once happy home has been made sad and lonely by the death of my dear husband, James Porter Maxwell, who departed this life on October 7, 1917. He was born on October 23, 1874, and was married to Martha Ada Wray on December 18, 1898. To this union six children were born. One died in infancy, leaving three boys and two girls. He leaves a father, three brothers, seven sisters, and a wide circle of friends to mourn his loss. He obeyed the gospel, under the preaching of Brother J. W. Shepherd, in 1897, and lived a consecrated, Christian life. He was ever ready to defend the truth in Christ Jesus. He was a good husband, a good father, a good neighbor, and, best of all, a good Christian. He had been a leader in the church at Patterson for sixteen years. Our home has always been the preachers' home; he always enjoyed

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This new disease is spreading over the South with a 25-per-cent yearly increase, leaving horror and death in its wake.

You will want to read the story of how nine years ago I discovered the cause of this disease, and how thousands of pellagra sufferers have been restored to good health by a simple home treatment. Take no chances with harmful drugs or guesswork doctoring. You are entitled to know the truth. The whole story is given in this wonderful

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Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and, besides, it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by fermentation due to excessive acids in the stomach.

The mere lapse of years is not life. Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence.—Marcus Aurelius.

Genuine greatness is marked by simplicity, unostentatiousness, self-forgetfulness, a hearty interest in others, a feeling of brotherhood with the human family.—Channing.

New Wonders in Cooking.

If you wish to learn how to cook all foods better, make bread an inch higher, get crisp undercrusts on pies like top crusts, keep cake from falling, cook cheaper cuts of meat with appetizing flavor and more tender—in fact, do all your cooking better—write for free book, "New Facts About Cooking," to Pyrex Sales Division, Corning Glass Works, 316 Tioga Avenue, Corning, N. Y.—Advt.

having them with us. The church here has lost the only member that would take the lead in the Lord's-day worship. The Bible says that "all things work together for good to them that love God." But—O!—how sad to think I will have to tread the pathway alone, with no loved companion to help me battle through the trials and troubles of this life! How sad to realize I can never see his face and hear his voice again in this life! But I pray that the Lord will bless us, and that he may help me to bring up my children in the "nurture and admonition of the Lord," so that some sweet day we can be a united family again in that "beautiful home of the soul," where there is no sickness, sorrow, death, and no sad farewells, but pleasure and happiness for evermore.

ADA MAXWELL.

Harlin.

George W. Harlin was born on April 19, 1848, and died on February 23, 1918. The passing of Brother Harlin to the other side is a great loss to his children and companion, as well as to the church of Christ at Glasgow, Ky., of which he was a devoted member. For about fifty years he had been a faithful follower of Jesus. All who knew him were impressed with his earnestness and the pure life which he led. Besides a faithful companion, Sister Fannie Harlin, of Glasgow, he leaves two children—Brother John H. Harlin, of Glasgow, and Sister Mattie Comer, wife of Brother A. B. Comer, of Nashville, Tenn. Only one grandchild, Sewell Harlin, son of Brother and Sister J. H. Harlin, is left to miss a grandfather who doted on him and was never happier than when they were together. It is sad to say good-by to those we love so well; yet what a comfort to know they are ready to go! Brother Harlin had naught to fear in crossing to the other side, where he watches for our coming. Funeral services were conducted in the home in Glasgow on February 24, in the presence of a large number of friends. Following the services the remains were carried to Gamaliel, Ky., for burial. Brother Harlin lived for many years at Gamaliel, and the night preceding his burial was spent in the home of Brother and Sister R. F. Comer, Sister Comer being the only member of the family left, sister to Brother Harlin. May the Lord bless all who are left to mourn the departure of Brother Harlin and lead us into that home into which we believe he has led our dear departed one.

M. L. MOORE.

PANAMA HATS HAND-WOVEN

New Discovery Brings Costly Panama Within Reach of All.

New York, N. Y. (Special).—It is now proven that the stylish Panama, up to now only worn by the best-dressed people, can now be sold for $1. You don't have to be skeptical about the low price, as it gives service like the $5 and $10 kind, but not so fine a weave; and by this new discovery of weave one can hardly tell the difference. A Panama gives a man or woman distinction and at the same time comfort. Mr. George J. Bungay, 28 South William Street, of New York City, is backing up his discovery by sending a real hand-woven Panama, any size, trimmed, blocked, with silk band, to any one for $1, postpaid. Fitted with leather sweat band, 25 cents extra. Furthermore, his policy is that, if you are not entirely satisfied, he will return your money. —Advt.

Freckles

There is just one way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gets rid of the old, freckled skin, gradually and harmlessly, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

If I must force myself to do a thing, then I am only partly adjusted to my true self. The ultimate will or law of the universe is harmony. There is a way of thinking, a way of doing and being, which will spare us the friction of life—an easiest, happiest way. . . . But, just because it is the easiest and simplest way, it is the hardest to find, and the one which man is slowest to adopt; for it calls upon each individual soul to do the hardest possible deed—namely, to conquer self, to let go, to trust, to become receptive.—Horatio W. Dresser

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Washington, D. C.—(Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 250,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 152 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.—Advt.

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The Meeting for Worship.

BY S. WHITFIELD.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10: 25.)

If the "assembling of ourselves together" refers to any meeting of the church, it certainly refers to the meeting on the first day of the week for worship, for this meeting is so clearly defined in the New Testament. Jesus rose from the dead on the first day of the week, and this day became the day of worship according to the new covenant. The church was established on this day, and the early Christians came together on this day to attend to the apostles' teaching, fellowship, to break bread, to pray and sing.

There were some who did not assemble for this purpose in the days of the apostles, and there have been some ever since who have forsaken the assembling of themselves together, and there are still some, if not many, who neglect this important duty.

Disciples of Christ have been trying to teach the sects for years that the Sabbath means every Sabbath, and that the first day of the week means every first day of the week, which is true; but it seems to me that we need considerable of this teaching right at home, even among ourselves. If we would do our duty along this line, it would not be so hard to teach others what is right. It is still true that actions speak louder than words. Practical Christianity is the kind that counts. Saying and not doing will never save souls.

Suppose that every Christian in the world would fail to meet on the first day of the week to worship God for one whole year, what would be the effect? Where would the cause of Christ be at the end of that year? What would be the result, if we all would stop meeting for all time? The church of Christ would soon be something of the past.

Every one knows, who has tried hard to do his duty as a child of God that it is hard enough to keep ourselves interested and live the Christian life when we meet on the first day of every week to worship the Father, through Christ, in spirit and in truth, and try to do all else that God has required of us.

If we do not spend Lord's day—the day of the resurrection of our Lord—in attending to the apostles' teaching, the fellowship, breaking of bread, the prayers, and singing spiritual songs, we will soon spend it in some worse way. If we do not thus spend it in doing good, we will spend it in doing evil. The world is forgetting the Lord on Lord's day fast enough, and we would soon forget him, too, if we did not meet. Observation teaches us that this is true. Let us spend the first day of the week in attending to spiritual things—in minding the things of the Spirit, and not the things of the flesh.

No person can live and keep healthy and strong without food, and no one can keep strong spiritually without spiritual food. The meeting on the first day of the week for worship is one of the ways in which we obtain spiritual food. It is a great feast to the soul. Every child of God should be hungry for such a feast on the first day of every week. Each meeting should be a foretaste of the great meeting, at last, around the throne of God.

It should be a part of our work as preachers to encourage people to meet, even as it is our duty to get people to obey the gospel. It is just as important to get God's children to come together for worship as it is to induce the world to be baptized. We tell people that they cannot be saved unless they are baptized. Why do we not tell the Lord's people that they cannot be saved unless they gather themselves together to remember Jesus in his suffering? Sometimes preachers themselves do not meet. This is a bad example. How can we expect others to do their duty when we do not do it ourselves?

Some Christians meet if it is convenient; but if it is not, they do not meet. If it is favorable weather, a preacher is to be present, or during a big meeting, they will come then. They never seem to get the idea into their minds that they should come together in season and out of season. If we attend to temporal duties regardless of conditions, but only attend to spiritual duties when it is favorable, we are putting temporal things ahead of spiritual things. Duty to God should always come first. A revival along this line is much needed.

We are to exhort one another; and so much the more, as we see the day approaching. Some say that this is the first day of the week; some, that it is death; and others, that it is the judgment day. It does not say what day it is, and what is the difference? As the first day of the week is approaching, so is death and the judgment. By getting ready to do our duty on the first day of the week, we are getting ready for death and also for the judgment.

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." (Rom. 13: 11.)

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JUNE 17-JULY 27TH—Preparatory, College, Vocational Courses, and professional Courses for Teachers. 300 Courses, including Military, R. O. T. C., and Special War Courses, both Winter and Summer Sessions. Red Cross. Faculty over 100. Attendance over 1,325, from thirty-one States. Delightful climate. Most beautiful campus in America. Low tuition. Reduced fare. For illustrated Circular and Complete Catalogue, apply to

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The Blood Is the Life.

The blood is the life because it is the nutritive fluid. If the blood becomes very impure, the bones, the muscles, and other parts of the body are impaired and finally become diseased. Slighter variations in the quality of the blood, such as are often brought about by breathing the bad air of unventilated rooms, have equally sure though less plain ill effects on the nervous system.

Persons that have any reason to believe that their blood is not pure should begin to take Hood's Sarsaparilla at once. This medicine has done more than any other in cleansing, enriching, and revitalizing the blood and giving strength and tone to all the organs and functions.

If you want to be entirely satisfied, insist on having Hood's. Accept no substitute.—Advt.

Tells Why Chicks Die.

E. J. Reefer, the poultry expert, 926 Reefer Building, Kansas City, Mo., is giving away, free, a valuable book, entitled "White Diarrhœa and How to Cure It." This book contains scientific facts on white diarrhœa, and tells how to prepare a simple home solution that cures this terrible disease overnight, and actually raises ninety-eight per cent of every hatch. All poultry raisers should certainly write to Mr. Reefer for one of these valuable *free* books.

You cannot become humble by reminding people constantly, like Uriah Heap, of your humility; similarly you cannot become simple by doing elaborately, and making a parade of doing, the things that the simple man would do without thinking about them.—A. C. Benson.

ALLEN'S FOOT-EASE DOES IT

When your shoes pinch or your corns and bunions ache so that you are tired all over, get Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes and sprinkled in the foot bath. It will take the sting out of corns and bunions and give instant relief to smarting, aching, swollen, tender feet. Over 100,000 packages are being used by the American, British, and French troops. Sold everywhere, 25c. **Don't accept any substitute.**

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Freemont, O.—"I was passing through the critical period of life, being forty-six years of age and had all the symptoms incident to that change — heat flashes, nervousness, and was in a general run down condition, so it was hard for me to do my work. Lydia E. Pinkham's Vegetable Compound was recommended to me as the best remedy for my troubles, which it surely proved to be. I feel better and stronger in every way since taking it, and the annoying symptoms have disappeared."—Mrs. M. GODDEN. 925 Napoleon St., Fremont, Ohio.

North Haven, Conn.—"Lydia E. Pinkham's Vegetable Compound restored my health after everything else had failed when passing through change of life. There is nothing like it to overcome the trying symptoms."—Mrs. FLORENCE ISELLA, Box 197, North Haven, Conn.

In Such Cases

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

has the greatest record for the greatest good

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

The Fountain of Youth.

The fame of the prophet Elijah had traveled far. To him came Naaman, a ruler of Assyria. Naaman's disease was grievous, and the caravan was laden with princely gifts. Naaman expected a great cure, but the prophet Elijah advised a bath in the muddy Jordan.

We are all Naamans, and our vanity has magnified our ills. We want the great cure, the mystery, the pomp and ceremony, and the laying on of hands. To meet our vain demands, the minor prophets of medicine have produced a supply of such great cures. They have consulted the stars in our behalf; they have borrowed mystic powders from the alchemists and compounded elixirs from witches' herbs; with microscopes they have searched for the fairy tales of science, explored our anatomy for phagocytes and discovered ductless glands.

For these great cures we have paid our treasures, and often in vain. But the true prophets of the Lord of nature have naught to recommend but a bath in the muddy Jordan of common sense hygiene. Temperance and regularity are essential to long life, and exercise should be equitably distributed throughout the length of life, and throughout the various bodily activities.

Extreme temperance in diet as a means to long life was widely proclaimed some centuries ago by an Italian philosopher who claimed to have lived on one egg and a little wine each day. As meats and wine were then considered the sole sources of strength, the gentleman doubtless thought it unnecessary to tell us how much bread and vegetables he ate. But despite this evident omission, his principle was sound.—Gordon Reeves, in Physical Culture.

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The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives

I realized that I had discoved one of the world's greatest mineral springs, and I decided to devote my life to it But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering I said. I will ***make them believe*** me by showing ***my*** faith in ***them*** and in the ***curative power*** of the Spring I will tell them that the water shall cost them ***nothing*** if it fails to benefit

The world listened!

Some wrote for proof and I sent them the letters which I had received from ***their*** fellowmen Others accepted my offer without question Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases

But some of the water still ran to waste for lack of belief I determined that every drop should be used to relieve the sufferings of humanity. To this end I requested the advertising manager of the Wesleyan Christian Advocate to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith: only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only $2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make ***you*** the sole judge as to whether the water has benefited you, and as the Advertising Manager of this paper has kindly consented to ***guarantee my guarantee*** to refund your money, if you are not benefited, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with ***any chronic disease,*** except cancer and consumption, but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood These are the diseases most frequently mentioned in the letters which I have received but my offer is open to anyone who suffers from any chronic ailment Yours sincerely,

N F SHIVAR Proprietor

EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir. As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely nature's remedy.

A. L. R. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.

Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other Springs. I consider it the very best water extant. AUGUSTUS DUPONT.

Lexington, Va., Nov. 24, 1911.

Mr. N. F Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully, MRS. HARVEY DIXON.

Atlanta, Ga., July 27, 1911.

Mr. N.F.Shivar Shelton, S C : Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my teething baby who was suffering with its stomach and bowels. This water cured her disorders entirely and she is herself again I stopped all medicine and gave her only the water. I was also run down from the heat and fatigue, and the water has restored me also Thanking you. Very respectfully MRS. W. C. McGILL.

Columbia, S. C., Aug. 11, 1912.

Mr N F Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev A J Foster pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring On consulting my physician he agreed that it would be best to do so without delay In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.

J. P. D.

P. S.—I suffered for 8 years with kidney trouble and inflammation of the bladder After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

The Obligations of Brotherhood.

To impress the duties and obligations involved in the Christian brotherhood, let us note some passages where the relationship is mentioned. In Peter's exhortation where the term is used, he begins by saying: "Honor all men." The apostle uses a very striking and suggestive discrimination in his selection of words in this verse. We know that it is extremely difficult to find a point of view from which it can be seen to be even possible to *honor all men.* There are some men so base that it seems that the only feeling we can possibly have toward them is one of contempt. But no doubt the apostle was thinking of the Christian's duty toward all men in the light of the cross. Christ died for all; and as the word "honor" means "to value," and since the soul of the man for whom Christ died, however debased by sin, is of more value than the whole world, "honor" is not out of place. Yet, with this explanation before us, it is admittedly difficult to follow the injunction.

Then the apostle adds: "Love the brotherhood." If it requires an effort to find the point of view from which it would be possible to honor all men, when he proceeds to name the duty toward that section of mankind whom he names "the brotherhood," one feels immediately the suitableness of the word "love" in this connection. It should be as easy and natural as breathing for one member of God's family to love his brothers and sisters. If this feeling of tender regard does not exist in your heart toward your brethren in Christ; if it is not being expressed daily by deeds of kindness, hospitality, charity, and a refusal to judge your brother or put a stumblingblock in his way, then there is something seriously the matter with your religion. It is an indication that you have not put on Christ as you should, and you need to cultivate the feeling of brotherhood until it becomes part of your very being, so that you can truly "love as brethren."

Paul says, in Rom. 12: 10: "In love of the brethren be tenderly affectioned one to another; in honor preferring one another." Again, in Heb. 13: 1 he exhorts: "Let love of the brethren continue." There are far too many who started out in the Christian life with the idea of cherishing the brotherhood, but have given it up. They need to be reconverted along this line.

☼ ☼ ☼

Something Lovely, Noble, and Big.

The cultivation of a brotherly spirit is one of the loveliest attributes in the world, and there is no confinement to its possibilities. One of the old writers said: "There is a brotherhood between us and flowers and trees, between the green things that wither and the bright and beautiful ones that die. The dead violet is the fragant memorial of the infant that drooped and died; the still unscattered dust of the flower that fades in June brings to our remembrance the fair form that was suddenly breathed on by some mysterious emissary and passed away in her noon. Another falls from the tree of life like the sere leaf. In the woods in winter we cannot be too long alone; visions and associations will gather around us—departed forms and almost forgotten faces will rise like the shadows from the grave."

The cultivation of brotherhood is one of the noblest traits in the development of human character. This is what makes noble parents, loyal school-teachers, honest tradesmen, sincere and joyous workers of every line and condition, and far-sighted statesmen who will be lovers of country, home, and children. It is the real remedy for shortening the days of test and trial, for bringing order out of chaos, peace out of war, for making our nation sound, stanch, and true in every fiber.

The cultivation of brotherhood is one of the biggest things that we might possibly consider. There are many graphic and thrilling stories coming from the bloody trenches in Europe, and each has its point. But one of the most pleasing to me was that which related how some men in one of the allies' trenches, learning that desperate hunger existed in the opposite trench of the enemy, threw some loaves of bread over to them. A little later a German crawled to the other trench and warned the man that a mine was soon to be exploded, which enabled them to escape. Whatever may be said of the patriotism of such an action, no one will deny that the spirit of brotherhood was

commendable. And in simple faith I believe that brotherhood is even greater than patriotism. "But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." (Rom. 12: 20.)

✡ ✡ ✡

The Brotherhood Supreme.

The loveliest, the noblest, and the best brotherhood of all is that which Jesus died to establish. He said: "But be not ye called Rabbi: for one is your teacher, and all ye are brethren." (Matt. 23: 8.) The world can never improve upon the principles of equality and fraternity and service that are couched in the Master's words. To occupy an honorable place in his brotherhood is the grandest achievement in the human race. Sometimes we argue among ourselves as to whether it is absolutely necessary for one brother to patronize another because he is a brother in Christ. But, to my mind, the mere matter of patronage in business is a pitiably small thing by which to weigh the love of the brethren. If you would see the standard of affection and loyalty that was recognized and upheld in the days of the apostles, turn to 1 John 3: 16 and read: "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren." God have mercy and pity upon the poor, self-conceited, make-believe Christian who is ashamed to recognize a brother or sister in Christ and to treat them as such!

In the days of the apostles the "brotherhood" was not a speculation, but a living fact. It was not a Utopian dream such as the socialists promise the world, but a veritable reality. It was not something which was to [illegible] when certain things could be brought about, but something already existing, a community that could be loved and was loved.

It should be our endeavor to make the Christian brotherhood all that our Savior intended; and if in the fabric of the manhood and womanhood of this generation it has fallen below the standard of the New Testament, let it be our work to restore it [illegible] such a way and to such a plane that it may magnify our Lord and bless the world. It can be done. Alexander Campbell's plan for Christian unity is also the remedy for revitalizing Christian brotherhood: "Let the Bible be substituted for all human creeds; facts, for definitions; things, for words; faith, for speculation; unity of faith, for unity of opinion; the positive commandments of God, for human legislation and tradition; piety, for ceremony; morality, for partisan zeal; the practice of religion, for the mere profession of it: and the work is done."

Our Contributors

God's Purpose in Sending Jesus Into the World.

BY J. D. WALLING.

When God made the world and saw that it was good, designed and completed for man's happiness, not only rich in fertility, but full of grandeur and beauty, the psalmist, looking upon it, was moved by the power of its splendor to say: "What is man, that thou art mindful of him? or the son of man, that thou visitest him?" He realized that it was a master mind that could conceive of a world of such beauty, possibilities, and power; that it was a master hand that could create it. Then, it was a wonderful love that could place poor, weak, and ignorant man over it. But it was in his divine purpose that man should be "to the praise of his glory." Man could only be "to the praise of his glory" in a contented and happy state. Hence, God placed man "over the works of thy hands: thou didst put all things in subjection under his feet."

Part of God's eternal plan is seen in Eph. 3: 8-12: "Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access in confidence through our faith in him."

The apostle Peter gives a further insight when he says: "Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through him are believers in God, that raised him from the dead, and gave him glory; so that your faith and hope might be in God." (1 Pet. 1: 18-21.) Redeemed, bought back, from what? We have an intimation of all this in the sentence on the serpent: "And I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." (See Gen. 3: 14, 15.) So Paul tells us man was "sold under sin." Again: "So we also, when we were children [they were children under the law], were held in bondage under the rudiments of the world: but when the fullness of the time came [that is, when the world had been tutored under the schoolmaster, the law, and John the Baptist, the harbinger], God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4: 3-5.)

The Redeemer was promised to Abraham. "Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. 3: 16.) "And in thy seed shall all the families of the earth be blessed." (Acts 3: 25.) He was predicted in the prophets. "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be." (Gen. 49: 10.) "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders: and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. The zeal of Jehovah of hosts will perform this." (Isa. 9: 6, 7.)

Man, in his lost condition, "sold under sin," under condemnation, weak and ignorant, could not come to God. Hear Job (11: 7-10): "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? Deeper than Sheol; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. If he pass through, and shut up, and call unto judgment, then who can hinder him?" So Jesus, in his tender love and infinite wisdom, was sent to reveal God, his mysteries, and his love, wisdom, and power, unto man, that man might

see God, and, seeing him, might love him, and, loving him, might be drawn to him, and, being drawn to him, might be saved. "Making known unto us the mystery of his will, according to his good pleasure which he purposed in him." (Eph. 1: 9.)

Jesus revealed the Father as a person. "At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him." (Matt. 11: 25-27.) "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?" (John 14: 8, 9.) When we see by faith the Christ as he ministers to the helpless, makes the dumb to speak and the deaf to hear, heals the sick, drives out demons, and raises the dead, we do not see the man Jesus, but we see the great, loving heart of our God. His wonderful power! "The Father abiding in me doeth his works." Wonderful love! Everlasting power! Who could see him and not adore him? Who could behold his power and not worship him?

He revealed the severity of God. God had said: "Vengeance belongeth unto me, I will recompense." (Heb. 10: 30.) So Jesus said: "Except ye repent, ye shall all likewise perish." Paul tells us that God set forth Jesus to show "his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus." (Rom. 3: 26.) Jesus must, therefore, come into the world, do his works, and die, to show the Father not only in his love, his severity, but also in his justice. God's justice could not be shown short of the death of Christ. "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to naught him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage." (Heb. 2: 14, 15.) Who was it held in bondage? "To show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God." (Rom. 3: 25.) God in his long forbearance had passed over the sins of some. Their sins were not forgiven, but passed over, till Jesus in his death shed his blood, entered into Hades and overcame the devil, arose from the grave with the keys of death and hell, "entered into that within the veil," and offered his blood for the remission of sins. (See Heb. 9: 11-15.)

But he revealed the grace of God. "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world." (Tit. 2: 11, 12.)

Jesus came as the great Teacher. "Never man spake as this man." He taught as one having authority. He said: "It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me." (John 6: 45.) In order, therefore, for one to come to the Father, he must hear and learn. Jesus, therefore, taught of the Father and thereby revealed the way to God. He said: "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." It was through him, his death and shed blood, him as a "propitiation, through faith, in his blood," that sins which were passed over by the forbearance of God were forgiven. So it must be through him, as Teacher, the way, the truth, the life, his death and shed blood, one may reach the Father and his forgiveness now. But he said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7: 21.) He said: "Except ye believe that I am he [the Christ], ye shall die in your sins." (John 8: 24.) "Except ye repent, ye shall all likewise perish." (Luke 13: 5.) "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) But all that do the will of God enter the kingdom; therefore all that do the will of God are born of water and Spirit. But only the clean, those that have their sins remitted, can enter the kingdom, and "apart from shedding of blood there is no remission." (Heb. 9: 22.) Jesus, therefore, said: "For this is my blood of the covenant, which is poured out for many unto remission of sins." (Matt. 26: 28.) But Jesus' blood was shed in his death. The bondage of sin was broken in his death. Those that do the will of God enter the kingdom. But the will of God is, they shall be all taught. Jesus said, therefore: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) Paul tells us that one reaches the death of Christ in baptism. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" (Rom. 6: 3.) As Jesus' blood was shed in his death and the bondage of sin was broken in his death, and people are baptized into the death of Christ, where his blood is and where remission is, we can now see why he said, "Except one be born of water and the Spirit, he cannot enter into the kingdom," and God's purpose in sending Jesus into the world, "in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he made to abound toward us in all wisdom and prudence" (Eph. 1: 7, 8)—that lost mankind might hear the gospel, believe and obey it, and be saved.

This explains why Peter at Pentecost said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." It explains why they "that were scattered abroad went about preaching the word," and "Philip went down to the city of Samaria, and proclaimed unto them the Christ." They, the people, were to be taught of God. To preach the word was to preach the truth. "Thy word is truth." To preach the truth was to preach Jesus. "I am the way, and the truth." So, "when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." It explains why Philip "opened his mouth, and beginning from this scripture, preached unto him Jesus." It explains why, when on their way, "they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized?" It explains why Ananias, coming to believing, penitent, praying Saul, said: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." It explains why Peter commanded devout, praying, almsgiving Gentile Cornelius and his "to be baptized in the name of Jesus Christ." It explains why Paul and Silas, in the Philippian jail, "spoke the word unto him [the jailer], with all that were in his house," and why "he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately." There is, therefore, no good reason why Jesus should not be preached as of old, and why believing penitents should not be baptized in the name of the Lord and receive the remission of their sins and the spirit of a Son. Sinner, why not now?

We often do more good by our sympathy than by our labors.—Frederic W. Farrar.

From Z. T. Sweeney.

Columbus, Ind., March 20, 1918.—Editors Gospel Advocate.—Dear Brethren: On my return from Florida I find issue of the Gospel Advocate containing my statement, with your brotherly and courteous reply. I am indeed pleased to see that we agree in so many things and differ in so few. To "make up the issue," as the lawyers say, we agree in the following particulars:

First—We agree that if the convention should do "*anything wrong whatsoever*," it would be the privilege of individuals and churches to "withdraw from the concern."

Second—That "what the constitution says is a sufficient guarantee that the convention has no desire to modify things that are fixed and final."

Third—That the churches should not enter into a business corporation with power to invest in and hold real estate, etc.

Fourth—That there is no scripture forbidding any number of Christians uniting to carry out the commission, nor from using good business methods in so doing. That the Foreign Christian Missionary Society is not objectionable as a "forwarding agency," and that such supervision as is afforded by the constitution probably cannot be improved upon.

These are very substantial points of agreement and go a long way toward tearing away the "thin veil" that separates us.

So far as I can see, there is only one thing that constitutes the difference between us—viz.: The Gospel Advocate thinks that the constitution *empowers* the convention to interfere with the local autonomy of the churches, and we do not think so. The Advocate says: "Give us a human business organization which can build orphanages and schools, with no power, whether vested in a convention or a foreign missionary society or in anything else, to interfere in any way with the divinely constituted rights of the local churches, and we shall certainly not oppose it."

You ground your objection to the convention upon Article III. of its Constitution, which reads as follows: "Voting shall be *viva voce*, except that in case of a doubtful result and on demand of one hundred or more members the chair may order a ballot, and on such ballot each congregation shall have but one vote, etc. As I have previously stated, "I opposed that article at the start," but I did so on the ground that it was unbusinesslike, and gave way to the judgment of my brethren because I knew that it was impossible to *ever put such a vote into operation.* I repeat now that if the convention shall exist for a hundred years, *no such ballot will ever be taken. It is an idealism pure and simple.* The ballot cannot be resorted to except in case of a *doubtful result.* Under parliamentary law, *there can be no doubtful result.* Parliamentary law is too exact a science to admit a doubtful result. Let me call the attention of your readers to a few of the simplest rules of parliamentary voting. When a *viva voce* vote is taken, the speaker must announce the vote as it appears to him. If there is a call for "a division" and a standing vote, the chair is then bound to count the vote or appoint tellers to count it. They must count in pairs, one from each side. They must agree upon the vote; and when the reports of the tellers are added up, there can be no doubtful result unless "figures lie." The result will show one of three things: (1) A clear majority, (2) a tie, (3) a majority of one.

If the first result is obtained, there can be no ballot. If the second is obtained, *the motion is lost* and there can be no ballot. If the third is obtained, the speaker has power to cast his vote and make it a tie, in which event the motion is lost. If he chooses not to vote, there is a majority of one and there can be no ballot ordered. So a ballot under the constitution is an utter impossibility. Knowing all this at the time, I yielded that which was sentimental and ideal, and thereby obtained from those contending for Article III. concessions which were vital and fundamental, as a compromise. The article stands in the constitution, but it is a dead letter and will remain so as long as it remains in the constitution.

Of course there is no power on earth that can prevent any deliberative body from volating its constitution if it chooses to do so. "Eye hath not seen, nor ear heard, neither have entered into the heart of man" to devise a constitution which cannot be violated. If such an emergency should arise, the Gospel Advocate will find many of us fighting side by side with it for the sacredness of the constitution. But it is not necessary to anticipate any such action. Let us take the present constitution at its word not to interfere with "things that are fixed and final" till we are compelled to act otherwise.

Yours in Christian bonds,

Z. T. SWEENEY.

A Gift for Our Readers.

In order to encourage our friends and readers to circulate the Gospel Advocate, we are now offering to send to every old subscriber, who will send us one new subscription for one year, accompanied by $2, The Teachers' New Testament with Notes and Helps. This has been prepared to meet the many demands for a Testament with notes and comments that will make the text clear and plain to every one.

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While money is cheap, there is no better time than now for every reader to secure this Testament by a little effort. It should not be hard to get one of your friends to take the paper at $2 a year, when he can pay for it and over with one bushel of wheat. Think of the prices at which you are selling bacon, eggs, butter, wheat, etc., and then you will realize at once how cheap the Gospel Advocate is at $2 a year.

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Spirit of the Press

By J. C. McQUIDDY

Should Be a Good Citizen.

No man should become so engrossed with his own affairs that he cannot be a good citizen. Christians should lead holy and unblamable lives. The one who is too busy to do church work, to attend its services and to help forward with its efforts, is a great help to Satan's cause and is highly regarded by him. The man who will not feed the hungry, dress the cold, and minister to the wounded is neither a good citizen nor a Christian. It is always time to advance the kingdom of Christ.

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Preach the Word.

The gospel is God's power unto salvation. Whenever the preacher turns away from the gospel of Christ and becomes a popular lecturer and entertainer, he loses his influence as a preacher. The most effective preachers are those who rely on the gospel story for the conversion of men. The Western Recorder very pertinently remarks on this subject:

The claim is being made to-day that "the pulpit has lost its power." This may be true in many cases, but it is only true where the evangelical and evangelistic preacher of the gospel of the blessed Son of God ringing out in tones of authority against sin, when souls were shaken with the sense of their guilt before God and turned to a Savior for redemption, has given place to the popular lecturer and pulpit entertainer.

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What "the Blues" Mean.

It is sinful to have the blues. Yes, just unadulterated, old-fashioned, inexcusable, black-hearted sin. When we stop to think what the blues are made up of, the sin is evident. A chemist who has recently found Christ as his whole life and victory and joy writes to a friend: "A Christian should never be blue. Green ignorance and yellow fear and cowardice compose it. The gospel and faith will cure it instantly." This chemist has rightly analyzed the ingredients of spiritual blues. A person cannot be rejoicing and be blue at the same time. God gives the Christian a simple and unmistakable commandment: "Rejoice in the Lord always." (Phil. 4: 4.) But we cannot rejoice, or be joyful, by our will power; joy is beyond the power of any human being to accomplish or produce; it is wholly supernatural; it is part of "the fruit of the Spirit" (Gal. 5: 22), therefore can be produced or brought into existence in a human life only by God himself. But it will be produced instantly by the Holy Spirit in the life of any Christian who "lets go and lets God," resting by simple faith in the sufficiency of Christ to meet our every need, even our need of joy. As we accept the whole of the gospel—the good news—by faith, our green ignorance and our yellow fear are instantly dispelled by the glory of the radiance of the Sun of righteousness shining in us. If Christ is always trustworthy, then blues are never necessary, and joy is always possible.—Sunday School Times.

It is the duty of Christians to rejoice. "Rejoice in the Lord always: again I will say, Rejoice." (Phil. 4: 4.) "Whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory." (1 Pet. 1: 8.) Christ is ever present with his faithful children.

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Using the Sword at Home.

Home is the place to learn how to use the sword of the Spirit. In Deut. 6, following the giving of the commandments, Israel is directed: "Thou shalt teach them diligently unto thy children, and shalt talk of them . . . in thy house." Over against the word "teach," in the margin of the Bagster Bible, are given the alternate words, "whet" or "sharpen." It is in Christian homes that children should learn to fence with the sword of the Spirit, the word of God, which is "sharper than any two-edged sword." It is a more wonderful weapon than King Arthur's magic "Excalibur." Do not think your child is too young to take it in hand. It is a great mistake, as H. Clay Trumbull pointed out in his "Hints on Child Training," to think that a child cannot "take in the great truths concerning God's nature, and the scope of God's power, as fully as a theologian can take them in." The teacher of the elementary grades in the Sunday school needs the coöperation of parents, and Mrs. Maud Junkin Baldwin shows in this Elementary Number of the Sunday School Times how it can be given.—Sunday School Times.

The religion of Christ will never fail this nation until it has first been driven from the families of the land. Timothy's training began before he was born. His faith first dwelt in his grandmother. His was an unfeigned faith "which dwelt first in thy grandmother Lois, and thy mother Eunice." Yes, keep the home fires of devotion burning, for the family is the salt of the church as the church is the salt of the earth. Children taught the scriptures at home and who see the religion of Christ exemplified in the lives of their parents usually grow to useful manhood and a noble womanhood. Christian parents should not get under the juniper tree and pray to die, as did Elijah, but they should be watchful and not fail to teach the Bible to their children.

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Prayer and Humiliation.

If the people of our nation, in true confession of their sin and in humble penitence and faith in God's goodness and grace in Jesus Christ, get together before God's throne in united prayer, we have much assurance for believing that there will be given to them a speedy victory over the foe whose attacks upon their life and liberty are being resisted.

A resolution is before Congress, called for by Christian men at Washington City and elsewhere, asking the President to call the nation to the devout observance of such a day of prayer and humiliation. We have reason to think that Congress will act in accordance with this request and that President Wilson will call the people to engage, devoutly and prayerfully and humbly, in beseeching the favor of God upon the efforts of our nation to secure peace and safety through victory for our sorely tried and suffering world.

Thus did President Lincoln summon the people of our land, in a dark and critical hour of our nation's history, to come before God unitedly in prayer and humble confession of sin and implore his delivering grace. The words used by Mr. Lincoln have been incorporated into the resolution introduced into Congress and may be read on another page of this paper.

We hope that it will be the case that we shall all be brought to this confession of our shortcomings, to this sense of our absolute need of God, and to a united imploring of the help of the Almighty in the securing of the noble ends for which we are carrying on our defensive, unselfish, and righteous warfare.—Herald and Presbyter.

We "ought always to pray, and not to faint." God is pleased when we persevere in prayer. Greater victories have been won by prayer than by the sword. Our prayers should be offered in faith and in harmony with God's will. "And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him." (1 John 5: 14, 15.) May truth and righteousness prevail. May Christ's kingdom grow until it covers the earth as the waters cover the sea.

"President Lincoln set apart Thursday, the 30th day of April, 1863, as a day of national humiliation and prayer, and requested that 'all the people abstain on that day from their ordinary secular pursuits and unite at their several places of public worship and the respective homes in keeping the day holy to the Lord.'"

GOSPEL ADVOCATE

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EDITORIAL

Does the Constitution Empower the Convention to Interfere With Local Church Autonomy?

BY M. C. K.

On page 364 of this issue of the Gospel Advocate we publish another courteous and brotherly article from Brother Z. T. Sweeney. We ask our readers to give it a careful perusal before reading our reply.

The one vital issue between us in this controversy, as our brother correctly maintains, turns on the power constitutionally vested in the convention, and we have endeavored, in the heading placed over this article, to state that issue in the form of a simple question. Brother Sweeney answers that question in the negative; but we, without the slightest reservation, answer it categorically in the affirmative. Thus the issue is sharply drawn, and on this position we are willing to stand or fall, as the facts may demand. Moreover, we are glad to meet our brethren of the missionary society on the issue as thus succinctly stated, and shall strive to do so, as far as we may be able, in the spirit and manner of our common Master.

The battle between us on this issue is mainly over Article III. of the Constitution. This is the article which shows how the convention is empowered to decide things by a majority vote of the members. On the statement in that article that "voting shall be *viva voce*, except that in case of a doubtful result and on demand of one hundred or more members the chair may order a ballot," Brother Sweeney says: "If the convention shall exist for a hundred years, no such ballot will ever be taken." Well, what if it is not? What does that have to with the convention's power to decide things by a majority vote? Even where the "result" is not "doubtful," the fact still remains that the result is decided by a majority vote, and the mere circumstance that the voting is "*viva voce*" in no wise changes this fact. Hence, quoting from our reply in the Gospel Advocate of March 7, "we still insist that, in any and all cases, when a general ecclesiastical body, empowered to decide matters for the local churches by a majority vote, takes action, no matter what that action may be," and no matter whether the voting be *viva voce* or by ballot, "the said churches are *compelled* to pursue one or the other of these courses"—that is, they will be compelled to either go with the wrong measure adopted by the majority vote or withdraw from the convention, one or the other.

There is simply no escape from this alternative; and hence, from the incontrovertible facts before us and by every principle of sound logic which applies in the case, the constitution *does* empower the convention to interfere with local church autonomy. To say that a church, at such a juncture, would still have the right to pull out of the concern and have nothing to do with it, is simply to surrender the whole question; for a church as ordinarily tied up with any one of the other forms of ecclesiasticism in modern times, whether Episcopal, Methodist, Presbyterian, or what not, could do precisely the same thing in the same situation.

On the contrary, under the ecclesiastical order so plainly taught in the New Testament, such a situation is utterly impossible. Here every church is an independent, autonomous concern, and not subject to dictation, control, or any sort of interference by some higher body. A properly organized church is not only the highest ecclesiastical body recognized in the New Testament, but there is not in that volume a vestige or a hint of divine authority for any other. Hence, when a church goes wrong, under the New Testament order, as they have sometimes done in all ages, it does not necessarily carry the other churches with it; but when the convention or general body by a majority vote goes wrong, it carries with it all the churches which are tied up in the concern and which give it their support.

We see no reason to call in question anything our brother says on "parliamentary law," but we fail to see its bearing on the issue between us. That issue is created, as we have seen, by the establishment of a general ecclesiastic order under which local churches are subject to the control of, and to be carried into measures by, a power external to themselves; whereas the New Testament order, by the very organic constitution of local churches, disconnects each church organically, but in no other way, from every other church, and leaves it free to supervise and manage its own affairs in all lines of its activity. We should be glad to have our brethren of the society join us in the effort to maintain, magnify, and encourage this order, thus completely "tearing away the 'thin veil.'" Indeed, why should they not? It is not only the expression of divine wisdom, but it reduces the possibility of evil in ecclesiastical affairs to a *minimum*, whereas the society order opens the way for the *maximum* of evil. Possibly this was the divine reason for establishing the local, and steering clear of the general, organization.

The World Against the Church. No. 2.

BY E. A. E.

INDIFFERENCE AND OTHER SINS.

Every way of a man is right in his own eyes; but Jehovah weigheth the hearts. (Prov. 21: 2.)

All the ways of a man are clean in his own eyes; but Jehovah weigheth the spirits. (Prov. 16: 2.)

The way of a fool is right in his own eyes; but he that is wise hearkeneth unto counsel. (Prov. 12: 15.)

It is encouraging, refreshing, and edifying to read an article or to hear a sermon when the writer or preacher in the love of truth and the spirit of Christ teaches the will of God on the subject under consideration and every one is impressed with the fact that this is his desire and purpose. For instance, Brother Larimore's much-needed and excellent article on "Fellowship."

It is discouraging to read so many articles and to hear so many sermons, written and delivered in the spirit of the world, endeavoring seemingly to prove by the wisdom of the wise that God is right on certain questions, or to justify the positions taken by the writers and speakers, or to sustain the theories and notions of men, or to display a knowledge of history and literature in general and powers of eloquence, or to create a sensation, or to moralize a little on some current events.

Brother David Lipscomb was a good and wise man and safe teacher, because he feared God and trembled at his word. "The fear of Jehovah is the beginning of wisdom," and God blesses the man who "is poor and of a contrite spirit, and that trembleth" at his word. (Isa. 66: 2, 5.) I never knew a man who manifested a deeper reverence and greater awe for God and his ways, or was more of a contrite spirit, or more greatly feared to trifle with or to add to and take from the word of God in the least thing. He told me more than once that he studied a subject anew every time he discussed it. He never took it for granted that he knew and understood all about it. He studied and wrote and spoke on the subject of laying on of hands all his life as a teacher; yet, a few years before his death and before his decrepitude, he told me that he took up *every passage* on the subject, *every case* and *example* in both the Old Testament and the New Testament, in order to learn more fully what the Bible teaches. He was far more anxious to learn and to teach the will of God than to sustain any position he may have taken formerly on the subject. Because he studied anew every subject or continued all along to study "all things that pertain unto life and godliness," there were vigor and freshness in his articles so long as he was able to write. For this reason his articles were always interesting, instructive, and sought. Everybody was impressed with the fact that he sought the truth through the love of the truth and endeavored to teach it for the good of the people; that he never sought position, popularity, or money; and that none of these things ever interfered with his straightforward course in practicing and teaching the will of God. He never refused an open, honorable, and thorough investigation of any Bible subject. Although Dr. Brents and Brother J. M. Barnes, able men, differed from him on the subject of the Bible cause for laying on hands, he invited them both at different times to present to the Nashville Bible School and all others who could attend what they understood the Bible to teach on the subject. This was not a controversy and was not done in a controversial spirit; it was a search for truth. He wanted all to see every phase of the subject. Truth and right never fear investigation. Again, Brother Lipscomb with Brother John F. Rowe discussed fully in the Gospel Advocate the subject of Christians' relationship to civil government; and, later, he invited Brother G. G. Taylor, a man of most excellent ability and full of the Holy Spirit, to preach on the subject to the Nashville Bible School, although Brother Taylor did not in all things agree with him. But this is the way to learn the whole truth, to be of the same mind and the same love, and to speak the same thing. Again, a brother was invited to discuss in the Nashville Bible School all the Bible has to say in favor of societies and instrumental music in the worship. He declined.

To some subjects embraced in "the whole counsel of God" very many younger, if not *wiser*, preachers than Brother Lipscomb are wholly indifferent. For some reason they seem to think that such subjects are not worthy of their time, although in the Bible. Paul declared "the whole counsel of God" on all Bible subjects—that is, on "all things that pertain unto life and godliness." And nothing deterred him; through fear of persecution and death he kept back nothing. He did not hold his "life of any account as dear unto" himself. (Acts 20: 24.) His only purpose was to accomplish his course in preaching "the gospel of the grace of God." At Cesarea many brethren and his dearest friends wept and besought him not to go *at the time* to Jerusalem, because "bonds and afflictions" awaited him; but he asked why they were weeping and breaking his heart by attempting to persuade him to stop in this course, when he was ready, not only to be bound, but to die at Jerusalem. I repeat, preachers have no choice of what they shall preach; God settles that. They cannot be indifferent to, or fail or refuse to teach, all that God reveals on *any* subject. Never mind the consequences; God will take care of them. Never be foolhardy, brash, and rash, but always wise as serpents and harmless as doves. Never flaunt convictions in the face of any one. Never court or invite persecution or *boast of courage*. Those who boast of courage when there is no danger are the first to deny their Lord and to flee when danger faces them. In calmness, firmness, gentleness, and the spirit of Christ, go straight forward in the right. How many preachers of to-day, for instance, purely for truth's sake and the salvation of the givers, teach fully all the word of God on the grace of giving? How many study first and then attempt to teach the qualifications and work and responsibility of elders? Soon the rising generation will not know from all the preaching and teaching they hear that there be any such persons as elders or any such work as that of elders. The tendency of many preachers is to virtually do away with the rule and other work of elders. The course, if not the intention, of many preachers is to do away entirely with elders and their work. How many preachers of to-day teach all that God says on economy? On the different reasons for all following useful employment? On the scriptural way and duty of the church to support widows indeed? On the duty of children and grandchildren to work at some honest occupation in order to support their parents, grandparents, and other helpless relatives? On the duty of all Christians as individuals to visit (caring for and helping otherwise) the fatherless and widows in their afflictions? On the work of women as home builders and keepers and the God-appointed mission of women and against the course thousands are pursuing? On the ornament of "*a meek and quiet spirit*" and against immodest dress and costly array and jewels of pearls and gold? On the bearing and proper training of children? On keeping unspotted from the world? On worldliness and wickedness in general? On honesty, uprightness, rendering to all their dues, and, therefore, paying all just debts? On speaking every man truth with his neighbor and, therefore, against lying in all forms? How many preachers and teachers of to-day are seeking to build up the New Testament church in all its parts and work and God-ordained mission? How many are studying to present themselves approved unto God (not unto men), workmen who need not to be ashamed, handling aright (*rightly applying or holding a straight course in*) the word of God? How many are preaching

all the Bible says on *loving enemies*, doing good for evil, overcoming evil with good, avenging not oneself, giving place unto the wrath of God, loving one's neighbor as oneself, loving brethren from the heart fervently, and loving God with all the heart and soul and mind and strength? How many are first endeavoring to practice this? How many are forgiving others, begging pardon for wrongs they have done others, and practicing all that the Bible teaches on this subject? How many are knowing nothing, save Jesus Christ and him crucified?

In one of Brother J. M. Kidwill's notebooks, which I have, he says he made it a rule to study anew every subject on which he preached before preaching on it, however much he had studied it before. This he did because he loved the truth, sought the truth, and was never satisfied with his present knowledge of the truth.

Since such good and useful men and such thoughtful and wise teachers as Brethren Lipscomb and Kidwill thus studied and continued to study the word of God on all subjects, how much the more should the rest of us do so? All who seek to be saved to instruct and to save others do this.

Referring again to useful employment or to the teaching of God that all Christians must learn honest occupations for necessary wants and in order to help the needy, it was feared a few years ago that all church members and some preachers did not even appreciate this. Now, since so many have failed to do this because the Bible teaches it, the government has taken it in hand to see that all do work at something profitable in some way. This is right and encouraging. God teaches most clearly that Christians must be profitable and useful people in any government under which they live. How much better it is to do this for Christ's sake than to be forced to do it! The lamentable fact is that so many have never learned that this is a part of Christianity because, for one reason, so few preachers ever considered it their duty to teach it or to *practice* it.

In the next article we hope to see further that no preachers, teachers, elders, or churches can be indifferent to any duty, to any work, or to anything the Bible teaches.

More Criticism Than Work.

BY J. C. M'Q.

Brother J. T. Fields, of Benton, Ky., complains that the disciples are quarreling more than they are working. He says:

Brother McQuiddy: If we are to send the gospel to the boys in the camps, let us do so now. I am not caring anything about the Y. M. C. A. Let us quit quarreling for the present and do something. We are a people that dispute about everything and hurt ourselves more than all other people injure us. I will cheerfully do all I can when the way seems clear. So let us preach the gospel to the boys in the camps now.

We are not aware of quarreling with any one over the Y. M. C. A. Our efforts have been to induce the brethren to preach the gospel to every creature; and as the boys in the camps are creatures and are our boys, we have been seeking to stir up the churches to preach the gospel to them.

It is doubtless true that some do more criticizing than they do work for the Master. It is discouraging that some devote so much of their time to criticizing that they find no time to work as the Lord directs. Those who contend for being guided by "it is written" should certainly be more zealous in doing the work of the Lord than are errorists in preaching their false doctrines. It is not enough to contend for the truth while we sit with folded hands and do nothing. The conduct of some is calculated to lead us to think that they criticize others in order to cover up their own failures. It will not be well with such when they appear at the judgment. Christ says: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.)

Many make great professions and pray most earnestly for the salvation of the world, while they do nothing to help advance the kingdom of God in the earth. Not those who make the greatest professions, not those who pray seemingly most earnestly, not those who do even great works in the name of Christ, are approved and justified by him, but those who do the will of the Lord. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof." (Matt. 7: 21-27.)

Paul tells us plainly that not the hearers of the law are just before God, but the doers of the law shall be justified." (Rom. 2: 13.) While men are to be commended for walking by faith, a theoretical faith that does not speak out, act out, and come out in a life of obedience is dead, and is, therefore, worthless. James (1: 22-25) speaks thus "But be ye doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing."

The practice of speaking against brethren and seeking to find fault with them cannot be too severely condemned. Condemning our brethren unjustly only makes our condemnation the more terrible. Again, James (4: 11, 12) says: "Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law; but if thou judgest the law, thou art not a doer of the law, but a judge. One only is the lawgiver and judge, even he who is able to save and to destroy: but who art thou that judgest thy neighbor?"

The churches and preachers must act quickly and promptly if they preach the gospel in the camps. Let the preachers who are willing to do this work speak out, and let the churches who are ready to support them make such readiness known. Our earnest endeavor is to get the work done, and done as the Lord directs.

Value of the Human Soul.

BY E. G. S.

Jesus said: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Very few people seem to realize the value of the soul. Jesus plainly shows in this passage that the whole world would be insufficient as a price for the soul. It would be impossible to place an adequate value upon the soul. When we think about the money value of our souls, we

are lost. We cannot name how much money it would take to purchase our souls from us. No man can give an estimate of the money value of this world. It is entirely beyond our ability to express the soul's value as we express values of earthly things. We cannot sell and deliver our souls, even if we desired to do so. Hence, Jesus presented a most important question when he asked what profit it would be to a man to gain the whole world and yet lose his own soul.

With the soul lost in eternal perdition, there is nothing left for a man to do. He is fixed for eternity. While a man lives, he is free to think and act for himself; but when death comes, that is the end. He is then assigned to an eternal destiny according to the life that he lived on earth. If his life was directed in the faithful service of God here, he will be placed in the heavenly home; but if he neglected the service of God in this life, he will be cast into the lake of fire "prepared for the devil and his angels." Then there will be no power that can take him out of that pit. But all that will yield heart and life to the service of God here will be taken to the heavenly home, where no power can interfere to take them out. There is the most perfect safety provided for all faithful servants of the Lord. The only true way, therefore, to provide for our safety in time and for eternity is by faithfully serving the Lord in this life. This will make our salvation sure.

Why all the people in the Bible lands do not obey the gospel and thus forever secure the salvation of their souls is very strange to me. But the love of the world and the lust of the flesh is a great hindrance to the word of the Lord. Most people think so much about the world and its pleasures and treasures that they do not take the interest in the salvation of their souls that they should. This is an awful mistake to make. When people are done with the affairs of this life, then they begin to realize the value of the soul to an extent they never did before; but it will then be forever too late to prepare for the heavenly home. We must make that preparation in this life or we can never make it at all. This world has its charms and treasures, but what are they when compared to eternal life? Eternity and eternal realities lay hold of us when the time of preparation is forever past and cannot be called back. The joys of Christianity have all been missed by not embracing it while we lived, and its precious opportunities are forever passed and cannot be recalled. Nothing whatever can be done in the way of preparation when Death lays his icy hands upon us. All we can do then will be to yield to the cold demands made upon us by the grim monster. No greater mistake can be made than to put off the preparation for death till the end of life is at hand, for we will be in no condition then to make any preparation that will do us any good. All we can do will be to drop off into eternity just as we are when that event comes. There was never a more dangerous thought indulged than the thought of waiting till death is upon us to make preparation for it. As the poet says:

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

Therefore let no one think for a moment of waiting till death actually comes to make preparation for it. It would be but an insult to the Lord to put off our day of grace and at the last moment ask the Lord to take us home to glory.

Very few people seem to realize just what sort of preparation is necessary to save their souls. A large portion of the religious world believe and teach that people must "get religion" in order to be prepared for death. But there is not one word said in the New Testament about "getting religion." The religion of that book is something to be done. The word of God says: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1: 27.) Hence the religion of the New Testament is something to be done, not something to be got. Many of the religious teachers of this world are deceiving the people by teaching their opinions about religion instead of teaching just what the word of God says about it. The command of the New Testament is, "Preach the word," not their opinions about the word.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$4,397.43
M. M. Combs, Prairie Grove, Ark.	5.00
Mrs. G. R. Foster, Ponder, Texas	1.50
Church at Smyrna, Tenn.	25.00
"One of the Brotherhood," Amory, Miss.	5.00
Mrs. Jennie Coleman and son, Cottage Grove, Tenn.	1.75
Bethel congregation, Hickman County, Tenn.	17.00
Mr. and Mrs. P. N. Lavender, Thompson's Station, Tenn.	2.00
"A Brother," Nashville, Tenn.	1.00
"A Friend," Howell, Tenn.	2.25
Mrs. A. O. McKennon, Howell, Tenn.	2.00
Mrs. Ann Goodrich, Fayetteville, Tenn.	3.00
Bethany congregation, Cottage Grove, Tenn.	14.24
E. Milwee, Hatton, Ark.	30.00
Mrs. L. E. Trevathan, Hardin, Ky.	1.82
Mrs. M. C. Reed, Gallatin, Tenn.	1.00
Church at Rockmart, Ga.	3.10
Mrs. W. B. Simpson, Stony, Texas	2.00
Church at Riggs Cross Roads, Tenn.	22.60
Miss Mary Etta Cossey, Macon, Tenn.	2.50
Miss Annie Brashear, Calvert, Texas	5.00
W. J. McCalister, Fayetteville, Tenn.	3.00
Church at Saratoga, Ark.	21.00
Mrs. B. B. Atwood, Nashville, Tenn.	1.00
Church at Gardner, Tenn.	10.00
Mrs. C. B. Arnold, Christiansburg, Ky.	5.00
"A Sister," Collinsville, Texas	1.00
Mrs. Maggie Evans and son, Highland, Cal.	5.00
Billy Phillips (six years old), Dyer, Tenn.	3.00
B. B. Henley, Saint Jo, Texas	5.00
Church at Braman, Okla.	45.00
Church at Thorp Spring, Texas	88.75
Church at Celina, Tenn.	25.00
Mrs. H. K. Edgerton, Lebanon, Tenn.	5.00
Mrs. Maggie George, Ola, Ark.	5.00
"A Friend," Nashville, Tenn.	.50
G. M. Jackson, Nashville, Tenn.	2.50
Church at Belmont, Miss.	10.00
"Two Friends," Oxford, Fla.	3.00
Williams Chapel, Westport, Tenn.	20.00
Church at Wartrace, Tenn.	15.00
Q. A. Monroe, Vinson, Okla.	5.00
Mr. and Mrs. George W. Smith, Jeffrey, Ky	1.00
Mrs. Alice Brown, Palestine, Texas	2.00
Church at Pegram, Tenn.	7.00
Miss L. D., Nashville, Tenn.	5.00

We rejoice in the spirit of self-sacrifice that prompted some of the above-named gifts. One good sister "resolved to send the price of the eggs I got on Sundays in March." Her hens were real sympathetic toward the cause, for she adds: "I got more eggs on Sundays than on other days." Another sister writes: "I will wear last year's hat and send the money saved to the suffering people." Two friends sent two old watches that were sold for three dollars, and this much was added to the fund through their thoughtful deed. Let us say again that we deeply appreciate the many encouraging messages that come with the money. While we do not have space to print them, we read them all carefully and reciprocate every good wish and prayer. The following from Brother W. W. Shook, who sent the offering of the church at Belmont, Miss., is a good sample of the many expressions received: "May God bless your efforts in behalf of sighing, suffering humanity, and may the church of the living God wake up to a realization of its duty, and may Christians understand that to give glory in the church we must give in the church."

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Missionary

Letter from Dehra Dun, India.

BY E. S. JELLEY, JR.

The year 1917 came in finding me down with fever sores from exposure and under-nutrition and mental suffering; it leaves me in better health than I have had for years, although my nerves are a bit tired. God does not temper the wind to the shorn lamb, but he strengthens the lamb to bear it—blessed be his name! I was thinking about David's words about our Father giving him songs in the night, and I felt that I could sing in the night also if I had a song which would not disturb others. So on railway journeys I made the following, and made or fitted a quiet tune to it:

Unto thee, O Father,
I look up and pray;
Keep thou me in all my ways,
O keep me night and day.

Half this world's in darkness,
Half is in the light;
Day and night unto thee
Both are just alike.

I look up and trust thee,
Thou art all to me;
Heaven is naught without thee—
Earth is heaven with thee.

I look up and praise thee,
Father, Savior, Friend!
Let me walk beside thee
Till my journey's end.

In thy dear Son, Jesus,
Thou art manifest;
He is ever near me,
Me he gives sweet rest.

I look up and bless thee,
Thou my heart's blest King!
Giver of our Jesus,
Unto thee I sing.

Many times when despair has sought to possess me, I have sung this song in the night and been strengthened.

Then there are the psalms of David, so much neglected by us—what words of strength and comfort they contain! Most of the first forty-six of them seemed to have been written just especially for me and my present circumstances, and they gave me hope and kept me from madness. I read the thirty-fifth psalm several times. Then over in the fiftieth I found what God requires of us—not burnt offerings, but "call upon me in the day of trouble." Again, the expression, "God my exceeding joy." These psalms would have driven away any traces of anti-special-providence heresy, if I had been afflicted with it, for they taught me that our Father cares and is ready to help.

As for the work, I have done more, perhaps, than I had hoped to be able to do this year even if unforeseen troubles had not arisen. I took part in Bible studies at Bhalgaon, Shevgaon, and Ghogargaon, besides meeting the workers on other occasions and some itinerating among the brethren. There have been perhaps under a hundred baptism.

When I am in Bombay, I speak in the Wesleyan Chapel by invitation of their missionary. Naturally I cannot skin the sects in their house, yet I try to give them a message which will awaken in them a desire to follow the Lord in all things.

About two months ago a man came to me with proofs that he (a prominent high-caste Hindu) had for years been holding truth-seeker meetings, and that finally they had organized what they called the "Christian Assembly." What remained was for them to be baptized; but no one dared to take them in owing to the prior claim of the Church of England to jurisdiction, which claim he would not for certain reasons recognize. Four hundred men of middle castes were actually ready to become Christians, and in all there were about two thousand adherents pledged to become Christians. Brethren, pray for them.

At the beginning of the year my children were dangerously ill, and so was Mrs. Jelley. Our baby, Alethia, born on January 12, was dreadfully emaciated, weighing only about four pounds. Now only one child is sick, and that with a cold. Mrs. Jelley is feeling better than at any time since she left Canada.

As to expenses, they have risen greatly—railway fares increased, telegraph rates increased, the price of cloth quadrupled; and then this year I have had so many unforeseeable expenses that I am at present about four hundred dollars in debt. Help me if you can without hurting your own family.

Finally, brethren, pray for us and for all of the workers, and for the Christians of India—my sons and daughters in the gospel.

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A Request from Brother Jelley.

Brethren, as you know, missionaries generally go home "on a furlough" every five to seven years to recruit up their broken physical energy. I also need this change badly. Furthermore, if I am to see my mother before she also is called away, it will have to be soon; for she has been an invalid for the last thirty-five years, and is now seventy-one years of age. Finally, as her support has been taken away from her and my eldest daughter, I must go home and do something for them.

Brethren, however you feel toward me, whether you wish to support me in the future or not, if you have had anything to do with sending us out or with our support, I trust you will see the reasonableness of my request to be sent home at once. If you have not helped us in the past, then here is an opportunity. It will take over a thousand dollars to land us on the Pacific Coast. If one hundred brethren would each contribute ten dollars at once, it would nearly get us home.

However, some of the one hundred are going to back out from sending the ten dollars. Then let one or two churches make up for them by sending one hundred dollars at once. You know we are not very forward about missionary matters, and it will take an effort to raise that amount of money.

Please do not allow sectarians and the board people to reproach us with, "These people sent out a missionary, allowed him to be in want, and could not get him home again." Your brother in Christ, E. S. JELLEY.

Doubtless Brother Jelley needs a rest, but we would suggest that the brethren make a contribution to give him a rest in India, and not bring him back to this country. Doubtless he could find some place over there where he could rest and recuperate. To bring him back here would be rather expensive, and the funds utilized for that purpose should be devoted to the conversion of the heathen. If his health is in such a condition that he cannot possibly recuperate there, then the brethren should make contributions to bring him back here at once. J. C. MCQUIDDY.

Query Department

Brother McQuiddy: Are the ordinary soda crackers such as are manufactured by the Tennessee Biscuit Company of the proper material to be used as communion bread? In other words, what constitutes leavening, and do common crackers contain it? H. L. M.

Bread that has leaven in it should not be used in the Lord's Supper. When the Passover was instituted, they used unleavened bread. This means bread without leavening. Soda crackers certainly contain leaven. Wafers made up with sweet milk or water would be acceptable. Probably sweet milk would be preferable.

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Brother McQuiddy: Please explain 1 John 1: 8, also 1 John 3: 9. What is it to be born of God, and how may we harmonize these two passages? L. CARNAHAN.

1 John 1: 8 reads: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 3: 9 reads: "Whosoever is begotten of God doeth no sin, because his seed abideth in him; and he cannot sin, because he is begotten of God." The first passage teaches that no one is sinless. The second passage teaches that it is inconsistent for the child of God, so long as the seed, which is the word of God, remains in him, to practice sin. He will not lead a life of sin. The spirit begotten of God—the new creation—does not sin, and cannot sin and remain God's child. But sometimes the old nature revives and for a moment exerts its power. Hence, Paul says: "It is no more I that do it, but sin that dwelleth in me." (Rom. 8: 20.)

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Brother McQuiddy: We, as a church assembly, would like to be advised in regard to the Lord's Supper. Which is the more scriptural, the use of the old-style two-cup method or the individual communion set? As there are so many contagious diseases, it seems unsanitary to use the two cups. M. A. DODSON.

This query has been answered a number of times in the Gospel Advocate. The Scriptures do not say how many cups shall be used. I think, however, that there is nothing in the contention that there is danger of communicating diseases by the use of the same cup. This has been the custom of the church for a long time, and yet I have never heard of one single case of disease being communicated in this way. While the Bible does not condemn the use of individual cups or the individual communion set, there is danger of the church becoming worldly. Christians are not to be conformed to the world. On this ground the use of the individual communion set could be condemned more than upon any other. However, let it be clearly understood that there is no teaching in the word of God that authorizes the use of from two to eight any more than it authorizes the use of fifty or as many cups as may be used.

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Brother McQuiddy: In your issue of February 28, in answering Mrs. R. A. Hogan's question relative to the sin against the Holy Spirit, I note that you give the two customary ideas as to what it is, and still leave it, to my mind, in uncertainty. Are we to understand that God will forgive all kinds of sin except one, and has not revealed that one? Are we to go through this life and not know whether we are committing this sin or not until we reach the judgment? Does it seem exactly fair for God to let his child blunder along in such an uncertain way? You say that "it is unbecoming to be dogmatic as to what is the sin against the Holy Spirit." Possibly you are right, but I cannot understand why it is "not becoming" to contend for what God has revealed. W. A. CAMERON.

While I gave two customary ideas as to what the sin against the Holy Spirit is, I am inclined to the view that any sin persisted in may grow into a sin against the Holy Spirit. The sin against the Holy Spirit is not a specific sin. The obedient know they have not committed the sin against the Holy Spirit. Men could reject the teaching of John the Baptist, could also reject the teachings of Christ, and yet have an opportunity of being saved. When the Holy Spirit came and guided the apostles into all truth and organized the church of God, they could accept his teaching and be saved; but whoever turns away from this teaching of the Holy Spirit, whoever rejects the last will and testament sealed by the blood of the Lord Jesus Christ, will not enjoy pardon in this life nor in the life to come. No other provisions will be made for his salvation. This seems to me to be in harmony with the teaching of God's word. But, as this matter is not as clearly revealed as it is that a man must believe in Christ, I hold that it is "unbecoming to be dogmatic" as to just what the sin against the Holy Spirit is. We may be clear and positive where God has spoken; but where he has not spoken plainly, it is not becoming to assume that our judgment is infallibly correct.

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Brother McQuiddy: (1) Please explain John 3: 15, which reads: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (2) Also, what do you believe about heavenly recognition? Do you believe we will know our loved ones there as our loved ones? MRS. W. J. HOGAN.

(1) The meaning of John 3: 15 is that whoever hates his brother has murder in his heart, and is, therefore, a murderer at heart. Murder is conceived in the heart before it becomes an act. Cain hated Abel and conceived murder in his heart before he murdered him. Just so, every murder springs from hatred—is first conceived in the heart and then is brought forth in action. (2) As to recognition in heaven, we have but one actual case revealed in the Bible. The rich man recognized Lazarus in Abraham's bosom. There are a number of passages of scripture which are meaningless unless there is recognition in heaven. The question of future recognition is not directly raised in the word of God. On the mount of transfiguration, when Jesus was transfigured before three of his disciples, Moses and Elijah appeared and remained with them. Moses had been dead nearly fifteen hundred years. Elijah had not seen death, for God took him. Moses and Elijah appeared as men and were recognized as such. Paul teaches that the body with which we are "clothed upon" at death does not differ materially, so far as can be observed, from that which we shall have when our vile bodies are fashioned like unto his glorious body. Moses and Elijah appeared as two men, and not as formless, featureless spirits. Their appearance was in glory. This indicates future recognition. When men pass into the future state, they are still conscious of who they were in this life and of what they did. This presupposes future recognition. This is evident from the language of Christ when he says: "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." The same thought is found in the judgment scene revealed in the twenty-fifth chapter of Matthew. These with many other scriptures indicate to me that people will recognize one another in the future state. However, we should be more concerned about living that life that will fit and qualify us for heaven than about knowing each other in heaven.

AT HOME AND ABROAD

There was a confession and baptism at Belmont Avenue Church on Sunday.

Alexander Yohannan has started on the return trip to his home and people in Persia.

For the benefit of inquirers, we wish to state that John E. Dunn's address is Camp Sevier, S. C., Y. M. C. A. Headquarters.

We regret to report that Brother Kurfees is quite sick and will be unable to attend to his correspondence for a few days.

Fred Cowin is preaching for the church at Horse Cave, Ky. After this meeting he will return to his home at Toronto, Canada.

R. V. Cawthon has closed a good meeting with the Reid Avenue congregation, this city. He is now preaching for the church at Rothchild Avenue.

From Robert Sweeney, Decherd, Tenn., April 9: "I wish to express my sincere thanks to the good people of Decherd and community who stood so nobly by us during the long suffering and death of my loving wife and companion. May the Lord bless you all."

C. H. Baker writes: "I have six weeks' time, beginning the first of June and extending up to the second Lord's day in July, that I would be glad to devote to meetings. Any one who may desire my service in a meeting should write me at Kirkmansville, Ky."

From Thomas E. Hedges, Labelle, Fla., April 11: "William Rucker, of Adrian, Fla., has just closed a seven-days' meeting at this place with four confessions and baptisms. They were two young ladies, teachers in the high school; one young lady student; and the wife of our esteemed physician, Dr. Roberts. Brother Rucker is a good speaker and makes the message plain and easy to be understood. May the Lord bless and help him in his work."

"Commentary on Acts of the Apostles." By David Lipscomb. A commentary on the Acts of the Apostles, with questions suited for the use of families and schools. This commentary is especially adapted to the comprehension of the masses of the people. It also contains a chronology of the Acts, map showing Paul's missionary journeys, brief biographies of the apostles, and an introductory chapter on the Holy Spirit. Pages, 249, and Index. Cloth bound. Price, $1.

From E. N. Glenn, Deming, N. M., April 9: "I am just up from sickness. I was threatened with pneumonia; and as that disease is almost fatal in this high altitude, I was compelled to stay at home pretty close. I was out at the camp on Saturday. I found one young man who said he had decided to live the Christian life. Pure Christianity is a hard proposition in this camp. I am inclosing a list of some boys there who I think will be benefited by the Gospel Advocate. Some have obeyed the gospel, the others have not. I thank you for your interest."

From C. E. Coleman, 200 Woolfolk Street, Macon, Ga., April 12: "The work here is going on right well now. We hope to be able to give a good report before the year has passed. We have services at Camp Wheeler, Y. M. C. A., building No. 44, at 2:45 P.M. each Sunday. I thought that maybe a little notice in the Gospel Advocate would help to get us in touch with more members. We are anxious that all attend. Several of the Macon members go to the camp with me every Lord's day. I spend one-half day each week among the soldiers, and will be glad to have the addresses of brethren or friends of any of the readers of the Advocate."

George M. Rance writes from San Antonio, Texas: "I have just received the sad news of our loss at Luling. Sister Clarke writes that the little church there was completely destroyed; also the girls' dormitory is a complete wreck, and the large barn and other outbuildings. Fences were destroyed; wagons, buggies, clothing, curtains, wall paper and shrubbery were greatly damaged, and some of the cows in the barn were injured; but there was no loss of life nor injury to any of the inmates of the Home. The loss is placed at seven or eight thousand dollars; but that can be replaced, and I believe it will be when our brethren realize the situation. We need a hall and dormitory and other buildings there at once; so brethren are urged to send contributions at once to Sister Jennie Clarke, Luling, Texas."

From F. P. Fonner, Buffalo, W. Va., April 10: "I have received help in my work as follows: From L. H. Bretz and others, $3; "A Sister in Christ," Orme, Tenn., $2; J. H. Caldwell, $5; A. S. Miller, wife, and daughter, $5; D. H. Hisel, $5; R. J. Sidwell, $5; Mrs. Dan Leathers, $1. This help is very much appreciated. Mrs. Fonner has been real sick, but she is some better now. We have had some extra expense on that account, and, of course, we need some extra help now. Please remember us in prayers and offerings. Always address me at Buffalo, W. Va., or through the Gospel Advocate office. The work is doing very well in this section, but would do better if we had a meetinghouse of our own. Our members here are much scattered, and we must build a house this summer in a central location for the benefit of all. We cannot do this without outside help. Any money sent us for this purpose will be rightly used."

From Tice Elkins, Henrietta, Texas, April 10: "I closed the meeting at Erick, Okla., last Lord's day, with four baptized, one to confess his sins, and a good interest. I came to Elk City and preached that afternoon and night to large crowds, and then came home Monday. I preached here last night, will preach again to-night and next Sunday. I will be busy doing mission work entirely in Clay County till the last of May; and, brethren, it is not self-supporting yet, so do not forget to help me. You can see by my former reports that I have made good and successful use of your aid, and I will still do it, but you must help. I have received since last report the following amounts for this work: J. A. Henson, $5; Bluegrove Church, $10; Sister Ranier, Rochester, Texas, $2. Total, $17. Many thanks in His name. The work here is fine. If I can get enough to help me stay with it a few weeks, I will show you that the gospel will win. Come on and help me, brethren; it is for Christ's sake I ask you for the support."

Ira B. Henthorn, 4405 Xerxes Avenue, South, Minneapolis, Minn., makes acknowledgment of the following contributions for the Minneapolis mission work from February 1 to March 31: From A. M. Burton, Nashville, Tenn., $20; E. H. Martin, Minnesota, $4; Clara G. Smith, Kansas, $1; F. S. Graham, Illinois, $1; Highlands congregation, Louisville, Ky., $5; Sophie Wiley, California, $1; congregation at Buechel, Ky., $12.45; "A Brother," Indiana, $2. Total since February 1, $46.45. Minneapolis collections since February 1, $42.05, making in all, $88.50 for the period. Adding this to the balance on hand at last report, $59.61, gives $148.11. There has been expended for preaching, $4.60, leaving a balance on hand, April 1, $143.51. Brother Henthorn says: "Our meeting has had to be delayed for several reasons until May, but at that time we will be prepared for a real battle. We have not yet enough funds on hand for all advertising and hall expenses aside from what we will need for the evangelist, but hope to have plenty by the date of the meeting. We meet every Lord's day at Sister Polsen's house, with occasional visitors."

HUMORS IN SPRING

Such as Pimples, Boils, Eruptions—and Weakness, Languor, Debility

Afflict thousands of people and seem to demand the use of a Spring course of treatment without delay.

The very best medicine to take now is Hood's Sarsaparilla, which thoroughly cleanses the blood and effects radical and permanent relief by perfecting the processes of absorption and elimination—giving healthy activity to the stomach, liver, kidneys, bowels and skin.

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It Salivates! It Makes You Sick and You May Lose a Day's Work.

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

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

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Stops pain, obviates the use of knife in removing the core or pus of boils, carbuncles and felons. Often relieves in 24 hours. A most wonderful salve also for sores, abscesses, piles. Large boxes 25c at good drug stores. Write **Spurlock-Neal Co., Nashville, Tenn.**, for sample.

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There is just one way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gets rid of the old, freckled skin, gradually and harmlessly, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

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Miracles in the Church.

(A discourse by J. D. Floyd.)

The parable of the sower shows us that spiritual life is a development from seed, and that seed is the word of God. Four classes heard the word, but only one, in the end, was benefited, and that was the one who heard the word, meditated upon it, understood it. The true preacher to-day preaches the word and hopes to benefit those who hear. Believing as I do that I can do my hearers most good by helping them to a better understanding of the word, I preached, a short time ago, a discourse on "The Order and Purpose of the New Testament Books." Having the same purpose in view, I shall to-day seek to find the purpose of the miracles in the early days of the church.

Very soon after Jesus began his personal ministry, he selected, from his disciples, twelve men to be his apostles. These formed a kind of training school for about three and a half years. They heard his teaching; saw him heal the sick, cast out demons, and raise the dead; were witnesses of his death on the cross, and saw his body borne away to the tomb. To them he appeared after his resurrection. He companied with them for about forty days, speaking to them of the things pertaining to the kingdom of God. To them, just before his ascension, he committed the duty of teaching "all nations," preaching "the gospel to every creature," and preaching "repentance and remission of sins among all nations." He told them where to begin—at Jerusalem; when—after being "endued with power from on high;" the order of their work—Jerusalem, Judea, Samaria, and the uttermost parts of the world. Having thus commanded them, he was parted from them and received up into heaven. About seven days after this, on the day of Pentecost, the apostles were together in Jerusalem, when, in accordance with his promise, he sent the Holy Spirit upon them, thus enduing them "with power from on high." Here they began their work. The Acts of Apostles contains a partial history of this work for about thirty years.

During these thirty years, from one church (congregation) the number increased to many hundreds, and the disciples from three thousand on Pentecost to many, many thousands of all nationalities. During this entire time there was an intermingling of the ordinary and extraordinary. The ordinary was common to all cases of conversion; the extraordinary was divine. Of the extraordinary (miraculous), about twenty were without any intermediary. Examples of these

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Highly recommended for Torpid Liver, Biliousness, Constipation and Indigestion.

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Watch the Baby.

If he is fretful, restless, and out of sorts, you can trace the cause to his stomach and liver. If the bowels do not act regularly, there is a possible danger of serious illness. Constipation, if allowed to continue, may produce self-poisoning or autointoxication, and this condition should be promptly rectified. The best general tonic for the baby or for the older folks is Plantation Chill and Fever Tonic and Liver Regulator, a purely vegetable compound. It contains no calomel or other injurious drugs. Highly recommended for babies and growing children. It excites and invigorates sluggish livers and puts you on your feet again. Buy a bottle and keep it handy. Price, 50 cents. For sale by the best druggists. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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are the outpouring of the Spirit on Pentecost, the appearing of an angel to Philip in Samaria, the light that appeared to Saul, and the earthquake at Philippi. About the same number were wrought through the instrumentality of inspired men. Of these, a part were apostles and a part were men to whom the apostles had imparted spiritual gifts by the laying on of hands. Many are confused to-day because they do not understand the purpose of these extraordinary things. They think they must see a light, hear a voice, or something unusual must occur, or their conversion is not genuine. A son once called me to see his father, a very old man, who was near death's door. I asked him if he had ever been religious. He replied that he had not. On my urging the importance of giving himself to the service of Christ, he replied: "I know what you want. You want to get me into the church, but I tell you right now I am never going into any church until God by some visible token indicates that he wants me to." Eighty years of age, irreligious, and still waiting for something extraordinary—a something God has never promised and not necessary to conversion.

If these extraordinary things are not essential parts of conversion, it is in place to show the purpose they served. Mark, after giving the commission Jesus gave to his apostles to "preach the gospel to every creature," closes with these words: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Paul, in Hebrews, says: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost?" The apostles proclaimed an extraordinary fact—that God had raised Jesus from the dead; hence extraordinary testimony was necessary to sustain that fact. To illustrate this, I give one instance. Peter healed a noted lame man as he was going into the temple. He immediately preached to a large concourse. As he did on Pentecost, he proclaimed the resurrection of Jesus. The people who heard were witnesses of the healing of the lame man; hence the record: "Howbeit many of them which heard the word believed; and the number of the men was about five thousand." (See Acts 3, 4.) Of the Samaritans it is said: "The people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." (Acts 8: 6.) Another view of the

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"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth, and stomach headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by food fermentation due to excessive acid in the stomach.

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matter throws light on the question. All things, both in the vegetable and animal world, have had their origin in miracle. It took a miracle to create the first oak tree; so of each pair of the various species of animals, as well as man; but all have been perpetuated by ordinary and fixed principles. The same is true of the religious systems God gave to man. The same is true here as in the aforementioned cases. Miracles were necessary in the inception, but not in the perpetuation. Striking miracles were wrought in the beginning of "the Jews' religion," but were not necessary to its perpetuation. So of the Christian religion. Miracles were wrought in the beginning, and were, therefore, necessary; but it has been perpetuated many hundred years without them. I am not ignorant of the fact that a great and corrupt religious organization, as well as modern healers, claim the power to do things that belong to the realm of the miraculous, but I stand by my statement. None of the things done in any way favor the miracles wrought by the apostles. The New Testament was not written when the things recorded in Acts were transpiring. All that had been revealed of the New Testament was in the minds of the apostles and the memory of those taught by them. To help them in the formative period of the church, spiritual gifts were imparted to many of the disciples by the laying on the hands of the apostles. Paul, in speaking of these gifts, says: "The manifestations of the Spirit is given to every man to profit withal."

One or two more questions and I am through. How long were these extraordinary things to last? Paul answers this question: "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." (1 Cor. 13: 8-10.) The implication is clear that when the church was fully established and a perfect revelation was given, these things that belonged to the childhood age of the church were to cease. The same truth is taught in Eph. 4. If I were asked the question when the miraculous ended in the church, my answer would be: When the last apostle and the last one to whom they had imparted spiritual gifts were dead, then they ceased. While many loud claims are made, I am sure no miracle the counterpart of those wrought by the apostles and men of spiritual gifts has recurred.

One more thought. If the converting power was not in the extraordinary, where was it? I answer, in the word preached. On Pentecost it is said: "When they heard this, they were pricked in their heart." At Solomon's porch: "Howbeit many of them which heard the word believed." At Samaria: "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." At Ceserea: "Ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe; . . . and put no difference between us and them, purifying their hearts by faith"—mark you, not by the baptism of the Holy Spirit. All this is in harmony with Paul's statement: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation."

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An occasional purifying of the system and thorough cleansing of the liver are absolutely essential to health, and, as all doctors know, calomel is the only drug that accomplishes this result. Now that the unpleasant and dangerous effects are entirely removed, the popularity of the new calomel, Calotabs, will be vastly increased. Its effect is delightful. One tablet at bedtime, a swallow of water—that's all. You wake up next morning feeling fine, your liver cleansed, your system purified, and with a hearty appetite for breakfast. Eat what you please—no danger. No restrictions of habit or diet.

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The Master's Vineyard

Arkansas.

Hatton, April 8.—Yesterday, at the regular monthly appointment, three of us broke bread. One young man made the good confession. I will look for four regulars in the future.—E. Milwee.

Kentucky.

Horse Cave, April 10.—Our services were well attended at Bellview on Sunday. One more was added to the one body. The Lord willing, I shall be at Fairview next Sunday.—Emmett Creacy.

Mississippi.

Charleston, April 8.—We are having a right good meeting here. One confession to date. We shall close on next Wednesday night. Brother E. D. Dinkins, Circuit Judge of this district; Brother J. H. Caldwell, lawyer; and Dr. Tucker, physician, are fine men, and all preach the gospel here and in the surrounding community. The Lord richly bless you all.—J. Pettey Ezell.

Oklahoma.

Erick, April 1.—I am in a fine meeting here. I baptized one man to-day who was raised a Methodist. We go on here another week. I will hold another meeting at Henryetta in May. I will need your help.—Tice Elkins.

Council Hill, April 5.—I have been doing manual labor this spring, but have preached somewhere almost every Sunday. Brother Park and I are in a mission meeting three miles from town. We are having a good hearing. I have a position at our school here and can support my family that way and get out and preach at night. We have three more meetings to hold following this one. We are paying our own expenses—buying oil, furnishing our own conveyance, etc. The gospel has never been preached in this country very much, and we want to do what we can to tell the story of the cross. Brother J. B. Nelson, of Dallas, Texas, will hold a meeting for us here in town, beginning on April 30. There are three of us to do the paying, and we are not able to give him a support. If a preacher does not receive one hundred and fifty dollars or two hundred dollars for a meeting now in these days of "high cost of living," his family will suffer. Brother Nelson does not expect a support here, but we do not want him to have to make all the sacrifice. He can easily get one hundred and fifty dollars at other places for the time he has promised us. Will you help us a little in this meeting? Brother Park and I do not ask help in the work we are doing. We are "making tents" for a support and preaching every night. However, we would appreciate a little help for Brother Nelson, that he may not have to make too great a sacrifice in the work here. Who will be first to respond? Send contributions to me and I will report same. On account of some parties who were interested selling their homes and leaving Albion, my normal at that place for July has been canceled. My time is vacant now from the first of June to the last of July. Who wants a good normal music school? One hundred and fifty dollars for seventeen days is the price. Write me. I would be glad to hold some meetings in these two months if you do not care for the singing normals.—W. W. Slater.

Texas.

Denison, April 8.—W. G. Reynolds at Armstrong Avenue, Robert Drennon at Sunflower, and the writer at Willow Spring—this was the order yesterday. Interest fine in all our work. I shall begin a meeting in Houston on the last Sunday in this month. From there I go with Brother Acuff to Conroe for another meeting. Our home meeting will begin about the middle of June.—Thomas E. Milholland.

Ennis, April 8.—Four spirited services, overflow crowds, and one addition at the Ennis Avenue Church yesterday. At the afternoon council meeting a reaching-out program was outlined and over one hundred dollars appropriated to advertise our services in the daily newspapers. Arrangements made by telephone with Prof. Roe Morgan, of Dallas, to open a revival vocal-music school, to begin at 8 P.M. on April 15. The "made-in-Ennis" revival was postponed, to begin on May 4.—Ben West.

Fort Worth, April 10.—The month of March was a busy one for the South Side-Central Church. Over seven thousand dollars in cash and five thousand dollars in pledges was raised to buy a stone church building from the First Presbyterian Church, and a new congregation was organized in the central part of the city, which will be known as the Central church of Christ. The new congregation started with an attendance of two hundred and fifty in the Sunday school. Brother M. H. Moore, superintendent of the city schools, will lead their work for a while. The South Side-Central's contributions for the month were nearly three hundred dollars, not counting a special contribution for Camp Bowie. We had a number of additions during the month. The first Lord's day in April we had one addition from the Magnolia Christian Church and one confession. The work in Fort Worth is progressing. The tabernacle work at Camp Bowie is moving along well, with Brother J. H. Lawson in charge; and Brother T. W. Phillips is holding a good meeting at Brooklyn Heights, Camp Bowie.—A. W. Young.

Loss of Appetite is also loss of vitality, vigor, tone. To recover appetite and the rest, take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion, makes eating a pleasure. It also makes the blood rich and pure and steadies the nerves.

Field Notes.

BY C. E. HOLT.

One of the prettiest, cleanest, and most hospitable towns in Tennessee is Cookeville, the capital of Putnam County. It has a very fine citizenry, far above the average town. It also has fine schools.

The Polytechnic School is one of the best in the South. It is young, but vigorous and progressive in its work and plans. It is an ideal school, in an ideal town, with ideal grounds. Brother Jere Whitson, one of the chief promoters of the school, gave twenty acres of land, which is being put in fine condition, and this adds greatly to the utility and maintenance of the school. The State of Tennessee makes appropriations for the support of the school, thus making it one of the best and one of the cheapest institutions in the country for the young men and young women of the country. The president of the school, Prof. Thomas A. Early, is a man of fine executive ability, and he has a corps of thoroughly competent teachers to assist him. Imagine, if you can, my surprise when told that board in the dormitories is only nine dollars a month! Those who live there look well, and I did not hear a word of complaint. Brother B. H. Murphy and wife are both in school, and they board in one of the dormitories. Brother Murphy is one of the most efficient song leaders among us and is of great worth to the church there.

The church at Cookeville is one of the best in the State. It has a fine membership. Almost all of them are now taking the Gospel Advocate. Show me a church the members of which read the Gospel Advocate, and I will show you an active church, one that is alive to missionary work as well as to other duties. The church at Cookeville supports Brother John E. Dunn's family while he looks after some of the soldier boys in Camp Sevier, at Greenville, S. C. This is a good work in which Brother Dunn is engaged, and I could wish that more of our preachers were with the boys in the camps and in France. I am sorry that more of our preachers are not connected with army work. But the Cookeville church does more than support Brother Dunn's family. They give liberally to other things. A giving church is always a growing church. A stingy church cannot live and thrive and grow. God's blessings will not be poured out upon a stingy man or woman or church. "It is more blessed to give than to receive." Can any one tell me who said that?

My preaching in Cookeville was appreciated, as I had good reason to believe, and the audiences were good. There is, as I was led to believe, a good feeling existing among the members of the different religious organizations. The town has the usual number of Protestant denominations. All these were engaged in holding prayer meetings—early morning prayer meetings—on account of the great war in which we are engaged. I was pleased to note such a broad, Christian spirit manifested in their prayers even toward the Germans. There was no rancor nor bitterness manifest, but feeling of deep sympathy for all the people of the countries now engaged in the great war.

While in Cookeville my home was with Brother Jere Whitson and family. It is an ideal home. It is a home with all that home means. Miss Fannie Lou, the baby girl, but large enough and brave enough to drive an automobile, rendered me valuable assistance in getting around among the people. She is a most excellent young woman. Brother John H. Whitson, the bachelor son of the family, and one of the best men in the world, is an important factor in Cookeville. He is a fine business man as well as a fine church man. He is a man that carries religion into his business as well as business into his religion. He would make an ideal husband.

My work for the Gospel Advocate in Cookeville was made much easier on account of the efficient preliminary work by that most excellent man, Brother S. Hayden Young. He had prepared the way so well that my work was a real pleasure. It hardly seemed like work at all.

I wish I could mention all the good brethren there by name, but space is limited. I would like to go to Cookeville again.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Doctor Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.
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SALTS IF KIDNEYS OR BLADDER BOTHER

Harmless to Flush Kidneys and Neutralize Irritating Acids—Splendid for System.

Kidney and bladder weakness result from uric acid, says a noted authority. The kidneys filter this acid from the blood and pass it on to the bladder, where it often remains to irritate and inflame, causing a burning, scalding sensation, or setting up an irritation at the neck of the bladder, obliging you to seek relief two or three times during the night. The sufferer is in constant dread. The water passes sometimes with a scalding sensation, and is very profuse; again, there is difficulty in avoiding it.

Bladder weakness, most folks call it, because they cannot control urination. While it is extremely annoying and sometimes very painful, this is really one of the most simple ailments to overcome. Get about four ounces of Jad Salts from your pharmacist and take a tablespoonful in a glass of water before breakfast, continue this for two or three days. This will neutralize the acids in the urine, so it no longer is a source of irritation to the bladder and urinary organs, which then act normally again.

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God's Love for His Children.

BY D. B. MIZELL.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8: 28.)

Paul does not mean that all things, of themselves, in an impersonal way, work together for good to them that love God. He means to assert that God makes all things work together for good to them that love him, to them who are the called according to his purpose; and this text is a God-given pledge of his love and special providence for those for whom it is intended.

In order to determine for whom this pledge is intended, we must put emphasis on the clause, "to them that love God." The clause, "to them who are the called according to his purpose," is not added in order to limit the number of "them that love God" to any particular class of "them who are the called according to his purpose;" but the clause, "to them that love God," does limit and point out what class of the called is here referred to. Jesus says: "For many are called, but few are chosen." (Matt. 22: 14.) All to whom the gospel comes are called, but only those that obey the gospel—"that love God"—are chosen and become the elect. Not all the called are chosen; but all the elect are also the called. "They which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." (Rom. 5: 17.) While abundance of grace is extended to all, the promise is to those only who receive it, and not to them that reject it.

Now, all of God's children are a called people, a chosen or elect people. "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied." (1 Pet. 1: 1, 2.) "But as he which hath called you is holy, so be ye holy in all manner of conversation." (Verse 15.) "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." (1 Pet. 2: 9, 10.)

In his letter to the Thessalonians, Paul tells us what this calling means and how God makes it. "But we are

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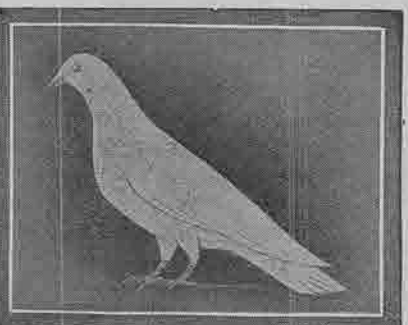

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bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." (2 Thess. 2: 13, 14.) In the letter to the Romans, in which we find our text, Paul first reminds them of his special call to the apostleship: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." (Rom. 1: 1.) Then he reminds them of their call, which is the call common to all of God's children: "Among whom are ye also the called of Jesus Christ: to all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ." (Verses 6, 7.) The pronouns "we" and "us," here used by Paul, do not refer to the other apostles, for none of them is in any way joined with him anywhere in this letter; but they refer to the called at Rome, whom he is here addressing, together with himself, which is the proper grammatical construction. This is clearly shown by what he writes in the next chapter.

"Even us, whom he hath called, not of the Jews only, but also of the Gentiles. As he saith also in Osee, I will call them my people, which were not my people: and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God." (Rom. 9: 24-26.) After making the statement that "we know that all things work together for good to them that love God, Paul goes on to the end of this chapter in explaining how we know this. Now, some of the things of this life which are dearest to us and most assuredly known by us can be known only by faith. For instance: We know George Washington, his life and character, only by and through faith. We know who are our father and mother only through faith. Yet there is no fact that we know better. So it is with the fact that God makes all things work together for good to them that love him. It can be known only by faith; but to the man who has faith in God, the evidence in support of this declaration is so clear, so conclusive, and so overwhelming, that he can and does know with the most perfect assurance that it is true.

The gist of Paul's reasoning as to how we know this is as follows:

1. It is God's will, according to his purpose, that all things shall work together for good to them that love him.

2. He is able to do what he wills and purposes to do. "He is able to do exceeding abundantly above all that we ask or think." (Eph. 3: 20.)

3. And no one can prevent him from doing it. "If God be for us, who can be against us?" (Rom. 8: 31.) "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8: 38, 39.)

I have for years believed that this text is God's promise that he will make all things work together for good even to me, upon this one condition—*that I love him;* and I have this week re-read the whole of this letter to the Romans in order to see if my faith is well grounded. I conclude that it is. "For he hath said, I will never leave thee, nor forsake thee." Heb. 13: 5.) "And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6: 18.)

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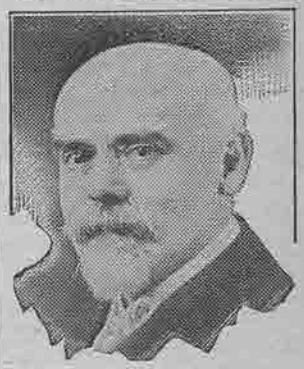

Former Health Commissioner Kerr has given years of his life fighting for public health in his own and other cities. It was he who introduced Anti-toxin for Diphtheria in Chicago's Health Department. He purified the milk for the Consumers and thereby helped to save the lives of thousands of babies. He introduced the anti-spitting ordinance which has been copied all over the country and also took care of the sewers and garbage in the interest of public health. He is positive that the widespread use of Nuxated Iron would greatly lessen the worries and troubles of Health Commissioners in keeping up a high standard of public health.

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BY H. C. SHOULDERS.

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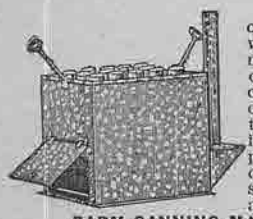

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The Florida Mission Fund.

BY J. O. BARNES.

It will be remembered that in the Gospel Advocate some weeks ago the writer made known his intentions to collect a fund, to be known as "the Florida Mission Fund," the purpose of which is to support an evangelist to preach the gospel in the destitute fields of Florida. I am glad to report that several have heartily approved the plan and have contributed to the fund, and, as a result, we now have a small amount in bank to the credit of that fund, which is being used in preaching the gospel at a point eight miles of Lake City, the preaching being done by Brother J. H. Murrell, of Tennessee City, Tenn., who is spending several months in Florida, in the interest of the cause of Christ. His meeting closed on the night of April 5, with much good done in seed sowing, which will doubtless bear fruit in the near future. We hope to keep this good work going on, but, in order to do so, we must have funds with which to support the work. Therefore we earnestly ask the brotherhood to cooperate with us in this work by sending us offerings regularly each month, so we can use it for the support of the evangelist doing the work. Following are the names of those who have contributed to the work: Mrs. Mollie Geer (widow), $10; G. G. White, $1; D. A. Martin, $1; J. G. Malphurs, $1; Total, $13. Send to "Florida Mission Fund," care of J. O. Barnes, Lake City, Fla.

The Italian Mission.

BY LOUIS DASARO.

I here give a report of the Italian mission of Bellaire, Ohio, for the month of March.

We have good meetings, with large crowds and good interest. On Sunday, March 31, another young lady confessed Christ. We have changed the time of our meetings to 3 P.M. and 7:30 P.M. on Sunday evening instead of having meeting Sunday morning in Bellaire. Many Italian families have moved to Shadyside, and, the Lord willing, I will open in the month of May a Bible school at Shadyside. We meet at 10:30 A.M. there.

I never did say what the shop was doing, as I was ashamed to tell that I never make more than six dollars per week. The people that live in that part are not of the better class and trade is no good. The place is fine for a mission, but not for a pressing shop. In the month of July, the Lord willing, I will come to Nashville for a week, and we will speak about these things.

I have received contributions as follows: From Bolivar, Pa., $2; Flemington, Pa., $11.27; Neffes, Ohio, $5; Sunbury, Pa., $8; F. L. Rowe, office, $10; Brother A. M. Burton, Nashville, Tenn., $5; Eleventh Street Church, $32.20; Lawrence Avenue Church, $5; West Nashville Church, $12.50; Belmont Avenue Church, $12.50.

Brethren, I thank you for this fellowship in the work of the Lord. I am doing my best for the cause of the Master. May you be richly blessed.

A Southern Product.

Originated in North Carolina, manufactured in Tennessee, by Southern men, from Southern products, sold to the nation, and soothing and healing the cuts, burns, bruises, scalds, and sores of the world, is the record of the well-known family salve—Gray's Ointment. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. It is antiseptic as well as healing. Telephone your druggist. If he hasn't it, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and you will receive a liberal sample *free* by return mail, postpaid.—Advt.

Who Will Help?

BY D. S. LIGON.

Brethren, I am now asking for some help to assist me in going over into Sevier County, Ark., to hold some meetings. I have been wanting to go there for some years and do some mission work that is badly needed in that part. I know the county well. I was raised there, and I know the conditions there as not many preachers are able to know them. I want to begin this work the first Sunday after I get there. Will the brethren who read this send me some help and have a hand in supporting this work? Write to J. W. Shaw and G. W. Weatherly, elders of the church of Christ at Denton, Texas, my home, for information as to my ability and worthiness. I pray that I may be able to spend the month of May and part of June in the above-named field; and then, brethren, I will have to go home and stay with my children and let my wife, who has been under the treatment of the doctor for eighteen months, go to Mineral Wells. Those who desire to help me stay in that mission work a month or more should address me at Denton, Texas.

Tom Tiger, Range Outlaw.

A tale in ten chapters, beginning April 25, in The Youth's Companion. A youth from the East goes to a Western horse ranch and meets a curiously baffling set of circumstances which lead to his friendship with the wild horse that gives this intensely interesting story its name.

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Honesty, the Best Policy.

BY J. J. VANHOUTIN.

After the church was established at Jerusalem on the day of Pentecost, the first movement made by the divinely inspired apostles in appointing officials was to find honest men. The first qualification mentioned was, they were to be "of honest report." That implies that there were persons present whose honesty might not have a good report. It appears that in making the selection the first question asked would be: "Is he honest?" "Do the people who know him say he is honest?" A very short time before that they had trouble over not only a dishonest man, but one who had publicly lied to the Almighty; and it is claimed by some that the Ananias Club had its origin from that sad affair, but I think it originated in the garden of Eden. The apostles wanted men whom they could trust, men who would act honestly. A man who receives the word of God in his heart must act honestly with God in receiving it or it will not save him. Paul says: "Provide things honest in the sight of all men." (Rom. 12: 17.) Again: "Providing for honest things, not only in the sight of the Lord, but also in the sight of men." (2 Cor. 8: 21.) Do you know of any contributions, or money collected, or chickens, or pies or cakes, being sent for a good purpose, which never reached the persons for whom such things were contributed? The apostles wanted honest men who could be trusted to carry food to the needy or give the collection to the person for whom it was collected. I speak from over fifty years of sad experience and personal knowledge; and I, with Paul, pray to God that people "should do that which is honest." (2 Cor. 13: 7.) Even thoughts, as well as conversation, should be honest. Jesus said: "And he that is unjust in the least is unjust also in much." (Luke 16: 10.) A man who cannot be trusted and does not act honestly in handling money for a preacher, or for any purpose whatever, and takes the advantage and keeps back part or all for his own use or for the use of others, is certainly on the common level with Ananias, whom God struck dead for a dishonest act, and who had (to shield himself) lied to God about it. Christians are commanded to "walk honestly toward them that are without." (1 Thess. 4: 12.) The word "walk" there stands for act, conduct, or dealing. There is not much brotherly love manifested when a man acts dishonestly with money intrusted in his hands, and his influence for good is gone when detected.

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Help the Brethren at Poplar Bluff, Mo.

BY JAMES E. LAIRD.

Some time ago the brethren at Poplar Bluff, Mo., made an appeal through the Gospel Advocate for some preacher to preach some for them. In answer to that appeal I went there and preached for them a week. I found about twelve very faithful and worthy members there. They have bought a meetinghouse from the Methodists for twenty-five hundred dollars, and they got a bargain in it. However, they bought it on time, and, being few in number and poor people, they will have all they can possibly do to pay for it

They have asked me to hold a meeting for them, and I have promised to do so. I have employed Brother Leonidas T. Holland, of Greenfield, Tenn., to sing for me, and he and I will go there in June and hold a month's meeting without the promise of a cent, unless the brethren elsewhere help us. So, as we are not able to hold the meeting at our own expense and the brethren there are not able to support us, I am making this appeal and asking the churches that can and will to set apart the first Lord's day in June as the day to contribute to the support of this meeting and to pray for its success. Brethren, I consider your prayers as important as your contributions; for I know it will be a hard fight.

Other brethren will have something to say about this meeting; so please watch for their articles, and do not forget the day. The first Lord's day in June is the day set apart to contribute to and pray for the success of the meeting. Please send all contributions to L. M. Ward, Poplar Bluff, Mo., and he will report the same through the papers; and should more be sent than is needed to support the meeting, it will be applied on the house.

The Soldiers' "Comfort Kits"

Are not complete without a box of Allen's Foot-Ease, the antiseptic powder to shake into the shoes. The Plattsburg Manual advises men in training to shake Foot-Ease in their shoes each morning. It takes the friction from the shoe, freshens the feet, and gives instant relief to corns, bunions, callouses, and aching, swollen, tender feet. Allen's Foot-Ease has been the standard remedy for over twenty-five years. Try it to-day and mail some packages to your friends in army and navy.

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No odds how bad your liver, stomach, or bowels, how much your head aches, how miserable you are from constipation, indigestion, biliousness, and sluggish bowels, you always get relief with Cascarets. They immediately cleanse and regulate the stomach; remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A ten-cent box from your druggist will keep your liver and bowels clean, stomach sweet, and head clear for months. They work while you sleep.

Sun and Air.

One morning I put out a square of linoleum to sun and air on the lawn. It was just after refreshing rains and the grass was especially lush and green. Sometime in the afternoon the linoleum was taken in. It was not till some days later that I noticed a square of withered grass. I was puzzled, but presently recalled the square of linoleum, identical in size with this blighted spot. Heavy, impervious to light and air, it had in a few hours withered the grass. That conspicuous yellow patch impressed me. I looked at it and felt as never before the life-sustaining value of sun and air. I felt, too, that in the inner life of man there must be something that corresponds to sun and air. God is love; and "in him we live, and move, and have our being," even as we live, and move, and have our physical being in the all-embracing air. And as the sun rises on our earth, so on the human soul does "the Sun of righteousness arise with healing in his wings." With such conditions, we can but flourish unless we allow selfishness to shut us away from them and to make us a blighted area on God's fair landscape.—Ida Ahlborn Weeks.

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Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if I report no benefit, you agree to refund the price in full upon the receipt of the two empty demijohns, which I agree to return within a month.

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

Sad News from Bell Haven Orphans' Home, of Luling, Texas.

Dear Brethren and Sisters: It is with a sad heart that I take this means of informing you of the great damage done by the cyclone which struck this Home at about six o'clock, April 5. A greater portion of Bell Haven, which has required about twenty years to develop by the help of your contributions and my labor, was swept away in a moment. Many who have viewed the ruins estimate the loss at about six or eight thousand dollars. The large barn was demolished, and all vehicles and wagons within. Cows were injured, and the old buggy horse was brought out of the wreck alive by the aid of fifty men who came to our rescue and removed the weight that pinned him down. The church house was scattered and all torn to pieces. The girls' dormitory was moved seven feet from the foundation and damaged all over, window glasses nearly all broken. It is apt to fall down at any moment. The pretty summer house on the children's playground was demolished. Another small cottage was blown from its blocks. Gates and fences are all torn down. Furniture, pictures, wall paper, and clothing were damaged greatly. Shade trees and shrubbery are damaged, too. We thank God that no children were hurt. They were not in the dormitory at the time. I had them in my charge. The children are all much grieved over the loss of their pretty home, and they have no comfortable place to sleep, and cannot have until the dormitory is repaired, and for this reason we want to begin the work of repair as soon as possible. While this has been a severe trial, I cannot afford to sit down and grieve over this great loss, but, with an eye of faith, I shall renew my courage by the aid of God's people, and shall put forth every effort to rebuild Bell Haven, and for this purpose I trust that the churches and friends will send liberal offerings at once, or pledges, so that we may know what we can do.

Your sister in hope of a hearty response to this important call,

MRS. JENNIE CLARKE,
Superintendent Bell Haven Orphans' Home.

New Wonders in Cooking.

If you wish to learn how to cook all foods better, make bread an inch higher, get crisp undercrusts on pies like top crusts, keep cake from falling, cook cheaper cuts of meat with appetizing flavor and more tender—in fact, do all your cooking better—write for free book, "New Facts About Cooking," to Pyrex Sales Division, Corning Glass Works, 316 Tioga Avenue, Corning, N. Y.—Advt.

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"Cleanliness is next to godliness." We are too prone to think that "cleanliness" refers only to the exterior of our bodies. But unless your bowels are kept open and your liver active, you cannot expect to keep your body clean. The perspiration through skin pores is forced to carry off more than its share of the body's impurities. Do not allow constipation to poison you. Cleanse your entire system with Van Lax, which contains no calomel and no habit-forming drugs. It is pleasant to the taste and produces pleasant results. For sale by the best dealers everywhere. In bottles; price, 50 cents. Manufactured by the Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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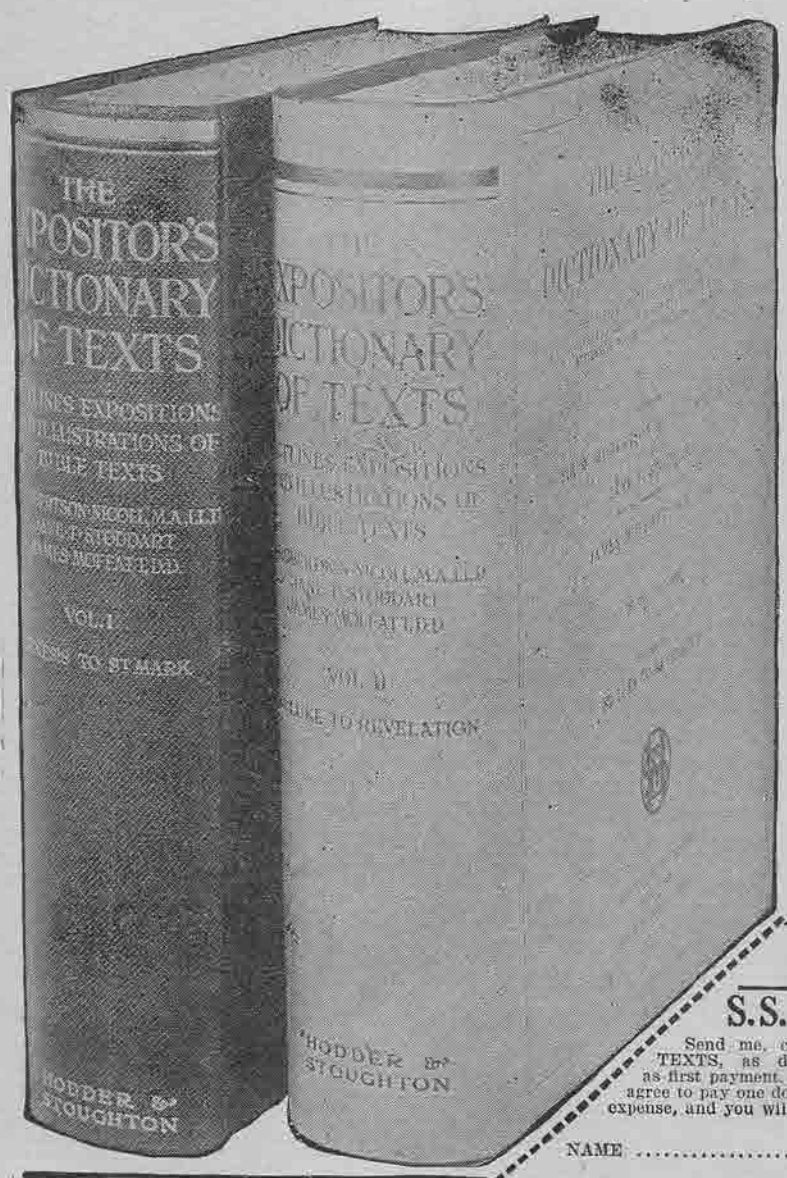

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

The "Teach Me's" of the Scriptures.

It would be profitable for any reader to study the "Teach me's" of the Bible. "Teach me" is a good text to consider in connection with the training of little children. It is always inspiring to find children who are willing to be taught. Most children have a teachable spirit. With some the desire to learn is a craving not easily satisfied. In the Allegheny district a miner was killed, leaving a twelve-year-old daughter. He was a good man and much beloved by his fellow workers. As a token of their love they resolved to make a present to the child, and to give her the very thing she most craved. They thought that she would ask for a new dress or a trip to the metropolis. But the wise child surprised them by saying: "I wish most of all to have an education." The miners were true to their resolution, and now this girl is being educated at their expense.

Teachableness on the part of children not only creates, but intensifies, parental responsibility and that of teachers in the church and in the public schools. They must see to it that the "teach-me" feeling is not developed into an unholy passion. It is one of the most important duties of Christians to see that children are brought up in the "nurture and admonition of the Lord." When Horace Mann, the great educator, was making an address at the dedication of a very costly school building, he commended the enterprise and stated that "if one child was saved through this great outlay of money, it would be money well spent." The address finished, some one in the audience took him to task for making what was regarded as a rash statement. "Surely, Mr. Mann, you would regret this great effort if only one child was benefited." "Not if it was *my* child," was the laconic answer.

☼ ☼ ☼

A Statesman's Cry.

When we turn to the Psalms, we find it is not a child who cries, "Teach me," but a grown man. It is none other than David, the great general, the great statesman, the great leader of men, the composer of the grandest litany in existence, and, best of all, "the friend of God." We should learn from this that a man who is self-satisfied is not destined to be useful or great. A know-it-all spirit does not betoken progress. One thing is certain: if a man lacks the teachable spirit, he will not be saved. Jesus said: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." No doubt the teachableness of the little child was one of the main points that the great Teacher had in mind.

While David had the quality which made him anxious to learn from others, and even from nature herself, still he realized that his supreme teacher was God. He addresses his "Teach me's" to the Heavenly Father. Some of the things that David would learn from God are well worth our consideration. In Ps. 143: 10 we read: "Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness." In every business house it is the duty of the employees to know and perform the will of the proprietor. Oftentimes this is unpleasant, for the employee feels that the employer is making a serious blunder in directing him to do this or that. It is grating to be subject to an unwise and imperfect will. But no such feeling should ever possess the child of God. He knows instinctively that his Father makes no mistakes, and it is, therefore, profitable to know and do his will. Because God's "spirit is good" he will lead his children "into the land of uprightness."

☼ ☼ ☼

"Teach Me Thy Paths."

But David says in Ps. 25: 4: "Show me thy ways, O Lord; teach me thy paths." A path is a place made by the feet of travelers, the place where they walk. In this world there are good paths and forbidden paths. More people are walking in forbidden paths than in the good paths. Jesus reduced the number of the ways of this earth to two. He said: "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and

many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it." (Matt. 7: 13, 14.)

Man's paths often lead to destruction, but God's paths always lead to heaven. How important, then, it is to pray David's prayer: "Teach me thy paths!" When Christians walk in forbidden paths, they not only injure themselves, but set a bad example for others. They violate the teachable spirit of their own children and cause others to stumble. Booker Washington said: "The longer I live, the more I am convinced that the education obtained from books and costly apparatus is not to be compared with that to be obtained through association with great men and women." But what must we say of the evil influence that is thrown around those teachable negroes and other classes who are associated with people neither good nor great? Whenever a Christian begins to die, the first symptoms are in his feet. He turns away from the house of worship; he cuts out the prayer meeting; he goes no longer to the homes of the poor and needy, but walks in forbidden paths. David prays again in Ps. 119: 12: "Blessed art thou, O Lord: teach me thy statutes." The statutes to a Christian may stand for the laws of the kingdom and the principles of truth and righteousness laid down for his guidance in the New Testament. It is really incumbent upon us to answer our own prayer in this respect by studying these laws daily. In the same Psalm we read: "Accept, I beseech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgments." In order to know a man's heart, we need to understand the purpose for which he desires instruction. Sometimes an ulterior motive is behind the thirst for knowledge. Men and women have been educated to become thieves and spies. But in David's appeal, "Teach me thy judgments," the motive is apparent. It is coupled with a prayer for the Lord to accept his mouth's utterance. To make his speech acceptable, he would learn of God's judgments. All of us should order our language so that our words will be unto God as a freewill offering.

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Are You Really Educated?

Are you really educated? To solve this question, a professor in Chicago University has given out a series of questions, and states that the replies will indicate education or the lack of it. Some of the leading questions are:

Has your education given sympathy with all good causes and made you espouse them?

Has it made you public-spirited?

Has it made you a brother to the weak?

Have you learned how to make friends and how to keep them?

Do you know what it is to be a friend to yourself?

Can you look an honest man or a pure woman straight in the eyes?

Will a lonely dog follow you in the street?

The professor's questions are interesting and practical in a way, but I think a much better test and a scriptural one is for each one of us to follow the reasoning of David and to inquire:

Am I doing the will of God?

Am I walking in his paths?

Am I keeping his statutes?

Am I acquainted with his judgments?

A lonely dog might follow me in the street, but that would be only a superficial test of the professor's making; the other is God's.

We have a Leader so gentle that we can go, as it were, to his tent at night, and tell him we are afraid of to-morrow's warfare—that the hard battle has weakened our nerves. O tender Savior, wounded unto death, and yet strong in the consciousness of an indomitable power, thou shalt lead us forth conquering and to conquer!—Selected.

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Our Contributors

"There Shall Not a Hoof Be Left Behind."

BY MORGAN H. CARTER.

While Moses was watching the flocks of Jethro by Mount Horeb, an angel of the Lord appeared unto him in a flame of fire out of the midst of a bush. Moses turned aside to see why the burning bush was not consumed, and Jehovah gave him a great message for Israel, a gospel of deliverance for a nation of slaves.

With Aaron, his brother, Moses went before Pharaoh as the ambassador of Israel's King the great I Am. But the wicked Pharaoh refused to let Israel go. So does Satan to-day refuse to let people in bondage to him go that they may serve God. But Moses, who was a type of Christ, insisted; and as Pharaoh further refused, the Lord sent a series of plagues upon the land.

The first was the turning of the water of the land into blood. This was followed by the terrible plagues of frogs and lice; and further to make conditions more grievous, another plague was sent.

Pharaoh then offered to compromise: "Go ye, sacrifice to your God in the land." But Moses replied: "It is not meet so to do." Under the same circumstances to-day the devil insists that we worship in the land. He will let you work, pray, and give, just so you remain in the world of sin; for so long as you do, you are yet in his kingdom. "You don't have to be a Christian to be saved," he says. "Just live a clean life; it makes no difference about being a member of the church." But it does make a difference, a great difference. Jesus said: "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." (John 14: 6.)

No, it would not do for Israel to worship "in the land," and it will not do for you or me. In no other name is there salvation, except in the name of the Lord Jesus Christ. "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

Pharaoh continued his offer of compromise. "Go not very far," he said. Satan tries the same trick with us. Multitudes of professing church members who claim to be "loyal" are simply ritualists, having a form of doctrine, but denying the power thereof. They say, "Lord, Lord," but do not the things Christ commanded. Their hope is in the performance of certain formal matters in the church, which they ought to do, but they leave undone the weighty matters of justice, and mercy, and loving, helpful service. They say, "Be ye warmed and filled," but they "give them not the things needful to the body." What does this profit? Do you think you will get into the kingdom by nice talk, presenting "our plea," "knocking" the sects, etc.? If you are not a sectarian yourself, I am unable to tell why. You have some kind of religion, but it is certainly not Christianity; for Christians feed the hungry, clothe the naked, visit the sick and imprisoned, and bear the fruit of the Spirit, which is love, joy, peace, long-suffering, goodness, faithfulness, meekness, and self-control. Do you live thus? If not, how can you claim to be a disciple of Jesus? You have not gone very far. You have taken the advice of the devil and become a *lukewarm* parasite. You are neither hot nor cold. Repent quickly ere the Lord cast you out. No unfruitful branch shall long remain on the true vine.

The plagues continued, and Pharaoh again offered to compromise by letting the men go, but keeping the women and children. To-day many are failing to take their home circle with them. Christian parents are allowing boys and girls to grow up in their own home and be led astray by wicked companions and evil influences. There are actually homes where the people claim to be Christians and do not even have daily family prayer and Bible reading. How such people expect to receive God's blessing on their home and their children, I cannot see. What will they do in the judgment, when the sweet, precious children, given to them as pure as the crystal snow, come before God to be condemned for their iniquity, and they realize that their own careless, slack, sinful method of training was responsible? Leave not the women and children behind. Take them all the way.

Finally, Pharaoh said: "Go, but leave your cattle and possessions behind." We, too, are told to do that; and how many—alas!—have indeed left all their property, time, and interests outside the kingdom! Their heart remains where their treasure is; and there is no getting them to do much for the Lord. They are too busy. Their work occupies their entire attention. Their social duties are heavy. When they are asked about any special movement in God's interest, they do not see where it would be of special benefit. These people are robbing God. They are unthankful for his blessings, forgetful of his mercy. They speak of church work as tiresome and dry. I heard of some people like that once before, who said: "Behold, what a weariness it is!" God said of such people who brought to him the lame and the sick and the blemished as an offering: "Cursed be the deceiver." But are those who refuse to give their best to God to-day any better than they?

Leave not your cattle and possessions behind. Consider yourself a steward of all you have. It is God's property; your time is God's time, and God's work should come first; for, if you are a saved man, you are Jehovah's bond servant, and all that you possess or can ever command is and always will be his.

Moses heard Pharaoh's offers of compromise, but did not accede to his demands. No compromise for Moses. Hear his splendid reply: "There shall not a hoof be left behind."

Let us awake, arise, and with all the power of our soul battle for God, not leaving a stone unturned for the salvation of every possible soul. Let us think, speak, and act for Christ. Altogether, on to victory! Leave not a hoof behind! Put it "over the top" for Christ, our King!

Lessons from Job.

BY DAVID THOMPSON.

Among all the interesting characters of the Bible, there is none of greater interest to the careful student than that of Job. We commonly think of him only as an example in the matter of patience, and in that he is, indeed, a shining example; but there are many other grand lessons that may be learned from a study of his life. A more complete picture of all that it should take to constitute perfect happiness here on earth below has never been drawn. See Job, perfect, upright, fearing God, turning away from evil, surrounded by a large and pleasant family, all domestic animals necessary in that time there in abundance, troops of servants going at his beck and call, and over it all a loving God smiling in approval. Is it not a perfect picture? This was the condition of the man whose life we are to study.

Job loved his family and was very much concerned about the spiritual welfare of his children. Upon certain occasions when they were feasting in each other's houses, as the custom of the people of the land then was, Job was very careful to offer sacrifices for them, and purify them,

lest in their feasting they had sinned and renounced God in their hearts. It would be well for this and coming generations if all parents were equally anxious concerning the spiritual welfare of their children. We are very careful to see that they have proper food and clothing, that they have the best medical attention when sick, and that they have all the school advantages we can give them. This is all well and good; they should have these things, though they are not necessary to the salvation of their souls. One may be reared on the coarsest of fare, clad in rags, have the most meager school advantages, and yet live a life approved of God and go to heaven. While people are careful about these worldly advantages, thousands upon thousands allow their children to grow up with no knowledge of God's word and make but little effort to give them this knowledge. Yet a knowledge of this word is a thing without which they cannot see God as his children. Do we care most for the spiritual or temporal welfare of our children? Might we not learn a good lesson from Job at this point?

I now call attention to a conversation between God and Satan, a record of which is found in Job 1: 6-12. From this conversation two thoughts may be taken which will prove both a pleasant and profitable study. First, we notice the evident pride that God took in pointing out Job to Satan. He seemed to take pleasure in telling Satan of his great goodness and uprightness. Is it not grand to think of a man's living such a life here on earth that God would point him out with pride to the master of the underworld, as much as to say, Here is one whom you have never been able to beguile? Job lived this life, and so may you and I gain God's approval by doing our best to live as he directs and follow in the footsteps of the Nazarene. How is it with you, brother? Does God point to your life with pride? Is he pleased by your daily conduct? Let us all make an earnest effort to so live that, if occasion should arise, God could point us out to Satan and commend us as he did Job. Is it not a thing worth working for? The second thought I desire to talk to you about is the constant watch Satan keeps over the loyal and brave servants of God, if perchance he may seduce them to his own service. We are prone to think of him as confining his efforts to the wickedly inclined and weak, but this is a grave mistake. Job was the most righteous man then on the earth, and he showed such an intimate acquaintance with his life and conditions, telling God just how he had cared for him, made a hedge about him, etc., that we plainly see that God had been keeping a close watch upon this godly man. The more godly the man, the more closely is he watched by Satan, if I be not deceived in his methods. He knows that a good servant of God will make a good servant of the devil if he can but seduce him and enlist him in his service. We must ever be on our guard, for he is watching all the time. Make a personal matter of it. Realize that Satan is watching you, and watching you all the time. We need to sing indeed and in truth:

"My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies."

I wish now to notice the manner in which Job bore the trials that God sent upon him. When, one by one, all of his possessions had gone from him, his last child dead, poor and desolate indeed he was, the Bible says he worshiped God and blessed his name. Wonderful lesson! When trials come to us, let us think of Job and turn to our Father above, and comfort and blessing are sure to come. When to the man in his extremity, sitting among the ashes and scraping himself with a potsherd, there came his wife and suggested that he curse God and die, he rebuked her severely and professed again his loyalty to God. Surely, with this wonderful lesson constantly before us, grumbling and complaining should forever vanish from the earth.

After the test was over and God's infinite power had touched and made his body well, the Bible says that God gave him twice as much substance as he had before and that another family of sons and daughters were born unto him. He was allowed to live a hundred and forty years to enjoy these blessings. Such is the manner in which God deals with his loyal children. Storm clouds may obscure the sky and all prospects look dark, but we may rest assured that at the proper time all will be light. God never forsakes his children as long as they are true to him; and since he sends only that which is best all that comes upon us should be considered as a blessing, in disguise though it may be. "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." (James 5: 11.)

Keep the Camp Fires Burning.

BY GEORGE W. FARMER.

Never in the history of the present civilization has the world been called upon to face so critical a situation; never have the people of our own nation been called upon to grapple with such complex conditions or to solve such intricate problems as now; never have we had a better time to prove what is in people; never since the beginning of the Reformation has the faith of God's people been more sorely tried, the cause of Christ put to a severer test, or when people need to realize the mission and appreciate the supreme importance of the religion of Christ more than now.

It is no time to wilt down and give up; but it is a time that the whole world says, rise with pluck and courage and demonstrate to humanity and to God what you are capable of being and doing.

People at this time are called upon to give to the world their best and profoundest thought, their calmest and best seasoned judgment, their most heroic and indefatigable energies, in order to produce the material things for which the whole world is calling so long and loud. If these strained relations are to be the means of stimulating the highest and deepest thought, exciting the most fertile imaginations, arousing the dormant energies, and curbing the reckless extravagance and sinful prodigality in material things, then indeed is the proverb, "It is an ill wind that blows nobody good," true with us to-day.

But shall the moral and the spiritual keep in the lead of, or even abreast with, the material developments? This is the question of momentous importance now. This question demands the most studious thought and the most prayerful consideration of the people.

People are called upon and even forced to economize in everything and in every way. This we believe is good as applied to material things, for we have been an extravagant nation of people in many things. Only two things seem to be as abundant and as easy of access as ever—air and water. Had it been possible, no doubt many, having been caught in the mad current of greed and graft, would have gotten a corner on these and have put such a price on them that government control would have been necessary in order that poor people might breathe and have their thirst slaked.

Yes, we are called upon to eat less meat, less flour; use less sugar, less coal, less gasoline, less light; the railroads have curtailed passenger service so that people will have to travel less; and now, with the diminution in the use of these things and many others, are the people going to economize on their religion and the things that meet the wants of the spiritual man?

It was the common complaint coming from the preachers everywhere last year that people were hard to interest

upon the subject of religion, and there was, as a rule, a very perceptible falling off in attendance at religious services and the interest in protracted meetings was hard to arouse. Now, is it possible that professed Christians are going to prove recreant to duty and let the camp fires along the line of march and battle burn low, and in many instances go entirely out? Are we, with all our cutting off and shutting down, going to practice the same in our religion? Are we going to economize right along here? Are we going to read our Bibles less, go to church less, pray less, pay less, preach less, and do less in every way for the Master's cause? We have already heard of several congregations that are going to try it without any preaching—times getting too close. Brethren, are we, in the midst of all this confusion, sadness, and sorrow, going to let the cause for which Jesus suffered and gave his life suffer? No, let it never be. If ever at one time more than another our faith should be stronger, our zeal more active, and we needed to manifest more true devotion to God, it is now. The people of our nation need to cover themselves in sackcloth and sit in ashes and cry mightily unto God. It is a time above all others when we should be "not slothful in business; fervent in spirit; serving the Lord." Paul says, "put on the whole armor of God" and "having done all to stand," and "praying always in the Spirit, and watching in all perseverance and supplication for all the saints." It is certainly a time when prayer and watchfulness are needed.

In view of the fact that almost all kinds of evil follow and attend carnal war, we may look for perilous times to follow whether the present war continues indefinitely or is brought to an immediate close. The church is to be the great balance wheel to conduct, and will be largely responsible for what is to follow. When these awful war clouds shall have passed away and the smoke of battle has settled down and we shall get upon some lofty eminence to view the ruins and the prospects for the future, much indeed will depend on how well the church has done its duty during all the days of death, destruction, sadness, and sorrow. The oil of peace must be poured upon the turbulent waters, and the wine of joy and gladness must be poured into the hearts of the sad and sorrowing. Yes, we shall "let the lower lights be burning, send a gleam across the wave," by keeping the camp fires burning.

"Preach the Word."

BY W. J. M'ALISTER.

If all of our preachers would preach the whole gospel in all of its fullness like some do and like they all did years ago in this part of the country, the denominations would not be so anxious for us (I mean the leaders) to preach to their flocks in their houses. If we should show them that one cannot believe into Christ by faith alone and that the Bible heart is not a lobe of flesh in this natural body, and also show them that the Bible reveals only one way of salvation or one way to get into Christ—viz., by faith, repentance, and baptism—their houses would not be opened to us. We owe it to the people to show them, in a spirit of love and gentleness, the truth of God. Why not teach them that it takes the *truth* to make one free, and that error, no matter how honestly believed and practiced, will free no one from sin? How can we lead those in error into the light of God's truth when we fail or shun to declare the full gospel? If we only emphasize that part of the truth they believe, knowing at the same time they are in error on vital issues, are we their friends, and are we loyal to Christ? To me these questions are extremely vital; and if I am in error, I will be glad to be set right. Some of our brethren will say that because the denominations are kind enough to let us preach in their houses we should not object to their using the organ while we are holding a meeting in their house. This is a surrender of the truth and compromising, to the injury of these good people we hope to benefit. We should not fail by both precept and example to show that instrumental music in the Lord's worship is unauthorized. It seems to me that preachers who act that way are not true to the truth, but rest under the condemnation of God. If you criticize an old preacher, some of the young preachers will tell you it is wrong, as he is old and childish; that we should look over his mistakes. Now, if these mistakes pertained to farming or any other worldly calling, that would be proper; but when souls are in the balance, it becomes a different matter. Poison administered by an old man will have the same effect as it would have if administered by a young man. Age cuts no figure when it comes to handling the word of God. But the older a preacher gets, the more he should know about the Bible and the more careful he should be in his preaching. In the days of old our preachers taught the whole truth and the denominational leaders would shut the doors of their church houses in their faces. But then the people would follow these preachers to groves, brush arbors, private houses, barns, and other places, attracted by the beauty, power, and simplicity of the gospel. Thus many were led to see and embrace the truth. One of our preachers told me (and I know it to be a fact) that he had been preaching for a denomination for thirty years, and that they still wanted him to preach to them. If one of them has ever given up denominationalism, I never heard of it. Brethren, *preach the word*. Do not be afraid.

Unveiling of Paintings of David Lipscomb and James A. Harding.

Brother R. C. White, the treasurer of the committee appointed to raise the funds and let the contract for the paintings, informs me that he lacks seventy-five dollars of having the necessary amount to pay the artist for the paintings.

The portraits are about completed. They will likely be completed by the time this is in print.

We should like to have the friends of Brethren Lipscomb and Harding and the ex-students of the Nashville Bible School contribute to this fund. Numbers have promised to give, but have neglected to send their gifts in. The time is short. We desire to unveil the portraits on Alumni Day, May 15.

All ex-students, teachers, and friends of the college are invited to be with us on Alumni Day. We are expecting it to be a great occasion. Brother and Sister Harding tell me they expect to be with us. It will be fine to have Brother and Sister Harding with us again. Sister David Lipscomb will be present, the Lord willing. I hope to be at home during commencement week. Brother, friend, fellow alumnus, send immediately your contribution to R. C. White, 322 Peachtree Street, Nashville, Tenn.

JOHN E. DUNN,
President Alumni Association.

There are times when we need to be thrust back upon ourselves, to go "apart into a desert place." Isolation bids us find ourselves, and finding ourselves we grow sufficient within ourselves. We may have allowed people to crowd upon us, have given to them too much place and time, while we have forgotten or avoided our own imperative concerns by a fictitious interest in others. Alone in the desert Christ confronted the struggle. Thus we must all do; and the sooner we fight that crucial battle with self and the powers of darkness, the sooner are we ready to do our life work, to enter upon a career of service for God and man.—Ida Ahlborn Weeks.

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EDITORIAL

"Defining the Conscientious Objector."

BY E. A. E.

Since I was a boy of sufficient age to study the history of the United States and to comprehend to any degree of appreciation the Constitution, I have said it is the greatest human construction on earth, and the government based on its principles is in many ways the greatest government in the world, civil and religious liberty being its chief corner stone.

Whatever any individual or many individuals may think in regard to its being one's duty to engage in combative service, it remains a fact that thousands in the church of Christ and as Christians, however much they love their country and are willing and ready otherwise to do for it, cannot conscientiously engage in carnal warfare; and it is a fact that the government, led by our wise and worthy and magnanimous President, recognizes this and has generously made provisions to meet the genuine and sincere convictions of each individual. Nothing more generous could be asked.

We are grateful to our Father in heaven and grateful to our government for this full and likewise patriotic provision. All who have prayed in obedience to God for our rulers, that we may "lead a tranquil and quiet life in all godliness and gravity" (1 Tim. 2: 1, 2), should most willingly and cheerfully and heroically, as they have been willing all along to do, perform any service whatsoever the government ks them to perform not contrary to these convictions.

It is a great mistake and, I trust, unintentional misrepresentation on the part of some brethren to speak of the honest and real Christian who cannot conscientiously engage in carnal warfare as being opposed to "*the war*," thus placing him in a bad light before the government. The government very generously puts it "war in any form"—war as such. This is the true statement of the case. We thank our government for this statement.

I copy from the Literary Digest of April 13, under the above heading, in full, President Wilson's explanation of the whole matter, together with the Literary Digest's comments, for the benefit of all concerned:

Conscientious objectors past and future will have no complaint that their status is ill-defined or that their objections have been unheeded. President Wilson has taken pains to make clear what provision may be made for the men whose scruples withhold them from combatant service; but they have to make clear to military authorities that such scruples are genuine. Moreover, those who have already passed through fires for the sake of what they have believed or have named their "conscientious objections" may have their sentences and the findings of court-martial "revised," and brought to the attention of the President "for remedy, if any be needed, of sentences and judgments found at variance" with the new provisions now enunciated. The order first defines the status of the objector and the ground whereby he acquires title to the term.

"1. By virtue of authority contained in Section 4 of the Act approved May 18, 1917, entitled 'An Act to Authorize the President to Increase Temporarily the Military Establishment of the United States,' whereby it is provided, 'And nothing in this Act contained shall be construed to require or compel any person to serve in any forces herein provided for who is found to be a member of any well-recognized religious sect or organization at present organized and existing, and whose existing creed or principles forbid its members to participate in war in any form, and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations; but no person so exempted shall be exempted from service in any capacity that the President shall declare to be noncombatant,' I hereby declare that the following military service is noncombatant service:

"(*a*) Service in the Medical Corps wherever performed. This includes service in the sanitary detachments attached to combatant units at the front; service in the divisional sanitary trains composed of ambulance companies and field-hospital companies, on the line of communications, at the base in France, and with the troops and at hospitals in the United States; also the service of supply and repair in the Medical Department.

"(*b*) Any service in the Quartermaster Corps in the United States may be treated as noncombatant. Also, in rear of zone of operations, service in the following: Stevedore companies, labor companies, remount depots, veterinary hospitals, supply depots, bakery companies, the subsistence service, the bathing service, the laundry service, the salvage service, the clothing-renovating service, the shoe-repair service, and transportation repair service, and motor-truck companies.

"(*c*) Any engineer service in the United States may be treated as noncombatant service. Also, in rear of zone of operations, service as follows: Railroad building, operation, and repair; road building and repair, construction of rear-line fortifications, auxiliary defenses, etc.; construction of docks, wharves, storehouses, and of such cantonments as may be built by the Corps of Engineers; topographical work, camouflage, map reproduction, supply-depot service, repair service, hydraulic service, and forestry service."

Title to the term here follows:

"Persons ordered to report for military service under the above Act who have (*a*) been certified by their local boards to be members of a religious sect or organization as defined in Section 4 of said Act, or (*b*) who object to participation in war because of conscientious scruples, but

have failed to receive certificates as members of a religious sect or organization from their local board, will be assigned to noncombatant service as defined in paragraph 1 to the extent that such persons are able to accept service as aforesaid without violation of the religious or other conscientious scruples by them in good faith entertained. Upon the promulgation of this order it shall be the duty of each division, camp, or post commander, through a tactful and considerate officer, to present to all such persons the provisions hereof with adequate explanation of the character of noncombatant service defined, and upon such explanations to secure acceptances of assignment to the several kinds of noncombatant service above enumerated; and whenever any person is assigned to noncombatant service by reason of his religious or other conscientious scruples, he shall be given a certificate stating the assignment and reason therefor, and such certificate shall thereafter be respected as preventing the transfer of such person from such noncombatant to combatant service by any division, camp, post, or other commander under whom said person may thereafter be called to serve, but such certificate shall not prevent the assignment of such person to some other form of noncombatant service with his own consent. So far as may be found feasible by each division, camp, or post commander, future assignments of such persons to noncombatant military service will be restricted to the several detachments and units of the Medical Corps in the absence of a request for assignment to some other branch of noncombatant service as defined in paragraph 1 hereof."

The duty of the military authorities in dealing with the cases likewise comes in for clear definition:

"3. On the first day of April, and thereafter, monthly, each division, camp, or post commander shall report to the Adjutant General of the Army, for the information of Chief of Staff and the Secretary of War, the names of all persons under their respective commands who profess religious or other conscientious scruples as above described, and who have been unwilling to accept by reason of such scruples assignment to noncombatant military service as above defined, and as to each such person so reported a brief, comprehensive statement as to the nature of the objection to the acceptance of such noncombatant military service entertained. The Secretary of War will from time to time classify the persons so reported and give further directions as to the disposition of them. Pending such directions from the Secretary of War, all such persons not accepting assignment to a noncombatant service shall be segregated as far as practicable and placed under the command of a specially qualified officer of tact and judgment, who will be instructed to impose no punitive hardship of any kind upon them, but not to allow their objections to be made the basis of any favor or consideration beyond exemption from actual military service which is not extended to any other soldier in the service of the United States.

"4. With a view to maintaining discipline, it is pointed out that the discretion of courts-martial, so far as any shall be ordered to deal with the cases of persons who fail or refuse to comply with lawful orders by reason of alleged religious or other conscientious scruples, should be exercised, if feasible, so as to secure uniformity of penalties in the imposition of sentences under Articles of War 64 and 65, for the willful disobedience of a lawful order or command. It will be recognized that sentences imposed by such courts-martial, when not otherwise described by law, shall prescribe confinement in the United States disciplinary barracks or elsewhere as the Secretary of War or the reviewing authority may direct, but not in a penitentiary; but this shall not apply to the cases of men who desert either reporting for duty to the military authorities or subsequently thereto.

"5. The Secretary of War will revise the sentences and findings of courts-martial heretofore held of persons who come within any of the classes herein described, and bring to the attention of the President for remedy, if any be needed, sentences and judgments found at variance with the provisions hereof. WOODROW WILSON."

Everything in nature contains all the powers of nature. The world globes itself in a drop of dew; so do we put our life into every act. Every act rewards itself. A man cannot speak but he judges himself. With his will or against his will he draws his portrait to the eye of his companions by every word. Every opinion reacts on him who utters it. You cannot do wrong without suffering wrong.—Emerson.

The Loaf.

BY T. B. LARIMORE.

The following brief paragraph from the pen of our venerable brother, H. L. Walling, of McMinnville, Tenn., appeared in the Gospel Advocate of February 21, 1918:

"TO THE CHURCHES SCATTERED ABROAD.

"Peter taught the church at Jerusalem to be steadfast in the apostles' doctrine, fellowship, breaking bread and in prayers. First, the teaching; second, the contribution; third, the Lord's Supper; then sing a hymn, then dismiss. There was no foot washing; that was done at Bethany, at Simon's house. Martha and Mary were there. I advise to make all appointments before the contribution and the Supper. We thank the Lord for bread, not a loaf. Unleavened bread is not a loaf. The dictionary says a loaf is a large lump of bread—baker's bread (it is leavened). We use unleavened bread and the fruit of the vine (grape). Why do some call unleavened bread a 'loaf?'"

Instead of trying to answer Brother Walling's question—"Why do some call unleavened bread a loaf?"—I submit for his consideration the following from the pen of Alexander Campbell—not that Campbell is final authority on the subject, but because he answers Brother Walling's question so clearly, so completely, so wisely, and so well:

"On the Lord's table there is of necessity but one loaf. The necessity is not that of a positive law enjoining one loaf and only one, as the ritual of Moses enjoined twelve loaves. But it is a necessity arising from the meaning of the Institution as explained by the apostles. As there is but one literal body, and but one mystical or figurative body having many members; so there must be but one loaf. The apostle insists upon this: 'Because there is one loaf, we, the many, are one body; for we are all partakers of that one loaf.' (1 Cor. 10: 17.) The Greek word *artos*, especially when joined with words of number, says Dr. Macknight, always signifies *a loaf*, and it is so translated in our Bibles: 'Do you not remember the five loaves?' (Matt. 16: 9.) There are many instances of the same sort. Dr. Campbell says 'that in the plural number it ought always to be rendered loaves; but, when there is a numeral before it, it indispensably must be rendered loaf or loaves. Thus we say one loaf, seven loaves; not one bread, seven breads.' 'Because there is one loaf,' says Paul, 'we must consider the whole congregation as one body.' Here the apostle reasons from what is more plain to what is less plain; from what was established to what was not so fully established in the minds of the Corinthians. There is no dispute about the one loaf; therefore, there ought to be none about the one body. This mode of reasoning makes it as certain as a positive law; because that which an apostle reasons from must be an established fact, or an established principle. To have argued from an assumption or a contingency to establish the unity of the body of Christ would have been ridiculous in a logician, and how unworthy of an apostle! It was, then, an established institution, that there is but one loaf, inasmuch as the apostle establishes his argument by a reference to it as an established fact. Our third proposition is, then, established, that on the Lord's table there is of necessity but one loaf."

This quotation is from page 317 of "The Christian System," believed by many to be—"Campbell on Baptism" excepted—Brother Campbell's best book. It is published by the McQuiddy Printing Company, Nashville, Tenn. Price, postpaid, one dollar.

Yes, the Bible says "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers;" but I did not know that meant "first, the teaching; second, the contribution; third, the Lord's Supper; then sing a hymn; then dismiss."

The Bible says "the God of our fathers raised up Jesus, whom ye slew and hanged on a tree;" but I did not know that meant, first, God raised him from the dead; second, he was slain; third, he was hanged on a tree—the tree of the cross.

When we presume to assume to fix and fasten a certain system or order of work and worship on God's children where he has left them free, we are treading on dangerous ground.

Christian Living.

BY J. C. M'Q.

It is not so difficult to preach the truth, to teach the law of God, as it is to practice the religion of Christ. "The law of Jehovah is perfect, restoring the soul: the testimony of Jehovah is sure, making wise the simple." (Ps. 19: 7.) "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for the redeemed: the wayfaring men, yea fools, shall not err therein." (Isa. 35: 8.) Calling attention to the effort necessary to live the Christian life, the Savior says: "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it." (Matt. 7: 13, 14.)

Paul, in writing of the terrible conflict that is waged between the flesh and the spirit, declares: "For that which I do I know not: for not what I would, that do I practice; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good. So now it is no more I that do it, but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. For the good which I would I do not: but the evil which I would not, that I practice. But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord." (Rom. 7: 15-25.) Thus matchlessly does the great apostle Paul portray the conflict that must be waged by every Christian. He won the victory only through the name of Christ, and this with him was a cause for rejoicing and thanksgiving.

The description of this conflict is an explanation of the fact that many who eloquently proclaim the gospel fall very far short in its practice. Many who tell thousands how to live the Christian life are themselves very poor exemplars of the Christian religion. They teach self-control, but do not practice temperance; they proclaim liberality from the housetop, but they are not cheerful givers; they are earnest in picturing the blessings of self-denial, but they fail to give effect to their message by deeds of self-denial and sacrifice. "Thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery?" (Rom. 2: 21, 22.) That poor, feeble, Christian widow who knits and sews in a quiet corner, and who, in devotion to Christ and in love for the brethren, donates the products of her hands, though small they be, to the relief of the suffering, is a far better interpreter of the Lord than are those who eloquently proclaim the whole counsel of God, but practice it not. Humble, devout souls are the best exponents of the gospel. A boy, when asked under whose preaching he was converted, answered: "Nobody's; it was my aunt's practicing." Godly living is more powerful than eloquent proclaiming; it will woo, mellow, and win the heart as nothing else does. The world justly scoffs at the preacher who shows others the way, but walks not in it himself; but it has the greatest admiration for the humblest person who leads a quiet, unblamable, and holy life. "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." (Matt. 5: 16.)

The Christian who reflects the light borrowed from Christ is a most powerful factor in advancing the kingdom of God in the world. It is like this: Daniel Webster was engaged in a lawsuit. He wished to show that two cogwheels were the same size. His opponent made an eloquent appeal to prove they were not the same size. When Webster began his speech, he had the wheels placed before the jury and said to them: "There they are; look at them for yourselves." With these few words he demolished all that opposing counsel had said.

Neither can you destroy the influence of a godly life by denunciation and criticism. Its influence will live to lift men to the throne of God long after its persecutors have perished.

"Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers: but his delight is in the law of Jehovah; and on his law doth he meditate day and night. And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper. The wicked are not so, but are like the chaff which the wind driveth away. Therefore the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous. For Jehovah knoweth the way of the righteous; but the way of the wicked shall perish." (Ps. 1.)

Gospel teaching is like Samson shorn of his locks, unless it is enforced by godly living. We should not be such partisans that we uphold professed Christians in evil doing. We must hate sin and overcome it. Only the godly will be acquitted at the judgment.

Some of the Wonderful Things in the Book of Revelation.

BY E. G. S.

In the seventh chapter of Revelation the writer is speaking of the number that were sealed. First he speaks of twelve tribes and of twelve thousand of each tribe sealed. Then he says further: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." (Verses 9, 10.) It is generally understood that this passage has reference to the vast number of people that will be saved. If that be true, which is most likely, then it is utterly useless for us to make any attempt to get at the number that will be eternally saved in the heavenly home. Neither can we reach any definite estimate of the number that will be eternally lost. Both numbers will be inexpressibly large.

If we will read and study the New Testament, we can readily understand that all who faithfully do the will of God until death will be saved in eternity. This is the subject for us to study, rather than try to reach the number that will be saved or lost. In fact, the greatest matter in all the world for us to consider is whether we will strive to be among the saved in heaven or allow ourselves to be eternally lost.

Many people who claim to be in the narrow way are neglecting to do many of the things they are required to do. Hence all Christians should strive to understand what they must do to be saved, and strive most earnestly to do them so long as they are permitted to live on the earth. Only by living patiently and earnestly the Christian life can any one hope to be safely housed in the eternal glory home. The Lord has so expressed it in his word that we can be very well assured as to whether we shall spend eternity in heaven or in eternal suffering in the lake of fire. When Jesus said, "Not every one that saith unto me, Lord,

Lord, shall enter into the kingdom of heaven," he certainly meant that some would start on their way to the heavenly home that would not hold out to the end of life and would fall short of the promise of eternal life. Failure will not be because we cannot understand the word of God, but because we do not obey it. Eternal life is certain to the faithful, while eternal death is equally certain to the unfaithful and disobedient.

But some have neutralized the word of God by calling it a "dead letter." If it be true that the word of God is a dead letter, how can it be that it is able to condemn the disobedient and unfaithful? I have never yet heard any one claim that the word of God will not be able to condemn the wicked; but there are many who claim that those that humbly obey the word will not be saved. The word of Christ to the apostles was: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Now, if the word of God is able to condemn the unbelieving, how is it that it has no power to save the believer? Certainly some very unreasonable assumptions are made by religious teachers regarding the inability of the word of God to save those that believe and obey it. The better way, the only safe way, is to drop the opinions of uninspired men and go by what the word of God says.

"The word of God is quick and powerful." The word "quick" means "living." Therefore, the expression, "the word of God is quick," means that it is a living or life-giving word; and that is what it really is. It gives spiritual life to all that will obey it. When men say the word of God is a dead letter, they palpably contradict what the word of God says about it. When the New Testament says the word of God is quick—that is, living and powerful—that ought to forever settle the question that it is not dead. There is, therefore, plenty of assurance that the word of God has power enough connected with it to accomplish all that the Lord intended for it to accomplish, if the people will do what the word requires them to do. Hence those that are claiming that the word of God is powerless and are waiting for God to save them by some sort of inner-working power are cheating themselves out of the salvation of their own souls. All should be diligent in learning and doing just what the Lord says do till the day of their death, and then they will be safe for eternity, as there is no power that can then take them out of the Lord's hand. With the word of the Lord in hand, all can obey it and be saved in heaven, if they will.

The Teachers' Testament With Notes.

Our supply of the Testament is temporarily exhausted, the demand for it has been so heavy. We have many more ordered and en route to us. These would have been received and in the hands of our subscribers if freight had been moving promptly. We have a number coming by express, which are already past due.

If you want a copy of this Testament, you should get your order to us at once.

This offer may be discontinued at any time. It is easy for any subscriber to send us one new yearly subscriber, accompanied by $2, which entitles him to a copy of the Testament. The demand has been so great that it has been impossible to supply it promptly; however, we ask all to be patient, and each one entitled to the Testament shall have one.

This is a very liberal offer and should not be overlooked. Read a description of the Teachers' Testament elsewhere in this issue, and send us a new subscriber to-day.

PUBLISHERS GOSPEL ADVOCATE.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$4,838.94
Church at Gatewood, Mo.	5.00
Mrs. Ike Moore, Bogota, Texas	1.00
Robert Owen, Brentwood, Tenn.	5.00
Mr. and Mrs. J. H. Ijams, Florence, Ala.	2.00
G. W. Riggs, Los Angeles, Cal.	1.00
Mrs. C. E. Arnold, Bridgeport, Ala.	2.00
Mrs. N. A. Duncan, Nashville, Tenn.	3.00
Church at Canoe, Ala.	12.03
Mrs. W. S. Patton, Cedar Hill, Texas	1.00
Albert E. and Minnie Russell, Lathrop, Cal.	20.00
Church at Almaville, Tenn.	15.00
Mrs. A. H. Temple, Nashville, Tenn.	1.00
Mrs. S. C. Merritt, Mayfield, Ky.	5.00
Church at Thompson Station, Tenn.	94.00
Small children's class, Thompson Station, Tenn.	27.00
Ladies' Bible Class, Thompson Station, Tenn.	26.73
Church at Curve, Tenn.	25.00
Beech Bethany congregation, near Alma, Tenn.	24.70
George A. Walker, Celina, Tenn.	5.00
Church at Brownsville, Tenn.	14.52
Dunlap congregation, Duck River, Tenn.	41.00
Church at Livingston, Tenn.	17.90
J. C. Breeden, Bean's Creek, Tenn.	5.00
Mrs. Julia Bridges, Grant, Tenn.	3.00
Miss Martha Allen, Nashville, Tenn.	3.00
M. L., Nashville, Tenn.	5.00
Church at Saratoga, Ark.	10.50
Pleasant Home Church, Prairie County, Ark.	15.00
Church at Brimstone, Tenn.	6.20
E. B. Horne, Collinsville, Texas	2.50
"Two Friends," Fruitvale, Tenn.	3.00
Mr. and Mrs. S. H. Pate, Lebanon, Tenn.	5.00
J. D. Derryberry, Nashville, Tenn.	1.00
W. T. and M. A. Champion, Daisy, Ark.	5.00
Mrs. M. T. Caruthers, Coleman, Fla.	3.00
Mrs. J. H. Davis' children, Hollis, Okla	2.00
Church at Kenton, Tenn.	10.17
"A Friend," Oakman, Ala.	5.00
Church at Nolensville, Tenn.	6.50

COPY OF TELEGRAM RECEIVED APRIL 15, 1918.

Charles V. Vickrey, 1 Madison Avenue, New York.—Following received from Jerusalem via Cairo: "Fifteen hundred Armenian survivors of many thousand, exiled from Adana Kharne Marash Aintab Ourfa Kessab two and a half years ago to wilderness east of Jordan, found trekking to Jericho. For months had been compelled by Turks to break stone on roads. Brought to Jerusalem in British motor trucks. Although weary and hungry, faces lighted up at first glimpse of Mount of Olives. Six thousand Syrian refugees from Es-Salt vicinity expected this week. We will equip expeditions to meet exiles and will provide industrial relief if additional funds can be sent. Nine hundred Armenians rescued by Arabs at Tawfile between Maan and Dead Sea will be moved to Port Said. For months from twenty to thirty died daily of starvation. Original number ten thousand. Following message has come through from Tawfile: 'The price of a life is the price of bread.'" ROBERT LANSING, Secretary of State.

A MOTHER'S LETTER.

Dear Brother Lipscomb: Sometime ago you published a little Armenian girl's petition to Americans—"*You won't let me starve, will you?*" After reading it, our little children were so sorry for them they divided their little bit of money and asked me to send it to them." MRS. J. H. D.

The contribution of two dollars credited to the church at Ashland, Tenn., in our issue of April 4 should have read: "Church at Arkland, Tenn."

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

"Around the Lord's Table" was published in response to numerous requests from all parts of the country. Brother A. B. Lipscomb converted the recent special Lord's Supper number of the Gospel Advocate into a handsome pamphlet suitable for preservation and ready reference. This publication presents every phase of this important subject. Price, 25 cents.

Missionary

Report for January and February.

BY J. M. M'CALEB.

JANUARY.

From South Side-Central Church, Fort Worth, Texas, $12; Charleston, Miss., $10; Portland Avenue, Louisville, Ky., $30; Woodbury, Tenn., $30.01; Tipton, Okla., $30; Warren, Okla., $6.60; Horse Cave, Ky., $25; Sparta, Tenn., $50; Scott's Hill, Tenn., $3.86; Donelson, Tenn., $10; Petersburg, Tenn., $4.50; by W. W. Freeman, $25; H. W. Bowman, $2; Mrs. J. R. Schoolfield, $7; Roy Endsley, $1; C. H. Byrd, 50 cents; Roy Robinson, $1; John R. Williams, $5; by Christian Leader, $7; Brother Pearcy, $10; Mrs. D. S. Oldham, $3.25; earned in Japan, $12.87. Total, $286.59.

For Miss Andrews: Ladies' Sunday-school class, Petersburg, Tenn., $2.50.

For Miss Cypert: By D. C. Janes, $25.50; David R. Wells, $25. Total, $50.50.

For Brother Fujimori: Roy Ensley (D. C. J.), $1.

For the Literature Fund: "Friends," $10; Mrs. M. M. Roberts, $1; Mrs. J. H. Headrick, 50 cents. Total, $11.50.

For Brother Ishii: Thorn's Schoolhouse, $17.66; by Christian Leader, $4. Total, $21.66. Paid Brother Ishii, $7. Balance, $14.66.

For Zoshigaya Church: Sisters of the church at Charleston, Miss., $18. Paid the Sunday-school teachers, $22.50. Short, $4.50.

FEBRUARY.

From Henning, Tenn., $20; San Francisco, $9; Beech Grove, Tenn., $12.50; Bonaccord Church, Australia, $7.26; Florence, Ala., $27.50; Concord, Ontario, Canada, $9.34; by Christian Leader, $14.50; C. H. Byrd, 50 cents; Roy Robinson, $2; P. C. Breeden, $1; Mrs. M. P. Stephens, $1; J. R. Phillips, $5; W. H. Neal, $5; Miss Etta Wagstaff, $5; earned in Japan, $13.62. Total, $133.28.

For Miss Andrews: Church at Nashville Bible School, $15.

For Miss Cypert: By D. C. Janes, $55.

For Brother Ishii: Mrs. M. M. Roberts, $14.

For Sendagaya Church: Mrs. B. F. Coulter, $30. Paid to this work for January and February, $33. Short, $3.

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A Trip to Senkobo Mission.

BY F. B. SHEPHERD.

The following is from a letter from Brother John Sherriff, of Forest Vale Mission, Rhodesia, Africa:

I have with me my dear wife, our darling Theodora, and Sister (Miss) Bannister, from Nyasaland. We left Bulawayo by train at 9:30 P.M., Monday, August 27, crossed the Zambesi at the Falls on Tuesday at noon, and arrived at Livingstone Township at 2:15 P.M. Brother Peter Masiya and two natives met us at the station. By 6 P.M. I had engaged a wagon and fourteen donkeys for twenty-five shillings (about six dollars) to take us with luggage, stores, etc., out to Makuni Mission. It was lovely and moonlight; and when we were fairly on the way, out came the skoff (food) and we had lunch and dinner combined as we crawled along in the wagon. Of course the water bag had to take the place of the teapot.

About one and one-half miles out we passed a river (dry) near to some vegetable gardens, and I sent Peter to buy some vegetables and we kept going on. The next thing I knew was that the driver had got off the track and we were hung up in the bush. The road was very indistinct, my wagon, I understand, for the past five years being the only one to travel it, and the torrential rains had almost washed it away in places. Well, we just had to wriggle in and out and cut our way through the scrub and trees. Sometimes it looked as though the driver was trying to tie the turnout in a knot, and doing his level best to turn the wagon upside down. . . . About 10 P.M. we came to a dry spruit (river) which had about three feet of a clean drop over the bank where the road crossed, the rains having washed the sand away. The ladies got down, and we took off a big box of stores, secured the other boxes, screwed the brake hard down, took out the two donkeys off the pole, whipped up the others, and over the wagon pitched like a huge sled. . . . We got things straightened out once more and the sisters on board and trekked till 1 A.M.; outspanned and camped for the night. Inspanned at 6:30 A.M. and reached Makuni Mission about 8:30. We spent the day saluting different ones who came to see us. How would the above program suit you, my brother? Crawling along behind the wagon through the forest in the moonlight, I thought to myself: Well, this is just the kind of a time I would like the Lord to come and find us struggling to carry out his last command. And I looked heavenward and felt quite sure he was smiling down upon us and saw all that was going on. "And this is the victory that overcometh the world, even your faith."

On Monday night our donkey wagon came out; we packed up and left at 4 A.M. Tuesday for Livingstone; arrived at Livingstone Station about 10:30 A.M. and took train that evening for Senkobo, twenty miles north. There are only two houses at the station where the train takes in water (this is a line through to Broken Hill, Congo Belje, and eventually to Cairo, Egypt).

Mr. Uys, cattle inspector, kindly lent us a horse and saddle, which wife rode, with Theodora on her lap. He also lent us four native carriers, who made a Machilla with two poles run through two sacks, and these carried Sister Bannister on their shoulders, other natives carried blankets, stores, etc., and away we went, a real Livingstone party. Arrived at Senkobo about four, hungry and tired. We only have a pole-and-thatch hut, but have made ourselves very comfortable. Wife, baby, and I sleep outside. Lovely and bracing. I have always liked this place far before Makuni Mission. There is a splendid supply of good water even now, the last month of the dry season; the people are more anxious for us, are cleaner and healthier and more advanced. I have decided to let Peter Masiya shift over here We will keep the meetings going at Makuni, but no school.

Just now this country for miles is all open to us (it will not always be so). I wish I had a white brother to settle here in the middle with Peter and his wife, and some three native teachers to place in the villages round about. A good work could be done in time. The Sisters' Circle in New Zealand are paying Peter's salary of fifty shillings per month, but we want a school and a lot more than his salary to do any good. We have had some good meetings here. The people gather around the camp fire until nearly ten o'clock every night. We are packing up to-night to walk to Senkobo to-morrow for Tuesday's train home. So good-by, dear brother and sister. Hope I haven't tired you with the above.

Later, I am glad to report that the shifting of Peter Masiya from Makuni was a good move, for he writes me that he has one hundred and five scholars and some one hundred and thirty at his meetings. Also old Mjara, who met David Livingstone when he crossed the Zambesi, is dead.

Brethren, here is a chance to do a great work, and one that shall be to the Master's glory. This is a part of the country explored by the great missionary, David Livingstone, an untouched part of the world; but, as Brother Sherriff writes, it will not always be so. If we do not make an effort to get the gospel in its purity before these people in the near future, some corruption will be taught them, and then the task will be many times harder. I know of but one man in America that is sending to Brother Sherriff regularly, and he sends but little. Won't some live church assume the support of a native teacher at about thirteen dollars per month, or, better still, a man to help Brother Sherriff?

If any care to send donations to me, I will see that they reach Brother Sherriff, paying the fees out of my own pocket. Should I need indorsement, write to J. C. McQuiddy, A. B. Lipscomb, or E. A. Elam. Address me at Lometa, Texas.

Training Little Children

By MRS. CHARLES R. LONG

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 7.

What are the qualities that make a person "livable with," as we say?

Is not the fundamental one respect for our own rights and for the rights of others? And is not one side of the question equally as important as the other?

If my child must respect certain rights and privileges which belong to me as a parent, then I must respect rights and privileges that belong to him.

One of the first marked traits a child develops as soon as he is able to play with others is wanting to have things for his very own. He quickly learns the "mine" and "thine" of things, and especially the "mine." It is my book, my rattle, my ball, and great is the uproar when he is requested to share his property rights with another. At this stage young mothers are often given to discouragement and make such remarks as: "I do not know what I shall do with my boy. I fear he has an extremely selfish disposition. He refuses to let any other child so much as touch any of his playthings." But wait, dear mother; remember that instincts are crude when they first appear and must be wisely and patiently trained.

Let us first respect the child's rights and say: "Yes, it is your ball, but won't you let your little friend play with it?" By following this method, we shall find the child becoming more and more aware of his playmates as well as his own rights. He will share his favorite blocks with another, not because some grown-up in authority says, "You must," but voluntarily, because he respects the rights of another to share in his play. The idea does not formulate itself in his little mind in so many words, perhaps, but it is the response that follows from instinctively recognizing that he is being given his due and that it pays to mete out like measure to another.

The general idea of the kindergarten is just that—the recognition of the child as an individual having rights, and of training this individuality by allowing it to express itself voluntarily.

Of necessity this expression must be guided and guarded, so that the best qualities of self find the readiest expression. Children are quick to accept the standards of living that we are privileged to set them, quick to respond to the frown or the smile, and slow to question where they are accustomed to receive justice.

At no time of life so much as in childhood is the opportunity given to bring out and establish traits of character that make for a sound manhood or womanhood.

One of the greatest opportunities within reach of all mothers is through the medium of story-telling. Stories interest children enormously, absorbing the entire attention for the time being. They establish a bond of mutual sympathy between the story-teller and the listener. They teach lessons of bravery, unselfishness, kindness, and a regard for truth, with no seeming effort in those directions. They also develop the imagination. When we stop to think that every invention we have, every great effort accomplished, was first developed in some individual mind through the aid of the imagination, we will do everything we can to foster this great power in our children.

Every child who has the opportunity of attending a well-organized kindergarten has a distinct advantage over one who is denied such an opportunity. While the kindergarten idea may to some extent be carried out by the mother in the home, much additional training is afforded the child by coming in contact with groups of children of similar age, and by spending two or three hours daily under the guidance of the trained worker, whose efforts are all aimed at developing what is brightest and best in his unfolding life.

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The poetry of all growing life consists in carrying an oldness into a newness, a past into a future, always. So only can our days possibly be bound "each to each by natural piety." I would not for the world think that twenty years hence I should have ceased to see the things which I see now, and love them still. It would make life wearisome beyond expression if I thought that twenty years hence I should see them just as I see them now, and love them with no deeper love because of other visions of their lovableness. And so there comes this deep and simple rule for any man as he crosses the line dividing one period of his life from another, the same rule which he may use also as he passes through any critical occurrence of his life. Make it a time in which you shall realize your faith, and also in which you shall expect of your faith new and greater things. Take what you believe and are, and hold it in your hand with a new firmness as you go forward; but look on it with continual and confident expectation to see it open into something greater and truer.—Phillips Brooks.

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Those who devote themselves with great labor to the pursuits of piety and religion, although obtaining only some small fragments from the manifold and boundless treasures of divine knowledge, yet, by the very circumstance that their mind and soul are engaged in these pursuits, and that in the eagerness of their desire they outstrip themselves, do derive much advantage; and, because their minds are directed to the study and love of the investigation of truth, they are made more capable of receiving the instruction that is to come; as if, when one would paint an image, he were first with a light pencil to trace out the outlines of the coming picture, and prepare marks for the reception of the features that are to be afterwards added, this preliminary sketch in outline is found to prepare the way for the laying on of the true colors of the painting; so, in a measure, an outline and sketch may be traced on the tablets of our heart by the pencil of our Lord Jesus Christ. And therefore, perhaps, it is said: "Unto every one that hath shall be given, and be added." By which it is established that to those who possess in this life a kind of outline of truth and knowledge shall be added the beauty of a perfect image in the future.—Origen.

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Duty.

While yet I wore the wondrous rose of youth,
And trod life's flower-lined, opening way,
There came one shrouded in a robe of gray,
Who leant upon the arm of one called "Truth."
So quaint her style and fashion, so uncouth,
That filled was I with doubt, dread, and dismay;
And to escape her gaze I did essay,
Yet ever, ever, was transfixed forsooth.
Scarce knew I when youth's rose began to fade,
Perceived at last its fragrancy was past,
Then turned to dwell within life's solemn shade,
There learned my vision had been overcast!
Henceforth I am of Duty unafraid,
And long time since my lot with hers have cast.

—Clara Ophelia Bland.

Spirit of the Press

By J. C. McQUIDDY

Subscribe for a Christian Paper.

The Arkansas Methodist thinks it almost an incredible thing that a Christian should be found who is not taking "the church paper." It says: "We sympathize with the pastor who is dependent, for his church officials, upon men who lack the loyalty or vision which the denomination paper is intended to impart."

Let us substitute "Christian" for "denomination" and urge all disciples to take a Christian paper. Christianity will support us in the critical hour of death, and not denominationalism. When we come to die, we will find comfort in the thought that we have followed Christ and that we have advanced his kingdom in the world, and not denominationalism.

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War on Noncombatants.

The Red Cross on the white field of an armlet was formerly an emblem of an emissary of mercy and a guaranty of protection. The Germans have changed all that; and since it also makes an excellent target, they have calculated that for every hit may be reckoned the loss of five hundred American soldiers. So the surgeons and stretcher bearers of the American army will no longer wear the white and red brassard. The New York Evening Sun repeats the confession of a captured German officer that the medical men of the American forces have been marked for death by the Prussians. "The death of one army surgeon equals the loss of five hundred American soldiers, and a stretcher bearer counts as much as sixteen infantrymen." This cool calculation, observes The Evening Sun, is characteristically German, and it adds this comment:

"It may be that this 'confession' is not authentic; but the resulting order is. While the deliberate policy of classifying surgeons and stretcher bearers as worth so many American private soldiers and systematically firing on the Red Cross may not have been adopted universally in the German army, it has been established by many witnesses that such attacks are by no means infrequent, certainly not accidental. Moreover, it is established beyond doubt that German sharpshooters have been decorated for hitting the noncombatants engaged in aiding the wounded."

The men dedicated to such service are peculiarly noncombatant, whether so estimated by army regulations or not; but noncombatantism has the exquisite effect of stirring up German animosity. The achievements of the "mystery" gun on Good Friday in Paris mark off this anniversary of 1718 as another Innocents' day. So says a writer to the New York Sun, with this addition:

"In a Paris church in which worshipers were assembled a German shell fired by a long-range Krupp gun killed men, women, and children as they prayed.

"Paris is not besieged. By no stretch of the imagination does one gun firing blindly from a distance of some seventy-five miles constitute a siege. In the case of Zeppelins and airplanes the pretense has been advanced by the German high command that bombs are aimed at 'military establishments.' In the case of this latest implement of the Krupp factory no such pretense is possible. It is simply firing blindly at the huge target of an immense city with no other possible object than to terrorize by a daily slaughter of innocents as many noncombatants as possible—women, children, old men, cripples, and priests, not to speak of those who still call themselves neutrals, one of whom, a diplomatic official, by a strange irony of fate, is among the victims of this latest and crowning heathen horror.

"Upon the day of his crucifixion a sanctuary of Jesus Christ has been desecrated by the German emperor; the blood of the youngest and weakest of his flock has bespattered his altar."—Literary Digest.

Accepting as true the above, it is evident that those engaged in noncombatant service are in great danger of losing their lives. While engaged in dressing the wounds of the wounded, in relieving the suffering of the afflicted, and in being true to their conceptions of duty and right, they may be called upon to give up their lives. It is far better to die giving the thirsty drink, feeding the hungry, and relieving suffering than to die doing nothing. In the terrible crisis that is now over the world it is not difficult to find a work for every truly righteous man. The government of the United States very readily respects the consciences of all its subjects and generously assigns each a work to do.

Those who cheerfully accept noncombatant service are loyal citizens and should not be scoffed at as cowards and slackers. It is a brave man who quietly submits to being shot, without shooting at those firing at him, while he is caring for the wounded.

The young man who accepts the position of a stretcher bearer or an ambulance driver should do so with his eyes wide open; he should do so realizing that he is a special target for German bullets.

The government may use noncombatants advantageously, but it cannot so use the absolutist. There is no place to use the man who will do nothing.

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"For My Sake and the Gospel's."

"A cup of cold water only, in the name of a disciple." Not for humanity's sake; not the merely human instinct—the mother sacrificing for her child, friend rescuing friend, citizens striving for the welfare of the nation, the soldier laying down his life in battle. These do not touch the vital nerve in the redeemed soul. None of them meets the "for my sake and the gospel's." It is not ministering to humanity as humanity. It is ministering to saved humanity because of the relation of that humanity to Jesus Christ. It is when the cup of cold water is given because he who receives it "belongs to Christ;" that is the test of love to Christ. Because those on the left hand have done nothing for those on the right out of love to Christ, they are left to themselves, to go away to the place prepared for their master and his angels. It is not guesswork, not a mistaken interpretation of the sayings of the Master. It is right here, in the next chapter (Mark 9: 41): "Because ye belong to Christ." Not because you ask for it; not because you are a wayfarer in need; not because you are sick or helpless; but "because ye belong to Christ." Not because he who does the good deed belongs to Christ, though he may abound in such deeds—has the Spirit of his Master—but because he to whom the cup of water is held out belongs to Christ.—Journal and Messenger.

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A United Church.

The Christian-Evangelist says: "A divided church is an impotent church. A united church alone can conquer the world. Christ, the crucified and risen One, is the only basis for such union."

On this the Herald and Presbyter remarks: "The church is more apt to prove impotent when it puts union in the place of Christ crucified and risen than when differing on many points. The churches agree in preaching the gospel. One of the greatest dangers of the age is the substitution of unity or anything else for the gospel."

The fallacy of the Herald and Presbyter is that men do not correctly represent Christ who advocate division and not unity. Christ prayed that his followers should be one, and Christians are admonished to "keep the unity of the Spirit in the bond of peace." Those who substitute division for unity are substituting another gospel for the gospel of Christ.

AT HOME AND ABROAD

A fine New Testament for a new subscriber.

R. E. Wright closed a good meeting at Spencer, Tenn., on April 16. He will begin at Lafayette, Ga., on June 23.

We have received a new supply of the popular premium New Testaments and are catching up with back orders.

C. D. Crouch changes his address from Gainesville to Saint Jo, Texas. He has some time open for meetings and would be glad to hear from churches who desire his services.

H. Frank Smith writes from Dover, Ark., April 19: "We need a preacher in our community who could move in and fill appointments at two or three places. Address me at Dover, Ark."

You surely know of some child, young man or woman, or grown person who would appreciate a New Testament with explanatory notes. Send us a new subscriber and we will supply the Testament free of cost.

Andrew Perry, of Watseka, Ill., intends to evangelize in the Southern field this year, and he would be glad to hear from friends in Southeast Missouri, Indiana, Arkansas, Tennessee, Mississippi, and Alabama, where work is needed.

C. M. Pullias is in a meeting with the Lawrence Avenue congregation, this city. R. V. Cawthon will close his meeting at Rothchild Avenue this week. He will begin at Davidson, in Fentress County, next Sunday. Claude Woodruff is leading the song service in Brother Cawthon's meetings.

Sister J. E. Hoffman cheers us with the following: "Husband and I have only been subscribers since December, 1916; but in this short time we have grown so attached to the Gospel Advocate that we would be willing to give up all our other papers in order that the Advocate might be a regular visitor at our home."

H. Clay, Route 1, Silver Point, Tenn., sends this: "To all contributors and friends of the Christian College at Silver Point, Putnam County, Tenn.: Some changes have been made in the running of the school. All contributions for the school from now until further notice should be sent to James Ealey, Route 1, Silver Point, Tenn."

Notice from Q. A. Allen, 603½ Twenty-sixth Avenue, North, Nashville, Tenn.: "To the churches in the country who may need some one to help in the song services or lead in singing: I can give a part of my time to the churches in Tennessee during their summer and fall meetings. Those who may wish my services should write me as soon as possible."

Wanted—A teacher of education, a teacher of history, and a teacher of piano. Two former must have B.A. degrees from standard institutions and at least two graduate courses. Latter must be able to do work acceptable to the better conservatories. Must be Christians. Reasonable salaries. Address "College," care of A. B. Lipscomb, 317-319 Fifth Avenue, North, Nashville, Tenn.

From G. W. Riggs, Los Angeles, Cal.: "Brother Larimore began the third week of our meeting yesterday (April 15). The attendance and interest just moderately good. But yesterday we had basket dinner in a beautiful near-by park, the result of which was a delightful day with two large audiences. Brother Larimore still preaches the pure gospel in a simple, impressive manner. We are hoping for a good meeting."

From Charlie Taylor, Paducah, Ky., April 18: "On April 10 I closed a two-weeks' meeting at Dongola, Ill., which resulted in eight baptisms. Large crowds greeted us at almost every service, and we feel sure that much good was accomplished in His name. The work in Paducah moves along splendidly. We are soon to begin our evangelistic work in the city. The brethren here have a mind to work and are standing by us nobly. May God bless every effort put forth in harmony with his will."

Mrs. R. A. Hovious, wife of Elder R. A. Hovious, died at Jackson, Miss., on April 13. She is survived by six sons and three daughters. They are: W. R. Hovious, T. J. Hovious, and J. H. Hovious, of Vicksburg, Miss.; H. M. Hovious, of Ringgold, La.; Fred Hovious, of Jackson, Miss.; P. L. Hovious, Nashville, Tenn.; Mrs. John Brooks, Meridian, Miss.; Mrs. John Shore, Cornelia, Ga.; and Mrs. Elmer Brummitt, Danville, Ky.

The Gospel Advocate extends sympathy.

Andrew Perry, of Watseka, Ill., asks: "Have you read and studied the great book, entitled 'Civil Government,' by our honored and lamented brother, David Lipscomb? If not, send seventy-five cents to the McQuiddy Printing Company and get the book. I am glad I had the opportunity of getting this book years ago, and I have been the means of putting it into the hands of many readers. It is a work that is simply unanswerable. Several have tried to answer it and have failed. Send for it and read it."

From T. H. Matheson, Saint Jo, Texas: "We have just gone through a gloomy, sad time here. The weather has brought very dark days. This, with the loss of one of our elders, H. D. McDowell, whose spirit left us at 2:30 A.M., April 16, has made it dark and dreary. During the time he was leaving us he was surrounded by three preachers, a large family, and a host of brethren and friends, all of whom were constantly quoting passages of scripture suggesting a good life that had been lived and the reward in the life that he was soon to be 'clothed upon.' He was truly a Christian, and the loss of his work in the church will be felt greatly. John F. Lauderdale and I conducted the funeral services, which had to be made short on account of an approaching rainstorm."

John S. Durst, of Junction City, Texas, writes: "My book, 'Fifty-two Bible Subjects Examined,' will be ready for those who may want a copy by the time you read this notice. You can order from the McQuiddy Printing Company, Nashville, Tenn., or from the Firm Foundation Publishing Company, Austin, Texas. Those who have sent the money for it to me will receive a copy from my home office. Brethren, I ask you to circulate this little book. I tried to make it beneficial to all classes, and hope it will do good. Besides, the small amount that I get for it, after paying all expenses of printing and selling, will assist me a little, while I hope you will get its worth in return. The price is fifty cents a copy."

The Gospel Advocate bespeaks a favorable reception for this new book.

From W. T. Buffaloe, Route 1, Monette, Ark., April 17: "The readers of the Gospel Advocate will probably remember that I recently reported that the disciples at Black Oak, Ark., were preparing to build a house of worship. The house was near completion yesterday, but last night a terrific storm made havoc of the structure and laid it flat upon the ground. I am just from there, and I found the few members almost heartbroken. This is a little flock and also a rather new one in the field, but I never saw more zealous workers in my life. They are to meet to-morrow to start the work anew, believing the Lord will provide the means. Who will assist these worthy brethren in their trials by sending some amount to help defray this double expense? Send contributions to me, at Route 1, Monette, Ark., or to E. C. Chrisco, Black Oak, Ark."

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SARSAPARILLA — Effective Spring Medicine Combination.

As comprised in Hood's Sarsaparilla and Peptiron, taken in conjunction, these valuable remedies possess unequalled value for the quick relief of a long train of ailments common in the Spring season. You know well the great tonic properties of iron. They are much increased and improved in this combination—Hood's Sarsaparilla before meals and Peptiron after.

In these days of rushing and pushing, beyond the endurance of even the most robust, nearly every man and woman needs this blood-purifying, cleansing, up-building in the Spring. If it is not supplied, the depletion of the blood and the broken-down nerves may soon give way to permanent ill-health.

If a cathartic is needed, as where there is biliousness or constipation, Hood's Pills should be taken. They are purely vegetable, do not irritate.

Teachers placed throughout the South and Southwest in Public, Private, and Normal Schools, Colleges, and Universities. Write at once for information. Yates-Fisher Teachers' Agency, 410 Stahlman Building, Nashville, Tenn.

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Carboil soothes the pain, draws out the inflammation and heals. Also fine for boils, carbuncles, felons, abscesses, piles, itch, tetter, ringworm. Large 25c boxes at good drug stores. Write **Spurlock-Neal Co., Nashville, Tenn.**, for free sample and literature.

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A Nerve Sedative that is recommended for Nervousness, Sleeplessness, Epilepsy, Hysteria, Chronic Headache, Nervous Irritation, and for use by those addicted to the Alcoholic or Drug Habit.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

A Pressing Duty for Every Congregation.

BY JOHN A. KLINGMAN.

Think of what the primitive churches would have suffered and what the Christian world would miss to-day if Paul had depended alone on the influence of his speech. Is this not an hour in which preachers, elders, and all Christians should freely use the pen in making known the glad tidings and in sending messages of cheer and kindly admonition to men who need this spiritual influence above all else? This is not a time for faultfinding and talking about what the church ought to do, while we sit in idleness. Let us learn a lesson from the four lepers. "Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, punishment will overtake us; now therefore come, let us go and tell the king's household." (2 Kings 7: 9.)

Let us hold up the hands of the men who are preaching the gospel to our boys in the cantonments; but let us also send gospel messages directly to the men in the service. Papers, books, and tracts do good, but nothing touches and reaches the heart like a message that breathes of love and personal interest. It seems to me that God will hold each congregation responsible if this matter is neglected. "The pen is mightier than the sword."

The following letter is a copy of such as the Lebanon church is sending out. I thought it may encourage others to do a similar work. We are not sending carbon copies. They are never so much appreciated. Where there are no preachers located and where one person has not the time to write all the letters, the work could be distributed among the members.

At one of our business meetings a committee was appointed to write to the men in military service who have gone out from the homes represented by the church of Christ at Lebanon.

We desire that you be informed of our deep-hearted interest in you personally, and our appreciation of you as men who are nobly serving our great and glorious republic in an hour of testing and trial. You are remembered in our petitions before the throne of God, in our public meetings, and also in our prayers at the hearthstone. We sorely miss you in our town life, on the streets, in places of business, in our social circles, and in our religious gatherings. We miss your manly faces, your friendly greetings, and your genial fellowship. This is a part of our sacrifice in this world contest. But, though we miss you, we are proud of the noble manhood that has gone out from our little city in answer to our nation's call.

In the midst of suffering and heartache, this war is bringing us nearer to God and causing us to see and feel the need of our souls. Uncle Sam will, no doubt, be victorious in this great strife; but we have a greater and more powerful enemy to overcome than the Kaiser. Jesus said: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8: 36, 37.) Let us fight the good fight of faith and lay hold on eternal life. Let us put on the whole armor of God, that we may be able to stand against the wiles of the devil. (Read Eph. 6: 10-20.)

May God bless you and bring you safely back to your friends and loved ones. But if, for the sake of the orphan, the widow, the oppressed, and the downtrodden, your life is sacrificed, may you fall as a Christian soldier in the triumph of your faith.

"Fallen, on Zion's battlefield,
A soldier of renown,
Armed in the panoply of God,
In conflict cloven down.
His helmet on, his armor bright,
His cheek unblanched with fear,
While round his head there gleamed a light,
His dying hour to cheer."

Sincerely yours,
A. W. McCARTNEY,
ROBERT L. WHITE,
JOHN A. KLINGMAN,
Committee.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 250,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 152 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.—Advt.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn, and distress at once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness, or belching of gas, or eructations of undigested food, no dizziness, bloating, foul breath, or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and, besides, it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by fermentation due to excessive acids in the stomach.

Baxley-Riggins Debate.

BY J. THOMAS DANIEL.

The Baxley-Riggins debate was held at Mount Pleasant, Chilton County, Ala., on March 29, 30.

The proposition discussed was: "The New Testament Scriptures teach that water baptism, preceded by faith and repentance, is for, or in order to, the remission of sins, and is essential to salvation." Brother Baxley, of the church of Christ, affirmed; and Mr. Riggins, of the Evening Light, denied.

Brother Baxley, in his opening address, went back to the beginning and the creation of man, pictured him in the garden of Eden in his holiness. Then Satan entered, giving rise to two spiritual forces in the world. He showed that conflict comes between truth and error. Truth never conflicts with truth. He showed that our Savior established only one church, one order of work and worship, and prayed for unity to prevail (John 17: 20), and that unity did prevail until ambitious men began to substitute the traditions of men for the commandments of God. It was fully explained that we are not under the law of Moses, but under the law of Christ. (Col. 2: 14; Eph. 2: 14; Rom. 10: 4.) He showed that every act in religion comes from one of two sources (the devil excepted)—that is, from God or from men—and that the point of authority once settled would determine or settle this question. He showed that the denial of this proposition is not a doctrine of faith, and is, therefore, "vain" and sinful to those who practice it. (Rom. 10: 17; 14: 23.)

In his second argument Brother Baxley used the great commission, diagramming on the board, and showing faith, repentance, and baptism to be the essential steps in the commission. Mr. Riggins was asked to erase all that was not essential, but he dared not touch it. Jesus asked the Jews: "The baptism of John, whence was it? from heaven, or of men?" Dr. Baxley asked Riggins: "The baptism in the commission, whence is it? from heaven, or of men?" Riggins said: "From God."

Other questions were: (1) Is salvation conditional? If yes, what are the conditions? (2) At what point is the penitent pardoned, and what are his evidences of it? (3) Is the command to be baptized the word of God? If yes, baptism is a part of the new birth, for we are born of the word of God. (1 Pet. 1: 23.) If no, why do you practice it? (4) If baptism, with the antecedents, is not "for the remission of sins," what is it for? What is the design of baptism? Explain the commission in the light of your answer. (5) How do you explain John's statement that the Spirit, the water, and the blood agree in one, in view of the fact that you claim to "receive the Spirit" and have "the blood applied" without baptism? (1 John 5: 8.) (6) Is there any salvation out of Christ? Is it not a fact that we believe into Christ, repent into Christ, confess into Christ, and are baptized into Christ? (Mark 16: 15, 16; Acts 2: 38; Rom. 10: 9, 10.) To all the above questions Riggins absolutely refused to answer.

In Brother Baxley's next argument he showed that salvation is in His name. (Acts 4: 11, 12; 10: 43, 48; Matt. 28: 19, 20; John 20: 30.) At this point Mr. Riggins was asked to tell how we get into his name; but he answered not a word. Then came the blood argument. Brother Baxley made a cross on the board, and represented Christ's death on the cross by a big letter D and his blood in his death by the letter B in the D. Scriptures used: John 19: 34; Matt. 26: 28; 1 John 1: 7; Rom. 6: 3; 2 Cor. 5: 17. He also used John's language in 1 John 5: 8, "The Spirit, the water, and the blood agree in one," and the Savior's language in John 3: 5: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Brother Baxley's last argument consisted of the cases of Cornelius, the Pentecostians, and Saul of Tarsus linked together, using the expressions, "oughtest to do," "shall we do," "must do." (Acts 10, 2, 9, 22.)

It was my pleasure to serve as moderator for Brother Baxley in this discussion. A. D. Duke (Baptist) was moderator for Mr. Riggins. The right spirit was manifested throughout the debate. Dr. Baxley presented the truth humbly, but firmly, boldly, and satisfactorily to all Bible readers. He spoke the right word at the right place and at the right time. Any congregation needing a man to defend the truth and present the gospel where it will have a lasting effect will make no mistake by calling Dr. Baxley.

We believe that the good done in this debate will stand as a monument to Brother Baxley and as a victory for the Lord. Although Mr. Riggins claimed that Brother Baxley had changed the proposition, in his last speech he granted that baptism, taken in connection with faith and repentance, is essential to salvation.

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Coarse Hair

doesn't become you, and it is as unruly as it is unbecoming. The hair should be soft and light and should hold its original luster when it is healthy. The quickest and surest way to deprive the hair of its original luster is to leave it alone to look out for itself. Each separate hair is an individual delicate structure in itself, and every hair on your head, in order to contribute its share of beauty should be perfectly fed with the natural hair oil, which comprises its food. Starve your hair, and, like anything else, it will die. Feed your hair with nature's hair food, "La Creole." This excellent hair food, first discovered by the Creoles of Louisiana, fifty years ago and preserved by them, proved a treatment from which sprang their reputation for beautiful hair. It has since been offered the public and has served to beautify the hair of thousands of the tasteful and fastidious.

For sale by all reliable dealers. Price, $1. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

Stop! Calomel Is Quicksilver

It's Mercury! Attacks the Bones, Salivates, and Makes You Sick.

There's no reason why a person should take sickening, salivating calomel, when fifty cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and cannot salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury, and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick, and nauseated to-morrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead, and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue, or sour stomach. Your druggist says if you do not find Dodson's Liver Tone acts better than horrible calomel, your money is waiting for you.

In answering advertisers, please say you saw their advertisement in the Gospel Advocate.

HOW TO AVOID BACKACHE AND NERVOUSNESS

Told by Mrs. Lynch From Own Experience.

Providence, R. I.—"I was all run down in health, was nervous, had headaches, my back ached all the time. I was tired and had no ambition for anything. I had taken a number of medicines which did me no good. One day I read about Lydia E. Pinkham's Vegetable Compound and what it had done for women, so I tried it. My nervousness and backache and headaches disappeared. I gained in weight and feel fine, so I can honestly recommend Lydia E. Pinkham's Vegetable Compound to any woman who is suffering as I was."—Mrs. ADELINE B. LYNCH, 100 Plain St., Providence, R. I.

Backache and nervousness are symptoms or nature's warnings, which indicate a functional disturbance or an unhealthy condition which often develops into a more serious ailment.

Women in this condition should not continue to drag along without help, but profit by Mrs. Lynch's experience, and try this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound—and for special advice write to Lydia E. Pinkham Med. Co., Lynn, Mass.

SAGE AND SULPHUR DARKENS GRAY HAIR

Brush This Through Faded, Streaked Locks and They Become Dark, Glossy, Youthful.

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

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

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire dark hair and a youthful appearance. It is not intended for the cure, mitigation, or prevention of disease.

The Master's Vineyard

Canada.

Selkirk, Ontario, April 12.—On Sunday morning, March 31, at the conclusion of a discourse on "The Trial of Jesus," four persons came forward, three of whom confessed their faith in Christ and on the following Monday were buried with Christ in ice-cold water of Lake Erie, to rise to walk in newness of life. The fourth person, having been baptized a few years ago by a preacher of the "Christian Church," expressed his desire to be united with the church of Christ and confessed his wrongs. During the last ten months seven persons, now all heads of families, except one, have been added to the congregation here. Thus the work of the Master moves on. Brother H. A. Rogers, of Carman, Manitoba, who has been busily engaged in evangelistic work in Saskatchewan and who has been successful in winning souls for Christ, has given publicity of the expediency of having help in his chosen field of labor in proclaiming the primitive gospel of Christ. It is apparent from what he says that the Westerners are now ready for the word of God. Some of our brethren have wisely responded to this call and have expressed the expediency of having a number of congregations coöperate in this important endeavor, and have taken definite steps to have an evangelist sent to the above field, supporting him while engaged in the interest of the Master's cause in the West. The writer has been selected to do this work and has decided to go, and arrangements are being made to be on the ground as soon as possible. Having lived and worked in the interest of the cause of the Master in the West for four years, I feel that I am competent to take up the work, anticipating success as a soul winner. Your prayers in behalf of the Lord's cause in this particular part of the world and your coöperation in this endeavor will be much appreciated by all concerned. Your fellowship is solicited. Send all contributions for this work to Brother H. A. Rogers, Carman, Manitoba, Canada. Reports of how the money is being used and the progress of the cause will appear in some of our Christian papers.—W. F. Cox.

Kentucky.

Louisville, April 8.—The work here is moving along very well in many respects. I have preached twice each Lord's day, beginning on the second Lord's day in February. Two have been baptized, one restored, and fifteen have taken membership.—Jarratt L. Smith.

Louisiana.

Forest Hill, April 15.—Much improvement along all lines. Laborers increased. Brother C. K. Mathews, of Louisville, is now located at Turkey Creek and has opened up some new territory and baptized several. I have visited Simpson and Pisgah twice each this year. Two confessed their Lord at the latter place last night. I am to preach at Hobson and Elmer the coming week. These places are in new territory. Brother C. C. McQuiddy will preach at Pisgah on the second Sunday. This good brother has done and is now doing some splendid work for the Lord in this section. He is our railroad agent, Bible teacher and preacher, possessor of unlimited amount of energy and full of the Spirit.—A. K. Ramsey.

Ohio.

Dayton, 137 East Third Street, April 15.—I preached some sermons at Magnetic Springs. Three were baptized. Do not forget the Japan work, brethren. Let me have *now* your offering for May. Good reports from "over there." Not enough money in hand for the May remittance.—C. G. Vincent.

Oklahoma.

Elk City, April 10.—I began here on March 28 and closed last Monday night. The Elk City church has had its share of troubles for several years, but I am glad to announce that all these things are over and the church is now at peace, with great possibilities for doing good in the Master's vineyard. Brother Tice Elkins preached last Sunday afternoon and at night. After the sermon at night the matter of difference between the brethren came up, and, by the help of God, Brother Elkins and I got the brethren to come to an agreement, and now all is well. Young Brother Smith and Brother Carman will preach for them a while, and Brother Joe S. Warlick is to begin a meeting for them on May 14. I am to begin a meeting at or near Waynoka on Saturday night.—D. S. Ligon.

Tennessee.

Chattanooga, April 9.—Our meeting with the Cowart Street Church is entering the second week, with good interest and two additions. Brother E. Gaston Collins is leading the song service.—J. D. Northcut.

Chattanooga, April 15.—The crowds at Central yesterday, says Brother Hoover, were the best of the year. The preceding week two were baptized. Brother Hoover has recently closed a fine meeting at the C. S. Shops. The gospel is having its effect on those machinists. They love Hoover and gladly receive the message he brings them. The meeting at Cowart Street continues. Brother Northcut is being well received. Brother Collins is conducting the singing. Two confessions to date. During the past two weeks three have been baptized at St. Elmo. Large crowds and good interest yesterday. One confession last night.—F. L. Wallace.

Texas.

Paris, April 15.—Yesterday was a rainy day, but the audience was good, with another baptism—a fine young

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

HEAVY MEAT EATERS HAVE SLOW KIDNEYS

Eat Less Meat If You Feel Backachy or Have Bladder Trouble—Take Glass of Salts

No man or woman who eats meat regularly can make a mistake by flushing the kidneys occasionally, says a well-known authority. Meat forms uric acid, which excites the kidneys; they become overworked from the strain, get sluggish, and fail to filter the waste and poisons from the blood; then we get sick. Nearly all rheumatism, headaches, liver trouble, nervousness, dizziness, sleeplessness, and urinary disorders come from sluggish kidneys.

The moment you feel a dull ache in the kidneys or your back hurts, or if the urine is cloudy, offensive, full of sediment, irregular of passage, or attended by a sensation of scalding, stop eating meat and get about four ounces of Jad Salts from any pharmacy, take a tablespoonful in a glass of water before breakfast, and in a few days your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate the kidneys, also to neutralize the acids in urine so it no longer causes irritation, thus ending bladder weakness.

Jad Salts is inexpensive and cannot injure; it makes a delightful effervescent lithia-water drink, which every one should take now and then to keep the kidneys clean and active and the blood pure, thereby avoiding serious kidney complications.

Let veracity be thy virtue, in words, manners, and actions.—Browne.

To be calm and serene, and yet to be full of energy and hope of higher things—this comes to him whose life aims at the absolute.—Phillips Brooks.

Be not uneasy, discouraged, or out of humor because practice falls short of precept in some particulars. If you happen to be beaten, return to the charge.—Marcus Aurelius.

New Wonders in Cooking.

If you wish to learn how to cook all foods better, make bread an inch higher, get crisp undercrusts on pies like top crusts, keep cake from falling, cook cheaper cuts of meat with appetizing flavor and more tender—in fact, do all your cooking better—write for free book, "New Facts About Cooking," to Pyrex Sales Division, Corning Glass Works, 316 Tioga Avenue, Corning, N. Y.—Advt.

lady. The church has been constantly increasing in numbers and work for some months.—J. W. Dunn.

Ennis, April 15.—Four glorious services yesterday, with two added—baptized at 4 P.M. R. M. Morgan, of Dallas, sang. He is a great singer and music interpreter and works it into the audience. He begins a vocal school in the church to-night. Our eight-days' meeting with home forces is to begin on May 4. Everybody happy and at work for God here. Praise the Lord!—Ben West.

Dallas, April 16.—The Lord is blessing me in health now and I am doing lots of physical labor, as well as putting in every Sunday preaching from two to three times, and sometimes on Saturday night. It usually takes all day, or at least spoils, Saturdays and Mondays going to and coming from places where I preach on Sundays. The remainder of the week I put in at work here at home from about 6 A.M. to 10 P.M. cultivating a garden and a few acres in farm products to make something to live on and to feed a pig, a cow, and a few chickens, and keep up my work preparing my subjects necessary to the growth and development of the congregations with which I am laboring this winter and spring at different towns up and down our railroads out of Dallas. I can see a marked improvement at the places I go regularly; but, being with them only once a month from about fourteen to thirty hours each time, the growth is too slow. I work and pray for better conditions.—J. C. Estes.

"Noah, a Just Man."

BY J. B. BRADLEY.

In this short article I want to ask Brother E. G. Rockliff a question or two. In the issue of the Gospel Advocate of March 28, page 302, under the above heading, our brother says: "Noah worked on that boat one hundred and twenty years." Again, he says: "Yet his spirit did strive with man for one hundred and twenty years, while the ark was a preparing." Brother Rockliff, will you please harmonize a few plain Bible statements, which I will now give, with your statements I have quoted? "And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth." (Gen. 5: 32.) "And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood." (Gen. 7: 6, 7.) Now, if Noah was five hundred years old when he begat these sons, and these sons had to be born into the world and grow up to manhood and get married before they and their wives could enter with Noah into the ark, how could he have been "working on that boat a hundred and twenty years," seeing that he was six hundred years old when the flood of waters was upon the earth? Subtract five hundred from six hundred, and there are only one hundred left. So it was only one hundred years from the time these boys were begotten till "the flood of waters was upon the earth." I know those wicked people had a "probation" of "one hundred and twenty years" (Gen. 6: 3), but I am not at all certain that Noah "worked on that boat" all those hundred and twenty years. I feel almost certain that he did not. Now, Brother Rockliff, I do not write this to get up a controversy. I certainly like your article that I mention, and can say "amen" to all but your statement in question.

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One size smaller after using Allen's Foot-Ease, the antiseptic powder for the feet. Shaken into the shoes and sprinkled in the foot bath, Allen's Foot-Ease makes tight or new shoes feel easy; gives instant relief to corns and bunions; prevents blisters, callous and sore spots. It's the greatest comfort discovery of the age. **Try it to-day.** Sold everywhere, 25c. For FREE trial package, address Allen S. Olmsted, Le Roy, N. Y.

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Hatched 117 Chicks.

John A. Clark, of Jonesboro, Ark., writes: "I hatched one hundred and seventeen chicks, and did not lose one. Not a weak one in the flock." Mrs. J. B. Courson, of Cordova, Ala., writes: "I have been using your tablets and did not lose a single chick. My neighbors want your tablets."

You will not lose a single chick, either, if you will use Reefer's Ready Relief, which every poultry raiser knows saves baby chicks from dying of that dreadful white diarrhœa plague. A package of this new scientific discovery will save five hundred baby chicks. Are not five hundred of your baby chicks worth one dollar? This is less than one-half cent apiece. I take all the risk and will refund every penny of your money if Reefer's Ready Relief fails to save your chicks. A million-dollar bank backs up this guarantee. Send for a dollar package to-day, or write for my free poultry book, which tells the experience of a man who has made a fortune out of poultry. E. J. Reefer, 6404 Reefer Building, Kansas City, Mo.

Kill All Flies! They Spread Disease

Placed anywhere, **Daisy Fly Killer** attracts and kills all flies. Neat, clean, ornamental, convenient, and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Ask for

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Why I Believe in Nuxated Iron

As a Tonic, Strength and Blood Builder

Probably no remedy has ever met with such phenomenal success as has Nuxated Iron. It is conservatively estimated that over three million people annually are taking it in this country alone. It has been highly endorsed and used by Former United States Senators and Members of Congress; Physicians who have been connected with well-known hospitals have prescribed and recommended it; Monseigneur Nannini, a prominent Clergyman, recommends it to all. Former Health Commissioner Wm. R. Kerr, of Chicago, says it ought to be used in every hospital and prescribed by every physician.

Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says Nuxated Iron has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor dep't.) New York, and the Westchester County Hospital, says there are thousands of men and women who need a strength and blood builder but do not know what to take. In his opinion there is nothing better than organic iron—Nuxated Iron—for enriching the blood and helping to increase the strength and endurance of men and women who burn up too rapidly their nervous energy in the strenuous strain of the great business competition of the day.

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

Manufacturer's Note: Nuxated Iron, which has been used by former members of the United States Senate and House of Representatives, and other prominent people with such surprising results, and which is prescribed and recommended above by physicians is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

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CARBOIL

Stops pain, obviates the use of knife in removing the core or pus of boils, carbuncles felons. Often relieves in 24 hours. A most wonderful salve for sores, abscesses, piles. At good drug stores 25c. Write **Spurlock-Neal Co., Nashville, Tenn.,** for sample.

The Christian Home. No. 14.

BY M. S. MASON.

Make your home attractive on the outside, too. Cut down those ugly old weeds and lay out some nice, large lawns and plant some lovely flowers. Plant trees and put swings out under their shady boughs. Provide outdoor games, and in the long, warm days of vacation the children will be filling their lungs with fresh, pure air, developing their bodies and expanding their souls, and in the evening they will come in with tired limbs and flushed cheeks and caress you, and, when you have put them in their beds and kissed them good night, a smile will play on their faces, for they are happy even in their dreams.

It is a home of cleanliness. I believe in the truth of the old proverb: "Cleanliness is next to godliness." We may say truthfully that cleanliness is godliness. Quit sweeping the dirt under the beds and behind the doors. I like the idea of spring cleaning, but I like the idea of fall cleaning and summer cleaning and winter cleaning. Clean all the time instead of having to run "hubby" and the children off to the hotel for a week while you renovate and overhaul the entire premises.

We read in story books how it delighted the children to steal away some quiet hour and climb to the attic, that museum of family relics and curious things. But you have never read that that attic has many times been the source of that fire that destroyed the home; and lurking in that old, dingy retreat of cobwebs and foul air are the germs of disease that may rob your home of its dearest treasures. Don't have any old rubbish rooms. If you must preserve some antique curiosities and family heirlooms, reserve a room, design it for a museum, and keep it in order.

Clean up on the outside, too. Some people throw dishwater out under the window and old tin cans and bottles out into the yard, as if they thought that was not a part of the premises. They put on a very nice front, but O those back yards! Clean up that old rubbish. Get it clear off the farm or out of town. Clean out your fence corners. Even keep the public highway clean where it touches your possessions. Keep your outbuildings clean. Keep your stables clean and your horses will neigh their thanks and draw your carriage more lightly; your cow will stop kicking and give better milk. Keep your poultry house clean, and your old rooster will crow more lustily in the morning and your hens will lay winter and summer. Even keep your doghouse clean or kill your dog.

Grip Still Hanging On?

Back aches? Stomach sensitive? A little cough? No strength? Tire easily? All after effects of this dread malady. Yes, they are catarrhal. Grip is a catarrhal disease. You can never be well as long as catarrh remains in your system, weakening your whole body with stagnant blood and unhealthy secretions.

You Need PERUNA

It's the one tonic for the after effects of grip, because it is a catarrhal treatment of proved excellence. Take it to clear away all the effects of grip, to tone the digestion, clear up the inflammed membranes, regulate the bowels, and set you on the highway to complete recovery.

Perhaps one or more of your friends have found it valuable. Thousands of people in every state have, and have told us of it. Many thousands more have been helped at critical times by this reliable family medicine.

Prepared also in tablet form for your convenience.

The Peruna Company, Columbus, Ohio

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

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

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

WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Not only are clean homes more pleasant for their occupants in every way, but their greatest blessing is the health they bring. Quit paying so much to the doctor and buy more soap. Disease rarely invades the home of cleanliness. Parents will allow their premises to become filthy, disease will creep in and remove from the home one of its jewels, and the good, old, pious minister will come to you with this message of consolation: "Be of good cheer; the Lord giveth, and the Lord taketh away." Dear brother and sister, the Lord had nothing to do with it. It was weeds, rats in the cistern, flies, and pools of dishwater out under the kitchen window that called your darling home.

It is a home of order. Order is Heaven's first law. "A place for everything, and everything in its place," is the motto of business success. I visited a home a few months ago where the gentleman had just moved into a new dwelling. He had a medicine cabinet placed in the wall so he could always find his medicine easily, and he was very eager to show it to me. I opened the door expecting to see the contents arranged as by the skill of an apothecary, but, lo and behold, the first article I beheld was a box of tacks! I shudder to think what might have been the result had that father arose some night for the paragoric and made a mistake. Some men leave their farming machinery all winter right out in the field where they make their crop. They are always misplacing some article and inquiring of their wives about it. They cannot even keep up with their hats. O that mother! What a knowing soul she has to be! When she is not busy searching for something her husband has lost, she must be answering the calls of her children. All day long it is, "Mamma, where is this?" and, "Mamma, where is that?" Dear mothers, quit running yourself weary after your children. Teach your son to brush his clothes and put them away, and your daughter to care for her belts, her combs, her hats, and her rats, etc.; and when they lose things, let them find them, and they will learn to apply that happy rule of order: "A place for everything, and everything in its place."

Then, as well as a rule of place, she should have a rule of time. A time for everything, and everything on time. Have regular meal hours, regular hours to rise and retire. Have certain days for certain tasks and certain days to go shopping. Plan your work and work your plan, and, whatever comes or goes, you will be prosperous.

Don't let your homes go to wreck. Keep your gates on the hinges, replace that picket that is gone out of your fence, tack that board on the barn, stop that hole under the yard fence where the pig gets in instead of slaughtering the poor dumb pig. Make your premises look like they were inhabited.

It is a home of economy. It is not what we earn in this life that makes us wealthy. It is what we save. Many a man is toiling his life out today, and as fast as he fills the family coffers they are emptied by a wasteful family. Waste is sin. It is in violation of that scriptural command: "Be ye moderate."

PANAMA HATS HAND-WOVEN

New Discovery Brings Costly Panama Within Reach of All.

New York, N. Y. (Special).—It is now proven that the stylish Panama, up to now only worn by the best-dressed people, can now be sold for $1. You don't have to be skeptical about the low price, as it gives service like the $5 and $10 kind, but not so fine a weave; and by this new discovery of weave one can hardly tell the difference. A Panama gives a man or woman distinction and at the same time comfort. Mr. George J. Bungay, 28 South William Street, of New York City, is backing up his discovery by sending a real hand-woven Panama, any size, trimmed, blocked, with silk band, to any one for $1, postpaid. Fitted with leather sweat band, 25 cents extra. Furthermore, his policy is that, if you are not entirely satisfied, he will return your money. —Advt.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life, has an incomparable softness and is fluffy and lustrous, try Danderine.

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

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This book is sent out free by means of a fund contributed by those whose love for religious liberty was aroused by this vivid book. The sequel is yet to be written and will depend on the temper of the American people.

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There is just one way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gets rid of the old, freckled skin, gradually and harmlessly, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

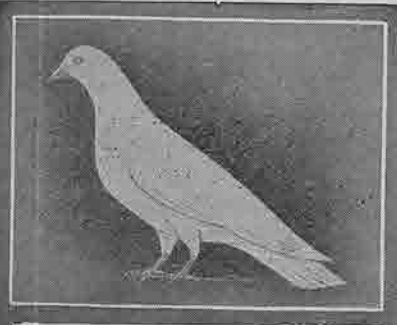
Coughing Tires the Old

Hard winter coughs are very tiring to elderly people. They mean loss of sleep, and they deplete the strength, lower vitality, weaken and wear out the system.

Foley's Honey and Tar

stops coughs quickly. It is a standard family medicine that contains no opiates, and is noted for its quick effect on coughs, colds, croup, bronchial and la grippe coughs, and the chronic coughs of elderly people.

J. B. Williams, Trenton Ga., over 73 years old says: "I have used Foley's Honey and Tar for years with the best and surest results."



BACK YARD DIVIDENDS

Your own back yard can be made to produce a handsome profit. Its easy. **Raise Pigeons.** They are inexpensive, little trouble, and absolutely clean. Make use of an old outhouse. Start today and order a few good birds that are guaranteed to be rapid breeders. In a very short while they will begin work and with little attention will put money in your pocket. The markets are

Clamoring for Squabs.

Never yet has the demand been supplied. There is a ready market always at handsome prices. Furthermore, good breeders are hard to obtain.

Not only is it easy to make money raising pigeons but it is a pleasant occupation and very helpful to be able to supply your own table with tender, juicy Squabs.

It costs very little to start but be sure and start right with good breeders and

Start Today

while the market is so good and get your share of the profits.

Drop us a line and we will send you **Absolutely Free** our booklet on "Profits in Pigeons." It will show why there are profits in Pigeons and how to begin.

CAROLINA PIGEON PLANT
Dept. G
CLINTON, S. C.

Cuticura Promotes Hair Health

All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

Some Mission Work in Sevier County, Ark.

BY D. S. LIGON.

Brethren, I am now making my arrangements to do some mission work in Sevier County, Ark. That is a field much neglected, white and ready for harvest. I have always been willing to do my part of the mission work here in our "homeland," but I am not able to do this work at my own expense. Will the brethren not help me preach the old Jerusalem gospel in this field? I want to be there to begin the first of May. Will you disappoint me in this matter, brethren? I hope you will not just pass this matter up, but will at least send me one dollar to help me. My wife has been under the treatment of the doctors for more than sixteen months; and when I get through my work in Arkansas the month of May, I will be compelled to return home and send my wife to Mineral Wells, Texas, to see if she can get some relief there. If you want to help me do this much-needed work, send your help to me at Denton, Texas. My address while in Arkansas will be De Queen, Ark. Pray for me and mine.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention. —Advt.

Character is formative, and is molded by self-discipline.—George Eliot.

Take the good which God gives you and know how to use it.—Giusti.

Patriotism consists not in waving a flag, but in striving that our country shall be righteous as well as strong.—James Bryce.

Sore Eyes

Granulated Eyelids, Eyes inflamed by exposure to **Sun, Dust and Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago**

Tragedy of Childhood.

Nothing is more despicable than to deceive a child in any way. Their plastic young minds receive and hold impressions that we can never eradicate, try we ever so hard. In spite of all the grown-ups can say, the little ones never feel the same love and respect for those who have deceived them. Even careless fun-making may leave the scar which nothing can quite eradicate. Do not break a promise to a child, and do not lie to it, even in fun, for the great tragedy of childhood is to lose faith.—Selected.

Renwar Relieves Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve, or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50-cent bottle has done me more good than all sanatorium treatment; and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists; price, 50 cents; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

GIRLS! WHITEN YOUR SKIN WITH LEMON JUICE

Make a beauty lotion for a few cents to remove tan, freckles, sallowness.

Your grocer has the lemons, and any drug store or toilet counter will supply you with three ounces of orchard white for a few cents. Squeeze the juice of two fresh lemons into a bottle, then put in the orchard white, and shake well. This makes a quarter pint of the very best lemon skin whitener and complexion beautifier known. Massage this fragrant, creamy lotion daily into the face, neck, arms, and hands, and just see how freckles, tan, sallowness, redness, and roughness disappear, and how smooth, soft, and clear the skin becomes. Yes! It is harmless, and the beautiful results will surprise you.

TETTERINE
ENDS COMPLEXION WORRIES

Ugly splotches, scaly patches, pimples, eczema and other cutaneous troubles disappear like magic when Tetterine is applied. It restores the skin to its natural condition of health and beauty.

Healing, Antiseptic Soothing, Fragrant

Harmless to the most delicate skin.

50c a box. At druggists or by mail.

SHUPTRINE Company, Savannah, Ga.

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

PELLAGRA

This new disease is spreading over the South with a 25-per-cent yearly increase, leaving horror and death in its wake.

You will want to read the story of how nine years ago I discovered the cause of this disease, and how thousands of pellagra sufferers have been restored to good health by a simple home treatment. Take no chances with harmful drugs or guesswork doctoring. You are entitled to know the truth. The whole story is given in this wonderful

BIG 50-PAGE BOOK FREE.

Mailed in plain sealed wrapper FREE to all who write for a copy. This new, instructive, and interesting book gives you my proven theory as to what causes pellagra and how it may be cured right in your own home under a guarantee of absolute satisfaction or no charge for treatment. It also contains many photographs and letters from State and county officials, bankers, ministers, doctors, lawyers, and others, who tell wonderful stories of their experience with this successful pellagra treatment.

HAVE YOU THESE SYMPTOMS?

Tired and drowsy feelings, accompanied by headache; depression or state of indolence; roughness of skin; breaking out or eruptions; hands red, like sunburn; sore mouth; tongue, lips, and throat flaming red; much mucus and choking; indigestion and nausea, diarrhea or constipation; mind affected; and many others. Don't take chances.

Write for your copy of this book to-day. Remember, it is mailed to you free in plain sealed wrapper.

W. J. McCRARY, M.D.,
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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The New Book on Revelation.

BY F. B. SRYGLEY.

I have just read Dr. J. E. Thompson's new book on Revelation, "The History of the Fall and Dissolution of Christendom." The book is very entertaining and many passages are really eloquent. The brother shows a respect for the word of God that is very commendable. His interpretation of Revelation is new and entirely original. He seems to follow no uninspired commentator. His effort to get his definitions of the figures of Revelation from the word of God, I am sure all lovers of that book will appreciate, whether they agree with him or not. I like any man's effort that tries to prove his position by the Bible, though I may think he fails. Brother Thompson's description of the wilderness of Edom, into which he says God's people must yet go, is very fine even if one reads it like he would a book of fiction. It sounds to me like a fairy tale or a beautiful dream, but I do not conclude from that that it must of necessity be false. Sometimes "truth is stranger than fiction." Dr. Thompson objects to those brethren who say about his book that they "do not know;" so I will not write myself down as belonging to the "know-nothing party," but will say, "I am a seeker." I believe the book will have many readers. There are many things in it to be commended.

Debates.

BY J. W. ATKISSON.

I was converted from Calvinism to the New Testament Christianity by hearing a religious debate of six days' duration; and I have been instrumental in bringing about a number of public discussions since that time, which have resulted in much good. I mention especially the Wright-Edwards debate in July, 1886; the Thompson-Lawson debate, published in book form, in 1898; and later the Tant-Frost debate on instrumental music in the worship and man-made missionary societies to preach the gospel.

Another oral debate which I was instrumental in bringing about was between Brother W. H. Williams, of Lena, Ind., and Elder John R. Daily, the vaunted champion of Calvinism. I wanted one of our very ablest debaters to meet Daily, but failed to get any of them sufficiently interested to do so, except Brother John F. Rowe, who said if he debated with Daily it must be done in the columns of the Christian Leader; but Daily did not want a debate of that kind. So I got W. M. Browder to take the matter up; but he got into politics and could not get ready for the debate, and the matter dragged along for a year or two, when I turned the matter over to Brother Williams, and by that time circumstances made it impossible for me to attend the debate. Daily refused to publish the debate in book form, as he agreed to do, because he did not think Brother Williams was a strong debater nor a very prominent man. He said that Brother Williams was not a thoroughly representative man and very deficient in literary education. He said that he had long wanted to hold a discussion with W. B. F. Treat, J. A. Harding, or some other man of good ability, but that our brethren had refused to select such a man to meet him. Since then he has debated with Brother I. B. Bradley, of Dickson, Tenn.; but I never heard whether he regarded Brother Bradley a representative man or not.

Don't Wear a Truss

BROOKS' APPLIANCE, the modern, scientific, invention, the wonderful new discovery that cures rupture wil be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. **Sent on trial to prove it.** Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. BROOKS, 443B State Street, Marshall, Mich.

Tom Tiger, Range Outlaw.

A tale in ten chapters, beginning April 25, in The Youth's Companion. A youth from the East goes to a Western horse ranch and meets a curiously baffling set of circumstances which lead to his friendship with the wild horse that gives this intensely interesting story its name.

FREE TO YOU. Write The Youth's Companion, Boston, Mass., for the first three issues containing this story, and they will be sent you free of charge. If you wish a periodical of highest purpose, noble ideals, intense interest, and instructive value, nothing will surpass The Youth's Companion. $2.00 per annum.

"CASCARETS" WORK WHILE YOU SLEEP

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets to-night.

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

Letters From Rheumatics.

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

Hundreds of letters like the following have been received by the management:

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

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

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

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

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

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

If you suffer from rheumatism or from any curable disease, accept the guarantee offer below by signing your name. Clip and mail to the

Shivar Spring,
Box 21F, Shelton, S. C.

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

Name .....

Post Office .....

Express Office .....

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Sweeney.

Sister Florence Sweeney was born on May 30, 1877, and departed this life on April 5, 1918. She was baptized into Christ in the year 1903, and from that time until death she lived a true and devoted Christian life. She was the wife of Brother Robert Sweeney, a good, Christian husband, and he and three children are left to mourn her departure. She bore her afflictions very patiently. She was conscious until death. Her last words were: "I am ready to go." Funeral services were conducted by the writer.

R. E. L. TAYLOR.

McElyea.

Alcy J. McElyea, wife of W. T. McElyea and daughter of James W. and Martha Qualls, was born in Cherokee County, N. C., on December 15, 1850, and died on March 30, 1918, near Mount Carmel, Limestone County, Ala. She obeyed the gospel in 1879. Funeral services were held at the Wallace cemetery, where she was buried. The writer spoke words of comfort and consolation to the loved ones left to mourn their loss. She left a husband, three sons, and one daughter. Let us not forget the words of Jesus in his consolation to Martha: "Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die." (John 11: 25, 26.)

SILAS E. TEMPLETON.

Reese.

My little brother, Jord Junior, son of Mr. and Mrs. J. H. Reese, was born on February 14, 1917, and left this earthly home for one where there is no pain nor death on February 7, 1918. His life was short; but O how sweet to us! His place is vacant and cannot be filled. He leaves a father, mother, and two sisters to mourn his death. All belong to the church of Christ except my little sister. This is the third boy that we have given up. But little Junior is sleeping in the arms of Jesus. He was loved by all who knew him. He had a smile for everybody. He first had whooping cough, then catarrhal pneumonia, and then catarrhal fever, and died after being sick almost two months. Funeral services were conducted by our uncle, A. W. Reese, and he was laid away in the old Corinth cemetery.

MYRLE REESE.

Nicks.

Mrs. Margaret S. Nicks died on January 9, 1918, at the home of her daughter, Mrs. P. C. Hanes, near Jones Valley, Tenn., aged eighty-eight years and six months. She obeyed the gospel at the age of thirteen years and continued faithful until death. She loved the Bible and delighted in talking of its divine teachings. She leaves four daughters and several grandchildren. She was a loving mother, a kind neighbor, and a true friend, and all who knew her loved her. She suffered much for a long time, but endured all her afflictions with Christian fortitude. Now let us think of her as having gone from the weariness and pain into the heavenly home beyond the grave. Assured by the hope that she has entered into rest, let us press onward until we meet her in heaven, where separations never come. X.

Reese.

Homer Gale Reese was born on February 14, 1914, and died on February 12, 1918. He was the son of W. W. and Emma Reese, of Corinth, Ark. His stay on earth was short, lacking two days of being four years; but he brightened the pathway of the family while he lived, and now he has crossed over the "valley and shadow of death" to beckon the loved ones to that beautiful home beyond. The writer was called on to speak words of comfort to the sorrowing ones. Homer was a loving and obedient child and had a sweet disposition. It is sad to part from loved ones in this life; but in this great world of sin, who knows but what it is best for them to die in childhood, that they may meet Him who said, "Of such is the kingdom of heaven?" To the dear loved ones I would say: May God help you to so live that you will meet little Homer where sad partings come no more.

J. A. COPELAND.

Hutcheson.

Brother Willie Sutton Hutcheson, of Route 1, Pikeville, Tenn., was born on November 12, 1898; was "born again" under the preaching of Brother R. N. Moody during the summer of 1914; and departed this life on November 15, 1917. At the time Brother Hutcheson became sick he was at Lebanon, Tenn., in school, preparing for the duties and obligations of life. He was a fine, Christian young man. He was the son of Brother and Sister J. M. Hutcheson, of Pikeville, and leaves his parents and several brothers and sisters to mourn his loss. But they are children of God and know how to appreciate the following: "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." Funeral services were conducted by Brother Fred M. Little, of Cleveland, Tenn. May the dear Lord bless the loved ones of Brother Hutcheson in their sorrow.

CHARLES HOLDER.

Smith.

Brother T. J. Smith, one of God's noble servants, has passed into that rest that awaits the people of God. Brother Smith was born on October 18, 1841. He was married to Miss Frances E. Blakey on November 19, 1867. To this union eleven children were born. Two preceded the father to the great beyond. Nine and the wife are left to mourn the death of husband and father. Brother Smith obeyed the gospel in 1868 and was a faithful Christian until death. He was an elder in the congregation at Bear Wallow and will be greatly missed. The church there has suffered a great loss. It can be truly said that he fought the fight of faith and kept the faith until the end. The funeral service was in the home, conducted by the writer, in the presence of a large crowd of relatives and brethren, where we tried to comfort the bereaved.

J. H. HINES.

King.

The death angel visited the home of Mr. and Mrs. Earl M. King on Wednesday morning, February 6, 1918, and greatly saddened the life of Mrs. King by taking her loving companion from her. Mr. King was born on August 8, 1893. He obeyed the gospel in 1907 or 1908, being baptized by Brother G. A. Dunn, and had ever since lived faithful to his Master. Of course, we none live above sin, but Mr. King was faithful to confess his faults and pray to be forgiven. He was quietly and happily married to Lillie Raines on October 27, 1915. He was a faithful, loving companion, and made Mrs. King's life one of happiness. To them was born a sweet little girl on November 2, 1916. She, too, will miss the tender love of a father. The remains were placed in the family graveyard near the home of his father. He leaves behind a wife and baby, a father, mother, four brothers, four sisters, and many friends and loved ones, to mourn their loss.

X.

Garrard.

On February 28, 1918, about three o'clock in the afternoon, the spirit of Sister Mary Oyler Garrard, of Higdon, Ala., took its flight to Him who gave it. The body was laid to rest in the family graveyard on March 2. She was born on November 29, 1849, in Deerhead Cove, DeKalb County, Ala. She leaves three brothers—Smith, Andy, and James Oyler, all of (or near) Taylorville, Ill.; three children—Peter Marion and George A. Garrard and Mrs. J. E. C. Hundley, all of Higdon, Ala.; and several grandchildren. Her husband, John A. Garrard, was called to the great beyond on June 20, 1915. They were both members of the church of Christ at Shiloh. She was baptized by Elder J. J. Newby in the early eighties. She suffered with pellagra for some time and was not able to overcome it, though having the medical aid at hand. She bore her suffering with Christian fortitude, though she often expressed a desire to rest with the redeemed on the other shore. Hugh A. Price, Jr., conducted the funeral, assisted by Elder William Moore and W. P. Forsythe. During the past two years I conducted three meetings in her community and was often in her home. She was patient and gentle and faithful to attend services when she was not physically able. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14: 13.)

C. E. COLEMAN.

Manning.

A noble, Christian life was ended on earth when, on the morning of March 4, 1918, Sister Jennie A. Manning closed her eyes in death. She was the youngest of three daughters of Brother and Sister Holloway, who came from Tennessee, and who were living in Obion County when Sister Jennie was born—June 9, 1894. In the year 1900 Brother Holloway with his family moved to Texas and located near Rock Hill, Montague County, where, in the year 1907, Jennie obeyed the gospel. She was married to M. T. Manning on December 24, 1916. They located on a farm near the homes of the parents of both, in Wise County, and started life together with reasonable prospects of happiness and usefulness before them. But how uncertain are the things pertaining to this world! A large number of friends of the deceased and the sorrowing ones assembled to show their love and sympathy. I was impressed with the importance of the teaching of our blessed Master, "Seek ye first the kingdom of God, and his righteousness," and again with that of the apostle Paul: "If in this life only we have hope in Christ, we are of all men most miserable." Sister Manning will be missed in the family circle, in the church, and by the many friends that she leaves behind, and especially by a loving companion who needs her help so much in caring for the sweet little babe that was born to them just four days before her death. Brother Holloway will be remembered by many readers of the Gospel Advocate, especially by the brethren in Obion County and adjoining counties, in Tennessee, as a faithful preacher of the primitive gospel. He has accomplished much both in Texas and Tennessee in the Lord's vineyard. May the Lord bless him and his faithful wife in this sad bereavement, and may the brothers and sisters in the flesh and all the sorrowing ones look up through their tears to Him who is able to give them strength and comfort in this sore trial.

J. A. CUNNINGHAM.

ECZEMA

Also called Tetter, Salt Rheum, Pruritus, Milk Crust, Water Poison, Weeping Skin, etc.

DR. CANNADAY
Eczema Specialist for 15 Years.

For fifteen years I have been treating one disease alone, ECZEMA. I have handled over one million cases. I do not pretend to know it all, but I am convinced the disease is due to an excess of acid in the blood, and closely related to rheumatism and cancer. **This acid must be removed.**

Eczema is called by some people Itch, Tetter, Salt Rheum, Pruritus, Milk Crust, Weeping Skin, etc. I am fully convinced Eczema is a curable disease, and when I say it can be **cured**, I mean just what I say—C-U-R-E-D, and not merely patched up for a while to return worse than before. It makes no difference what other doctors have told you, or what all you have tried, all I ask is just a chance to prove to you that this vast experience has taught me a great deal that would be of help to you. If you will write me today I will send you a free trial of my mild, soothing, guaranteed treatment that will do more to convince you than I or anyone else could in a month's preaching. It's all up to you. If you suffer any more with eczema and refuse to merely write to me for free trial, just blame yourself. No matter where you live, I have treated your neighbors. Merely dropping me a postal today is likely to give you more real comfort in a week than you ever expected to enjoy again. Do it right now, your very life may be at stake.

J. E. CANNADAY, M. D., 1520 Court Bk., Sedalia, Mo.

References: Third National Bank, Sedalia, or ask your banker to find out about me.

Send this notice to some poor sufferer from eczema. It will be a kind act by you.

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GOSPEL ADVOCATE

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

Sorrow's Compensations.

Human sorrow has its compensations. Sometimes the compensations far outweigh the sorrow. It is true that the great sorrow that now encompasses the world has its compensations. Just how great and far-reaching they will be can hardly be determined until the war is over. Then men and women can calmly view the gigantic struggle with retrospective eyes and get a better idea than now of its blessings.

We are forcibly reminded of the rich man in one of Jesus' parables. Being in torment, he asked Abraham to send Lazarus to cool his parching tongue. Denied this privilege, he then asked that Lazarus be sent to his father's house to warn his erring brethren. It required the suffering of hell to bring this rich man to his senses. He paid no attention to the usual warnings that come to those enjoying health and prosperity. In hell he began to think about his soul. We cannot say that we are living in hell to-day, but Sherman's analogy was not greatly overdrawn. Our abnormal environment is such as to make us think along serious lines. The gist of life itself should now be clearly understood. While the daily papers tell of thousands who are being thrust suddenly and violently into eternity, we should thank God that we are still here and able to be of service to the world. The Bible does not cheapen the idea of human life as some philosophies do. There is nothing in this wonderful book to encourage rashness or suicide. The Bible exalts the privilege of living for the good of others. I like to believe that the things necessary to life, to true success, to real victory, are now coming into prominence and that there is a new valuation placed upon God's greatest gift, and that valuation shall prevail when peace and security return to a war-smitten world.

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The Rock of Ages.

God has always been the one supreme Being absolutely necessary for our safety and happiness, but we have been miserably slow to appreciate this fact. If this cruel war shall bring our God into the prominence that he inherently deserves and shall remind us of our wasted opportunities and bring us to the sackcloth and ashes of a genuine repentance, it will be the best part of the silver lining behind the cloud. We have sung for many years of the "Rock of Ages," but have we ever realized so keenly as now how we may cling to that Rock? This is a Hebrew metaphor wherein the rock stands for strength and endurance. Isaiah said: "For in the Lord Jehovah is everlasting strength." In the Old Testament the rock stands for an asylum, not as an obstacle. The psalmist said: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." (Ps. 90: 1, 2.) Is this not a time when all men everywhere should seek for such a dwelling place? In the general upheaval, the universal tumult, the smashing of human ideals, the irruption of tremendous brute force upon the innocent and the helpless, there is but one refuge. Out of all this destruction and chaos and loss there should be rising all over the world humanity's deep sense of its need of God. In their sad plight men and women should be finding unheard-of comfort in the words: "The eternal God is thy refuge, and underneath are the everlasting arms."

"This is my Father's world.
O let me ne'er forget,
Tho' the wrong seems oft so strong,
God is the ruler yet."

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The Need of the Savior.

I like to believe, too, that the divine Savior is being called for now as never before. While the lords of war and destruction and death are on the rampage, the Lord of life, who "brought life and immortality to light" through his blessed gospel, should be to the fore in every heart. Many of the boys drafted into service are misunderstood by those who are zealous without knowledge. Great efforts are made to provide vaudeville and moving pictures free of cost in the camps. But the soldiers are not nearly so

hardened and frivolous as one might believe. It is not true of the majority that they care nothing for serious things. They usually keep their real feelings to themselves and do not divulge their thoughts, save to their closest comrades. Every man knows that he is facing death and there is no joke about it. All the "Smileage" tickets procurable cannot efface this solemn fact. They are not lacking in physical courage, but they feel unprepared to die. They realize the need of the Savior who has been neglected in their lives heretofore. As one of them said to an older man: "What we want is a Savior who can be with us when our home folks cannot reach us."

It occurs to me that we need to send more men into the camps, and to support them well, to tell these boys about Jesus Christ and his gospel. To pay no attention to this craving or pass it by with an irrelevant criticism is unworthy of the Christian character. Let us be zealous and enter the open door of unusual opportunity. There is no greater ignominy than to be a slacker in the service of the Master.

Our Contributors

Self-Justification.

BY F. W. SMITH.

"I hearkened and heard, but they spake not aright: no man repenteth him of his wickedness, saying, What have I done? every one turneth to his course, as a horse that rusheth headlong in the battle." (Jer. 8: 6.)

Usually men and women seek to justify themselves in whatever course they pursue in life. It is a rare exception for one to unreservedly admit that he or she has done that for which there was no justification. If a man plunges into dissipation, he tries to justify himself on the ground that he was seeking to drown his troubles. If the poor steal from the rich, he pleads the right to thus act on the ground that the other fellow had more than his share or more than he needed. If the rich oppress the poor, it is done with the claim that capital demands rich returns. Men cheat and swindle in the marts of trade, and seek to justify it on the principle of shrewd business methods. Women refuse to return to the merchant the extra goods which by mistake he gave them, and seek to justify their act by saying: "It was the merchant's fault." Both men and women fail to pay their car fare—pocket that which belongs to another—and think they are excusable because the conductor "overlooked" them. "It was the conductor's business," say they, "to take up our fare." Thus the effort of "self-justification" runs through all the concerns of life, and Satan never played a more winning card. In the passage before us the Israelites were guilty of the grossest of sins, and yet when reproved by the Lord they repented not, but had the brazen effrontery to ask: "What have I done?" This means, "I have done nothing wrong," or, "I am unconscious of having done anything wrong." A very common way, indeed, of seeking to justify some act in which others have been injured. But such an air of innocence cannot conceal nor atone for sins committed.

The Manner in Which Israel Entered This Sin.

1. Some people go into sin little by little. They begin by doing little things of a doubtful nature, and thus educate themselves to commit the grosser forms of sin. The conscience cannot be murdered in a day. It takes many and oft-repeated stabs to finally crush its life and stifle its warning and protesting voice. The practice of sin is a growth, and from very small beginnings it spreads its poison of death throughout the moral system. You cannot stunt or dwarf sin by practicing sin. It will be like the drunkard's "tapering off"—the latter end will be worse than the former. Nip it in the bud, smother it in its birth.

2. God charged Israel with rushing blindly into the awful sin of idolatry. He uses the action of a horse rushing headlong into battle with which to illustrate the course pursued by that people. "Every one turneth to his course, as a horse that rusheth headlong in the battle." Thus they madly and heedlessly entered upon the worship of idols. They even taught their children to do the same. "The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger." (Jer. 7: 18.) There are many fathers and mothers to-day who, by example, teach their children to sin. They talk about their neighbors before their children and quarrel with each other in their presence. In many ways mothers and fathers are constantly teaching their children to sin, and God will hold them to a fearful account for it. There are those to-day who, like the Israelites, rush headlong into sinful ways. They give themselves up completely to a blind infatuation, and plunge all at once into a life of sinful dissipation. Others unthinkingly and carelessly enter upon a sinful course, not dreaming of its fearful consequences.

Sin Brings Man Below the Animal Creation.

1. The thing that differentiates mankind from beasts and birds is the power to think and reason. Man has a soul with wonderful faculties, and because of this wonderful endowment he becomes a responsible and accountable being.

2. But when sin holds sway over the carnal nature of man, when the fleshly passions of men and women become unrestrained, reason is dethroned, and they have not even the instinct that guides the fowls of the heavens and the beasts of the fields. "Yea, the stork in the heavens knoweth her appointed times; and the turtledove and the swallow and the crane observe the time of their coming; but my people know not the law of Jehovah." (Jer. 8: 7.) Again: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." (Isa. 1: 3.) To what depths sin drags the human family! Reason is slaughtered, judgment butchered, and the baser elements rule as a king.

3. The sad condition in which the sin of idolatry had placed Israel is one of the most pathetic things of history. "And death shall be chosen rather than life by all the residue that remain of this evil family, that remain in all the places whither I have driven them, saith Jehovah of hosts." (Jer. 8: 3.) They had to eat the fruit of their doings, suffer the consequences of their evil ways. Sin is a remorseless master, a merciless tyrant, an unpitying ruler. He who becomes enslaved to such a master begins a life of hell on earth, and unless freed from the iron grip is doomed to an unending torment.

Sin's Finished Product.

1. The prophets preached in vain to idolatrous Israel. "And thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee." (Jer. 7: 27.) Sin had accomplished its deadly work with that people. A sinful life exacts its toll, demands and collects its revenue from both body and soul. "The soul that sinneth, it shall die." (Ezek. 18: 20.) Paul declares that the wages of sin is death. "For the wages of sin is death; but the free

gift of God is eternal life in Christ Jesus our Lord." (Rom. 6: 23.) Sin leaves its mark upon everything it touches. It is the blighting and withering frost of the soul, and entails upon the body disease, pain, misery, and death. The infant in its mother's arms came with an unshapely and deformed body because of sinful indulgences upon the part of its ancestry. Poisonous blood flows through its little veins, destined to mar its whole life and cause it to suffer untold pain from the cradle to the grave. Yes, sin exacts its toll, and collects it with an unpitying eye and an unheeding ear to the wails of its victims. Its finished product is expressed in these words: "And the sin, when it is full grown, bringeth forth death." (James 1: 15.) If we desire not such fruit, then we should not plant such seed. "For whatsoever a man soweth, that shall he also reap." (Gal. 6: 7.)

2. The awful harvest of Israel's sowing came, and for centuries their children have been reaping the bitter fruit of that sowing. They sowed in the garden of God—the land of Palestine, the cradle of the best civilization and the birthplace of Christianity. They sowed in Jerusalem, the city of the great King, and in the temple within whose sacred precincts angels would scarcely dare to tread. They played the whore upon every high hill and under every green tree until their idolatrous sacrifices became a stench before high heaven. God's prophet was told to say: "This is the nation that hath not hearkened to the voice of Jehovah their God, nor received instruction: truth is perished, and is cut off from their mouth. Cut off thy hair, O Jerusalem, and cast it away, and take up a lamentation on the bare heights; for Jehovah hath rejected and forsaken the generation of his wrath." (Jer. 7: 28, 29.) That sad song of lamentation is being sung almost the wide world round, and wherever the children of that generation roam as wanderers over the face of the earth, their eyes turn longingly to the hills of Judea; but beneath their shadows and across the plains from which they once gathered their rich harvests will never again be heard their joyous songs. They said, "What have I done?" and through the dark night of long centuries the children of Abraham have answered that question as wandering sufferers over the face of the earth. The flame of glory that once shone upon the pathway of that people has become forever extinguished, and their only access to the grace and favor of God is through Jesus Christ.

3. No, my friend, there is not, and cannot be, the slightest justification for sin in any form, and we only delude ourselves when we play at self-justification. The only remedy for sin is the blood of Christ, and the only way for us to reach its cleansing efficacy is by faith in, and obedience to, the Son of God. It is bad to commit sin, but it is noble to *repent* of it and *turn away* from it. We can never *fear* and *hate* sin until we come to view its awful consequences. So long as we dwell upon the momentary pleasures of sin, we lose sight of its bitter fruitage, its finished product, its sad ending.

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath its flood
Lose all their guilty stains."

Making the Best Out of a Bad Situation.

BY LYTTON ALLEY.

A very pertinent thought at the present time; for from every direction there is thrust upon one's vision a storm cloud, the war god's rolling din fills the earth, and the death teller takes his toll. With such an environment, the mind is flooded with conflicting emotions and the very mudsills of one's faith are shaken by doubts and fears.

A question fraught with much significance, especially to the child of God, takes form in the following words: "Is God in this war?" Since Jehovah is everywhere, we unhesitatingly answer in the affirmative: Yes, God is in this war. "But," says one, "if this be true, why do not the forces of right triumph over the forces of evil?" In short, why can't the allies with one mighty rush clear the fields of France of the haughty Huns? This question is similar to the one ofttimes asked by some—viz.: "Why doesn't God kill the devil?" And further, we might add: Why are we subjected to the many temptations and afflictions along life's highway—if God is in it all?

In determining the answer to these questions, we must be reminded of the fact that man is responsible for the conditions which surround him. Before man fell there was no such thing as war, and perfect peace was his portion. But sin brought suffering into the world; and since all have sinned, all must drink of the bitter cup.

It seems that Jehovah has so fixed it in his great economy that purity comes through suffering. Jesus was made perfect in his work through suffering. And the lessons impressed by suffering are never forgotten. The horrors of the Civil War were so deeply embedded in the minds of the people of this country that the lust for war was so purged from their hearts that civil strife may never again divide the United States.

In the present great conflict, no doubt, God is overruling the movements of the millions involved in the dreadful carnage, and at the proper time the issue will be decided, and out of the wreck and ruin, out of the crucible, as it were, will come the precious metal, purged from its dross, in the form of a unified world whose standard shall be universal right instead of imperial might. The lessons learned through the horrors of modern warfare will have so impressed the minds of men that, in the words of the prophet, "nation shall not lift up sword against nation, neither shall they learn war any more."

Now, how may we make the best of the situation that confronts us? Certainly not by useless anxiety and worry, for these only lead to frosted locks and shattered nerves. Not by fretting at those measures of the government which do not conform to our own ways of thinking, for this will only lead to a discontented mind. How, then, shall we maintain our equilibrium while the earth is being rocked with war? By trying to be cheerful. Listen to the Master as he speaks to the man with the palsy: "Son, be of good cheer; thy sins be forgiven thee." (Matt. 9: 2.) To the disciples, quaking with fear, Jesus said: "Be of good cheer; it is I; be not afraid." (Matt 14: 27.) To Paul, besieged by a wicked rabble, seeking his life, Christ said: "Be of good cheer." (Acts 23: 11.) To his disciples, and, through them, to the whole world, the Son of God says: "Be of good cheer; I have overcome the world." (John 16: 33.)

An Interesting Letter on the Situation in an Army Camp.

BY JOHN E. DUNN.

I am sending the following letter from a noble, Christian young man in an army camp. I wish some of the preachers would volunteer to go to Camp Jackson. Several have written to me about the work I am doing and have asked how to get into a camp. I have not time to answer these letters. I get hundreds of letters. I do my best to hunt up the men that mothers and other loved ones request me to find; but to find all is an impossible task. Only those who visit us and see what we do can ever know how busy we are. For the last three weeks I have worked every day from fourteen to eighteen hours without any intermission.

I cannot understand why it is that many more will not volunteer to go to the soldiers, who are the young men of the nation to minister to, and help them in the Herculean battles they are fighting. Two men left this camp this week to tour the country to get workers to do the kind of work I am doing. I suppose my work will take me to

France with our boys. I have been told that I would be called on to go overseas during the year. If any one wants to get into an army camp to labor among the soldiers, I know of but one way to do it. Write to the National War Work Council (for the Southeastern Department), Y. M. C. A. Building, Atlanta, Ga. This is the channel designated by the government through which to reach the soldiers in the army and navy. We have camp pastors here who get passes to come into the camp; but their work amounts to but little and is not satisfactory, and they have but meager opportunities. Of course, if any one is opposed to coming in and working under the auspices of the War Work Council of the Y. M. C. A., he will have to stay out.

I believe God wants me to do all I can to help and save our boys in this trying ordeal of their young manhood. I believe the service given these young men will bear fruit in future generations. Here is the letter I promised to give our readers:

Camp Jackson, March 20, 1918.—Dear Brother Dunn: I have been informed about your work at Camp Sevier, and will say that I greatly admire the work that you are doing there in the camp. I would be the happiest fellow that ever breathed if we could only have a man like you in our midst to help us few Christian boys who are in Camp Jackson. I would be glad if you could come to our camp sometime [It is impossible for me to go.—J. E. D.] when you are not so very busy. We try to meet here and carry on worship as best we can. We have been doing so since about the first of January. I have missed three Sundays since we began. I have been the dependence for leadership all the time. At certain times I was hindered and could not get there on account of some special duty.

I shall now tell you who I am before I write more. I am a West Tennesseean, from Reelfoot Lake, in Obion County, near Hornbeak. That is the home of our beloved John R. Williams, who has been located there and preaching the gospel for more than a quarter of a century. It was he who taught me the way of light, the light that "lighteth every man that cometh into the world." It is he whom I should rather hear preach than any other man I ever heard. He baptized me nine years ago last August. I have had the privilege of hearing him preach many soul-stirring and uplifting sermons since that time. I have not heard a gospel sermon since I have been in the U. S. N. A. If you could have time to come over to Camp Jackson or send some worthy gospel preacher to preach for us gospel-hungry poor souls, we should be cheered a great deal by the favor. This camp is an open, inviting field for some God-fearing and God-loving preacher. If he should come, a great work could be done.

I have just read in the Gospel Advocate that you were under quarantine. I hope ere this writing that the quarantine has been lifted and that you are free to go over the camp wherever you should like to go. For fear that I shall worry you by my tiresome scribbling, I shall close this poorly written letter. I hope to hear from you soon.

I send you my very best regards and wishes for the success of your work in Camp Sevier.

I am yours for the truth and right,

A Brother in Christ,

PT. LUTHER F. WALLACE,

Battery B, 318th F. A., Camp Jackson, Columbia, S. C.

This letter breathes the spirit of a faithful young soldier of the cross of Christ. My heart goes up in prayer to God for this young brother. There are hundreds and probably many thousands of other young men in the United States army and navy. I wish I could multiply myself into a sufficient number of men to be with all of them. I am getting to where I love to be in camp with the boys. I really enjoy it.

"Around the Lord's Table" was published in response to numerous requests from all parts of the country. Brother A. B. Lipscomb converted the recent special Lord's Supper number of the Gospel Advocate into a handsome pamphlet suitable for preservation and ready reference. This publication presents every phase of this important subject. Price, 25 cents.

Georgia and the Far Southern Field

By S. H. Hall

The Georgia Work.

Words cannot express the sore need of more workers in this State. We have some of the best workers that can be had; but to be continually baptized with appeals for help when you cannot answer them nor find a man to do so is, sometimes, terribly distressing. Many of the brethren and churches in Tennessee have been very good to us in helping us in supporting new workers in this State, but we are barely touching the hem of the garment, so far as the actual demands are concerned. May God bless the dear souls who are helping, and may he give us more laborers in this great field. ✡ ✡ ✡

A Strong Appeal.

That our readers may know a little of the nature of some of the many letters that come to me from different sections of this State, I submit the following from a good sister:

Well, Brother Hall, you said you would take charge of the work here and see that we have a church sometime soon, and I am still hoping. I felt like you would do a wonderful work here, but am sorry to say it all is about to go dead on us. May God help us to bring this matter to life again before it is everlastingly too late. I am getting in a hurry about it. I am interested in my soul's salvation and that of my children also, and the salvation of all others who would be saved. I am not partial. I love every one. I wish I could preach; I would do something here. But I can't; and if I could, I do not believe in women's preaching; hence it would not avail for the needs of this place.

Now, I am going to close by asking you to think seriously of this place and pray over it. You have assured us that we were remembered in your prayers. Continue to pray, and maybe your prayers will be answered in the near future. The prayers of the righteous availeth much. We want all Christians to pray for us. Brother Hall, I believe you are a good man and that you are doing a great work there. I have lots of faith in you. I hope I have said nothing that will offend any one, for I do not mean to do so. Excuse bad writing, for I am too nervous to write.

There it is, brethren; what do you think of it? Such letters are continually coming to me, and God knows I do my best to meet every call; but I am just one man, hence can do only one man's work. I shall do my best to answer every call, or have it done. The Nashville Bible School congregation gave us two young men for all of last summer, and we have the promise of two more this summer. They will never know how much this helps. One of the young men who is due to come this summer is coming to stay, if arrangements can be made. Brother A. M. Burton, of Nashville, Tenn., has been one of the best friends of the Georgia work, and continues to be. I would be glad to name others, but time and space forbid this. We want them all to know we appreciate their fellowship and that we are doing our best to push the work onward and upward. Just now there are more than twenty towns in my mind where we have from two to a half dozen members calling for meetings. We will do our best to get to them all; but we certainly could use to an immense advantage more than double the number of men we now have in this field. Let me insist that the brethren continue to pray for us.

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Camp Gordon.

Great indeed are the opportunities that present themselves to us at Camp Gordon. Brother Carter or the writer makes it a rule to be there every Lord's-day afternoon. Brother Carter was there last Lord's day (April 21), and two of the boys made the good confession and came into the city and were baptized that night. We mean to begin regular work there every Sunday night and two nights in

the week. This is not enough, but it is the best we can do till the other workers get here.

Amazingly strange it is that we have members—not in Atlanta, but at other places—who object to the camp work's being done; and even preachers among the number, it seems. The first thought in my mind when this work suggested itself to me was the great number of the best young men we have in our churches having to go to the different camps because they were of draft age. The idea of letting our young men who have ever been favored with the regular Lord's-day worship, and who hunger for such worship, be denied this privilege because in the camps is out of all reason. Some of the best young men that it has ever been my pleasure to meet, I have met at Camp Gordon. Note the following words from just one letter received about these young men:

Brother Hall: Brother Clyde Shacklett, of the West Nashville congregation, left for Atlanta this morning (April 1), having been drafted into the army. He has a non-combatant classification. I understand that he has been in correspondence with you and learned of arrangements by which the boys are permitted to meet for worship. I feel especially interested in Clyde's welfare, as I consider him not only one of the best, but the *very best* young man I ever knew. I shall be perfectly satisfied if I can feel sure that my own boys, when they reach his age, are such as he is in morals and character generally.

These words came from Brother J. E. Acuff, one of our best men. Yes, Brother Clyde had already written to me about his coming, we have met him, and he is at work with us in the camp.

Besides the boys who are Christians, think of the hundreds who are not. We want to save every soul possible.

A number of brethren and churches in Tennessee have sent special offerings for the camp work. This will be used to increase our forces, that more and more may be done for the boys.

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The Work at Dalton.

The writer, assisted by Brother Flavil Hall and Brother Graves, did a little more than two weeks' work at Dalton recently. This was very enjoyable and much good was done. The brethren had been meeting in a storehouse, but we arranged with our brethren who believe in the innovations to use the Cumberland Presbyterian house which is leased by them. This adds more than words can express to the work there. I am so glad to say that I am much pleased with the spirit of the brethren there who differ with us on some questions. They are meeting and worshiping with us, but leave the running of the work wholly in our hands.

The people were delighted with Brother Flavil Hall, and he has promised to help Brother Graves with that work for a while. Brother Graves has been with the work about five months, preaching twice a month in Dalton, once a month at Donnegan, and once a month at Tunnel Hill. He also has succeeded in getting the house at Sinai (about five miles from Dalton) re-covered and otherwise repaired. He has not succeeded so well in getting them to resume the regular meeting; but this will be done, the Lord willing. Brother R. R. Brooks, of Chattanooga, Tenn., was with the Tunnel Hill brethren on the third Lord's day in April. He was formerly a minister of the Methodist Church, but was baptized into Christ during my meeting at St. Elmo, Tenn., last fall, and he is making us a valuable worker. He is to visit Atlanta the fourth Lord's day in this month.

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Miscellaneous Items.

Brother Morgan H. Carter recently closed an interesting meeting at East Point, with four baptized into Christ and the work greatly encouraged.

Brother Ben Harding recently spent about ten days with the South Pryor Street brethren, of this city. His preaching was greatly appreciated by those who heard him. Bad weather hindered this meeting, but the faithful there were encouraged to go onward and upward with the work.

I was with the Liberty Hill brethren on the third Lord's-day afternoon in April. I also conducted a cottage service late that afternoon in the home of Brother Richard Pittman, who is unable to attend services. The same night Brother S. P. Hunnicutt and wife went with me to preach to a colored congregation who wants to get right with the Bible. These, with the discourse in the forenoon at West End Avenue, made four discourses for me in one day. The meetings were great at all the places.

The Atlanta brethren were encouraged recently by Brother C. E. Wooldridge, of Fayetteville, Tenn. He is a "live wire" and helped us much. Brother E. A. Elam also stopped over one night on his way to Valdosta, Ga., and preached a splendid discourse for us. We hope to have both of these brethren with us again soon.

A Gift for Our Readers.

In order to encourage our friends and readers to circulate the Gospel Advocate, we are now offering to send to every old subscriber, who will send us one new subscription for one year, accompanied by $2, The Teachers' New Testament with Notes and Helps. This has been prepared to meet the many demands for a Testament with notes and comments that will make the text clear and plain to every one.

In this explanatory Testament the American Standard Version is used, which is acknowledged by all the leading scholars to be the best version in any language. The text of this Testament is printed from large, easy-reading type, with the words of Christ emphasized in black letters; and all the proper names have been divided into syllables and accented, thus making it possible for any one to pronounce them correctly. Especial care has been exercised in the selection and preparation of the Notes and Comments of the text of this Testament, so as to give a full and complete explanation of all the difficult passages, with entire freedom from theological and denominational bias. With this object in view, the Notes have been revised and approved by noted scholars representing the different evangelical denominations and acting as associate editors. The Introduction contains a wealth of accurate information concerning the books of the New Testament in concise language and compact form. In addition to an introduction to each book by an eminent scholar, there is an article of great interest and value on the language and books of the New Testament. This book retails for $1.10, postpaid.

While money is cheap, there is no better time than now for every reader to secure this Testament by a little effort. It should not be hard to get one of your friends to take the paper at $2 a year, when he can pay for it and over with one bushel of wheat. Think of the prices at which you are selling bacon, eggs, butter, wheat, etc., and then you will realize at once how cheap the Gospel Advocate is at $2 a year.

Remember, we are saving one of these Testaments for you, but don't expect us to hold it too long. Send your order now. PUBLISHERS GOSPEL ADVOCATE.

"Salvation from Sin." This book is composed of the editorials of David Lipscomb, collated by J. W. Shepherd, and contains many of the best and most profound thoughts of its author. It contains an index to subjects and an index to scriptures. Contains 440 large pages; printed in large, clear type. Price, $1.50.

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EDITORIAL

C. G. Vincent Thinks Brother Jelley Should Be Brought Home.

BY J. C. M'Q.

I cheerfully give the following from Brother Vincent to our readers:

On the missionary page of the Gospel Advocate of April 18 appears an appeal from Brother Jelley for funds to bring him and his family home. He tells of his nervous condition and his great desire to be with his aged mother and his daughter, who live in Dayton.

It has been seven years since our brother and his family went out to India. Seven years in a heathen land is long enough for any American missionary to spend in continuous service. A longer term under the mental and climatic strain simply means inefficiency. No one except a man who has spent a term of years among a strange people and a people of a different race and color, habits, customs, and so on, can realize what the mental and physical and, above all and most of all, the spiritual strain is. I have had the experience and know.

The sectarians, we all must admit, have worked at this missionary problem with more earnestness and seriousness of thought and much longer than we have. They seek the highest degree of ability and efficiency in their missionary endeavors. It is the judgment, drawn from the logic of known facts, of boards and those in the control of missionary activities, that, whether the missionary is utterly broken down in health or in fair health at the end of seven years, it is wise and good for him and his family, for the churches at home, and, in the end, best for the cause in the mission field, to have the missionary to return home for a year or longer. He can do a great deal of good to the cause at home as well as for the mission field he leaves. He can also be built up in his faith by fellowship with his brethren in the Lord. Paul felt all of these needs.

Brother McQuiddy makes two or three suggestions in reply to Brother Jelley's request to be brought home. Of course, Brother McQuiddy, in making these suggestions, has at heart Brother Jelley's welfare and Christ's cause in India. I believe that the reasons just given above are sufficient to justify the brethren to invest the amount of money asked for by our missionary to India; but there are two other reasons, hinted at in Brother Jelley's request, that would justify the brethren in sending twice the amount asked for. To-day my wife and I visited the one referred to so kindly by Brother Jelley as "my mother, an invalid for thirty-five years," and the other, "my eldest daughter." Our aged sister hobbles about on crutches, almost helpless, and is a constant sufferer. Travasnih, the daughter, about fifteen years of age, tries hard to take care of her grandmother; but she, too, is not strong. She tried to stay in school and take care of Sister Jelley, but it was too much for her; so now she is compelled to sacrifice her schooling and to remain at home all the time and be a nurse and housekeeper as best she can. These two live alone. Their income is meager, and they are poor, Brother E. S. Jelley, Sr., their chief support, having died last November. It is the sense of duty to his mother and daughter that Brother Jelley feels more than anything else, and we should enable him to do his duty by them. Travasnih was recently baptized, and she is in every way a sweet, Christian girl, and our hearts go out to her. I dare say that if Brother McQuiddy, knowing him to be a dutiful son and a wise and good father, could visit the humble cottage on an unpaved street in the poor district of Dayton where this invalid mother and this daughter live and see the actual conditions, he himself would write a check for one hundred dollars, perhaps more, to bring Brother Jelley home to his loved ones, and he would see to it that the needed amount would soon be on its way to India.

To suggest, as Brother McQuiddy does, for Brother Jelley to seek rest and recuperation somewhere in India is about the same as to suggest to a man suffering from hay fever in Tennessee to seek relief somewhere in Tennessee. The relief cannot be found in that State. He must go to the trouble and expense of going to the distant North. He must get away from the conditions and causes. Brother Jelley might seek rest in India, but he could never get the kind of rest he needs; for everywhere are the Hindus and their customs, conditions of life, and manner of living, together with the unspeakable "sights" that get on one's nerves. I had very good health in Japan, but I felt this mental condition. Every missionary who has spent a term in any of the Oriental mission fields tells the same story.

Another suggestion offered by Brother McQuiddy is that the money which it will require to bring the Jelley family home should be "devoted to the conversion of the heathen." It goes without saying that, in the event Brother Jelley does not get to come home, no extra thousand dollars will be raised for the conversion of the heathen! No special effort will be made to raise a thousand dollars for that very worthy purpose.

Let us remember that Brother McQuiddy only made suggestions, and that, too, without knowledge of the needs of Brother Jelley's sick mother and fifteen-year-old daughter. Personally, I know that he should be brought back, regardless of the war-time cost. Let us do it. I urge you to do it, brethren. I believe that Brother McQuiddy will start off the list with a liberal gift, now that he knows of the needs of Brother Jelley's mother and daughter. The Golden Rule requires us to put ourselves in Brother Jelley's place and him over here. What we would that he should do for us were the conditions reversed, we should do for him.

Accepting as true the suggestion of Brother Vincent that Brother Jelley cannot recuperate in India, then the churches should contribute promptly and cheerfully to bring him home. The brother who gave more liberally than any other in sending Brother Jelley to India and who has given much to the support of Brother Jelley's work thought it would be prudent and best to give him a needed rest in India; but, as this cannot be done, the thing to do is to provide for his home-coming.

The invalid mother should not be forced to wait for Brother Jelley to return home to provide for her the necessaries of life, but Christians should make such provisions for the mother and daughter now. Those who really know their condition and have witnessed their suffering should do what they can to make them comfortable. The Lord expects and demands that we improve such opportunities. "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (1 John 3: 17.) The rich man wrecked his life when he failed to minister to Lazarus. He should have taken sufficient thought and time to show Lazarus how to help himself. This is the best help any one can render another. When any man uses his means and talents for the oppression of the poor, he will reap in the end eternal misery. There is no escape.

The Christians in Dayton should care for this mother and daughter immediately, provided they have the necessary means of relief. Surely it should not be necessary to go very far to find Christians who will gladly make the necessary provisions for the invalid mother. The hand that does not reach out to help those right at our own doors does not reach out to those far away.

Our tardiness in relieving the poor reflects unfavorably on our Christian liberality. Our liberality must not be dormant. Just as our faith, it must come out in action.

An Exhortation to Earnestness.

BY D. L.

[This is a hitherto unpublished article. It was found among the papers of our late lamented editor, and is, therefore, to be considered one of his last messages to the readers of the Gospel Advocate. "He being dead yet speaketh."—EDITOR'S NOTE.]

Our efforts this year will be especially directed to urging activity and earnestness in spreading the word of God—in preaching "Christ, and him crucified," to the world. Much failure exists from a lack of effort. The lack of effort comes from a lack of real interest in the salvation of the world. We lack interest because our faith in Jesus Christ is not an active, living faith. It is dead faith. It is dead because it is not perfected by the works of service to God.

We generally quote the passage, "Faith without works is dead, being alone," to prove that faith without baptism does not save. But I doubt if baptism ought to be called a work. It is the outworking, or fruit, of faith. It is the result, or fruit, of a working faith. So it is a fruit, a development, an embodiment, of the living faith. It no doubt proves that a faith that does not work and bear the fruit of obedience in baptism will not save. But that is not the purpose of the passage. The passage was written to Christians—those who had been baptized into Christ; those who had embodied and declared their faith in a burial with Christ by baptism; whose faith had borne the fruit of obedience and proved itself in baptism. To those who are in Christ the warning, searching inquiry comes: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" (James 2: 14.) The Holy Spirit asks this question of the brethren—of those whose faith had been proved in baptism: What profit is your faith, your baptized faith, if it have not works? Can even this faith save?

The next verse shows the character of works to which the Holy Spirit refers. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." (Verses 15-17.)

The faith of the great body of professed Christians in our day and country "is dead, being alone." If dead, it neither profits them nor others. A dead faith profits no one. It dies and remains dead because it does not work. A man "joins the church" and does nothing to benefit himself or his fellow men, and his faith dies. He becomes a drone and not a worker in what should be a hive of Christian industry. How many of us do anything to help the world to Christ? How many attend the regular worship? Yet this is not Christian work. The worship is a part of the embodied faith. It stands in the spiritual kingdom where eating does in the physical. We eat to gratify our appetites. The result of it is, we grow and are made strong that we may work. A man is in a bad condition when he has no appetite for food. Unless this condition can be changed, unless he can gain an appetite, he will grow weak and die.

We worship to gratify the hunger of our spirits for spiritual food. The worship, private and public, is the soul coming to God for food. Many of those in the church have no appetite for spiritual food, have no hunger of the soul. They are, spiritually, in a bad condition. Weakness and death must come to the soul unless this be changed. Faith embodies itself in acts of worship. The worship is a part of the faith. To neglect that is to neglect and deny the faith. But faith—embodied faith—will not save when alone. It must work. It must spend time, labor, and means in doing good to our fellow men, spreading the kingdom of God, thus glorifying and honoring God. How many of us do anything to save souls and honor God? Every one must work or his faith will die—if it is not already dead. We can work personally. Each can, by his time and labor, look after the sick, relieve the afflicted, and preach the gospel to the lost.

Every man, woman, and child in the church of Christ must do this work in person. In Christ, men and women cannot discharge their duties and receive the blessings by proxy. The father or mother cannot delegate the teaching of the word of God to the child—to another. The child is entitled to that teaching mingled with a father's or mother's love. Have you ever spoken a word of warning or encouragement to your cook, your washerwoman, your household help? Why not? You cannot relieve yourself without doing this, and it would add to your spiritual strength and happiness. It would help them. It would incite their love for you. It would cause them to do their work for you more faithfully. It would please God. It would honor the Savior. It would be a rich crown of rejoicing for you in the day of judgment. My sister, do not let another week pass without doing something on this line. You will find the work, after the start is first made, a pleasant, joyous one, yielding to you the sweetest pleasure of your life. And you, brother, how about your employee? Speak to him of his eternal interest. Do not delay or postpone. It will help him to be more faithful and trusty as an employee. It will bind him to you. It will perfect your faith by works and make it bear precious fruits to the honor of God.

Then, there is your neighbor. You have passed him all these years. You have asked him concerning his health, his family, his crops, his business affairs; but you have never mentioned his soul and its well-being. Why not at once do this? You will find that it adds to your happiness. It will draw him nearer to you, make him a better friend and truer neighbor. It will save a soul from death—possibly two, yours and his. We do not lack opportunities. We refuse to use those God places right in our pathway. Let us use these in faith, and God will open others to us.

So many churches do nothing from year to year, when a neighborhood only a few miles away would gladly hear the gospel if you would carry it to them. "The eyes of the fool are in the ends of the earth," and he never sees what lies before his door. The churches should be faith-

ful. A church that does nothing to help others does nothing to help itself. It will die. Opportunities are close by. With a little means and an earnest heart, much good can be done—souls saved from death, God honored, and Jesus glorified on earth.

It is a strange, strange thing to hear preachers talk of lacking preaching places, with millions dying in sin all around us. That schoolhouse, not a mile away, is an invitation to preach. Some of the best and most satisfactory work of my life, even since I came to Nashville, has been done in the round-log hut of a poor renter. Where there is an earnest will, a way can be found. Your nearest neighbors in ignorance and sin, yet you cannot find preaching places! O brother, humble yourself before God, as a true follower of the lowly Nazarene, and, like him, let your heart be firmly set on saving the lost. Talk to them; let them know you are anxious to help them, and the poor will open the way for you to work among them. The trouble is, we are not seeking the lost, nor are we desirous to preach the gospel to the poor.

Our Brother Kidwill, a poor man, with a family of girls dependent on him, told me some years since that he had made it a rule to try to build up at his own charges a new congregation in a destitute field every year. He had generally succeeded, and never came to want. Why not all preachers be fired with the same heavenly ambition and do as much?

Dear brethren and sisters, we are only playing at religion while our fellow men are going down to death. Let us awake and be faithful—make our faith perfect by works.

The World Against the Church. No. 3.

BY E. A. E.

Indifference and Other Sins.

Continuing from article No. 2 on the matter of indifference to the teaching of the word of God, on some subjects, at least, attention is called to a preacher, who claims to speak where the Bible speaks and to be silent where it is silent. After I had placed before him a mighty array of scriptures on "the unity of the Spirit in the bond of peace," he said virtually that that was not what he was then seeking, but that he was seeking only "a closer fellowship." True to this declaration, his editorial articles on this subject were destitute of quotations from the Scriptures or teaching of the Scriptures in any form.

Article after article from many who profess to be teachers in Israel and "doctors of the law" now appears without one direct quotation from the word of God. Not a few sermons are void of such quotations. No preacher or writer should expect people to accept his theories and deductions as infallibilities.

It is true that on many points a reference to the teaching of the Bible is sufficient for old students of the Bible; but since all have not such knowledge and since the instruction, edification, warning, and salvation of all are sought, no pains must be spared to place the plain and full teaching of the word of God before them on all subjects.

To all who believe God, his word is sufficient. Why go through a course of theorizing and reasoning and concluding about anything, when God has already spoken directly and plainly on it?

When Gabriel declared to Mary the wonderful truth that she would become the mother of the Son of God and Savior of the world, he said: "For no word from God shall be void of power." (Luke 1: 37.) When God says a thing, it is true because he says it. "It is impossible for God to lie." (Heb. 6: 18.) Paul gives as his reason for believing and rejoicing in the promise of salvation that God "cannot lie." (Tit. 1: 2.) "God is not a man, that he should lie." (Num. 23: 19.) "The strength of Israel will not lie nor repent." (1 Sam. 15: 29.) Jesus says to his Father: "Thy word is truth." (John 17: 17.) In the midst of a terrific storm at sea, when sailors and soldiers despaired of life, when all had fasted for fourteen days, when everything had been done that human wisdom could suggest, Paul stood in their midst and told them that not one would be drowned, that not a *hair* on the head of any one would be harmed, because God had revealed that to him the previous night, and he added: "Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me." (See Acts 27: 9-37, especially verse 25.) No speculation and human reasoning is of any value, *but is a great hindrance*, where God speaks. Paul proves all the stupendous things concerning the resurrection of the righteous dead, of the change of the righteous living in a moment, in the twinkling of an eye, of the coming of Christ, and of the gathering together of all to be ever with him, by the simple declaration of God: "For this we say unto you by the word of the Lord." (See 1 Thess. 4: 13-18.) This is all true and will all come to pass, because God says it is true and will come to pass. The most powerful evidence is the word of God and is all-sufficient. Why not, then, go directly to the word of God for proof? Why drink far down the stream, muddied and fouled by the theories and speculations, wisdom and reasoning of men, when one can drink directly from the unadulterated, the pure fountain of truth? Let us go at once and in a straight course, and, therefore, by no circuitous route and devious way, to the word of God. When God speaks, all men of faith accept what he says and act implicitly upon it. *This is faith;* and "we walk by faith, not by sight."

Since God says, "Wherefore come ye out from among them," "and touch no unclean thing," and "keep . . . unspotted from the world," that is what he means, and he must be believed and obeyed. All who fear God and desire to be saved are striving to do this.

A sensible and good man and an elder of his congregation will allow me, I think, to relate that which several heard him say recently in regard to getting the word of God before the people. Years ago he kindly said to a brother: "If you would read more from the Bible and talk less, it would be better for the church and you would accomplish more good." That brother acted upon this wise suggestion. Of course, this means the Scriptures must be read *intelligently* and be properly applied. No time must be wasted in fumbling and hunting for passages.

We cannot afford to fail to continue to study the word of God, to fail to fill our sermons and articles with the word of God, to fail to listen to sermons and to read articles of others teeming with the word of God, and to fail to be grateful to every one who helps us to better understand the word of God and to become more spiritual and wiser every way. However much one may know and may have already done, the word of God will still build him up and give him "the inheritance among all them that are sanctified." (Acts 20: 32.) No one is too old, too wise, or too good to learn more and more, to grow in favor with God and men, and to "press on toward the goal unto the prize of the high calling of God in Christ Jesus." At least, Paul was not, even when inspired and old and imprisoned for the gospel's sake.

To be self-satisfied with one's present knowledge of the Bible and spiritual attainments and, therefore, to cease giving *all* diligence to cultivate and develop the Christian virtues and graces is a most alarming condition. The church in Laodicea was in this condition and congratulated itself that it was rich and had need of nothing, not knowing that it was "wretched," "miserable," "poor," "blind," and "naked." Christ knocked at its door, seeking admission. He admonished it to receive the chastisement of the Father and repent; he instructed it in regard to the course to pursue in order to become alive and earnest, faithful and zealous. It is a fearful thing to shut Christ out of a

church; to refuse even to let him in when he pleads for admission. This lukewarm state, cold indifference, self-satisfied condition, is most distressing.

God pronounces a woe upon all who "are at ease in Zion" (Amos 6: 1; Isa. 32: 9-15); upon all so blinded by ease and error and indifference to his word as to "call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. Woe unto them that are wise in their own eyes, and prudent in their own sight!" (Isa. 5: 20, 21.) While God pronounced these woes through Amos and Isaiah, he said during the same period, through Hosea (4: 1, 6), that he had "a controversy with the inhabitants of the land, because there is [was] no truth, nor good, nor knowledge of God in the land," and that his people were "destroyed for lack of knowledge." Why this woeful condition? This is the cause: before this God declares that "for a long season Israel was without the true God, and without a teaching priest, and without law." (2 Chron. 15: 3, 4.) There were numerous priests and prophets, whose duty it was to teach the word of God, but they had not done so. Let it be borne in mind that they had not ceased to teach at all, but, with all their teaching, they had not taught the word of God; they had taught something else—idolatry, for instance. Later on God said:

I sent not these prophets, yet they ran: I spoke not unto them, yet they prophesied. But if they had stood in my council, then had they caused my people to hear my words, and had turned them from their evil way, and from the evil of their doings. (Jer. 23: 21, 22.)

Jehovah declares that these prophets taught "the deceit of their own heart" and prophesied lies in his name; but that not one of them could "hide himself in secret places" so that God could not see him, because God fills heaven and earth. God was against all such prophets and priests. (See Jer. 23: 23-40.) Now, as then, people turn from the truth to the deceit of men's hearts and heap unto themselves teachers who are experts in teaching fables. It is astonishing with what ease and success many preachers "by their smooth and fair speech" can entwine error with truth, link it with the word of God, give it a coating of the gospel, and "beguile the hearts of the innocent."

Read again the book of Amos. Learn who Amos was and when and why he preached. When the kingdom of Israel was at its very height of material and worldly glory, luxuriousness and "prosperous ease," its prophets and priests were most corrupt and it was in the lowest depths of impiety, licentiousness, covetousness, and idolatry, and was on the verge of that destruction as a nation into which its sins swept it, never to be reclaimed.

All this has been written for our admonition.

It is not only discouraging, but grievous, to be forced to think that in some places the plain teaching of the word of God against worldliness is not sought. It is encouraging and helpful, however, to know that in many other places that whatever the word of God teaches (nothing more) against it will be studied and gladly received.

Book Notes.

Every church should know its membership. In order to keep informed as to the residence and membership of your church, you should have a church record. Our Church Record is the very thing you need. Price, $1.50.

"Commentary on Acts of the Apostles." By David Lipscomb. A commentary on the Acts of the Apostles, with questions suited for the use of families and schools. This commentary is especially adapted to the comprehension of the masses of the people. It also contains a chronology of the Acts, map showing Paul's missionary journeys, brief biographies of the apostles, and an introductory chapter on the Holy Spirit. Pages, 249, and Index. Cloth bound. Price, $1.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

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We print this week another timely message from the Bible. It reads:

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. *But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* My little children, let us not love in word, neither in tongue; but in deed and in truth."

In acknowledging receipt of check for $695.45, Mr. H. C. Jaquith writes: "Kindly express through your columns to the readers of the Gospel Advocate the appreciation of the American committee."

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

The Teachers' Testament With Notes.

Our supply of the Testament is temporarily exhausted, the demand for it has been so heavy. We have many more ordered and en route to us. These would have been received and in the hands of our subscribers if freight had been moving promptly. We have a number coming by express, which are already past due.

If you want a copy of this Testament, you should get your order to us at once.

This offer may be discontinued at any time. It is easy for any subscriber to send us one new yearly subscriber, accompanied by $2, which entitles him to a copy of the Testament. The demand has been so great that it has been impossible to supply it promptly; however, we ask all to be patient, and each one entitled to the Testament shall have one.

This is a very liberal offer and should not be overlooked. Read a description of the Teachers' Testament elsewhere in this issue, and send us a new subscriber to-day.

PUBLISHERS GOSPEL ADVOCATE.

Missionary

Annual Report.

BY J. M. M'CALEB.

I received during the year $2,063.27. Income in Japan, $261.55. Total, $2,320.23. I sent my family $973.44. Given to the work, $173.07. In hand, $236.71. This leaves $937.01. From this I invested $120.29 in three acres of land, with the view of establishing a Christian farmer, which still leaves $816.72. I was behind some at the end of last year, but I regret that I did not make note of it so as to say just how much. Then, besides, my efforts to the contrary notwithstanding, some leaks out without being recorded, and at the end of the year I find it hard to make expenditures and receipts match.

For Miss Sarah Andrews: Received and forwarded, $45.20.

For Brother Fujimori: Received and forwarded, $93.25.

For Literature Fund: Received and spent, $157.22. Spent extra for this work 29.56 yen ($15.78).

For Brother Ishii: Received and spent, $122.50.

For Sendagaya Church: Received and spent, $181. Spent extra 111.61 yen ($55.80).

For Brother Vincent: Received and forwarded, $11.

For Zoshigaya Church: Received and spent, $243. Spent extra 37.45 yen ($18.73).

All these "extras" just noted are included in the amount "given to the work."

I did not baptize even one at Zoshigaya in 1917, and only two elsewhere. The results sometimes seem very discouraging and never at any time very encouraging. It seems that some of us are destined to fill a very small place and spend our lives apparently in vain. Once Jesus said to his disciples: "Others have labored, and ye are entered into their labor." The first laborers saw no results. I seem to be of that class; but if there is only a harvest, though reaped by others, I am quite contented to labor on.

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January and February Report.

BY SARAH ANDREWS.

January.—Ladies' Sunday-school class, Petersburg, Tenn., $2.50; through I. B. Bradley, $50.

February.—Class No. 3, Russell Street Church, Nashville, Tenn., $10; through I. B. Bradley, $50; Nashville Bible School Church, $15; sisters at Donelson, Tenn., $1.

Grateful thanks to those who have had part in the above donations. May the Lord bless you. Miss Cypert and I have moved from 68 Zoshigaya to 17 Nakatomizaka, Koishikawa, Tokyo. We are happily and comfortably situated in a real Japanese house inside the city quite near the Language School, Koishikawa Church, and yet within walking distance of the Zoshigaya work. The work that I have been able to do in connection with the language study during the past has been done with the Zoshigaya Church, but since my health has improved I hope to give a part of my time to the Koishikawa work as well—that is, as long as I am in Tokyo. The work that I have mapped out for the future, of which I shall speak more in detail later, is as yet prospective, and necessarily so, since both I and the Japanese who is to help me in this work are in preparation. She has another year in school, beginning next month, and I want more time on the language. The more I get out into the work, the more I realize that a thorough knowledge of the language is essential, and by God's grace I expect to get it.

Now for a few items on the custom of moving in Japan. Man-propelling carts are used, all being loaded and the things delivered at the same time. Loaded carts are often seen being pulled through the streets one behind the other, and the financial standing of the mover is shown by the number of carts used. The evening of our moving day, according to Japanese custom, we sent soba, or Japanese macaroni, to the nearest neighbors. This soba is put up in long bundles, and this special article is given to show that we wish these people to be friendly toward us for a long time. To further bear out the custom, the next day O-Iki San and I went to these homes and expressed in words what we had shown in sending the soba. Since moving we have already come better in touch with Japanese life and are glad of the change.

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The Japan Mission.

BY C. G. VINCENT.

Recent letters from the faithful preachers and other workers show that, step by step, progress is being made. Two baptisms reported since my last report to the papers. At this writing Brother Hiratsuka is doing some work in Shiodamura, our mission about one hundred miles north of Tokyo. We have a few members up there. No doubt Brother Hiratsuka will do much good in the way of encouraging these believers, though he should fail in making converts. He goes to this place once a year. There are four villages about four miles apart, and he has meetings in each one. I made this trip once. I was the first American, or white man, to be seen in these parts. I recall that in one of the inns we were served devilfish, and I suffered a terrible spell of indigestion. Apart from this, the visit was a most enjoyable one.

I want to thank the brethren again for the interest they have shown and are still showing by their offerings. I have been able, I am happy to report, to forward a check on the first of each month to cover the current expenses of the work. I am confident that the brethren will not fail me. The work must go on; it will continue, for the friends to missions will see to it that this cause is supported. Let me have now your offerings for next month.

We are still calling for a brother to go out as a missionary and take up the work. Who will go? It is hard for me to understand why no one responds. What is the matter? Who will say: "Here am I; send me?" The need, it seems to me, is imperative, and some one—in fact, two men, at least—ought to be sent out at once.

A few words now about the Dayton mission. It seems that wherever we go and locate, it turns out to be a "mission field." For three weeks a few of us, all that we have been able to find, have met for New Testament worship. Last Lord's day we met in the home of Sister Jelley, the mother of our missionary to India. We have had two baptisms already. One of these is Travasnih, Brother Jelley's oldest daughter. The other is Herman Stroup, the son of Brother and Sister J. U. Stroup, who worship with us. To-day we met in our room and had two visitors. We want to rent a hall in the center of the city and thus have a regular place for worship. We are poor. If any who read this are interested to the point of helping us bear this expense, we shall appreciate same. Dear reader, do you know of any faithful child of God in Dayton whom we can ask to meet with us? Do you know of some one who knows or might know of some one? If so, write that person and me. Let us coöperate in finding the Lord's people in Dayton. Surely in this city of nearly 150,000 souls there are many who would like to follow the Bible strictly. Address me at 137 East Third Street, Dayton, Ohio.

Training Little Children

By MRS. MANA CLARK JACKSON.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

It Makes the Mother's Task Easier if She Learns to Love What She Has to Do.

Article 8.

If I were a fairy godmother, I would wave my wand and say to all mothers: "Love what you have to do." Children's wants are so numerous and a mother has such constant demands made upon her that she needs to retire within herself often, and, no matter how tired she may feel, repeat again and again: "I love what I have to do." Then suddenly she will feel better, and it becomes easier to go on with the task of caring for and training the children. It pays in dollars and cents, as well as in peace of mind and satisfaction of spirit, to devote much thought toward starting the children right.

What are some of the simple ways in which we can help our little ones? Let us begin the day happily, no matter how we feel, and never be discouraged nor allow the children to become so. Together, mothers and children can learn to be honest, obedient, and faithful.

It should not be forgotten that all virtues thrive best in a healthy body. Therefore, give the child plenty of fresh air, have him sleep in a well-ventilated room, and allow him to wear clean, whole clothes and eat simple food.

Let the children take hold and help about the house a little. At four and one-half years old they can wash dishes, and they love to do so. An oilcloth apron will keep them dry. They can also help make beds, brush up crumbs, and do many other things. But we must not nag the children at their tasks, remembering that interest in useful work may be most successfully developed by keeping it in the realm of the play spirit.

We have churches and schools to help in our work with our children, but it comes back every time to the parents and the home to develop in the children the simple practices which lead to right and happy living.

We must be patient in answering questions; and if we do not always know the answer, let us try to find out with the children. Fun is as natural as breathing to most children. Try to laugh with them at their simple jokes.

Let us take a little time at the end of the day, if we can, to tell a short story. The quiet will do us all good. Perhaps we may have seen a bird, a squirrel, or a child do some amusing thing as we glanced out of the window while at work. The wind may have been chasing the pretty leaves, or the sun playing hide-and-seek among the clouds. Stories are not all to be found in books. It is a big accomplishment to learn to do things in the child's way—things they like to do, but which we have often denied them because we felt we did not have time to be bothered.

If the little ones see that mother and father are trying to find something to love in all their trying tasks, before we know it the home will always be full of sunshine. If we have a fretful child to deal with, find out first if he is being properly nourished, then try telling him stories which will take his mind off himself.

Many children are often disagreeable because they have not enough of the right things to do, such as games and songs that provide activity and stimulate the mind, and occupations that answer the child's need to be doing and making something.

A most important point for the mother to realize is the necessity of sticking to the lessons she needs to teach every single day until the right habits are permanently formed in her child.

No one can tell us exactly the things it is best to do with children. But if we begin to watch and think, read when we can and exchange experiences with other mothers, many suggestions will be found to meet our need. Take a glimpse backward into your own childhood and many ideas will occur to you in that way; and through it all we will find that the children are helping to bring us up, too. Courage and joy prolong life, and we can well afford to stand and wait, feeling sure that if our motives have been right and we can find something to love even in the hard things of life, our little ones will see and know and will "rise up to call us blessed."

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Folks Need a Lot of Loving.

Folks need a lot of loving in the morning;
The day is all before, with cares beset—
The cares we know, and they that give no warning;
For love is God's own antidote for fret.

Folks need a heap of loving at the noontime—
In the battle lull, the moment snatched from strife—
Halfway between the waking and the croon time,
While bickering and worriment are rife.

Folks hunger so for loving at the nighttime,
When wearily they take them home to rest—
At slumber-song and turning-out-the-light time—
Of all the times for loving, that's the best!

Folks want a lot of loving every minute—
The sympathy of others and their smile!
Till life's end, from the moment they begin it,
Folks need a lot of loving all the while.

—Strickland Gillilan, in the Advance.

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The divine reproach is different from that of most people. They reproach us for asking too much; God reproaches us for asking too little. "Ask largely," he challenges, "that your joy may be full." If our cup looks empty, the fault may be with our asking. All great successes are the answer to great askings. The moment we begin to limit our expectations at the hands of God we register partial failure for our plans. There is no reason in heaven why America should not go dry. Nor is there any adequate reason on earth except in our lack of urgency. We shall hardly win more than we demand. We shall not win much less than we demand when we demand with prayer and voice and vote.—George Clarke Peck.

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This is the great wonder of the love of God—not that he loved mankind, but that he loved them beyond his world; not that he redeemed them, but that he came himself to redeem them by becoming one of them. This was the awful surprise which burst upon the world when first it was told among men that their God and maker had come down to earth, and had been born of a woman, and had lived a poor man's life, and had died the death of a slave. No wonder that it startled Jew and Gentile, Greek and Barbarian—startled some to love and adoration; startled others to unbelief and mockery. Some were drawn to repentance and a holy life, while others were driven away in shuddering fear at so awful a surprise at so near a God. No wonder that those who did not receive it counted it as foolishness. It must be so unless we see in it the inconceivable and infinite love of God.—R. W. Church.

Spirit of the Press

By J. C. McQUIDDY

The "Too-Slow" Progress of the Kingdom.

A good deal of the too-slow progress of the kingdom is due to the necessity for diplomacy among the sects, a careful balancing of the rights of this church and the courtesies due to that one; but it would be criminal should there be anything sacrificed now to this sort of mere ecclesiastical courtesy while souls are being lost.—The Christian Advocate (New York).

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"Prayer" and Applause.

"The Reverend X was in the midst of prayer when his congregation broke into a roar of applause." And the applause shook the edifice, which was a church. So say the press dispatches. We wonder whom it pleased most—God or the pastor or the congregation? Of course, it may have been just an uproarious "Amen!" and, again, it may have been a very "eloquent" prayer, and, once more, it may not have been a real prayer at all.—The Homiletic Review.

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Buy a Liberty Bond.

The appeal to the people of the nation to buy the bonds of this third Liberty loan is reaching the hearts and the pockets of men and women and children all over the land. The loan is being absorbed, and we have reason to hope that it will be oversubscribed very greatly. If we do not take up these bonds, we may be wearing bonds of another sort, heavier and harder to wear. We are told that if we do not "come across," the Hun will. We may be compelled to give and sacrifice, outright, if we do not take up this investment. We are not asked to give, but simply to lend, at a good rate of interest, in an untaxable investment, the safest that is offered in the whole world. If these bonds are not safe, nothing is safe. They are safe as long as our government stands; and if our government fails and falls, there is no human quarter in the world that is safe. But our government will not fail. We are confident. We are assured. But we must buy these bonds to make it safe and impregnable. We must stand up for our government loyally and confidently. We are going to come through to victory and a lasting peace, by the grace and preserving mercy of God. We watch and pray, and fight and pay.—Herald and Presbyter.

It is far better to voluntarily buy Liberty bonds in order to uphold and maintain the government that guarantees to us religious freedom and which is striving to insure lasting peace to the governments of this world than it is to be forced to pay an indemnity to Germany. It is no more morally wrong to make a loan to the greatest human government on earth than it is to pay taxes to that same government, which are used in the prosecution of the war. Yet all Christians are cheerfully paying taxes, and in doing so are obeying God. The Spirit commands: "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil." (Rom. 13: 1-3.)

While this journal doubts not that war is antichristian, the time for the discussion of this war is passed, for the government is already in war and has conscripted many Christian young men. Many noble young men are fighting conscientiously against tyranny, which they have been taught to hate, and are battling, as they conceive it, for the maintenance of every righteous principle, for freedom as against autocracy and for the religion of Christ as against a form of infidelity.

Christians should not be so stupid as to do anything that will prolong the war or that will result in the sacrifice of more lives. It is their duty to aid their government to conclude a righteous peace with the least possible sacrifice of lives. Christians are very inconsistent who are now saying so much against this war, yet never raised their voices against war in times of peace. I can as cheerfully buy a Liberty bond as I can pay my taxes, and for me to decline to do all that I can conscientiously to aid and support the government of the United States would be rebellion against God and an encouragement to the German kaiser and the brutal militarism for which he stands.

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The Mormon Menace.

The Utah Gospel Mission has been in the fight against Mormonism for seventeen years, its purpose being the evangelizing of Mormon regions in coöperation with all evangelical churches and in preventive effort against the Mormon system outside. Some facts given in the 1918 Annual of the Mission are: During the past year sixty-one Mormon organizations outside the Utah region were added to the two hundred and fifty-four previously reported; advertising matter furnished by Mormon headquarters appeared in some eighty papers of the United States, including daily papers in the leading cities of the country; the polygamist, Brigham H. Roberts, and a son of Joseph F. Smith have secured appointments as chaplains in the United States army, and the word has gone out to Mormon soldiers in the army to miss no chance to spread Mormonism among their comrades. While the Christian people of our country are giving their attention to questions of service to the nation and the men of the army and navy, Mormonism will use this opportunity to reach the men in the service and to carry on their work in neglected fields of our home territory.—Christian Advocate.

Christians should always be busy in service to the Master, and should never be so busy at anything else that they do not find time to propagate the religion of Christ. Men who know the truth should be active in its dissemination. Christians should be active in spreading the gospel in the camps. How many churches and preachers are ready to enlist for this work? The following editorial paragraph from the Christian Advocate should be stimulating to Christians:

A burly Irishman in one of the army camps was persuaded by a Y. M. C. A. worker to take a New Testament and read it. Within a few days he was back at the Y. M. C. A. building to tell the man who had given him the book that the religion he found in the Testament was what his friend, Mike, needed, for Mike was in the hospital desperately sick and lonesome. The Y. M. C. A. man was wise in that he did not give Pat another book, but told him to go to the hospital and read to Mike from his own book. And in the going and the service to a friend Pat came into the light and helped Mike to a new religious experience. Both are standing strong for Christian living in their camp. But there is another message in this incident. When the New Testament was offered to Pat, he said: "I never got any religion at home, because I had to work seven days in the week and could not go to church." Now we may say that Pat could have come into the Christian life even though his work drove him seven days in a week. Of course he could have done so, but do you suppose that his surroundings were such as to awaken a real desire to know Christ? He had to go to an army camp, where men are busy twelve to fourteen hours a day, to find time to get religion. The secret of it was that in that camp were Christian men watching every chance to reach those soldiers and who were there to bring the message to men even while these soldiers were about their daily tasks. Can the church be silent when there are thousands of men and women at home who, like Pat, have not time to go to church? The commercial and industrial system that demands every day of a man's time in return for a meager living cannot stand the test of measurement by the principles of human justice and other Christian ideals.

AT HOME AND ABROAD

We extend sympathy to John Hayes, of Mooresville, Ala. His father, aged seventy-eight years, died on April 20.

Brother Elam will begin a meeting for the Chapel Avenue congregation, this city, next Sunday.

W. S. Morton, of Columbia, Tenn., is in a good meeting with the Pilcher Avenue congregation, this city.

Brother Kurfees is still confined to his room, but we are glad to report that there is some improvement in his condition.

William P. Walker will begin a meeting for the California Avenue Church, in West Nashville, on Monday night, May 6.

G. C. Brewer, of Winchester, Tenn., will conduct the meeting for the Belmont Avenue congregation, this city, beginning on May 12.

Much interest is being manifested in the meeting at Lawrence Avenue, which is being conducted by C. M. Pullias, of Birmingham, Ala.

A preacher has been secured for the mission field at Braden, Tenn. Sister McNeelis appreciates the many responses to her appeal that recently appeared in the Gospel Advocate.

G. W. Riggs, of Los Angeles, Cal., says that our premium New Testament with explanatory notes is worth the subscription price of the Gospel Advocate. We send it free to each reader who sends us a new subscriber.

Mirabeau said that the best way to instill liberty into the hearts of the people is to begin with the infant in the cradle and to let the first name it lisps be "Washington." With all due respect to the memory of our first President, we would suggest that the first name taught the lisping infant should be "Jesus."

In a number of Western States the law requires that when poison is placed out in the field for the killing of squirrels or gophers, a sign shall be posted, reading: "Poison out." This is for the protection of the wayfarer. How appropriate and how sensible it would be if the law required that over the entrance to every saloon, every house of ill fame, and every gambling den there should be the placard: "Poison out."

From G. Dallas Smith, Cleburne, Texas, April 23: "I began my work with the Central church of Christ here yesterday. We had fine audiences both morning and night, and the church seems to be in fine working order. They built a two-thousand-dollar house last year, and it is free from debt. I hope to have a pleasant sojourn with these brethren, and that our labors together will be for the advancement of the Master's cause."

The Food Administrator recently sent out a letter to his aids in the State organizations of the Food Administration in which he said: "The extensive use of suburban gardens for planting last year proved of extreme importance in increasing the national food supply. Even with the car shortage which has developed during the last three months and the total inability to move the large reserves of potatoes and beans, we have been saved from positive shortages throughout the country largely by virtue of the accumulated household stores, which are the results of home endeavor.

"One good mother is worth a hundred schoolmasters," says a time-honored proverb. A British magazine recently stated that there were at least three members of the British cabinet who confessed that they owed more to their mothers than to any other person, one of these being Mr. Lloyd George. Men of influence and greatness in the United States have not been slow in according to their mothers the praise that they merited. "All that I am my mother made me," said John Quincy Adams. Lincoln speaks in a somewhat similar manner: "All that I am, or hope to be, I owe to my angel mother."

J. O. Barnes writes from Lake City, Fla.: "God still blesses the labors of his faithful ones. I preached at Spring Warrior, near Perry, on the second Lord's day in this month, both morning and night, and on Saturday night before, to a well-filled house. On Monday night I began a meeting in a schoolhouse near Fenholloway and continued it until the following Friday night, closing at the water with two baptisms. Much interest was manifested, and soon we are to have a new meetinghouse there in which to worship God. From there I went to Evergreen, near McAlpin, in Suwanee County, where I preached on Lord's day, morning and night. On this trip there were seven additions—four baptized, one from the sects who had already been immersed, and two restored to fellowship."

The following letter from Miss Anna K. Gill, at Minco, Okla., is self-explanatory: "For the past two years I have been teaching in the college here, but I do not want the position for another year. Mrs. Sager, the president of the college, has asked me to give her the name of a member of the church of Christ who could take my place next year. This I was unable to do. But doubtless you know several such teachers to whom you could speak of the place. There is work in some of the classes from the fourth through the eighth grade in addition to expression classes. The salary is forty dollars and board, with the privilege of taking additional private pupils. Many of the pupils have more or less Indian blood, which affords some novelty to an Easterner, at least in the beginning. Mrs. Sager does not want a very young woman, but prefers one over twenty-five. This will be a great favor to Mrs. Sager, and I shall appreciate it very much if you will put some one in communication with her. Correspondence should be addressed to Mrs. Sager, Minco, Okla."

Miss Nellie Straiton, of Fort Worth, Texas, writes: "Early this morning (April 24) I received the following cablegram from Sister Armstrong-Hopkins in India: 'Husband dead; money needed.' I immediately cabled fifty dollars to Sister Armstrong-Hopkins. Most of this money I had on hand, having received it during the month. The balance I raised from friends in Fort Worth. However, as you can readily realize, this will not be nearly sufficient to meet her needs in this emergency; in fact, it is not even a sufficient sum to send under ordinary circumstances. There are some Christians who have been very faithful in the matter of this mission work, giving regularly every month; but there are many, many others who must surely wake up to this great need, and I know you will respond liberally to this call. I want to send a remittance by mail just as soon as a sufficient sum reaches me. Please send at once. As a great many of you know, Brother and Sister Armstrong-Hopkins have been in India for six or seven years as missionaries for the churches of Christ in the United States. About two years ago both of them were very seriously ill in Delhi, and, although Sister Armstrong-Hopkins recovered from this illness, Brother Armstrong-Hopkins never fully regained his former health and strength; and although I have not yet received particulars, I feel sure his death is the outcome of that terrible time that they experienced the summer of 1916. If you wish to send a little note of sympathy with the money you send, I will gladly forward both the letters and the money immediately. Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas."

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Help the Brethren at Poplar Bluff.

BY M. S. MASON.

A mission meeting will be held at Poplar Bluff, Mo., during the entire month of June by James E. Laird, of Senath, Mo., assisted by a capable song leader. The brethren there are few, and, with all the zeal they can possibly muster, they must have help to pay for their property and this meeting. They wish as many congregations in the brotherhood as are able and so disposed to set apart their respective contributions the first Lord's day in June to this work.

Brethren, this call is worthy for three general reasons.

First—The cause demands missionary endeavor. The church is living far below its obligations in mission work, and yet we know the great commission and that missionary endeavor is the one source of church growth and the filling of gaps in depleted ranks.

Second—Poplar Bluff is a city of considerable size. Primitive missionary effort planted the cause in large population centers, where there were many people to reach and much wickedness to blot out; and the enemy quarters being strongest, gave more glory to the victory. The cause planted securely in Poplar Bluff is a victory for truth in a strategic section of a wonderful harvest of souls. We cannot miss the opportunity.

Third—Money conditions are such now that aid can be given that was not possible a few years ago; and a few years later the situation may not at all be so advantageous. From every place come in reports of magnificent contributions. It shows the people are giving because they are able. What an excellent time to take up the burdens of the weak and extend the boundaries of the dominion of the Christ!

Specifically this call is worthy for three reasons.

First—The congregation at Poplar Bluff is worthy. In adversity for several years, they have stemmed the tide, remained loyal, and now have undertaken this greater task, resolved that they will bear every atom of the burden they can themselves in their enterprise. We are helping those who help themselves.

Second—There is no more worthy man to hold the meeting than James E. Laird. Brother Laird's deeds will live long after his departure in the hearts of lovers of truth in Southeast Missouri and Northeast Arkansas. It is not extravagant to say that in mission fields of his section of the country he has made the "desert blossom as the rose." In his wake is found the ruins of erroneous teachings, valiant

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A Healthy Body.

Do you suffer from constipation, indigestion, dyspepsia, heartburn, or other forms of liver trouble? A healthy liver means a healthy body. When constipated, do not poison yourself by failing to take the proper treatment. Do not force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no calomel or habit-forming drugs, is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by all reliable dealers. In bottles, fifty cents. Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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contenders for the faith, and good church buildings. At his own risk he has employed a capable helper for the song work, for he believes nothing is too good for the cause. Brethren, if Brother Laird cannot establish the cause in Poplar Bluff, it cannot be done. But it will be done, and by your support he will do it.

Third—This is the psychological moment. All are ready now. Who knows but our failure now will cause such discouragement as will cause many to lose courage and never take heart again?

While the congregation is ready, the preacher is ready, the song leader is ready, the general public is expectant, let us rally, and may God have all the praise for a glorious victory in the name of his Son.

Brethren, consider this matter seriously; and if you can at all see your way clear to help, send a generous contribution to L. M. Ward, Poplar Bluff, Mo. He will report to the papers all received.

The Watch Fires.

The night winds bear across the world
The mutter of the guns,
And down the verges of the seas
Flames glow like dying suns.

The tides that sweep the continent
Chant on each rocky shore
A requiem for all the dead
Whose sleep shall break no more.

But from the shadowed valleys look
Above the plains abhorr'd—
Upon eternal hills serene
The watch fires of the Lord!
—Arthur Wallace Peach.

An Arab Saying.

"It is well that all men are not rich. Riches corrupt the soul, but virtue enlarges the hope." These words were found in the parchment of an Arabic treatise by some ruler, and are no doubt the bitter verdict of many that are rich to-day.—Exchange.

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Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention. —Advt.

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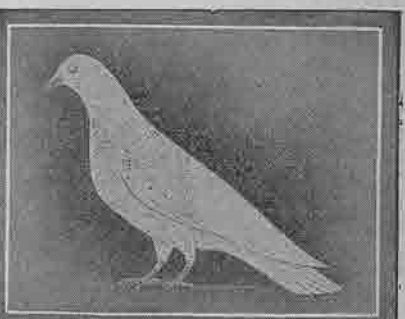

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Start Today

while the market is so good and get your share of the profits.

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The Master's Vineyard

Indiana.

Indianapolis, April 24.—Since Christmas I have been in the employment of the churches of Christ in Logan County, Ky. I have held only one meeting. My monthly work is moving along nicely. We hope to do much good for the Master in this field this year. I am now with my mother in a hospital in this city, trusting that she will be able to return to Nashville, Tenn., soon.—Herbert E. Winkler.

Tennessee.

Tracy City, April 21.—We closed a good meeting at Cowart Street Church, in Chattanooga, with three baptized. Brethren Hoover, Wallace, Boyd, Brooks, Chrisman, Jernigan, Collins, Wooldridge, McCampbell, Phillips, and Mason, all preachers, attended and contributed greatly to the success of the meeting. E. Gaston Collins conducted the song service, assisted by Brethren Reader and St. Clair. This is a splendid congregation. Brother E. H. Hoover is doing a fine work at the Central Church. Brother Wallace is accomplishing good results at Cowart and St. Elmo. All the preaching brethren are certainly carrying the work forward in Chattanooga.—J. D. Northcut.

Texas.

Ennis, April 22.—Four quickening services at the Ennis Avenue Church yesterday. One addition. Prof. R. M. Morgan is in a great music school with us. He is a specialist in this work and is doing much good.—Ben West.

Cleburne, April 22.—I preached at Eva last week. One was baptized. I was at Rio Vista yesterday, where I preached twice. I shall begin a fifteen-days' meeting at Iowa Park next Thursday. Whether the Master delays his coming or not, all should work and watch and pray.—F. L. Young.

Denison, April 22.—We had splendid services at the Armstrong Avenue church of Christ last Lord's day. Five new names were added. The house was filled morning and evening. Interest in every part of the church's activity is good. Vocal music training announced for June 1, by Ira Y. Rice, instructor, followed by a meeting. Brethren, while buying bonds, buy books, too, and get ready for your meetings.—Thomas E. Milholland.

Henrietta, April 22.—By the time this is read I will be in the midst of another mission meeting in this (Clay) county, at Byers, a place all the preachers have avoided, and a hard place, but where there are lots of people to hear, and where the church of Christ must be set in order. I am assured of about half a support here in the county, and it will be all the few here can do. Brethren, it will require at least fifty dollars from outside sources to carry the meeting on three weeks. You did not fail before, and you will not fail me now. Send your aid to me here at Henrietta, Box 518, and it will be reported in all the papers. Do not wait one for another, but hurry and help—do it now. I will be in the work trusting God and the brethren for food and raiment. "What thou doest, do quickly." The work at Henrietta is moving on splendidly, and it is cheering to see it, after the fight we had to start it. I preached at Charlie yesterday and Saturday night, to good crowds. I will go to Bowie next Lord's day.—Tice Elkins.

Dear Friends:

I am sorry to tell you I have not sold enough whetstones to pay for the car, and it will soon be summer, and I am still here in bed yet. I was so in hopes that I could get the car, so I could be put out in it this summer to see if it would help me; but I have only sold about half enough to get the car, and I once more appeal to you with all my heart and ask you all to please kindly send me a dollar for a fine whetstone. I have lain here in bed for nineteen years, and God knows that I have had a hard time in this world, and being a poor boy all my life has made it so much harder on me; and I do trust that you every one are willing to help me a little to pay for the car to try to make my sad lot that has befallen me more bearable, and rest my tired, suffering body a little, and brighten the few remaining days of the short time that I have to stay here. When you write, tell me if you want me to send the stone. Some may prefer to give me a dollar or two to help me get the car, which I need so badly. Please do not forget me this time, and help me a little if you can, and I believe God will help you. Your brother in misfortune,

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To prove the Williams Treatment conquers kidney and bladder diseases, rheumatism, and all other ailments when due to excessive uric acid, no matter how chronic or stubborn, if you have never tried the Williams Treatment, we will give one 75c bottle (32 doses) free, if you will cut out this notice and send it with your name and address, and 10 cents to help pay postage, packing, etc., to The Dr. D. A. Williams Company, Dept. K, 665 P. O. Block, East Hampton, Conn. Send at once, and you will receive by parcel post a regular 75c bottle, without charge and without incurring any obligation. Only one bottle to the same address or family.

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Old People.

BY CARL G. SMITH.

It is said: "Abraham gave up the ghost, and died in a good old age, an old man, and full of years, and was gathered to his people." (Gen. 25: 8.) He lived to be one hundred and seventy-five years of age. What was said of him may be said of many old men and women to-day. The making of many a young person is due to the noble influence of the old. The young can do a great deal to strengthen the characters of their youthful companions, but it takes the beacon of the light that has burned long and has grown brighter as it burned to call with assurance to the approaching one. I know this by experience. The little I may ever do as a teacher of God's word, I will attribute to encouragement received from old men. I wish to refer to some of these great men.

Old Brother Charlie Hobbs has passed away, but I will ever remember the time when he announced that I would preach on a certain day (it was my first effort), and then when I had awkwardly fumbled through, he commended my effort and gave out another appointment for me. Though he had reached his threescore and ten and I was yet in my twenties, we spent many hours together conversing on the subject that was dear to both of us—the Bible. His wife, too, has been a standard for womanhood. She has been a compass to her neighborhood. She has been a balance wheel to the church, at all times condemning hobbies among the brethren. Often these two have been almost alone at the Lord's-day meetings. Could you wonder that these could awaken in a soul the desire to do greater things for God? They have fought the fight and won. I knew, therefore, it could be done. It is this characteristic in Christ and Paul and other great men that pulls us up higher. They have shown that to overcome is possible. We follow in their footsteps.

Brother Joe Camp ("Uncle Joe"), who resides in a little village in Talladega County, in the State of Alabama, must be about as good as Paul was; and I do not think this is disrespectful to Paul. He is already "in a good old age" and "full of years," but is still living and preaching at every opportunity. I spent the summer of 1916 with him in meetings, and, though there is a difference of almost fifty years in our ages, he is as good a companion as I could desire. He has inspired me to become a good man like he is. He never frets; he never abuses any one; he does not "take thought for the morrow," for he knows God's hand is in it all. And how he can preach! I wish I could hear him now. He knows the Bible and practices it. In his younger days he rode many miles to fill his appointments, and even now he can make five miles on horseback to tell the old story. But I am sure that he and many other pioneers have failed to receive the proper appreciation of their struggles to establish primitive Christianity. Wherever Brother Camp goes, the people love him, even those who differ from him. How great it would be if all the young men of the world could be associated with such characters as this!

Just a word about another old soldier who has fought almost to the end. Probably thirty or more years back there came into Clay and Talladega counties a man bringing the strange doctrine of the Bible. It was, indeed, strange to those country people, because they had never heard it. This man would ride his pony many, many miles, and at night when the people had gathered in he would tell them how to rightly divide the word of truth; and at one place almost the whole congregation, which was a Baptist church, turned loose their error and accepted the Bible as their only guide to heaven. The good that such men as this have done can never be estimated. He was a missionary after the manner of Paul. Whenever he returns to the place just mentioned (which he tries to do each year), they hail him with the deepest respect and devotion. Nothing they have is too good for him, not even their money. I taught school at this place for some time, and have come to know and love Brother J. M. Joiner, for this is the name of the noble pioneer. He came to the school one day and gave me some advice and encouragement that I shall never forget.

But I must close. However, I must not stop until I tell of one of the favorite sayings of Brother Joe Camp. Many times I have heard him say that he would like to preach as though it were his last time and as he would if he knew that Christ was in the audience. He was so anxious to preach nothing but the truth.

There are two elements that go to the composition of friendship—truth and tenderness.—Emerson.

NAPOLEON ONCE SAID:

"A foot-sore army is an army half defeated." Men in training camps, in cantonments, in the army and navy suffer from blisters and sore spots on their feet. Every "comfort kit" should contain one or more boxes of Allen's Foot-Ease, the antiseptic powder to shake into the shoes. It freshens the tired, aching, smarting feet and heals blisters and sore spots. The Plattsburg Camp Manual advises men in training to make daily use of Foot-Ease. Sold everywhere, 25c.

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MOST people foolishly seem to think they are going to to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, when, as a fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. Numbers of nervous, run-down people who were ailing all the while, have most astonishingly increased their strength and endurance simply by taking iron in the proper form and this after they had in some cases been doctoring for months without obtaining any benefit. But, don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated, like nuxated iron, if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize fighter has won the day simply because he knew the secret of great strength and endurance which comes from having plenty of iron in the blood, while many another has gone down in inglorious defeat simply for the lack of iron.

Manufacturer's Note: Nuxated Iron, which is recommended above, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

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Weaknesses.

BY J. W. ATKISSON.

We all have our weaknesses, and at times it seems difficult to keep them and our prejudices from doing hurt to the cause we all love.

For instance, one man gets the idea that, because he can preach a little or speak in public tolerably well, he ought to rule the church and dictate everything pertaining to the work and worship of the church. Then, another has got the idea that, because he can and does pay in more money to the church than his less fortunate brother, he ought to be allowed to dictate about everything pertaining to the work and worship. Then, again, there are some men, and women, too, who think they ought to have the oversight of the church and dictate everything because of their social standing and ability to mingle with the masses and influence the rich people. Then there are others who have an idea that, because they read a paper which has highly inflated ideas of its soundness and loyalty to the truth and of the ability and importance of its editors and supporters, they ought to be allowed to have the oversight and care of the church. And then another imagines that he is quite well qualified for the eldership because he is opposed to lesson leaves, quarterlies, and other helps to study the Bible. Then up jumps another brother and asserts that he is better qualified for the place because he does not oppose lesson leaves and other lesson helps. Then another seeks the office of a bishop because of his splendid literary education. Then the clannish man wants those of his clan to have the eldership and to run the whole thing just to his liking. So all of these human weaknesses are frequently allowed to work much harm and injury to the cause of Christ.

But what is the remedy for such a state of affairs? The entire third chapter of James is the best remedy that I know.

Wealth.

I have a friend of wealth untold:
Her window views a field of gold,
And right before her open door
A rosebush thrives—though little more.
A robin comes each shining day
And helps her while the hours away;
But more—within her four walls pent,
She holds the jewel of content!
—Thomas Curtis Clarke.

The instruments of reformation are employment and reward, not punishment.—Selected.

A Warning.—To feel tired before exertion is not laziness—it's a sign that the system lacks vitality and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla to-day. —Advt.

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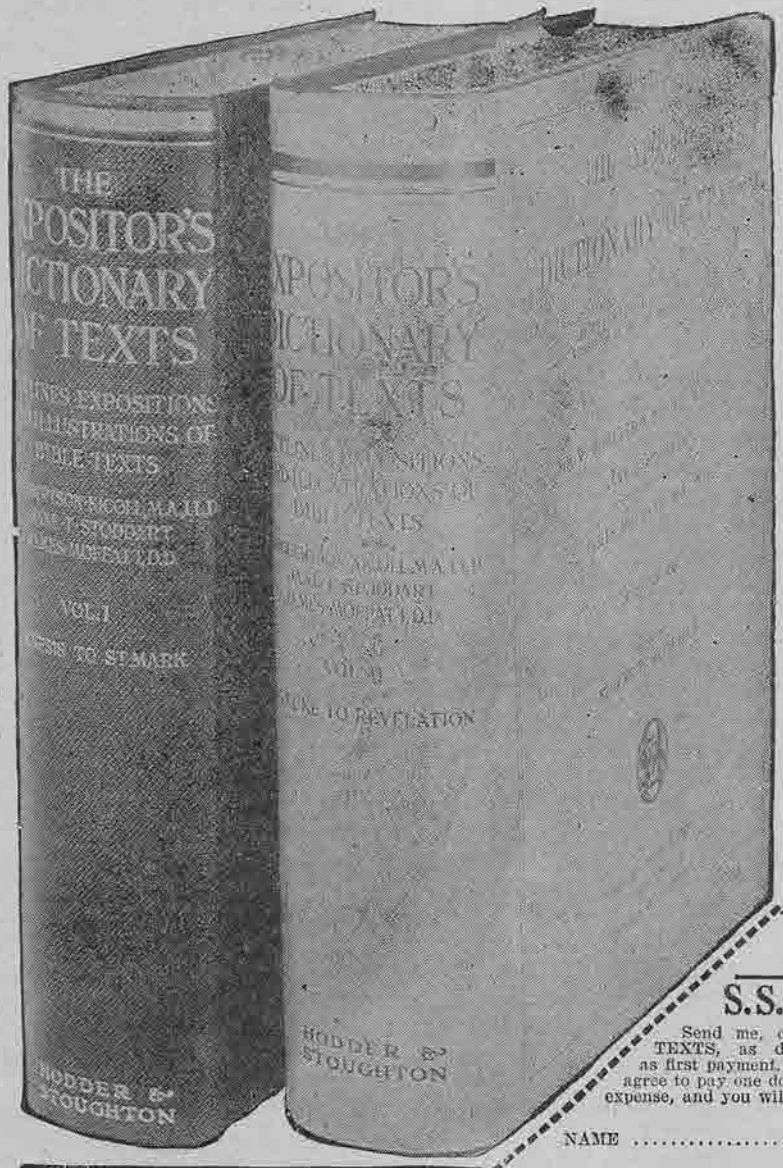

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against chills and fever and a possible fatality. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble, or jaundice, you can do no better than to take the time-proven well-established, old-time remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is well-known and reliable, harmless, but effective, and contains no calomel, arsenic, or other dangerous drugs. Let this efficient remedy safeguard you against the discomforts of chills, fevers, jaundice, etc. For sale by the best druggists everywhere. Price, fifty cents. Van Vleet-Mansfield Drug Company, Memphis, Tenn.

Sacrifice.

Is sacrifice so hard a thing?
We give a useless seed
To God's kind care, and—lo!—we reap
A harvest for our need.

We give a scanty draught to one
Who faints beside the way;
There flows a fountain for our thirst
Some weary, woesome day.

We give a little flower of love
To light a darkened room,
And—lo!—our gardens overflow
With beauty and with bloom.

Ah, sacrifice is but a door
To dwellings of delight,
And selfishness the subtle key
That locks our joy from sight!

—Canadian Churchman.

Birds' Christmas Dinner.

A traveler in Sweden tells of a pretty custom: "Not a peasant will sit down with his children to a Christmas dinner, indoors, till he has first raised aloft a Christmas dinner for the little birds that live in the cold and snow without."—Exchange.

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The Upbuilding of the Master's Kingdom.

BY C. NETTERVILLE.

It must not be inferred from anything I may say that I am opposed to "evangelistic work." On the contrary, I claim that not a tithe of such work is being done that should be done. It is not for less preaching that I contend, but for more teaching. I do not plead for a smaller enlistment in the "army of the Lord," but for a better training of those who are enrolled under the banner of "King Immanuel;" for the imparting of more skill to the hand of the soldier, that he may wield the "sword of the Spirit" more effectually; for more strength to the arm that bears the "shield of faith" with which to quench the fiery darts of the "evil one." My contention is not that we need a smaller army, but a better-drilled soldiery, a better-disciplined host, that we may triumphantly march against the citadels of the enemy, "conquering and to conquer," until every foe shall be subdued and every knee made to bow in humble submission to the will of Him who is "Lord of all" and the rightful Ruler of the universe.

My conception of Christianity is not that it is a negative nor even a passive institution, but that it is an aggressive, even a very militant, system of religion. To no one thing is the life of a Christian more aptly likened in the sacred writings than to that of a soldier. To have fought a good fight was a great consolation to the most militant of the apostles when the time came for him to lay down the weapons of his warfare against the hosts of Satan and enter into that rest prepared for those who have "fought the good fight of faith." His admonition to the Ephesian brethren had been that they put on the whole armor of God, that they might be able to stand against the wiles of the devil. His charge to his son in the gospel was: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." (1 Tim. 6: 12-14.)

The hosts of his Satanic majesty have been marshaled in hostile array against the Lord and his anointed from the very beginning of God's dealings with mankind. Satan is no myth. The idea of an "impersonal devil" did not come from the word of God, but it emanated from the fertile brain of this archenemy of the human race. Not only is the devil possessed of a strong personality, but he possesses great power, which he uses, never for good, but always to draw men away from their allegiance to their God, against whom he rebelled and thereby lost his high estate, since which time it seems to be his one aim to draw men away from the service of God. He is bold as well as cunning. He measured swords with the angels of God when he rebelled and fell. He met the Almighty in a successful contest for the fealty of the first pair in the garden of Eden. He met him again, but went down in defeat, when he took the Son of God upon a high mountain, and, showing him all the kingdoms of the world, offered them to him if he would "fall down and worship" him. But with that defeat he was not dismayed. He has waged an unrelenting war upon the followers of the lowly Nazarene from that day to this; hence the necessity of the followers of the Lord Jesus Christ marshaling themselves in opposition to the ambitious schemes of him who aims to dethrone the Ruler of the universe.

The Book certainly teaches that the aim of the Christian religion is character building. The completion of a perfect Christian character seems to me to be the keynote of God's teachings to man. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," is the way the great apostle to the Gentiles puts it when exhorting Timothy to increased zeal and activity in preaching the word. I do not gather from the teachings of Him who "spake as never man spake" that the great Ruler of the universe stands much in need of negative characters in the great realm over which he exercises supreme authority, but that he wants very positive and very active, not to say aggressive, charac-

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It steals upon you in the most unexpected manner. Beginning with a mere scratch of the skin and aided by the careless touch of a pair of dirty hands, the slight wound becomes infected, festers, and spreads. Blood poison sets in and unexpectedly the entire body is affected. Too often it proves fatal. Don't be foolish. Take care of yourself. The application of Gray's Ointment in all cases of cuts, burns, scalds, bruises, stings, sores, whether large or small, will put a stop to any possible chance of infection and blood poison. Telephone your druggist, or write W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., for sample.—Advt.

ters, and that men are put here to be developed into just such characters as will be suited for the work which he has to be done. And I conceive that he has devised a plan and placed at man's disposal all the means and instrumentalities that man may need to develop and perfect these characteristics which so completely fit him for the work his Master has in view for him in his future state.

Now, if this is true—if man is to be not simply rescued from his sinful state, but fitted for a very exalted one by developing in him those qualities of mind and heart which render him capable of enjoying it—then it is necessary for him to go on to perfection, daily doing the things prescribed whereby a completed Christian character may be evolved.

I think it will be clearly seen that evangelistic work is but a small part of the labor that devolves upon the followers of Him who devised the scheme of human redemption when we bear in mind that obedience to the gospel call simply inducts people into the kingdom of God, with their past sins blotted out; that after this they are not only to add to their faith virtue (courage), knowledge, temperance, patience, godliness, brotherly kindness, and love, in order to complete their Christian characters, but that they are to panoply themselves in the whole "armor of God" and be prepared to go forth and do, not only defensive work, but aggressive work for their Lord and Master. It seems quite clear to me, as the work necessary to bring to perfection the required Christian character and to train one for efficient service in the army of the Lord is so very much greater than that necessary to enlist men in his army, that the proportion of those engaged in the former service should be very much greater than those in the latter—that there should be many more teachers than professional preachers engaged in the work of building up the Master's kingdom in any country. Hence my contention is that we need, not fewer preachers or evangelists, but more teachers or elders in the churches of our Lord and Savior Jesus Christ.

The highest exercise of charity is charity toward the uncharitable.—Buckminster.

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The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents. —Advt.

Talking.

BY J. J. VANHOUTIN.

Once a very great teacher said: "So speak ye, and so do, as they that shall be judged by the law of liberty." (James 2: 12.) The teacher who said that was also a servant, and no doubt but what he said it on account of what his Master once said. His saying was this: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12: 36, 37.) When I was sent to school at the age of six, scholars were requested to recite a speech on Friday evenings. My mother offered me a prize if I would memorize and recite these lines:

"If Wisdom's ways you wisely seek,
Five things observe with care:
Of whom you speak, to whom you speak,
And how, and when, and where."

That caused me to take up with a song, then familiar, the last line of the chorus of which was: "Don't talk till you've something to say." Solomon said: "A word fitly spoken is like apples of gold in pictures of silver." (Prov. 25: 11.) Another man not so wise as Solomon said: "The words of a talebearer are like snake bites; they poison the whole crowd." He tried to improve on the words of Solomon. (Prov. 26: 22.) Jesus spoke of a class of people who would "say, and do not." Yes, they could promise, be first and foremost in talk, and could plan, guide, and direct; but, like signboards, they never travel the road. Usually whatever is imbedded in the heart will be manifested in talk. "For out of the abundance of the heart the mouth speaketh." (Matt. 12: 34.) Paul said: "Let no corrupt communication proceed out of your mouth, neither filthiness nor foolish talking." Sometimes talk is said to be dull, while at other times it is as sharp as a buzz saw. Harsh words usually fall heavily upon the heart. "For the ear trieth words, as the mouth tasteth meat." (Job 34: 3.) Meat must have salt, and some people use pepper (in sausage); but Paul left that out when he said: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Col. 4: 6.) When talking, do not use harsh, fiery words seasoned with pepper; but, with the grace of God, use words which have a saving power. That kind of salt will save. Sometimes talk is as light as chaff blown from a cyclone straw stacker. If you ever stacked straw and derived any benefit from the broken wheat beards and chaff which was blown upon you, you might be as equally benefited by light, silly, chaffy, talking and jesting.

"Back to Health by Nature's Route."

This is the title of a most interesting booklet issued by the celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law, and theology, from bankers, merchants, manufacturers, and others, telling how this remarkable water has relieved them of dyspepsia and indigestion, nervous headache, rheumatism, kidney and liver diseases, uric-acid poisoning, and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

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Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if I report no benefit, you agree to refund the price in full upon the receipt of the two empty demijohns, which I agree to return within a month.

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NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

Withholding vs. Giving.

The word that is not spoken,
The love that shows no token,
The bread that is not broken—
Ah, little are they worth!
Then, let the word be spoken,
Let true love show some token,
And let the bread be broken
And shared with poor of earth.
—Amelia Hoyt.

Hatched 117 Chicks.

John A. Clark, of Jonesboro, Ark., writes: "I hatched one hundred and seventeen chicks, and did not lose one. Not a weak one in the flock." Mrs. J. B. Courson, of Cordova, Ala., writes: "I have been using your tablets and did not lose a single chick. My neighbors want your tablets."

You will not lose a single chick, either, if you will use Reefer's Ready Relief, which every poultry raiser knows saves baby chicks from dying of that dreadful white diarrhœa plague. A package of this new scientific discovery will save five hundred baby chicks. Are not five hundred of your baby chicks worth one dollar? That is less than one-half cent apiece. I take all the risk and will refund every penny of your money if Reefer's Ready Relief fails to save your chicks. A million-dollar bank backs up this guarantee. Send for a dollar package to-day, or write for my free poultry book, which tells the experience of a man who has made a fortune out of poultry. E. J. Reefer, 6525 Reefer Building, Kansas City, Mo.

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Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

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Dose of Nasty Calomel Makes You Sick and You Lose a Day's Work.

Calomel salivates! It's mercury Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile, it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated, and all knocked out, just go to your druggist and get a fifty-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful; and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day, you'll be sick and nauseated to-morrow; besides it may salivate you; while if you take Dodson's Liver Tone, you will wake up feeling great, full of ambition, and ready for work or play. It's harmless, pleasant, and safe to give to children; they like it.

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Debate.

BY W. C. PHILLIPS.

Beginning on May 28, at 10 A.M., Brother C. R. Nichol, of Thorp Spring, Texas, will hold a debate with T. S. Payne (Holy Roller), of Cleveland, Tenn. The duration of the debate will be four days, with two sessions a day. The propositions are the general church propositions.

Those coming from afar will please let me know at once in order that provisions for taking care of them may be made in advance. Our congregation is small and the most of them live in town, and town folks know what that means (short in bed room); but a strong effort is going to be made to accommodate all who will attend.

The debate will be held in a large tent, and the interest in the debate is such that it is predicted that five thousand people will attend.

We are expecting East Tennessee to be illuminated with the true light of the gospel as never before.

Our Florida Meeting.

BY T. B. THOMPSON.

On March 25 I left home for Avon Park, Fla., where I engaged in a meeting of seventeen days' duration. I found a splendid band of loyal disciples, comprising a representative portion of the very best people of the town. As yet they are meeting in a two-story school building which they have bought and equipped for that purpose. I baptized five, all members of the same family, which, together with those lately baptized by Brother Homer C. Hinton, who lives at Avon Park, brought the number up to twenty-nine. Every member seems to be in earnest about the work, and they have accordingly laid out great plans for the future; in fact, such plans as would stagger churches many times larger numerically and financially. They have asked me to live, love, and labor with them, and a proposition looking to that end is pending. Brother Ott and wife and son, lately from Campbell, Mo., were the occasion of my going there. Space forbids my mentioning personally many who showed us exceptional personal kindness. Mrs. Thompson did not go as I did, but, through the kindness of some in furnishing that which was lacking, she followed soon. To say we enjoyed our trip and stay in Florida is the mildest possible way of putting the matter.

Dear reader, would you not like to move to the land of oranges and help build up the cause of the Lord? Many people spend their winters there, while many for health have moved there permanently. It is said to be the loveliest all-the-year climate in America. The salt breeze from the Atlantic and the Gulf mixes with the pine to form the most logical treatment of all throat and nasal troubles known—and you never forget to take (breathe) your medicine. This is one-half the treatment. The other half is no cold rains or mud; hence no cold, damp feet. Can medical science beat it?

If you are a brother in the Lord and would be interested in locating where you can make plenty of money in growing citrus fruits and vegetables, live in the greatest climate in the world, and at the same time help to build up the cause of the Lord in a neglected field, write to S. P. Durrance or L. A. Wolf, who are reliable, well-informed brethren, and they will gladly send you literature and any other information you desire.

To us also come transfiguration moments. They are rare; they are too dazzling to be constantly borne by our weak vision; but they are the true illumination of our lives.—Lucy Larcom.

A system of belief is, in fact, necessary for us as agents. No man was ever practically skeptical; for, as Montaigne says, if he were, he could converse only in interrogatives.—Hatherley.

Tom Tiger, Range Outlaw.

A tale in ten chapters, beginning April 25, in The Youth's Companion. A youth from the East goes to a Western horse ranch and meets a curiously baffling set of circumstances which lead to his friendship with the wild horse that gives this intensely interesting story its name.

FREE TO YOU. Write The Youth's Companion, Boston, Mass., for the first three issues containing this story, and they will be sent you free of charge. If you wish a periodical of highest purpose, noble ideals, intense interest, and instructive value, nothing will surpass The Youth's Companion, $2.00 per annum.

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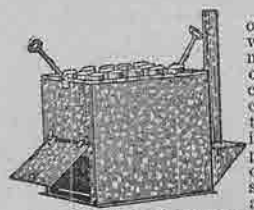

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The instrument which you select from the club's catalogue is shipped to you, freight prepaid, on a 30 days approval test. You do not have to send any money until you have tried the piano or player-piano and have decided to keep it. If you are not delighted with the instrument, you may return it to the factory freigh collect. The 30 days trial will cost you nothing.

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Each instrnment is permanently guaranteed both by the manufacturers and by the Associated Piano Club (representing a combined capital of over two million dollars) against all imperfections, workmanship and material. Everything connected with each instrument is genuine and is so guaranteed.

The **best** piano at the **lowest** price on the most **convenient** terms of payment—that is what is claimed for the Gospel Advocate Piano Club and the claim is substantiated by more than a thousand Club members who have placed their orders through the Club and testify to the benefits of the greatest money-saving opportunity ever offered to piano buyers.

SELF-PLAYER PIANOS FOR THE OLD FOLKS

If your musical education was neglected so that you have been deprived of the pleasures of music, do not inflict your children with a similar handicap for life. Let them learn music while they are young, while they have plenty of time and while their minds are receptive. Encourage them by providing a splendid piano, or, better still, a combination piano and self-player which every member of the family can use and enjoy. Our self-player gives you the two instruments in one, and the saving effected by the Club makes it cost you little more than you would ordinarily pay for a good plain piano.

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By uniting our orders in a Club of one hundred buyers we get the benefits of a big wholesale factory reduction. Thus each Club member helps every other Club member by helping himself. You are responsible only for your own purchase, and as the Management secures the other ninety-nine members you have nothing to do but place your own order through the Club. Every feature of the Club is guaranteed so that there is absolutely no possibility of dissatisfaction.

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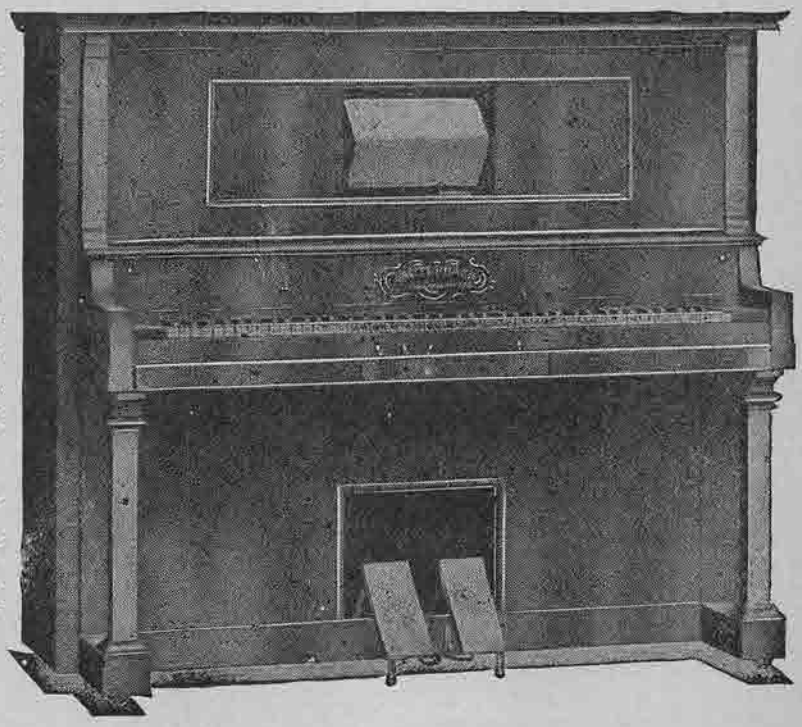

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Ruptured?

Throw Away Your Truss!

For Many Years We Have Been Telling You that No Truss Will Ever Help You---We Have Told You the Harm that Trusses Are Doing. We Have Told You that the Only Truly Comfortable and Scientific Device for Holding Rupture Is the Brooks Rupture Appliance---And that It Is

Sent on Trial to Prove It

If you have tried almost everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon to-day, and I will send you free my illustrated book on rupture and its cure, showing my appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no lies.

I send on trial to prove what I say is true. You are the judge; and once having seen my illustrated book and read it, you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail to-day. It's well worth your time, whether you try my appliance or not.

PENNSYLVANIA MAN THANKFUL.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir: Perhaps it will interest you to know that I have been ruptured six years, and have always had trouble with it till I got your appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable Godsend to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up, and nothing ever did it but your appliance. Whenever the opportunity presents itself, I will say a good word for your appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON,
80 Spring Street, Bethlehem, Pa.

CURED IN SIX MONTHS AFTER EIGHTEEN YEARS.

Hinton, Ky.

C. E. Brooks, Marshall, Mich.

Dear Sir: I never wore the appliance a minute over six months, and was cured sound and well; and I want to say no man ever did any harder work than I did while I was using it—I hauled forty perch of rock too big for any man to lift.

I was ruptured eighteen years, and words cannot tell how thankful I am. Use my name if you like.

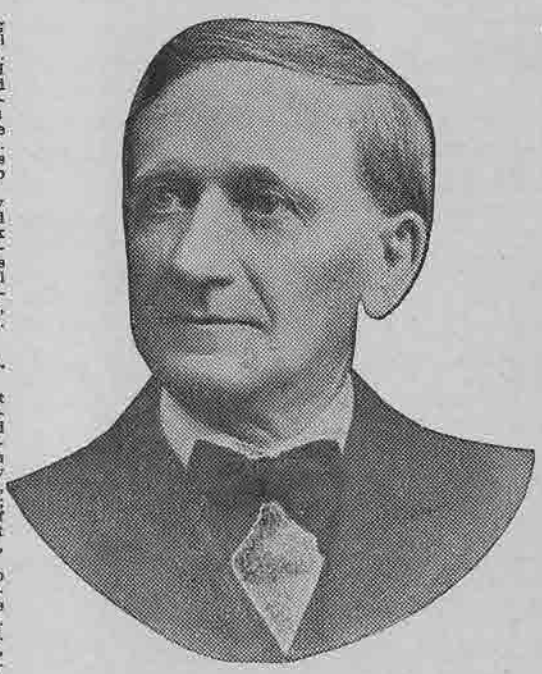
Yours sincerely,
RUFUS FIELDS,
R. R. No. 1.

OTHERS FAILED, BUT THE APPLIANCE CURED.

C. E. Brooks, Marshall, Mich.

Dear Sir: Your appliance did all you claim for the little boy, and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him three months after he had begun to wear it. We had tried several other remedies and got no relief; and I shall certainly recommend it to friends, for we surely owe it to you.

Yours respectfully,
WILLIAM PATTERSON,
No. 717 South Main Street, Akron, O.



The above is C. E. Brooks, inventor of the Appliance, who cured himself and who has been curing others for over thirty years. If ruptured, write him to-day at Marshall, Mich.

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C. E. Brooks, Marshall, Mich.

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The results are marvelous, and I pray God that you may live long and prosper and may help suffering humanity as you did me.

You can use this letter as you think best, and I will answer any inquiry that is made with a stamped envelope inclosed.

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Yours very truly,
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CHILD CURED IN FOUR MONTHS.

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Gentlemen: The baby's rupture is altogether cured, thanks to your appliance, and we are so thankful to you. If we could only have known of it sooner, our little boy would not have had to suffer nearly as much as he did. He wore your brace a little over four months, and has not worn it now for six weeks.

Yours very truly,
ANDREW EGGENBERGER.

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2. The appliance for retaining the rupture cannot be thrown out of position.

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8. There are no metal springs in the appliance to torture one by cutting and bruising the flesh.

9. All of the material of which the appliances are made is of the very best that money can buy, making it a durable and safe appliance to wear.

10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon to-day.

Remember

I send my Appliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail to-day.

Free Information Coupon

C. E. Brooks,
443C State Street, Marshall, Mich.

Please send me by mail in plain wrapper your illustrated book and full information about your appliance for the cure of rupture.

Name .....

City .....

R. F. D. ..... State. .....

GOSPEL ADVOCATE

Volume LX. No. 19. NASHVILLE, TENN., MAY 9, 1918. $2 PER YEAR, IN ADVANCE

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

Why Paul Loved the Church at Philippi.

Paul's relationship to the church at Philippi was a very tender one. How could he but love her? For, in the first place, he had suffered for this church, and therefore it was only natural that he should love it as men love something for which they have suffered. For that reason Christ loved the church. For that reason a mother loves her child. In the second place, this church, more than any other, perhaps, stood for the simplicity of the gospel. There was less cause for rebuke than was found anywhere else. Then, again, its members were never forgetful of Paul's needs. They frequently helped and sustained the apostle in one way and another. Sad to relate, I know of some preachers who have baptized hundreds of people, who are now poverty stricken and sadly neglected. If each person now living whom they have baptized would contribute so much as five dollars toward their relief, it would sustain them for the balance of their days. The conduct of the Philippian church toward their preacher is such as to provoke shame and repentance upon others who are really able to do more if they had a mind to work.

Eleven years after Paul first visited Philippi and while a prisoner at Rome, he wrote them an epistle. It is in no sense a rebuke, but a real, sure-enough love letter which served as an inspiration for faithfulness. There are many good things in it, but all are summed up in the admonition found in the twenty-seventh verse of the first chapter: "Only let your conversation be as it becometh the gospel of Christ." In connection with this text, Paul brings out some essentials that enter into every worthy Christian life.

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"Stand Fast in One Spirit."

The first essential is steadiness. Paul hopes to hear that they "stand fast in one spirit." Was there ever a time in this nation's history when we could place a higher value upon this requisite for success? With Britain's "back to the wall" and France and America holding the lines for dear life against the advancing armies of the enemy, what disaster would follow if those in command did not know how to keep steady! Now the church at Philippi was subject to all the dangers of a new church. There was the unfriendly aspect of the Roman law, the hostility of the Jews ever seeking to stir up opposition and strife, and, worse than all, the universal presence of unbelief, which was intangible, but none the less destructive. They had to be Christians in the face of a great majority, and a majority which included worldly wealth, wisdom, and influence. Christians living now have the same obstacles to contend against. Paul's admonition to live a life worthy of the gospel has lost none of its appropriateness. There is admittedly great difficulty for Christian men and women living in these terrible war times to keep poised and steady and undismayed. Our loyalty to Jesus is put to a crucial test.

I think of a great ocean vessel plowing into the storm through the darkness of the night. The waves dash against that vessel in vain. She goes right on in a straight, undeviating course. Her steadiness is explained by the hand that is on the helm and the eye that is on the compass.

It is a time that Christians everywhere must keep their eyes upon the great Pilot of souls and "stand fast in one spirit."

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Be Strenuous and Fearless.

Paul also hoped to hear that the members of the Philippian church were "striving together for the faith of the gospel." This suggests another essential, which is perseverance. The admonition to keep steady does not imply indifference or a merely hold-your-ground position. The Greek for "striving" is equal to our word *strenuous*. True, this is a shopworn word, but there is none to take its place. In Paul's mind there was likely a picture of an athletic contest wherein youths stripped of every superfluous weight were racing toward a goal. Christianity does not mean standing still further than to be steady in faith. It means going forward. The very essence of the gospel

is extension. Let us note the object of the striving. It must be "for the faith of the gospel." Striving for any other faith is folly.

"And in nothing terrified by your adversaries." We are told that there is in this expression the idea of a scared horse frightened by its own shadow. Such a figure is unworthy of the true Christian life. We read almost every day how some great battle line is "stiffened," meaning that something has put new iron and fiber into the soldiers. We need this quality in Christian warfare. Death should never affrighten the prepared Christian. For after his explanation of the resurrection, Paul cries: "O death, where is thy sting? O grave, where is thy victory?" How beautifully does he connect his idea of fearlessness with that of steadiness when he concludes with the words: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Our Contributors

The Preacher As a Financier.

BY GEORGE W. FARMER.

It is frequently said of some preacher that he is a "bad manager," a "shiftless fellow," that he "has no business sense," he "is a poor financier." In fact, it seems to be the consensus of opinion that preachers are poor financiers.

Sometimes they are severely criticized and stoutly condemned. No doubt, a little of this is just; but much of it is very, very unjust. As a business man in general, the preacher is looked upon as a joke. It is more than people are expecting if once in a great while we should find a preacher a good business man, for the two do not seem to take hold of the man at the same time—or, rather, they are not "ketchin'" at the same time, as the man said of whooping cough and mumps.

Not long since I met a brother whom I had never met before, and in our short conversation he mentioned certain preaching brethren whom he knew personally, and he said some very nice things about them, mentioning the fact that they were fine preachers, and then said to me: "I do not know what kind of preacher you are; haven't heard you." I said: "O, well, I am one of these poor preachers." He said: "Well, there are two senses in which that may be taken. That may mean poor in ability to preach, or it may mean poor financially." I said: "I suppose it might apply in both senses to me." He said: "I do not doubt in the least that it applies financially. As a rule, our preaching brethren are all poor. They seem to be poor financiers. But, in the other sense, I have heard but few of them that were poor in ability to preach. They seem to know their lessons, and they know how to tell what they know. I never heard many poor ones." I thought that was a very high compliment.

It has always occurred to me that preachers, as a rule, were very poor financiers; or, in other words, when a man becomes a preacher, he surrenders all the business acumen he ever had. Yet, when I consider it another way, I think they may not be such poor financiers, after all.

What is it to be a financier, anyway? It is to be skilled in finance; to be a money maker, a money getter; to be successful in secular business. I know some good preachers—and good men, too—yes, fine men—among our brethren who are in good circumstances; and they are good business men with it—men who make money, as the people would say. How is that, anyway? Would these brethren say they made what they have preaching? No, by no means. Do they owe their worldly possessions to the fact that they preach the gospel? Do they preach as a means of getting gain? Certainly they do not. Be it understood here that I have no reference to anybody else's preachers or any class of preachers save those who preach the full and pure gospel. The fact that these brethren have what they have must be accounted for in some other way.

Some of these brethren managed by industry, economy, and the exercise of good business judgment to get well fixed in life before beginning to preach, and now they run their business and preach what they can; but they do not neglect their business. Some started out to preach, giving it all of their time, and after laboring faithfully and prayerfully for a while they saw themselves getting poorer, falling behind with obligations, getting in debt, family in need and neglected, and then the people began to say "bad management," "bad financing," and they abuse them generally and refuse to help or encourage them, but are always ready to give them a whack at every opportunity. Some of these brethren turn their attention to secular callings and preach occasionally, but they do not neglect their business. Some farm, some teach school, some practice medicine, some practice law, some write insurance, some keep books, and some merchandise, and in doing these things they do well and make money; but they study their business, and do not neglect it. No profession or calling is going to run itself; to succeed, it must be pushed.

He who seeks one thing in life,
And but one,
May hope to achieve that thing
Before life be done.

Some men seem to be born into the world with great business capacity, while some acquire this by education and development. However, let that be as it may, business, to succeed, must be looked after. To succeed in anything, the heart must be set upon that thing. To succeed in farming, the heart must be set upon farming; to succeed in merchandising, the heart must be set upon merchandising. So with anything else we try to do. To succeed in anything, we must have our heart set on that one thing.

One of the most successful men I have ever known in business was in the habit, before putting a big deal through, of eating and drinking scarcely anything, sleeping but little, and withdrawing himself from social circles entirely for three or four days before this transaction was made. Why? His whole being was in this deal; he was completely absorbed. Should his calculations be defective, he is a ruined man financially. He must give it his very best thought to be safe.

The articles from our beloved Brother Elam in recent issues of the Gospel Advocate on "professional preachers" and "making merchandise of the gospel" are very fine, and to which I want to give my hearty indorsement, for they certainly are the truth and are to the point. I do hope both preachers and "laymen" will read them and enjoy them and profit by them as I feel I should.

The man, young or old, who starts out in this world to get money is going to pursue the course that he believes will bring him money, let it be legitimate or illegitimate. If he thinks he can get it by preaching for it, he preaches for it; and if it is money he is preaching for, he is just as liable to preach one thing as another. This is the trouble to-day—too many out preaching as a business consideration. It is the bread-and-butter question with them, and not the one all-important consideration or motive. These preachers bring reproach upon the cause and are not worthy the name of a preacher. What should be the true

motive of the preacher? He should desire above everything else to advance the cause of truth and righteousness and to be a "soul winner for Jesus," a "fisher of men." If this is really his aim, he is sure to put his whole soul into it; and just as the man cannot be a good lawyer and a good farmer at the same time, or a good physician and a good merchant at the same time, for the reason that the two cannot occupy the mind and receive equal and needed attention at the same time, one suffering at the expense of the other, so the same principle holds true with preaching. "The King's business" and some other business do not go well together; one or the other must suffer. If the preacher has a great longing, yearning passion for souls, need we be surprised if he should be a poor financier—that his farm goes down, his house and barn get out of repair, the stock of goods runs down, and things generally needing attention about the house? Why, he has been engaged in "catching men," winning souls for Jesus, and has had no time or thought for business.

Where and What Is God?

BY F. W. SMITH.

"Is there a God besides me?" (Isa. 44: 8.) The subject suggested by this momentous question is one of transcendent importance, because it deals with two doctrines wholly irreconcilable one with the other. These conflicting doctrines are designated as "the immanence of God" and "the transcendence of God." One denotes an impersonal God as set forth in the pantheistic theory; and the other denotes a personality that is apart from and above the universe, reigning as the Creator of all things, and who, if this material world and every form of life found upon it should be extinguished, would still exist as the eternal Spirit. Now, over and above and beyond all forms of matter, organic or inorganic, animate or inanimate, sustaining and upholding them, and yet distinct from them, is an uncreated, self-conscious Being. To this Being is applied the term "transcendence," because he is unconfined and unconfinable, unlimited and illimitable, transcending all derived and derivable knowledge, wisdom, and power. By the "immanence of God" is meant the presence of God only in nature—the mystic, indwelling life we see manifested all about us. Pantheism says: "Deep through the universe runs the thrill of life; and wheresoever that life is, there is God. His personal habits are the laws of nature. His love of beauty is seen in every valley. It is he who wakes in the waking of spring; it is he who moves in the torrent and the tide; it is he who rises to the joy of consciousness in the consciousness of his highest creature, man." All of this is true only in a secondary sense; for beyond the "thrill of life running deep through the universe" is the Giver of that life, and the vibrations of life, from the sparrow to the eagle, from the sprig to the giant oak, and from the lowly worm that crawls in the dust to the kingly beast that roams the forest, are simply visible manifestations of an invisible Spirit. These all were flung from his creative hand, each to its sphere, for the comprising of one grand and sublime whole, forming a universe to glorify its Builder. The Bible sets before us "a God transcendent, like some consummate painter adorning with his brush the lilies of the field, or like some master craftsman fashioning the fowls of the air for flight." Pantheism has only a God that glitters in the stars, that blooms in a flower, that smiles in the sunshine, and speaks only in the voices of nature. Its thesis is: "God within us, but no God beyond us." Thus, in trying to bring God near unto us, they have denied the Fatherhood of God, and all that it means to a weary and troubled soul. In a futile effort to bring him near to man, those precious attributes of love, mercy, long-suffering, and infinite goodness predicated of the God of the Bible have been discarded for the mere drapery of the universe in the midst of which the Father of spirits sits in matchless majesty looking out over the creation of his mighty power.

The Darwinian theory built upon supposed scientific investigations (as if such investigations were infallible) has wrecked the faith of untold thousands in the Bible and the God of the universe. It denies the Bible account of man's creation, scoffs at miracles, and then spreads before the human mind the most stupendous miracle of all miracles in the doctrine of so-called "evolution." If I should attempt to prove the "miraculous," and possessed the data with which to confirm the doctrine of evolution, no miracle of the Bible could equal it. It is infinitely easier for me to believe the Bible account of the origin of man than it would be to accept the theory that man evolved from an ape, the ape from a lower and an entirely different species of animal life, descending through lower and different forms or species of life, reaching at last to an infinitesimal spark of life originating—*where* and by *what*, evolution dare not attempt to say. The Bible account and order is that everything shall bring forth after its kind, and all the boasted scientific investigations have utterly failed to find that one species can be transmitted into another. Every such effort results in a hybrid—a mongrel animal or plant. The *immutability* of species is as certain as the immutability of God himself, and the only *reasonable* order of creation is that given in the book of Genesis. The order, adaptability, and fitness of nature *belies* the doctrine of evolution and all of its kindred systems.

But back to the "immanence of God." Pantheism, in seeking to bring God near to man, is walking by sense and sight instead of by faith. It is simply a material religion based upon a material God. Nearness in a spiritual sense cannot be determined by physical measurements. The one nearest to us may not be at our elbow, but thousands of miles away. There are men to-day nearer their wives, mothers, sisters, and brothers while on the battle fields of France than they are to the soldiers by their side. They are *in* the heart's deepest and warmest affections of their loved ones in this land of tears, hopes, and fears. To place my hand upon a tree and imagine that God is near me because of physical contact with a soulless, unthinking, and speechless thing would be to confess myself ignorant of the book of nature. But to look up and away from all material things and realize that there is a Being who knows, understands, loves, and pities me—then is that Being truly near unto me, even in my heart and my soul. Hence the fact is, in seeking to bring God near us simply through material agencies, the pantheist places him far, far away.

What, then, is God? "God is a Spirit: and they that worship him must worship in spirit and truth." (John 4: 24.) Spirit calling unto Spirit; spirit, through the medium of revealed truth, the ever blessed Bible, in daily and hourly communion with Spirit; the spirit of man feeling and realizing that there is a great and ever-living power over him, about him, and in him. Who is God? He is the Father of spirits. "Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12: 9.) What can bring us nearer than divine Fatherhood? There is something so comforting, restful, and sweet in the words: "Our Father who art in heaven." A Being who watches over us by night and follows us with his infinite love and goodness by day. So, whether enfolded in the arms of restful slumber or walking in the noonday sun, he is with me—yea, in my soul and in my life.

Truly there is no God besides the Christian's God. If it were possible to destroy the personality of God, away would go the individuality of man. I cannot think of man as a personality—a living, sentient being—without think-

ing of whence he came. Is there not a greater Personality? Is there not a Being who gave to man the power to think, reason, plan, and execute? Nature would wither, all animal and vegetable life would perish, if there was not a personal God to uphold and vitalize it from day to day. The physical universe would crumble like a withered flower, the stars would turn pale, the sun grow cold, the seas and rivers dry up, without a personal God to supply, sustain, and keep them. Behold the beauties of nature unfolding about us—the bud, the flower, and the golden fruitage! Listen to the rapturous music swelling like ocean waves from millions of animated things, rolling like the well-rounded notes of the soft flute in a master hand, and ask: Is there a master Mind and a master Hand back of it all? Take the timid plant rooting on the hillside, the flower springing by the wall, and the oak towering on the mountain, and each needs the warmth of sunshine, the refreshing showers, and the plant life from the air in order to live and grow. Back of the sun, back of every raindrop, back of etheral billows that sweep over mountain and plane is the great God of the universe. Blessed be his name, and may all that is within me proclaim his glory now and for evermore.

Glad and Sad.

BY S. H. HALL.

You will understand, kind reader, why such a heading to this article; for mingled feelings of gladness and sadness, I presume, come to every soul who strives to live the Christian's life.

Yesterday (April 28) was a glad day with us in our Atlanta work. All the services were well attended, and two more of our soldier boys at Camp Gordon confessed their faith in Christ. One was baptized at West End last night, and the other is to be baptized at the camp to-night by Brother Clyde Shacklett. The writer, accompanied by Brother Richmond and wife and Brother Luther Thomas, enjoyed a fine service with the boys yesterday afternoon. Quite a number of the boys were at West End last night. Some of as fine Christian boys as it has ever been my pleasure to meet have been at Camp Gordon. The greater number of the Tennessee boys have gone on to Camp Sevier and Camp Jackson in South Carolina, but we have some fine characters still here to help. Those who have helped us most are Brethren Sanford, Cook, and McCollum. This splendid trio is now augmented by Brother Clyde Shacklett, who comes from the West Nashville (Tennessee) congregation. We are delighted with him, and he goes to work at once, helping us to convert and baptize the unsaved into Christ and strengthen the Christian boys as they come. We are so thankful and pray God to bless these faithful boys and the Atlanta brethren in helping them all we can. We will have three services a week at the camp from now on, and this we hope to increase just as soon as we are financially able to increase our forces. Let me insist that those who have sent offerings to this end continue to do so, and that others fall in line in this good work. Send all offerings to R. L. Harwell, 153 Oglethorpe Avenue, Atlanta, Ga., and state that it is for the Camp Gordon work. The camp is about fifteen miles out from Atlanta. It costs something to go and come. Besides, we must use more free literature in our work there.

Another thing that made yesterday such a glad day with this writer was the privilege of having in his home Sister Ben West and her two daughters and of meeting "Brother Ben" at the depot and shaking his hand again. I baptized Brother Ben at Little River, Ky., about sixteen years ago, and led Sister West to see that she was in Babylon and to come out. Their oldest daughter, Elizabeth, has since been baptized into Christ. She was about two years old when her father was baptized. Brother and Sister West soon left the Little River congregation and have been on the "go" quite a good deal since and have not had the encouragements of a strong congregation with which to worship. But they have ever been faithful. They go now to Nashville, Tenn., for a stay. I was glad to tell them that they would be blessed with opportunities there, and that if they started out to visit every church of Christ in Nashville, and visited only one each Lord's day, that it would take them about eight months to get around. I am wondering which of the Nashville congregations will be the fortunate one to have these good people to make their church home with them.

And you are wondering where the sadness comes in? Well, it comes from the flood of appeals that come to my desk for help when I simply cannot give them the help. Note the following appeal from a good sister in one of our towns:

Brother Hall: While I know you are too busy in your own field to give any time to outside issues, I am going to infringe on your time a few moments. I wish I could have a face-to-face talk with you; but as I cannot, I will just say that we need a minister here and *must have one*. We have been without a preacher a year or more, and we feel the effects of it. We have a good Bible study, though small. We had fifteen communicants yesterday (April 14). This is good as far as it goes, but does not go far enough. The Baptists have the best man here they have ever had. The Methodists have a right popular man. It behooves us to get busy. Can you lend us any assistance? Can you come or send Brother Carter next Lord's day? Let us know as soon as possible.

I am glad to say that a man will go this month, the Lord willing, and they will have a man for a series of revival services. But the thing I want to impress upon the friends of this work is that we cannot answer all such calls. "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Matt. 9: 37, 38.) Just as true is this to-day as when Christ uttered these words. My brother, will you continue to pray for us?

The Lord's Supper.

BY E. C. FUQUA.

The Lord's Supper is a memorial institution, to be observed by all of the Lord's people "upon the first day of the week." "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them," etc. (Acts 20: 7). This institution looks back to "the night in which he [Christ] was betrayed" (1 Cor. 11: 23), when he, full of sorrow, told them that this Supper was to be eaten in contemplation of his shed blood, which he was in the act of pouring out for remission of the sins of many (Matt. 26: 28). At the institution of the Supper, Christ said: "Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins." (Matt. 26: 27, 28.) They must drink of it because it represents his blood, by means of which they were to be saved.

This clearly demands that all who are indebted to the blood of Christ for salvation must for that reason observe the Lord's Supper. It is so essentially related to and identified with the blood of remission as to demand recognition as a blood provision, an essential to eternal redemption—"poured out for many unto remission of sins." Is it any wonder, then, that Paul informed the church at Corinth that, because of its perversion of the Lord's Supper, "many among you are [spiritually] weak and sickly, and not a few sleep?" (1 Cor. 11: 30.) Many were "weak and sickly," and some were dead, spiritually, because their perversion of the Supper had really deprived them of its virtue as an essential spiritual institution.

No one can despise the Lord's Supper without despising the shed blood of Christ, of which the Supper is the solemn memorial. The two are too nearly the same in significance

to allow the honor of one and the dishonor of the other. We dishonor the Lord's Supper when we fail to assemble to honor it. Christ has sanctified "the first day of the week" to the honor of the Lord's Supper, and any failure to observe this provision, unless providentially hindered, is a dishonor both of the Lord's day and of the Lord's Supper. To dishonor a divine institution is to despise that institution. Christians are most solemnly warned against despising or lightly esteeming any particle of the divine appointment. (Heb. 10: 28-31.) The Lord's Supper upon the Lord's day is a divine appointment, so recognized throughout the Christian world. We are in imminent danger when we can treat this appointment with cold indifference, as so many do.

Indifference toward the Lord's Supper is indifference toward the Lord's blood. "This is my blood," said he. Not the literal blood, of course, but the solemn memorial of that blood. So to despise the Lord's Supper is to despise the memory of the Lord's death and that shed blood by which our cleansing from sin was purchased. To thus neglect or forget our cleansing is a fearful crime against the blood of the covenant. And what else can the apostle have in mind when he says: "For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins." (2 Pet. 1: 9.) The Supper is the divine reminder of the actual elements that procured our release from sin. If the thought of our release from sin and a devil's hell brings joy and thankfulness to our heart, then we will most naturally rejoice at the recurrence of each occasion for remembering the death of the One who released us. If we do not find joy unbounded in the thought that Christ rescued us from death eternal, we are most ungrateful wretches, and, of course, have missed the happiness and supreme delight of the pure Christian religion. Thus gratefulness makes us punctual at the Lord's Supper, and attending the Supper punctually makes us still more grateful. These, therefore, by divine design, work in the interest of each other to the daily rejoicing and strengthening of the Christian's heart. Do you get this benefit?

Christ's command still rings in the ear and heart of every loyal Christian: "Drink ye all of it"—that is, all the disciples of Christ must observe the Supper. That disciple, therefore, who does not observe the Supper on its appointed day is living in disobedience to a divine command. Sickness and death will unerringly follow such disobedience. "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." (John 6: 53, 54.) Of the loaf Jesus said, "This is my body;" and of the cup he said, "This is my blood." (Matt. 26: 26-28.) While the eating of his body and the drinking of his blood means simply living as he directs, nevertheless, the Lord's Supper is such an essential part of such a life as to be called the "body" and "blood" of the Lord; and Paul tells us that in unworthily eating the Supper we become "guilty of the body and the blood of the Lord." (1 Cor. 11: 27.) This shows how closely related are the elements of the body and blood to the memorial institution, or Lord's Supper. Let all take note of this.

In view of these awful truths, we can appreciate this warning given by Paul: "Let us hold fast the confession of our hope that it waver not; for he is faithful that promised: and let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." Then follow the words: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins." (See Heb. 10: 23-32.) "Our own assembling together" can refer to nothing else than the one assembling commanded on the "first day of the week" and observed by the church. (Acts 20: 7; 1 Cor. 11: 17-34; 16: 1-5.) The church had no other general "assembling." This injunction of Paul's is, therefore, equivalent to a positive command to every disciple to see that he assembles every Lord's day to remember the Lord's death. Whoever tries to lessen the necessity of thus "assembling," by that act he attempts to lessen the necessity of the redeemed child's remembering the death of his Redeemer. Satan alone could attempt or desire such a thing.

The early church "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.) Not only did they do this by inspired instruction from the apostles, but they had a divine example to imitate—that of Jesus himself, who met with the disciples when they assembled on the day of his resurrection (John 20: 19) and on the next occasion of their assembling on the next Lord's day (John 20: 26). This intimates a consecutive and regular "first-day-of-the-week" "assembling" on the part of both the disciples and the risen Lord; and he blessed their meeting on both occasions. This was in the interval between his resurrection and ascension to heaven. It shows that the "assembling" of the disciples "upon the first day of the week" "to break bread" (for this is what that "assembling" was for, as positively stated in Acts 20: 7) dated from the very day of the Lord's resurrection. Thus the institution and the day were linked together at the resurrection.

There is strong significance in the Holy Spirit's use of "the Lord's day" in Rev. 1: 10, in describing the first day of the week. This proclaims the first day of the week as his. It is therefore sanctified to his especial service. That especial service which calls for a certain day out of the seven is the service of commemorating his death in the Lord's Supper. Therefore, to neglect this service on this day and proceed to appropriate the day to our own pleasure is most certainly to profane the Lord's day. If not, why not? The day is his, not ours. He gives us six days for pleasure and profit; but the first day, he tells us, is his —"the Lord's day." Shall we honor it as his? After we assemble to remember his death, there is no scriptural prohibition of our enjoying the remainder of the day in innocent enjoyment, but not before.

Nothing more certainly proclaims one's falling away from his "first love" toward Christ than his failure to assemble with the saints to remember the Lord's death. It is a certain index. All over the world the members to be depended on in zealously holding up the cause of truth and keeping the church active and pure are those most punctual and regular in commemorating the Lord's death on the Lord's day. Those who assemble only when they "feel like it" are those who fear the Lord only when they "feel like it."

Seriously ask yourself this question: "If every member of the church were like me, to whom could the Master look to keep his church alive and extend the arm of salvation to a lost world?"

Book Notes.

"Civil Government"—Its Origin, Mission, and Destiny, and the Christian's Relations to It. This book is the outgrowth of the author's most matured thoughts on this subject. A. Wilkinson said of it: "I think the book is worth its weight in gold." Pages, 158. Price, 75 cents.

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EDITORIAL

Impracticable and Speculative Questions.

BY J. C. M'Q.

A sister sends me a list of questions with the request that I answer them through the Gospel Advocate. She further states that the questions were presented to her by a Baptist, who takes the Gospel Advocate. The questions are as follows:

No. 1. Do you baptize a man who loves God or one who hates God?

No. 2. Do you baptize a child of God or a child of the devil?

No. 3. When does a child take the nature of its father, when begotten or when it is born?

No. 4. If a man has heard the gospel, believed, repented, confessed, and should die before being baptized, would he go to heaven or hell?

No. 5. Is a man begotten of God before he is baptized?

No. 6. If the begotten spirit of a man should go to hell, would that not be a child of God in hell?

No. 7. Is a saved person a child of God?

No. 8. If a child of God should apostatize, would he by doing so cease to be a child of God?

No. 9. Do you believe that there will be any of God's children in hell?

No. 10. Does the "stranger" spoken of in John 10: 4, 5 represent the devil or sin?

No. 11. Can any of the saved be lost if they never follow the voice of the "stranger?"

No. 12. Will any of the Lord's sheep follow the "stranger?"

I am glad that I do not know the person who propounded the above questions. My lack of information as to the identity of the person clearly demonstrates that what I write in reply to these questions is not personal.

The questions in reality serve but one end, and that is to show that the querist is not concerned so much about what God says on any subject as he is to uphold his partisan theory. In the first seven questions he is evidently attempting to make the impression that a man can be saved without obedience to the plain and positive commands of God. His questions further reveal the fact that he is more anxious to uphold his theory than he is to know just what God commands him to do and to do it. It is certain that the man who knows and does the will of God will be saved, although he may not be able to give an answer to a single theoretical and speculative question presented by our Baptist friend. If this Baptist had the proper respect for the commands of God, he would devote his energies to doing the will of God, and not to asking such speculative questions; it would be sufficient for him to know that Christ commands baptism and that it is man's duty to obey the commands of Christ.

Frequently men seek to cover up their lack of regard for God's authority by hiding behind such unlearned and untaught questions. But Paul admonishes Timothy: "But foolish and ignorant questionings refuse, knowing that they gender strifes." (2 Tim. 2: 23.) Again, the Holy Spirit admonishes: "If any man speaketh, speaking as it were the oracles of God." (1 Pet. 4: 11.) Again, the Holy Spirit exhorts: "Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus." (2 Tim. 1: 13.) Here the injunction is not only to hold sound words, but to hold the *pattern* of sound words. Due appreciation of the authority of these scriptures would have kept our Baptist friend from couching these questions in the language used by him. It would be well for this querist to remember: "But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing." (James 1: 25.) In the light of these scriptures, I now give attention to his questions.

No. 1. Baptism is a commandment. The believer who is being baptized is keeping the commandment of God. "For this is the love of God, that we keep his commandments: and his commandments are not grievous." (1 John 5: 3.) Men who hate God cannot enjoy scriptural baptism.

No. 2. The Bible nowhere says anything about baptizing a child of God or a child of the devil. I baptize believers just as did Peter on the day of Pentecost. Christ says: "He that believeth and is baptized shall be saved." Peter, in obedience to the command of Christ, baptized believers. To them he said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.)

No. 3. Evidently no one partakes of the nature of the Father until brought forth by him. The Holy Spirit declares: "Of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures." (James 1: 18.)

No. 4. The Bible teaches us that believers were baptized. We do not have a single example in the Bible of the failure of a believer to be baptized. To believers the privilege or power is granted to become sons of God. "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name." (John 1: 12.) We might ask, what will become of the man who dies praying for faith?

No. 5. Believers who are begotten or brought forth of God obey the Son, as is evidenced in John 3: 36. "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." None but believers can be scripturally baptized.

No. 6. The Bible nowhere teaches anything concerning the begotten spirit of a man going to hell. The spirit which is brought forth of the will of God and continues in doing his will has the promise of everlasting life. The man who is born again of water and of the Spirit enjoys the remission of his past sins. If this man remains faithful until death, he will enjoy salvation in heaven.

No. 7. Yes, the responsible saved person is a child of God.

No. 8. He would no longer be an approved child of God. He would be disowned and disinherited.

No. 9. No.

No. 10. I have no reason to believe that the "stranger" represents either. Travelers in the East testify that it is literally true that sheep will not follow a stranger. The stranger may probably represent one pretending to be a shepherd of the flock of God, who knows nothing of the salvation which he claims to preach.

No. 11. No.

No. 12. Men may be saved, apostatize, and finally be lost. This is true of Judas, who was at one time an apostle. Ps. 41: 9 reads: "Yea, mine own familiar friend, in whom I trusted, who did eat of my bread, hath lifted up his heel against me." Jesus quotes this in John 13: 18. He applies it to Judas. Judas was lost. (John 17: 12.) Hymenæus and Alexander were also of the same class, as is shown in 1 Tim. 1: 19, 20: "Holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith: of whom is Hymenæus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme."

The World Against the Church. No. 4.

BY E. A. E.

"THE ENEMIES OF THE CROSS OF CHRIST."

Who are "enemies of the cross of Christ?"

The archenemy of the cross of Christ is Satan. This all the church will readily admit. Paul, "filled with the Holy Spirit, fastened his eyes" on Elymas, the sorcerer, and said:

> O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? (Acts 13: 9, 10.)

Of course, a man "full of "*all guile*," "*all villainy*," a "*son of the devil*," an "*enemy of all righteousness*," and who never ceases to "*pervert the right way of the Lord*," is an enemy of the cross of Christ in all things and at all times.

But who of *the church* will acknowledge that the course which they are pursuing makes them "the enemies of the cross of Christ?" There are such.

> Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an example. For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things. For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself. (Phil. 3: 17-21.)

All who walk contrary to the teaching and example of Paul; all who make a god of their appetites and passions, pleasures, and lusts; all who "*mind earthly things;*" and all who are not faithful and loyal citizens of the kingdom of heaven—their commonwealth—walk as "enemies of the cross of Christ," God being the judge.

At one time Jesus said to Peter:

> Get thee behind me, Satan: thou art a stumblingblock unto me: for thou mindest not the things of God, but the things of men. (Matt. 16: 23.)

To-day to be governed by the wisdom of the world, to have the Spirit of the world, to act upon the subtle suggestions of Satan, to *mind* "the things of men" and not "the things of God," will make any man, even as strong a man as Peter, an enemy to the cross of Christ and a stumblingblock to the church. And Peter never came from under this charge of Christ and was never freed from the sin of denying his Lord until he wept bitterly, repented, or "turned again." Satan sifted Peter as wheat, Christ made supplication for him that his faith fail not, and afterwards he not only strengthened the brethren and led thousands into the church, but in the sublimest heroism suffered imprisonment and death for Christ's sake.

As the incorruptible and eternal inheritance and the salvation of our souls and the souls of others are incomprehensibly greater than earthly wealth and life, we should be that much more afraid of walking as "enemies of the cross of Christ," of becoming judges instead of teachers and examples in all right living and godliness, and of being stumblingblocks to others, than we are of having to give up some theory or false position, or of suffering the loss, as did Peter and Paul, of earthly gain and prestige and even life itself.

> Let us not, therefore, judge one another any more: but judge this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling. (Rom. 14: 13.)
>
> Try your own selves, whether ye are in the faith; prove your own selves. (2 Cor. 13: 5.)

Paul was neither imprudent and rash nor pessimistic. He saw everything clearly and in the light of inspiration. He wept over the fearful consequences of the conduct of brethren who were so living as to make themselves "enemies of the cross of Christ," sowing the seeds of discord and strife, and leading many to eternal ruin. Jesus wept over Jerusalem (Luke 19: 41) and at the grave of Lazarus, and he "was moved with indignation in the spirit" (John 11: 33, 38—margin) over the vain worship and hypocrisy of the Jews. Jesus was not discouraged and was not taking a gloomy and incorrect view of things when he described the condition of the world and asked if, when he should return, he would find faith on the earth. (Luke 17: 22 to 18: 8.)

That we now see the results of sins, the fearful consequences to the church of certain courses, and weep over them are not signs of any lack of faith or of pessimism. These show that we believe God. We know that all who refuse to accept and obey Christ will be lost forever, and that some of the church live as "enemies of the cross of Christ," and we are greatly grieved, as were Paul and Jesus.

Life is serious and earnest, with death and the judgment before all. It is filled with daily duties, grave responsibilities, heavy burdens, and bright and precious hope. But the hope comes only through discharging faithfully these duties, meeting bravely these obligations, and bearing cheerfully these burdens. The indescribable horrors of the failure to do these things in the fear of God cannot be laughed out of existence, staved off with a word, or

brushed aside with the stroke of a pen. More must be done than to say simply, "O, do not become discouraged," or, "The church has always had its ups and downs." Just so; but who have lifted it up, when down? Who have saved it, when almost lost? Those who have wept and prayed, who have studied and believed the Bible and have worked, those who have made the heroic sacrifices and have suffered the persecutions.

There are thousands of young and tender lambs, exposed to the ravenous wolves of the world and crying for protection, that must be folded and fed; there are just so many babes in Christ, weak and helpless, longing for the spiritual milk, and begging and praying for instruction and guidance. This food and protection, instruction and guidance, must be given by all preachers and elders and churches with one unanimous voice and in "unity of the Spirit in the bond of peace." Is this work being done in the love of truth, the love of souls, and "anxiety for all the churches?" These grave duties and great responsibilities cannot be dodged or shirked by saying each babe in Christ must act upon its own responsibility and for itself. True, each babe is responsible to the extent of its ability, but it cannot be cast out into the wicked world upon its own responsibility to obtain food and protection and to live or die. We cannot free ourselves from the blood of men, young or old, until we have done all in our power to influence and help them on to salvation. Paul taught the church and others at Ephesus publicly and from house to house and "admonished every one night and day with tears." (Acts 20: 20, 31.) No one doubts that this work should be done now.

But, on the other hand, do not many seem bent on devouring the lambs, fleecing the flock, and destroying the fold! It does seem that, instead of considering "one another to provoke unto love and good works" (Heb. 10: 24), some are endeavoring to consume one another.

But if ye bite and devour one another, take heed that ye be not consumed one of another. (Gal. 5: 15.)

How many congregations can one name, which were once united and happy, but are now torn asunder over some egotistical and contentious men, posing as martyrs to the cause of Christ, but who are simply ambitious to rule, proud, vain, self-exalted, jealous, and envious? Having been divided, some have built rival houses on the same street in sight of each other. Some preachers preach for one of these congregations and some for the other. All, I guess, preach on "Christian union" as "their doctrine," or a plank in their religious platform, if not on the command of God to *every congregation* to "give diligence to keep the unity of the Spirit in the bond of peace." All this appears to the world as a farce and burlesque, and it is. It is an open shame, a sin against the church, and a crime against Christ. It is a violation of every principle of forbearance, kindness, long-suffering, forgiveness, and love, and is a transgression of every command of God against strife, contention, division, hatred, bitterness, envy, and every vile deed. If such congregations and houses are not monumental "enemies to the cross of Christ," where can such be found?

But, wicked and grievous as it is, there are more to follow. I have just heard that a once zealous and united congregation is being torn apart by the same cruel means. Thirty or thirty-five zealous, useful, and generous members, realizing, for the sake of harmony, that it is necessary for the preacher, who seems to be literally "in charge," to "resign," have petitioned him, I understand, to do so. Instead of doing this, however, he seems to have started some kind of ruse to have the names of some of these members, at least, stricken from the church roll, or deprive them of a voice in such matters. Some of them are charter members, having worked all along to build up the congregation and having given liberally to the erection of the house of worship. One family gave as much, at least, as one thousand dollars. This family and others were there long before this preacher ever knew there was such a peaceful and happy congregation. It is the godly duty of all these members to remain where they are and to maintain their rights, to "sit steady in the boat," to deport themselves altogether as servants of the most high God, and in the spirit of Christ to oppose everything contrary to "the unity of the Spirit in the bond of peace."

Men who will divide congregations over themselves and their crotchets and ambition to rule ought to quit preaching until they learn what unity, peace, love, the gospel and obedience to it, and the spirit of Christ are. If they do not know what these things are, they do not know enough to preach; if they know what these things are, but will not practice them, they are not good enough to preach. Men who do not endeavor to practice what they preach are not fit to preach.

Do not such preachers "walk" as "enemies of the cross of Christ?"

If I do not know what it is for some of the church to walk as "enemies of the cross of Christ," I shall thank him who knows to tell, because I am determined not to so "walk," if by the grace of God I can avoid it.

Two Commissions Given to the Apostles by the Savior.

BY E. G. S.

The first of these commissions is found in the tenth chapter of Matthew; the second, in the sixteenth chapter of Mark. In the first record the commission says: "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." In this commission he also charged the twelve to heal the sick, raise the dead, and cast out devils. Thus they were inspired and empowered to work miracles in connection with their preaching, thus showing that the Lord was working with them and that what they preached was from the Lord. They were restricted from going among the Gentiles, but were to go rather to the Jewish people, here called "the lost sheep of the house of Israel," and were to require them to repent.

Thus the preparatory state of the kingdom of heaven was begun. When this preparatory work was begun and John the Baptist had been called to preach the good news of the near approach of the kingdom, Jesus himself came to him and was baptized by him. Thus Jesus himself gave a divine example expressing the importance of the ordinance of baptism. The remission of sins, therefore, is not the only important thing connected with baptism. Jesus did no sin, and John seemed to think he did not need to be baptized. But Jesus said: "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." That was reason enough for him to be baptized and for John to baptize him.

One other item of importance is, baptism puts people into Christ when obeyed as the New Testament directs; and since there is no promise of pardon to a sinner till he enters into Christ, no man can reach the promise of pardon that fails to be baptized. It is strange, therefore, for any man to say that "baptism is a nonessential." Such a claim is a palpable contradiction of the word of God and virtually an accusation that Jesus himself submitted to a nonessential when he was baptized. It is wonderful how so many uninspired people are ready to say that baptism is a nonessential, when Jesus himself put it as something very important when he said to John: "For thus it becometh us to fulfill all righteousness." It is the same as if he had said to John: "It is right for me to be baptized, and it is right for you to baptize me." When Jesus was baptized,

a wonderful manifestation of approval was given from heaven in the voice that came from his Father: "This is my beloved Son, in whom I am well pleased." (Matt. 3: 47.) Yet, in spite of these facts, thousands of people today are ready to say that "baptism is a nonessential."

The final commission to the apostles was: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) They were to preach what people were to do, which was to be in force to the end of time. These same apostles are still preaching the gospel to the world through the New Testament; and all that believe and obey that gospel to the close of life will be eternally saved, while those that refuse it through life will be eternally lost. But a very serious question is: Why should not all that have access to the New Testament obey the gospel at the first opportunity and thus enjoy salvation in life and be ready to enjoy it throughout eternity? A great many people delude themselves out of the salvation of their souls by putting off their obedience to the gospel till a more convenient season; but the time never seems to come, and they die in their sins and are eternally lost, all from their own neglect.

The Savior is always ready to receive all that humbly repent and come to him, but he is never ready to receive those that will not repent. Sinners that will not repent are doomed to perish. While repentance is not the only step sinners are to take in turning to God, it is vitally important. "Except ye repent, ye shall all likewise perish." (Luke 13: 3, 5.) No sinner need think for a moment that he can be saved without repentance. The passage just quoted shows that there is no salvation for sinners that will not repent of their sins. Repentance includes a turning away from sin, without which there is no promise of pardon. Therefore all sinners should repent of all their sins, absolutely turn away from their sins. It is a blessing inexpressibly great that sinners that repent, that turn from sin and serve the Lord faithfully, may be saved.

An Appeal to Our Readers.

We are doing our very best to give you a paper that is worth the money. We believe that we do this. We know that we put in lots of hard, long, weary hours on the work. We never expect to get rich running the Gospel Advocate, but we do feel that we should at least make expenses. We are willing, and we do work hard enough for this. If we could get the earnest and hearty coöperation from all of our readers that we get from some, our wishes would be realized. We do not know how to go about doing this, except to keep on asking for it. We are going to get into a chronic habit of asking for it and see if we cannot get our readers into a chronic habit of doing what we want done.

Here is what we want: We want every reader of this paper to keep his or her subscription paid up at least one year in advance at the regular rate of two dollars per year. Then we want every reader to get at least one friend to subscribe for the paper every month. Of course not all of you can or will do this, but it does seem that several hundred of our subscribers could do it. And what a help it would be to us! You have no idea of the rejoicing that we would give vent to. As a mark of gratitude and appreciation, we will present a splendid New Testament with explanatory notes to each reader who sends us a new subscriber. Those who have seen the New Testament say that it alone is worth the price of the new subscription.

And think of the enlarged usefulness this would give the Gospel Advocate! We would be going into new homes constantly, making new friends all the time.

Think over our claims and our request. We think that you will find it a reasonable request. We do not ask you to give us anything but a few hours of your time.

Do your bit for the Gospel Advocate!

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$5,651.25
Elizabeth H. McKennon, Howell, Tenn.	.60
R. E. L. Binion, Van Alstyne, Texas	15.00
Mrs. B. P. Sloan, Humboldt, Tenn.	1.00
L. N. Gray, Mayfield, Ky.	5.00
J. W. Beardain's children, Tillatoba, Miss.	1.50
Church at Nugent, Texas	5.00
Mrs. L. B. Peebles, Smyrna, Tenn.	11.00
J. E. Karnes, Milan, Tenn.	5.00
Church at Smyrna, Tenn.	21.00
Junior Bible Class, Charleston, Miss.	4.80
Wayne Clark, Bumpus Mills, Tenn.	3.00
G. W. Hicks, Primm, Tenn.	6.00
Church at Pleasant Valley, Ala.	7.82
J. Smith Boles, Sparta, Tenn.	5.00
Church at Moss, Clay County, Tenn.	16.35
Sunshine congregation, Manitou, Okla.	20.00
Mrs. A. J. Hudspeth, Valley View, Texas	5.00
Mrs. W. T McCubbin, Valley View, Texas	5.00
Mrs. Harry Daimwood, Columbia, Tenn.	1.50
Mrs. G. G. Daimwood, Columbia, Tenn.	1.00
Mrs. T. J. Link, Whittington, Ill.	6.00
Church at Beech Grove, Tenn.	11.28
Mrs. E. V. Horton and little son, Nashville, Tenn.	5.00
Church at St. Petersburg, Fla.	5.00
Mrs. R. B. Hughes, Nashville, Tenn.	3.00
Parkland Church, Louisville, Ky.	6.85
John Finch, Fosterville, Tenn.	2.00
Mr. and Mrs. A. K. Montague, Bells, Tenn.	2.00
J. R. Phillips, Bear Creek, Ala.	10.00
Mrs. M. E. L., Nashville, Tenn.	2.00
Mrs. W. L. Gillespie, Nashville, Tenn.	1.00

The contribution of $24.70 acknowledged in our issue of April 25 and credited to "Beech Bethany, near Alma," should have been credited to "Beech Bethany, Clay County, Tenn."

The American Committee for Armenian and Syrian Relief sends us the following information about conditions in Jerusalem: "The need for food in Jerusalem is becoming imperative and the suffering is growing intense. When camels and donkeys employed in the transport columns become exhausted and seem likely to die, the hungry people, who are hanging along the borders of the caravan, rush in immediately when they see an animal fall. The neck is cut in a moment and within ten minutes not a bit of flesh is left on the bones. This is no fiction or imagination, but a fact witnessed again and again by one of the chaplains who has just come back from Jerusalem. He has seen numbers of women scratching at each other in their desperate efforts to grasp a bit of the flesh, and he has found famished women in the road between Bethlehem and Jerusalem. Bread in Jerusalem costs about ten times what it did before the war, and fuel is almost unprocurable. Forty-six hundred persons are being fed from one soup kitchen."

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Every church should know its membership. In order to keep informed as to the residence and membership of your church, you should have a church record. Our Church Record is the very thing you need. Price, $1.50.

"Commentary on Acts of the Apostles." By David Lipscomb. A commentary on the Acts of the Apostles, with questions suited for the use of families and schools. This commentary is especially adapted to the comprehension of the masses of the people. It also contains a chronology of the Acts, map showing Paul's missionary journeys, brief biographies of the apostles, and an introductory chapter on the Holy Spirit. Pages, 249, and Index. Cloth bound. Price, $1.

Missionary

Brother Vincent's Japanese Coworkers.

BY J. M. M'CALEB.

Brother Vincent has postponed his return to Japan indefinitely, but he still holds himself obligated to support the work and workers he has left till some suitable person can be found who will come and take his place. Brother Vincent has the superintendence of the Kamitomizaka and the Otsuka churches, both in Tokyo, and about a dozen believers in one of the country villages. I paid out for January for the two places seventy-three dollars and forty cents. This represents the regular monthly expenses. But the funds were short by a little over thirty dollars, which amount I advanced lest the workers be distressed to meet their monthly dues.

Though I do not have the responsibility of seeing after the work, I believe it worthy, and because of the general interest I have in all our work and workers in Japan I am speaking a word simply as a friend. You may send offerings to C. G. Vincent, 137 East Third Street, Dayton, Ohio; D. C. Janes, Route 10, Buechel, Ky.; or to me, 68 Zoshigaya, Tokyo, Japan.

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Marriage and Baptism.

BY J. M. M'CALEB.

"There are two sisters that want to be baptized," said Brother Hiratsuka the other day while calling on me. "They are very desirous of doing so, but their parents object."

"Are the parents Buddhists?" I asked.

"No, they are indifferent toward religion," he replied.

"Why, then, do they object to their daughters' becoming Christians?"

"They are afraid that it will interfere with their getting married. The two sisters are now about nineteen and seventeen, the marriageable age, and the parents fear if they become Christians it may not be so easy to find proper husbands for them. They pleaded with their parents with tears in their eyes, but it was of no use. If they should die now, do you think they will be saved?"

"No, according to the Scriptures, they would not; for he that thinks more of father and mother than of Christ is not worthy of him."

When the sick man was brought to the door of the house in which Jesus was teaching and could not enter because of the crowd, they went up on top of the house and made a hole in the roof and let him down in the midst. They rose above the difficulties of the crowd and overcame all obstacles till they reached the feet of Jesus and obtained the blessing. The same is true now. All who would come to Christ must come with a faith and perseverance that will not give up. Christ has for us the greatest blessing it is possible to receive. In order to receive it, we should be willing to put forth all of our efforts and to suffer any trials that may come to us.

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Does This Mean You?

BY J. M. M'CALEB.

We are making some changes here at Zoshigaya. Miss Andrews and Miss Cypert have decided to move into a Japanese house, and I have decided to move out of the Gakuin into my own home. Ten years ago I built a comfortable home adjoining our work here with a view of living in it, but during all this time I have been living a student's life along with the students. It is not an ideal sort of life by any means; and as I now look back on it, I wonder that I have lived this way as long as I have. The Lord has blessed me with a good home, and I see no reason why I should not get the benefits of it. I have waited long and patiently for some of my family or somebody to come and enjoy it with me, but now I have decided to wait no longer. Young Brother Sato, who is working his way in school, will be with me. We will have plenty of room—six rooms in the main building and two rooms and a lumber room in the Japanese quarters.

Our doors will be open to any American brother and his wife, or a brother without a wife, who will come and occupy a part of this home with us and take part with us in this work. There is plenty to do, so much that there is scarcely any limit to it. Not to speak of any amount of new work that might be opened up, we need at least two more men missionaries to keep going the work begun. Brother Vincent has decided, it seems, not to return to Japan. This leaves only one man on the field. We have also three women—all consecrated, good women; but we need more men, two married men preferred, one for Zoshigaya and one for the work Brother Vincent leaves. We need men not under twenty-five nor above thirty-five, who have had some experience, whose education is fair, and whose faith in the word of God is so well grounded that it cannot be shaken. Unbelief and a tendency to deny the supernatural in religion and the inspiration of the Bible is now rampant in Japan both among the missionaries and the Japanese "Christians," and the air is so full of it that one has to be on guard continually lest he breathe in the same contamination. I offer this as a preliminary caution to any who may think of coming. We have a tremendous fight on, and it behooves any or all who think of entering the conflict to be fully armed. But any one who will come mailed in God's armor need have no fear. Write me about it at 68 Zoshigaya, Tokyo; or to D. C. Janes, Route 10, Buechel, Ky.

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Moving Pictures.

BY J. M. M'CALEB.

To be self-centered is to be self-consumed.

On the first Sunday in January Mr. Y. Sato, a young man who has been with us for about a year, was baptized. He is a young man of excellent character. He works during the day and goes to school at night.

On January 20 I spoke at the Sendagaya church on "The Lord's Coming." At night I spoke at Zoshigaya on "The Origin of Evil." Evil originated with Adam just like it originates with us. Sin is the result of improper relations.

Mr. Kokusho, who recently went to America to study the dairying business, writes me from Louisville, Ky., saying: "I arrived yesterday (December 9) at Louisville and live in the Bible School dormitory. I went to church on Sunday. All Christians are very kind to me. I thank them. I will find soon a place with a good Christian dairyman."

Brother Fujimori writes under date of January 21: "I have been sick in bed four days, and my children also were in bed and my wife in bed two weeks. She had a bad cold, and at last she bore a child day before yesterday. I thought I was going to lose another wife, but now she is better. Now my old mother is in a very bad condition." Another card states that his mother is dead and was buried on January 23.

Training Little Children

By MRS. ELVIRA HYATT

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 9.

In Families Where Several Youngsters Play Together They Should Have One Hour's Quiet Occupation Daily.

Punishments should never be inflicted in anger, but should rather be the natural consequence of the wrongdoing itself. Nature teaches her laws in this way: If you go too near a fire, you are burned; if too much indigestible food is eaten, sickness results; and if you drop a fragile glass, it will break. No one ever questions the justice of these inevitable consequences, nor will a child ever resent a punishment which he feels to be the result of his own heedlessness or wrongdoing. To quote Miss Harrison: "A child readily realizes that scattered toys must be gathered up, that soiled clothes must be changed, that tardiness necessarily brings a loss of opportunity, that money foolishly spent by him will not be resupplied by the parent, that teasing or tormenting the younger brother or sister causes a loss of the society of the mistreated one, that petulance on his part brings silence on the part of the mother, that recklessness causes loss of liberty."

In families where several children play together too much cannot be said in favor of a quiet hour, a time when each child shall be entirely alone, undisturbed by others. If the children are too old for a daily nap, they can be given some quiet occupation or play, such as looking at picture books, drawing with pencil or crayons, cutting out pictures with blunt-pointed scissors, making scrapbooks, modeling with clay or plasticine or stringing beads or buttons. With older children—and with babies, too—poise and self-control are gained "in the silence," and the wise mother will give herself and children this hour of rest.

It is a mistake to allow children to play with a dozen toys at one time. Children can easily be taught when very little to select and play with one thing at a time, and to put it away in its place before another is taken. Even in a crowded apartment it is possible to fit up a box or shelf where each child can have a place for his own treasure.

Toys which develop the imagination are better than intricate mechanical toys and elaborately dressed dolls. Next to a ball, the very best plaything is a set of blocks which is capable of being transformed into anything desired, from a train of cars to a pigeon house. Give a boy of five a hammer, some nails, and a few pieces of wood, and see what he can make. The results are often surprising. Children love to create, and the toy which they have made themselves will give a more lasting pleasure than the usual elaborate plaything bought ready-made.

The occupations of grown-ups have great attraction for children. A few simple regular duties should be given them every day. Work is one of the greatest means of spiritual development, and the wisest of all teachers for little children. Friedrich Froebel said that a child's offer to help should never be refused. To be sure, the mother may at first find it far more of a hindrance than help; but children of four or five can learn to dress and undress themselves, wipe the dishes, dust the chairs, help make beds, carry small pieces of kindling, empty scrapbaskets, water plants, and help in many other ways.

If the mother's spirit is right, children will always love to help. Children are little reflectors, and soon catch the spirit of cheerful, willing work. If they see work done complainingly, what wonder if they also begin to feel badly used when asked to perform some simple helpful service, and to look upon work as a disagreeable hardship!

The Last Adventure.

Why should I fear death's call? Can there e'er be
In life more beautiful adventure than
To reëmbark upon that unknown sea—
That mystery from which love summoned me—
Upon whose hither shore my life began?

So gently was I brought that when life laid
Me on time's bosom I was not aware;
And when at length I knew that I was made
Like her who bore me, then no more afraid
Was I, lest love should fail of tender care.

And I have learned, He doeth all things well.
Yet life, from its own incompleteness, holds
A need, instinctive, which it cannot tell—
Of future greeting for each last farewell,
Of happiness, united love enfolds.

All forms of life are endless; each frail vase
Is emptied o'er and o'er—but filled again;
And never tangled is the wondrous maze
Of Nature's melodies through endless days—
And yet forever new and sweet to men.

Gleams hint that life upon some future waits;
The worm cannot forecast the butterfly—
And yet the transformation but creates
A step in the same Nature which now mates
Our own—and may life's mystery untie.

Mayhap the butterfly this message brings:
"The law, uncomprehended, I obey;
Although the lowliest of earth-bred things,
Even I have been reborn with urgent wings,
And heavenward fly—who crept but yesterday."

In life's fair mansion I am but a guest;
And life will bring fulfillment of the gleam.
I trust this last adventure is the best,
The crowning of this earthly life's behest,
The consummation of the poet's dream.

—James Terry White.

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The object of our worship is the one God, he who by his commanding word, his arranging wisdom, his mighty power, brought forth from nothing this entire mass of our world, with all its array of elements, bodies, spirits, for the glory of his majesty; whence also the Greeks have bestowed on it the name of cosmos. The eye cannot see him, though he is (spiritually) visible. He is incomprehensible, though in grace he is manifested. He is beyond our utmost thought, though our human faculties conceive of him.—Tertullian.

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The State of Matrimony.

The State of Matrimony is bounded on the north by Bear, on the east by Forbear, on the south by Consideration, and on the west by Mutual Help. The capital city is Character, and its other important towns are Self-Control, Common Sense, Honesty, Suggestion, Sacrifice, Duty, Development. There are also two hamlets—Love of Home and Love of Children. Just over the State line are the magnificent cities of Success and Happiness, to which there are not as many trains and trolleys as there might be. The industries of the State are kindness, courtesy, devotion as in courtship, praise, thoughtfulness, helpfulness, affection, love, unselfishness. In the villages of Love of Home and Love of Children large volumes of real education are found. The government of the State is a two-for-one equality. More heads are better than one head, and the State motto is: "What is best for the family?"—Selected.

Spirit of the Press

By J. C McQUIDDY

The Only Force That Transforms Life.

"Christianity . . . is the only force in the world that I have ever heard of that does actually transform life. And the proof of that transformation is to be found all over the Christian world. . . . Men begin suddenly to erect great spiritual standards over the little spiritual standards which they have heretofore professed."—President Wilson.

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Culture Without Morality Is Bad.

An educated scoundrel is a dangerous citizen, but an educated Christian is a very useful citizen. S. Parkes Cadman says that "if Germany had not known so much in the way of system, scientific efficiency, and all the isms and kultur, the nation would not have been so morally blinded. When a nation has no conscience, it is the greater beast because of its culture. Unless education is steeped with spirituality, you cannot have morality. A highly moralized state cannot be maintained on a secular basis."

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A Vast Difference.

There is a vast difference between the man overtaken in a fault, and who fully and penitently confesses his fault, and the one who, when overtaken in a fault, makes vigorous denial and desperate effort to cover up his guilt. There is not only a vast difference in the spirit of the two men, but a vast difference in the attitude of their brethren toward them. The first deserves the sympathy and forgiveness of his brethren, while the latter deserves the condemnation and pity of his brethren.—Western Recorder.

The former repents; the latter is sorry that his sin is uncovered—which is the sorrow of the world. We cannot enjoy God until we hate and loathe sin.

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Reality in Religion.

An editorial in the New York Times speaks as follows:

The unpardonable sin in religion is unreality. This is one of the large lessons of the world war. Conventional religion may have sufficed for conventional times, but the war has taught us that conventional religion is worse than useless in times like these. . . . The literature of the war bears abundant witness to the hunger of the man at the front for real religion. He is face to face with naked life. . . . He knows little of nice theological definitions; he is suspicious about dogma; he has no patience with ecclesiastical controversy; but he clings patiently and tenaciously to religious realities. . . . He has rediscovered God as Alpha and Omega. And the God he has found is not an abstraction throned above the stars, but a living reality in the lives of hard-pressed men; a God who is closer than breathing and nearer than hands and feet. Religion is intensely real to the fighting man.

When the editor of a great daily paper writes thus, religionists should take notice and devote their attention to the needs of the people. Theological hair-splitting and denominationalism will do a man no good when he comes to die. Brought face to face with death, men demand the religion of Christ. More and more men must come to respect God's word, must be guided by it and do what it says. In danger a man wants to know that Christ is with him.

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No News from the Boys in France.

We are receiving a number of letters from Christian women who have been called upon to give up their boys to help swell the army that "Uncle Sam" is mobilizing. The church has a great work to do. It should be aggressive in teaching the principles of truth, righteousness, and peace. Christians must bravely face conditions as they are and give the world an example of godliness that will lift it up nearer the cross of Christ. They should not forget how Christ suffered and how individual Christians gave up their lives without calling upon the world for help. Christians should gracefully submit to the inevitable. Righteousness is not dead; God still rules and is able to bring good out of this war to his people.

There are agencies at work to help remove the anxiety of parents and relatives. The Red Cross agencies have sought to quiet and reassure the people of this country who are anxious about their boys over in France, by assuring them that no news is always to be considered as good news. If casualties occur, friends will be informed so soon as the news is received. When bad news is received by the government, it is sent to the homes.

Christians never have any cause for pessimism and despair. With an unwavering faith they should hold on to God, not forgetting "that to them that love God all things work together for good."

A New Book that Deserves a Welcome.

Any new book that encourages the study of the Bible and presents its teachings in a helpful and convenient way should be accorded a warm reception. Therefore, we welcome the very-much-needed publication by John S. Durst of his new book just off the press, which bears the caption, "Fifty-two Bible Subjects Examined." The author of this book has devoted years of painstaking study to the Bible and has wide experience in teaching and in preaching the gospel. This book is the fruit of his life work. Among the various subjects discussed are: "The God of Nature, the God of the Bible;" "The Mystery Revealed;" "How to Study the Bible;" "The Understanding Heart;" "The Three Commissions;" "The Establishment of the Church;" "The Devil and His Work;" "The Church of Christ and the Christian Church;" "The Greater Works;" "The Keys of the Kingdom;" "The New Birth;" "Salvation by Faith;" "Repentance;" "The Good Confession;" "The One Baptism;" "The Power of the Gospel;" "The Gospel the Power of God Unto Salvation;" "The Church a Perfect Body" (three chapters); "The Identity of the Church;" "A New Organization, or Creation;" "The Head of the Body—the Church;" "God's Foolishness vs. Man's Wisdom;" "Water Salvation;" "Can a Christian Fall and be Lost?" "Seek, and You Shall Find;" "The Acts of Apostles" (six chapters); "Conversion to the Lord;" "God's Drawing Power;" "Parable of the Talents;" "Talk to Young Converts;" "The Law of Progressive Development;" "Preparedness" (three chapters); "The Unity of Christians;" "Ask for the Old Paths;" "Woman's Work in the Church;" "The Lord's Birthday, or Christmas;" "From Earth to Heaven;" "The Jews and the Land of Palestine;" "Deliverance from Bondage;" "The Holy Spirit" (three chapters); "Prayer as it Relates to the Alien Sinner."

The subjects are illustrated with diagrams and are treated in a way to stimulate thought and investigation. All classes may be assisted in arriving at the truth. It will be found helpful to both alien and Christian. This book will be of great service to churches and classes in studying the Bible. Liberal discounts will be made to those who order a large number at one time.

Young preachers who use the book as intended will derive great benefit from it. The outlines of the subjects examined will aid them in the preparation of their sermons. The book is intended to be their servant and helper—not master.

Send fifty cents for a copy, to the McQuiddy Printing Company, Nashville, Tenn.

AT HOME AND ABROAD

F. W. Smith is in a good meeting at Fulton, Ky.

A. B. Lipscomb will preach at Dickson next Sunday.

James E. Scobey will preach at Murfreesboro on Sunday.

R. V. Cawthon is in a meeting with the Green Street congregation, in Nashville.

C. M. Pullias closed a good meeting with the Lawrence Avenue congregation, this city, Sunday.

We are glad to announce that after a serious spell of illness Brother Kurfees is able to write again.

We had a very inspiring service at Russell Street Church ast Sunday. A young man returned to the fold.

G. C. Brewer, of Winchester, Tenn., will begin a meeting for the Belmont Avenue congregation, this city, Sunday.

W. S. Morton, of Columbia, Tenn., closed a fine meeting for the Pilcher Avenue congregation, this city, Sunday. There were several baptisms.

Brother Elam's meeting at Valdosta, Ga., resulted in three additions. He is now preaching for the Chapel Avenue congregation, this city.

A. H. Lannom writes: "My address is changed from Dongola, Ill., to Obion, Tenn. I shall labor with some of the congregations in Obion County and wherever I may be called."

Jarratt L. Smith is doing some good work in a mission field at Louisville, Ky. At F Street, where he labors, two have been baptized, one restored, and fifteen persons have taken membership.

Married, on the evening of May 2, at the home of J. C. McQuiddy, Mr. Edwin F. Jarrett to Miss Ellen Foster Hyde. Brother McQuiddy officiated. The Gospel Advocate extends heartiest congratulations.

From Ben West, Ennis, Texas, April 29: "Two added in three happy fellowship services yesterday. We begin to-day the third week of our music school. We shall begin our revival on May 5 with home forces. Onward and upward for Jesus!"

On account of illness in his family, George W. Farmer, of Lebanon, Tenn., will not be able to fill his appointments for meetings in Texas before July 1. If you need a good evangelist for some time before July 1, write to Brother Farmer at once. He is one of the best to be had.

From H. M. Phillips, Miami, Fla., April 29: "W. D. Campbell has just closed a meeting here which resulted in five additions. He set forth the gospel plan in a very clear way. The work is doing well. A singer is needed here. This is a fine town for a position for some one to help out the cause."

J. D. Northcut writes: "On May 3 we closed a good meeting at Soddy, Tenn., with one baptized. W. A. McCullough, of Chattanooga, Tenn., preaches monthly here and is doing fine work. Emmett Lowry, Houston Proffitt, and Charles Holder have done some splendid work in this county. Brother Holder was with us yesterday. We began at South Pittsburg on May 5."

From R. E. L. Taylor, Decherd, Tenn., May 3: "I have just returned home after visiting several congregations in Grundy, Sequatchie, Bledsoe, and Franklin counties. I preached at Sewanee, Tick, Bush, Coalmont, Tracy City, Daus, Atpontlee, Bethel, Center Point, Red Hill, Smyrna, and Center Grove. We had large crowds at each place. I baptized five while on this tour."

To any church or person who will send us six new subsubscribers to the Gospel Advocate, accompanied by twelve dollars, we will give one dozen copies of our new hymn book, "Praise Hymn." Add postage for parcel post or transportation. Act promptly while this liberal offer is good. Address the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

From Mrs. J. B. Schuler, Konawa, Okla., April 28: "I have received the 'Teacher's Testament' and want to thank you for same. I think it is fine and am sure it will be a great deal of help to me as teacher in the Sunday school and also helpful in our midweek services. I am working to get more subscribers for the best paper ever published—the Gospel Advocate. I give away each paper as I read it or send it to the army camps. God bless the paper and its readers."

From John E. Dunn, Army Y. M. C. A., Camp Sevier, Greenville, S. C., April 29: "I expect to reach home (Nashville) on May 11, and will be with the church at Cookeville the second Sunday in May, at Lawrence Avenue the third Sunday in May, and at the Alumni Association of the Nashville Bible School on Alumni Day (May 15). I get a great number of letters here at the camp from friends. Many of these letters I may never be able to answer. I answer special ones, and when I have the time I do my utmost to comply with every request. I desire to render all the service I can. So write me, but do not expect an answer."

From M. S. Mason, Rogersville, Mo., May 1: "Since writing I have visited my regular appointments. I found much enthusiasm at Crisp, Dade County, and the house newly repaired and equipped at Masters, Cedar County. This is all encouraging. Pearl J. Packer, an excellent young preacher, is giving me valuable assistance. I go to Flint Hill, Dade County, next Lord's day. We have recently fenced our church property at Rogersville. Walnut Hill has lately re-roofed its building, and also sent twenty-five copies of one of our religious journals to the army boys for one year."

From D. S. Ligon, Denton, Texas, May 4: "The meeting near Waynoka, Okla., closed with a fine interest, but no additions. We have some fine brethren out at the McNally Schoolhouse. The rain and cold weather hindered much, but we hope and really feel that much good was done in the meeting. I am now at De Queen, Ark., and will be here for a few weeks preaching the word. Brethren, I have not just waited till money was made up to send me over here, but I am now here and will do my best for the cause we all should love. Will not at least a few brethren take the matter up with the church where you meet and get them to send me at least a small contribution for this work here? Now there is no church at all where I am going to preach, so I cannot expect any support here. Of course, if I cannot get some help, I cannot stay here as long as I should, but I will do my part. If any church or brother wants to assist me, send your help to me at De Queen, Ark., and I will make personal acknowledgment of the same."

Commencement at David Lipscomb College.

The commencement exercises at David Lipscomb College will begin with the entertainment of the Sapphonean Literary Society on Saturday, May 11, at 8:15 P.M. O. P. Barry will preach the commencement sermon on Sunday. On Monday evening the Calliopean Literary Society will be heard. On Tuesday evening the Kappa Nu Society will give its public entertainment. The Alumni Association will hold its annual meeting on Wednesday at 10 A.M., at which time the portraits of David Lipscomb and James A. Harding will be unveiled. That evening the Lipscomb Literary Society will give its public entertainment. Thursday, May 16, is Commencement Day. The exercises will begin at 10 A.M. Diplomas will be delivered to a class of eighteen. The commencement address will be delivered by Prof. J. S. Batey, of Lewisburg, Tenn. The public is cordially invited to attend all of these exercises.

SPRING TREATMENT

Necessary to Purify Blood and Correct Weak, Run-Down Conditions.

Trying weather, exposure to storms, the grip, hard colds, pneumonia, fevers, diphtheria and other blood-poisoning, prostrating diseases leave the whole system sub-normal—below par—weak and slow—blood depleted and thin, with that tired feeling, poor appetite, backache, rheumatic pains, delicate digestive power or almost none at all. The ideal treatment is

Hood's Sarsaparilla—to be taken before meals—thoroughly to purify the blood and expel poisons, and

Peptiron—to be taken after meals—to put power into the blood, give strength, increase red corpuscles and restore tone, and do it quickly.

If there is biliousness, constipation, bad taste in the mouth, or "the blues," the liver is torpid. Take Hood's Pills—they rouse the liver and relieve all liver ills, are perfectly compatible with Hood's Sarsaparilla and Peptiron.

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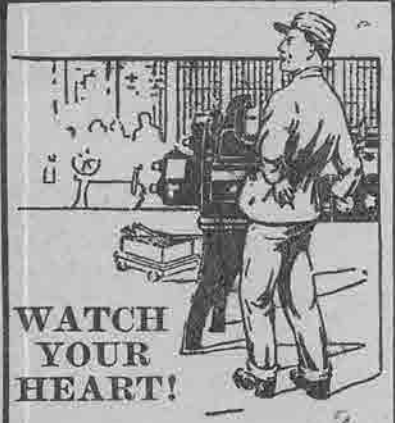

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is a Tonic and Regulator for the Weakened Heart.

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Christian "War Work."

BY E. C. FUQUA.

My silence in the months just past is not due to inactivity in the work, but to the fact that I have been unusually busy. The preparation for the summer's campaign of a number of terse and pointed "first principle" tracts and leaflets for distribution in connection with my tent and other meeting work has kept me going both day and night; and now I am engaged in a written debate through the Montrose Daily Press (a widely circulated and influential newspaper on the Western Slope of Colorado), which is pressing me in addition to my other work. Our proposition involves the second coming of Christ, my opponent affirming it to be a matter of the past, and hence all judgment is ended to earth's inhabitants. This judgment, says he, came at the destruction of Jerusalem, A.D. 70. The point I am after, incidentally, is to make known through this popular newspaper the teaching of the New Testament in its purity on many subjects of which the people are intensely ignorant. Much opposition to the church of Christ here has been caused by misleading and untruthful statements put out by the sectarian "ministry" in the hope of driving us from the field altogether. This daily-paper discussion is affording me an excellent opportunity to counteract this false representation.

The war excitement is having its peculiar effect. It is causing more concern for the human soul and at the same time serving to magnify those worldly and "religious" sects which make politics and patriotism their chief "Christianity." In this, however, we are afforded an excellent opportunity for making plain the distinction between these institutions and the church as the body of Christ. I believe that Christianity will derive the greatest good from this war, after all, provided we press its claims according to our marching orders from the great Captain. In every conflict between democracy and autocracy, Christianity must be the victor when the final result is known. But the latter must be vigorously pressed by its friends, or the field prepared for the "seed" will grow a vicious crop instead. The present terrible war may be a means in God's providence for furthering the influence of Christ among the nations of earth at its close, while at the same time teaching us, through dire sacrifices, our dependence upon him as a nation, and that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." (Dan. 4: 17.) If these be his purpose (and I firmly believe they are), then upon the church rests an added responsibility commensurate with the increased opportunity being providentially worked out. This is our view in Colorado, and we will work up to it with vigor.

I am working now in three distinct communities and gradually laying the foundations for two more congregations, if it be the Lord's will. I am consciously trying to fully do my part in this great work which is laid upon us all. Pray for the success of the effort here—and everywhere else.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention. —Advt.

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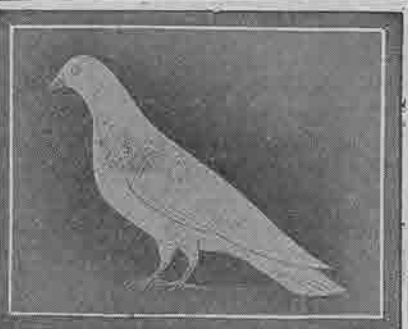

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Christ in Prophecy.

BY T. W. PHILLIPS.

Since prophecy came, in the olden time, not by the will of man, "but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1: 21), I desire in this article to give their testimony concerning the Christ. In Mic. 5: 2, this "holy man of God" says: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." The prophet Micah made this statement about seven hundred and ten years before Christ was born in Bethlehem, as recorded by Matthew (2: 1-11) and Luke (2: 4-17). Another "holy man of God," the prophet Isaiah, says: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7: 14.) This prophet made this declaration some seven hundred and forty-two years before the startling event recorded in Matt. 1: 18-23, in which Matthew quotes from this same "holy man of God" and thus records the real fulfillment of the prophecy. Looking still into the future, the prophet said: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The prince of peace." (Isa. 9: 6.) And, behold, this wonderful and thrilling prophecy was fulfilled and portrayed in Luke 2: 1-14, concluding the beautiful story by saying: "Glory to God in the highest, and on earth peace, good will toward men." Again, the prophet Hosea, another "holy man of God," says: "When Israel was a child, then I loved him, and called my son out of Egypt." (Hos. 11: 1.) About seven hundred and forty years after this wonderful prophecy Matthew records the wonderful fulfillment, as we may read in Matt. 2: 12-15, saying in conclusion: "Out of Egypt, have I called my son."

Then some seven hundred and twelve years before Christ was born, the prophetic hand points to the forerunner of the Christ, and says: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." (Isa. 9: 2.) Another "holy man of God" testifies, saying: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." (Mal. 3: 1.) Hence in Matt. 3: 3, 4 we read of the actual fulfillment of this wonderful prophecy: "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey."

It will be observed that the prophet even told where Jesus' ministry would begin. (See Isa. 9: 1, 2.) And Matthew (4: 13-17) quotes the very language, declaring its fulfillment, saying: "And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light. . . . From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." It is wonderful to observe that Daniel, a "holy man of God," tells, some five hundred and thirty-eight years before Christ was born, just when his ministry would begin. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince," etc. (Dan. 9: 25.) This brings us to A.D. 27, when Jesus was baptized by John in Jordan, and shortly afterwards said: "The time is at hand."

Again, we observe that, about six hundred years before Christ was born, Jeremiah (31: 31) predicts that he will "make a new covenant with the house of Israel." This, too, we find actually fulfilled. (See Matt. 26: 26-29; Mark 14: 22-25; Luke 22: 19, 20; Heb. 8: 6-13.) Again, some seven hundred years before Christ was born it was predicted that he would restore sight to the blind (Isa. 29: 18); and in John 9: 6, 7 and Luke 18: 35-43 we see the actual fulfillment of it. The prophets foretold that he would heal the sick and make the lame to walk (Isa. 53: 4, 5); and we find that he did this very thing. (See Matt. 4: 23, 24; Luke 4: 38-40.) Some five hundred years before he was born, a "holy man of God" predicted that he would ride into Jerusalem on an ass' colt (Zech. 9: 9); and we find that he actually did as the prophet had foretold. (See Matt. 21: 2-11; John 12: 14, 15.) It was foretold that he would be sold for thirty pieces of silver (Zech. 11: 12, 13), and what would be done with the money. Accordingly, we see this literally fulfilled. (See Matt. 26: 15; 27: 1-7.) These "holy

FRECKLES

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How to Prevent it From Growing Gray.

There is no occasion for you to look unattractive or prematurely old because of gray, streaked with gray, white, or faded hair. Don't let this condition, with its look of age, rob you of your youthful beauty and the wonderful opportunities which life offers. No matter how gray, prematurely gray, lusterless, or faded your hair might be, "La Creole" Hair Dressing will revive the color glands of nature, promote a healthy condition of the hair and scalp, and cause all of your gray or faded hair to become evenly dark, soft, lustrous, and beautiful. This preparation is not a dye, but an elegant toilet requisite, which is easily applied by simply combing or brushing through the hair.

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Laugh When People Step On Your Feet

Try this yourself then pass it along to others. It works!

Ouch ! ? ! ? ! This kind of rough talk will be heard less here in town if people troubled with corns will follow the simple advice of this Cincinnati authority, who claims that a few drops of a drug called "freezone," when applied to a tender, aching corn, stops soreness at once, and soon the corn dries up and lifts right out without pain.

He says freezone is an ether compound which dries immediately and never inflames or even irritates the surrounding tissue or skin. A quarter of an ounce of freezone will cost very little at any drug store, but is sufficient to remove every hard or soft corn or callus from one's feet. Millions of American women will welcome this announcement since the inauguration of the high heels.

men of God" even told of his death, and how he would be numbered with the transgressors, and how his grave would be with the rich. (See Isa. 53: 9.) They told of the nature of his wounds (Zech. 12: 10), just as we read its fulfillment in the New Testament. They even declared that there would be no deceit nor guile in his mouth (Isa. 53: 9), just as we read in the New Testament (1 Pet. 2: 21, 22). These "holy men of God" foretold of the gall and vinegar and how they would mock him in the death tragedy (Ps. 22: 7, 8; 69: 21), just as we read in the New Testament. They also foretold his resurrection from the dead (Ps. 16: 10), just as the apostle Peter quotes in Acts 2: 27.

With all of this divine testimony before us, who can doubt the resurrection of Jesus Christ from the dead? Who can doubt that he is the Christ foretold in the holy Old Testament Scriptures? Who can doubt that he was all that he caimed to be, and received all that he claimed to have received of the Father? Truly we have proven his divinity by these many infallible witnesses and this unbroken chain of testimony. Then, having come, not "to destroy the law, or the prophets," but "to fulfill" them, and having fulfilled them in every jot and tittle, we can see clearly the beginning of the "new and living way," and should respect the great and last commission given by the Son of God immediately after his triumphant resurrection from the dead. (Matt. 28: 19, 20; Mark 16: 15, 16; Luke 24: 44-50.) He is beginning now as mediatorial King, and we should gladly look "unto him as the author and finisher of our faith," and in faithfulness serve him with joy and gladness till he comes again, or until we have finished our career among men. All glory and loyalty to him who is our King forever! "Unto him be glory in the church by Christ Jesus throughout all ages, world without end."

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Miss Sara Weston, 120 Kishwaukee Street, Belvidere, Ill., writes: "I am pleased to state Foley Kidney Pills made a great difference in me. I was in great agony. I could not stoop down, and when I was down I had to crawl up by a chair. I was so lame all over I suffered agony. Now I feel like a new person, stronger and better in every way. My general health is quite improved. I can and do heartily recommend Foley Kidney Pills to all suffering in the way I did." 50c and $1.00 sizes.

Sold Everywhere

The Belle Haven Orphans' Home.

BY MRS. JENNIE CLARKE.

The news of the damage to property by the cyclone which destroyed about one-half of the Belle Haven Orphans' Home, of Luling, Texas, is now fairly before the brotherhood through the medium of our Christian papers, and aid is coming in, as well as many beautiful letters of encouragement.

It seems to be the desire of a majority who have written to make an effort to erect more substantial brick buildings as soon as possible. I heartily indorse the effort; and if the brotherhood will furnish the means, I shall see that the plans are carried out. We should give God the best buildings, like character should be built on a firm foundation. "The Bible forcibly portrays the results, if we build on the sand."

A report of all contributions will be given in our quarterly report due on July 27, and by that time we hope to have a pleasing surprise for the brotherhood, and until that time let every one who can help make the coming report one long to be remembered.

Willingness to do God's will implies a willingness to suffer his will to be done in our lives. The calm acceptance of disagreeable but necessary facts in the strength of a confidence that this is God's will for us will be an armor against many of the ills of life. God will help us to be willing to accept his will for us if we will let him.—Selected.

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

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

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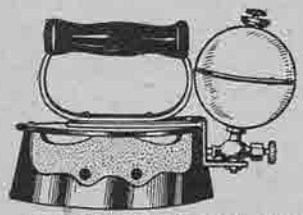

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"Something New."

BY H. W. JONES.

There is such great "demand" in the minds and hearts of the people for "something new" in religion that to-day we have "higher criticism" and the "New Thought" idea of religion which emanates from the heads of our great colleges, such as Harvard and Yale universities, and then on down to "Christian Science," Spiritualism, Russellism, and all other kinds of isms and schisms imaginable. Yes, all grades and shades of religious ideas are to-day held up before the minds of the people. Even among our own dear "loyal" brethren many churches are "starving to death" spiritually in their mad rush for "something new." They say, "We must have something new in the preaching to catch the outsiders," etc., when the truth is the Lord does not want us to "catch" any one who must be "caught" with anything newer than the old Jerusalem gospel which was first preached in its fullness by the inspired apostles of Jesus Christ, about two thousand years ago. But—alas!—this, and this alone, does not suit many of our so-called "loyal brethren" to-day!

Last fall the leading members of a church in the northern part of this county wanted me to preach for them this year, but I didn't encourage the move, as I thought they might want to change their notion; and, sure enough, they heard "something new," and then some wanted one and some another preacher. So I sent them word I didn't want the job at all.

I read a report in the Gospel Advocate this year in which the preacher told of the growth and improvements made by a church during his labors with them, but added: "It is deemed best to change preachers." I wondered, and am still wondering, "why?" If a church is "doing well," why want to change preachers? And why should a preacher want to change?

Two churches in different parts of this county, each having a "home preacher," and there was talk that each church wanted the preacher away from home and neither wanted its "home man" (and suffice it to say neither of them "hired" the "home preacher"). Now, why all this, if it isn't that they want "something new" in the way of a frail creature called "man?"

Some places "want a meeting," but they will have no meeting at all before they will use a "home preacher." Last fall I preached at a mission point one Sunday afternoon, and the brother who lived there was very urgent that I hold a protracted meeting at the place. I told him I could not, but would send them a preacher, and named a home-county man; but "no," that would not suit. Then I named another brother, out of the county, whom they knew and who had written me that he wanted to do some "mission work;" and "no," he would not suit. Suffice it to say I've not bothered about that brother's meeting since. Yes, many brethren want some one they can't get, and won't have the ones they can get! Why be so "choice" about the preacher? It's the *preaching* more than the *preacher* that we should concern ourselves about most.

A preacher I know has regular appointments once a month for his home congregation. A brother who lives there told me recently that the crowds had dwindled to a small bunch and that another brother there said Brother —— could do no good preaching there at home. I said: "No, indeed, so long as brethren talk that way about their home preacher." And the serious part of it is, the brethren are responsible and will have to answer for the sorry way they treat the "home preacher," as well as the "home preacher" will have to answer for the manner in which he treats his "home brethren." I believe the faithful gospel preacher should "reprove" them, "rebuke" them, and "exhort" them more than what is usually done.

But "a new broom sweeps clean," they say. And this reminds me of a preacher who came into this county from another State a few years ago, and he "took like wildfire" for a while, and some seemed to think him "the great power of God;" but they soon got tired of him, some bad reports followed, and not much, if any, permanent good resulted from his work here. So it is not good to always be on the hunt for a new preacher, a new fad, a new fancy, or a new anything else in religion.

Now, don't think I am "sore" and writing this because the brethren don't "call" me to "pastorate" for them. I am frankly writing things just as I see them. As for myself, I have more "calls" than I fill. As in the past, I intend to continue to take my tent and hold a few mission meetings, pay or no pay, and do what little good I can in that till the Lord calls me hence.

SHAKE INTO YOUR SHOES

Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes and sprinkled in the foot bath. It relieves painful, swollen, smarting feet and takes the sting out of corns and bunions. Used by the American, British, and French troops. Allen's Foot-Ease is a certain relief for sweating, callous, tired, aching feet. Sold everywhere, 25c. Always use it to break in new shoes. Trial package FREE. Address Allen S. Olmsted, Le Roy, N. Y.

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

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

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Long.

Little James Aubrey Long was born on October 30, 1916, and died on April 18, 1918. He was the only son of Wade and Geneva Long. His stay on earth was short, but he brightened their pathway, he was so sweet to them His little chair can never be filled. But little James is sleeping in the arms of Jesus. He was loved by every one, for he was a bright, sweet child. May the dear Lord bless his mother and father in their sorrow.

BERTHA LAFFOON.

Arnold.

The home of Brother and Sister Walter Arnold was made exceedingly sad on April 16 by the sudden and unexpected death of their only child, Christine, a sweet little girl, two years and seven months old, lacking three days. Christine was a most lovable child and was the source of much happiness to her young parents. She was sick only about two days, but she suffered intensely the last few hours of her life. She died of locked bowels after medical aid had exhausted every effort to bring relief. Funeral services were conducted in the home by the writer, assisted by Brethren J. Paul Slayden and Tate Ring. The remains were quietly laid to rest in beautiful Elmwood cemetery, in the presence of friends and loved ones. By request, "When the Trumpet Shall Sound" and "From the Cross to the Crown" were sung at the grave, the former being a great favorite with the child and one she often sang. Brother and Sister Arnold have our sincere sympathy in this sore bereavement. They seem to appreciate the full meaning of the words: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." May we all so live that we shall meet this precious jewel in glory.

J. A. CULLUM.

Killebrew.

W. H. Killebrew was born near Oak Grove, in Christian County, Ky., on May 13, 1838, and died on February 19, 1918. His parents, George W. Killebrew and Mary Ann Moore, were stanch Baptists, consequently he was reared in that faith; but upon reading the Greek Testament in early life was convinced, as he expressed it, that "the disciples have the Book on the Baptists." He halted, however, for several years between the two, finally at the age of thirty-seven deciding to become and be a Christian only. But little time passed before he was ordained an elder in the Oakland congregation by fasting, prayer, and laying on of hands, Brethren Charles M. Day and Miles taking part in the service. In this congregation he spent practically all his religious life, faithful and true to the cause he had espoused. During the last forty years of his life he was absent perhaps less than half a dozen times from the Lord's-day worship. Brother A. L. Johnson referred to him as the best elder he had ever met among all the congregations of his large acquaintance. He was married to Nora Johnson on November 23, 1864, while on parole during the Civil War. Nine children were reared to be grown, and all confessed their Savior during early life. His wife and six children survive him: Mrs. G. M. Rawlins, Clarksville, Tenn.; Mrs. J. S. Downer, Guthrie, Ky.; Sam Killebrew, New Mexico; Jim Killebrew, Muskogee, Okla.; Mrs. R. H. Peter, Denison, Texas; Mrs. W. E. Graham, Birmingham, Ala. Well could it be said when he was called to his reward: "Truly, 'a prince in Israel hath fallen.'" He fought the good fight and kept the faith. He was a devoted husband, a dutiful father, a true friend, and a faithful shepherd in the house of God. Praise His name for the fifty-three years of happy sojourn we had together here. Farewell, loved one, but not for long, for I hope soon to meet you in that blissful home where death shall hold no sway.

NORA.

McGlocklin.

Brother Sol. F. McGlocklin died, at his home, nine miles west of Athens, Ala., on April 5, 1918. The simple burial services were conducted in the presence of a throng of friends and neighbors by his old-time friend, Elder Lindsay Hodson. He was born on July 4, 1854, having reached, therefore, almost his sixty-fourth milestone. He leaves a wife and two children to grieve for him, besides the stepchildren and grandchildren. One of the children, Miss Effie McGlocklin, lives with her mother; the other, Mrs. Mary McLemore, lives near by the home of her mother. One sister, Mrs. Sherman Maples, survives him (she lives in Texas); and two brothers are left, E. H. McGlocklin and H. Ben McGlocklin. Brother McGlocklin was married to Mrs. E. F. Baker on December 25, 1889. Soon after his marriage he became a member of the church of Christ, and in his quiet, humble way served his Master till the end. The greater portion of his young manhood was spent as a teacher in the public schools of North Alabama, a work in which he was successful, as later he was in farming. He aimed at all times to do justice to his neighbors and to do his share in the work of the church, which for several years he served as an elder. He was always reserved and quiet, a good

husband and a devoted father. The writer wishes it were in his power to pay a fitting tribute to this friend who has gone on his last journey; for, being himself a teacher, he felt the bond of kindred thought and visions and had opportunities to catch glimpses of the noble aims that glowed in the depths of this good man's soul, and the love for the cause of the Master made him a brother in truth as in name. EARL M. HODSON.

Out in the Fields With God.

The little cares that fretted me,
I lost them yesterday,
Among the fields, above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees;
Among the singing of the birds,
The humming of the bees.

The foolish fears of what may happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the rustling of the corn,
Where the drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.

Among the Colored Folks.

BY S. W. WOMACK.

Notwithstanding the dark and cloudy days of troubles and trials that we are now having and have been contending with for the last two months or more, our services are good and seemingly make a deeper impression on those who attend, and it seems now that the dark days are passing away. Beginning on Monday night after the first Lord's day in April, Brother B. J. Bynum, of Memphis, Tenn., spent one week with us, doing some able preaching against division in the church. His advice and that of the white brethren along these lines was about the plainest and the strongest I have ever heard, and I think it has done much good. A few of the members have returned to the old place of worship. The brethren, both white and colored, who have aided us along these paths of instruction have our highest appreciation.

Thanks to Brethren Joe Hasty, Debow, W. T. Selley, T. B. Larimore and wife, sisters of South College Street Church, Jackson Street Church, East Nashville, and all others for their kind remembrances of us in the good work. We hope to hear from others.

From now on until further notice all contributions for the Silver Point Christian College, in Putnam County, a good and worthy work, should be sent to Brother James Ealey, Route 1, Silver Point, Tenn.

Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time and will do you great good. Sharpens the appetite, steadies the nerves.—Advt.

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Sworn Statement of Composition of Its Formula

It increases the strength and endurance of delicate, nervous, run-down folks in two weeks' time in many instances.

The Board of Directors have authorized the broadest publication of the sworn statement of the composition of Nuxated Iron, one of the most widely used tonic, strength and blood builders in the world, so that the public may examine it for themselves and judge as to its merits.

It is conservatively estimated that this remarkable formula is now being used by over 3,000,000 people annually in America alone. Among those who have used and strongly endorse it are many physicians formerly connected with well-known hospitals, former United States Senators Wm. E. Mason and Charles A. Towne, former members of Congress; distinguished U. S. Army Generals (Retired), Judge Atkinson of the United states Court of Claims at Washington and former Health Commissioner Kerr, of Chicago.

Newspapers everywhere are invited to copy this statement for the benefit of their readers. It is suggested that physicians make a record of it and keep it in their offices so that they may intelligently answer questions of patients concerning it. Everybody is advised to cut it out and keep it. A copy of the actual sworn statement will be sent to anyone who desires such. It is as follows:

Iron Peptonate (Special specific Standard) Quantity given below.
Sodium Glycerophosphates U. S. P. (Monsanto.)
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P. E. Nux Vomica U. S. P.
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Po. Ginger U. S. P.
Oil Cassia Cinnamon U. S. P.
Calcium Carbonate Precip. U. S. P.

Each dose of two tablets of Nuxated Iron contains one and one-half grains of organic iron in the form of iron peptonate of a special specific standard which in our opinion possesses superior qualities to any other known form of iron. By using other makes of Iron Peptonate we could have put the same quantity of actual iron in the tablets at less than one-fourth the cost to us, and by using metallic iron we could have accomplished the same thing at less than one-twelfth the cost; but by so doing we must have most certainly impaired their therapeutic efficacy. Glycerophosphates used in Nuxated Iron is one of the most expensive tonic ingredients known. It is especially recommended to build up the nerve force and thereby increase brain power, as glycerophosphates are said to contain phosphorus in a state very similar to that in which it is found in the nerve and brain cells of man.

As will be seen from the above, two important ingredients of Nuxated Iron (Iron Peptonate and Glycerophosphates) are very expensive products as compared with most other tonics.

Under such circumstances the temptation to adulteration and substitution by unscrupulous persons, is very great and the public is hereby warned to be careful and see every bottle is plainly labeled "Nuxated Iron" by the Dae Health Laboratories, Paris, London, and Detroit, U. S. A., as this is the only genuine article. If you have taken other forms of iron without success, this does not prove Nuxated Iron will not help you. We guarantee satisfaction to every purchaser or your money will be refunded.

In regard to the value of Nuxated Iron, Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says it has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves and strengthening the muscles. Dr. J. W. Armisted, Grove Hill, Ala., graduate of the University of Alabama School of Medicine, Mobile, 1883, says: "In the cases I used Nuxated Iron I have found more beneficial results than from any preparation I have ever used in 34 years' practice." Dr. R. B. Baugh, Polkville, Miss., graduate of the Memphis Hospital College, Memphis, 1898, says: "I always prescribe Nuxated Iron where a reconstructive tonic is indicated." Nuxated Iron often increases the strength and endurance of delicate, nervous, rundown folks in two weeks' time.

Manufacturers' Note: Nuxated Iron is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not inure the teeth, make them black, nor upset the stomach. Nuxated Iron is not recommended for use in cases of acute illness, but only as a tonic, strength and blood builder. (In case of illness always consult your family physician and be guided by his advice.) If in doubt as to whether or not you need a tonic, ask your doctor, as we do not wish to sell you Nuxated Iron if you do not require it. If you should use it and it does not help you, notify us and we will return your money. It is sold by all druggists. Dae Health Laboratories, Detroit, Mich.

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UNIVERSITY OF VIRGINIA

University, Va.

E. A. Alderman, LL.D., President.

In addition to the usual standard courses offered in the Academic Departments, as well as in Law, Medicine, and Engineering, special "**War Courses**" have been organized in Military Science and Tactics, Gasoline Engines, Radio Signaling, Meteorology, Navigation, etc. For catalogues, General and Summer School, address **HOWARD WINSTON, Registrar.**

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For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

The Master's Vineyard

Tennessee.

Elora, May 2.—I was with the Lawrenceburg brethren and sisters on the fifth Sunday in March, and preached to splendid audiences twice—in the forenoon and at night. Almost in the very beginning of my preaching I did much work in the vicinity of Lawrenceburg. There are many there who attended services and heard me and were baptized into Christ thirty and forty years ago, at places near the city. They have now Brethren Thornberry, Coffman, King, Kelley, and possibly others, who are "declaring the glad tidings of salvation" to the people of that town and surrounding country. These are loyal and faithful soldiers of whom those people are proud. I enjoyed the time spent with them very much indeed. They invited me to visit them again at any time I can. I think I shall try to arrange another trip over there before winter. Last Sunday I preached to a nice audience at Stony Point, in Lincoln County. I did much work for them in "the long ago." I have many friends there. I shall try, by special invitation, to visit them again this year. Brother A. H. Rozar and son, Vernon Rozar, live there, both splendid preachers and loyal to the cause of Christ. I will, the Lord willing, be at Greenwood, in Giles County, next Sunday, it being the first Sunday in May, and a regular yearly appointment for me. That congregation was built up many years ago by Brother W. B. McQuiddy and myself. We do certainly have many fine friends there. W. B., why not make them a visit? You can preach yet, as much as the Dutchman rode the mule ("shust a little bit"), can you not? They would certainly enjoy it. Write them and go. On my trip to Greenwood, I will remain over, and will possibly preach some at night through the week at a new church, a little way from Greenwood, called "Pleasant Valley;" and at Pleasant Valley on the second Sunday, and possibly at Ethridge at night. I will be at Robertson Fork on the fourth Sunday of this month, and at Wilson Hill on the first Sunday in June. These old congregations were in my work many years ago for a number of years. I will be at State Line, in Lincoln County, on the second Sunday in June, at Cornersville on the fourth Sunday, and at Ostella on the fifth Sunday. I am due at Corder's Cross Roads, in Lincoln County, every third Sunday. I would be glad to arrange with others to fill out the remainder of 1918, and preach once or twice, if no more, for them.—J. R. Bradley.

Texas.

Tom Bean, April 30.—Brother O. M. Reynolds has just closed a week's meeting with the church of Christ in Tom Bean. We were hindered much by rain, being rained out two evenings in the one week. These rains made the farmers very busy. Then, too, we have had an epidemic of sickness in this country this winter and spring. Measles, roseola, mumps, chicken pox, and at last the smallpox was reported. Under these circumstances we thought it prudent to close and wait for a more convenient time. Brother Reynolds endeared himself to us by his upright deportment and by his kind, but bold and plain, presentation of the truth.—W. P. Skaggs.

Greenville, April 29.—Because of bad train connection from Cooper to home (Dallas) via this place, I am held up here to-day. I have to get up at 5 A.M. Saturday and Monday to make this trip, and it takes the three full days, although it is only about seventy-five or eighty miles. But this is not taken into consideration by brethren when they go to remunerate the minister. The other fellow tells me he has to have pay for his time whether he delivers much or little goods. We had two nice services, but were rained out Saturday night. They expect to have four when I go again—Saturday before the fourth Sunday in May and June. My meetings begin in July, and all my time is engaged till September. Any in Kentucky or Tennessee who want me in September or October will please write me at 401 Montreal Avenue, Dallas, Texas.—J. C. Estes.

Henrietta, April 29.—I preached yesterday and Saturday night at Bowie to good crowds, and found a splendid bunch of Christians there. I will begin a protracted meeting for them on May 11 and hold over to near the fourth Sunday, when I will go to a point near Tulia for another mission meeting. It seems like I am getting to be a full-fledged missionary; but it is hard on the wife and babies. I begin at Byers, near home, the first of May, and there is where I will need your help. Come on with it, for we cannot afford to fail. I received a letter telling me that the brethren would not support me in another mission meeting this year and I had better not start it. I know better; and if the writer will get out of the "mulligrubs," he might get some help to do good work yet. I know I will get it, for I have abundantly proven that I deserve it and will use it the way the churches want their money used. I will have several meetings this season with old, large, and strong churches, but through May I will need your help. God bless those who have helped in the past.—Tice Elkins.

Fort Worth, April 27.—The work at Camp Bowie is doing fine. The boys are much interested and several have been restored to their "first love." Our service for worship is simply fine. The boys make some splendid talks and wait on the table and otherwise assist in the services. I shall continue to do all I can in this great work among the soldiers. We have the best tabernacle in the camp, and it is the best furnished, and I am trying to do the best work and circulate the best literature. I am in need of good

ECZEMA

DR. CANNADAY
Eczema Specialist for 15 Years.

Also called Tetter, Salt Rheum, Pruritus, Milk Crust, Water Poison, Weeping Skin, etc.

For fifteen years I have been treating one disease alone, ECZEMA. I have handled over one million cases. I do not pretend to know it all, but I am convinced the disease is due to an excess of acid in the blood, and closely related to rheumatism and cancer. **This acid must be removed.**

Eczema is called by some people Itch, Tetter, Salt Rheum, Pruritus, Milk Crust, Weeping Skin, etc. I am fully convinced Eczema is a curable disease, and when I say it can be **cured**, I mean just what I say—C-U-R-E-D, and not merely patched up for a while to return worse than before. It makes no difference what other doctors have told you, or what all you have tried, all I ask is just a chance to prove to you that this vast experience has taught me a great deal that would be of help to you. If you will write me today I will send you a free trial of my mild, soothing, guaranteed treatment that will do more to convince you than I or anyone else could in a month's preaching. It's all up to you. If you suffer any more with eczema and refuse to merely write to me for free trial, just blame yourself. No matter where you live, I have treated your neighbors. Merely dropping me a postal today is likely to give you more real comfort in a week than you ever expected to enjoy again. Do it right now, your very life may be at stake.

J. E. CANNADAY, M. D., 1520 Court Bk., Sedalia, Mo.

Reference: Third National Bank, Sedalia, or ask your banker to find out about me.

Send this notice to some poor sufferer from eczema. It will be a kind act by you.

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Twenty years successful practice of drugless methods. Located in America's most healthful region. Patients from every State. Complete Sanitarium equipment. Massage, special remedial exercises, rest, electricity in every form, high-frequency, x-ray, hydro-therapy, light baths, arc lights, psychological treatment and training in functional nervous cases, milk and other special diets. No routine treatment. Each case carefully analyzed by scientific methods and treatment adapted to the case. We have no fads. Our purpose is to obtain results. If afflicted with asthma, bronchitis, rheumatism, paralysis, neuritis, dyspepsia, neurasthenia or other chronic ailments that drugs or particular "fads" have failed to cure, write for our FREE book. It will interest you. Ideal climate. Home comforts. Low charges.

books, tracts, etc., and would appreciate any good literature that might be sent us. I have a good helper in the person of Brother Baldwin, and he is training the boys in vocal music. We live, eat, and sleep in the camp, and render the best service we can. I would be glad to have the names and proper addresses of any one in Camp Bowie, that we may visit them and help them in any way possible. So far my support has been reasonably good, but the expenses are heavy and a sacrifice must be made to make the work what it should be. I am willing to give my all to this work, for it must be done, and done right. Pray for us, and may God bless all the faithful.—J. H. Lawson.

Corsicana, April 29.—I have many things that I would like to say, but I shall make a brief report of what is being done. Brother Pullias is at Sweeney in a good meeting. Brother Clark Cuthperson was at Barry yesterday, and reports a good day there. The writer was with the Corsicana church. In fact, April was his month with this congregation. The past two Lord's days there were ten additions, five each time. This is very encouraging to us, and indicates a steady growth for the church here. Brother G. M. Pullias has been with us since the first of the year, assisting us with the extra work that is being done in the county. I want to say that we were very fortunate in securing his assistance in this work. Nothing pleases me more than to say that he has made a fine impression, both as a preacher and as a godly man. Sufficient to say that no one has made any complaint so far. We alternate with the city church and other points in the county monthly. This alternation gives both of us an opportunity to reach people where possibly one or the other could not. We have planned to be together in several mission meetings in the county in July, August, and September. The gospel needs to be preached in this county. May it be the good pleasure of all of God's people to help those who are out of Christ to go to the Scriptures, where all saving truth and heaven's good news of great joy may be read; where peace may be spoken to the troubled soul.—E. E. Shoulders.

Purity Gives Power.

There are still many persons in the world that need to be impressed with the fact that the purer the blood is, the greater is the power of the system to remove disease and the less the liability to contract it. Persons whose blood is in good condition are much less likely to take cold or to be long troubled with it, or to catch any contagious or infectious disease, than are those whose blood is impure and, therefore, impoverished and lacking in vitality. The best medicine for purifying the blood is Hood's Sarsaparilla, and persons suffering from any blood disease or any want of tone in the system are urged to give this medicine a trial. It is especially useful at this time of year.—Advt.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

An Appeal from Tyronza, Ark.

I came down here to work at the carpenter's trade and to be with my daughter and grandchildren. My son-in-law died three weeks ago. He had been sick quite a while. He left a widow and five children that depend upon me for a living, especially at the present; and now one of the children has smallpox and we are quarantined, so I cannot do anything. Besides, I have rheumatism and am not able to do much. I asked for help through the Gospel Advocate not long since, but was ignored entirely. I do not know why the brethren treat me so. It may be that I am not worthy. Any help will be greatly appreciated. So help an old brother and orphan children. I would be glad to go back to Savannah, Tenn.; and if I get able, I aim to go back there. There is no church of Christ at this place. There are several members here, but they are very loose members and "progressives." Address me at Tyronza, Ark. B. P. Odeneal.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents. —Advt.

When we think of the stream of words ever flowing from our lips, and how few grains of gold that stream has brought down amid all its sand, and how seldom Christ's name has been spoken by us to hearts that heed him not nor know him, the exhortation, "Let your speech be always with grace," becomes an indictment as truly as a command.—A. Maclaren.

The basis of good manners is self-reliance. Necessity is the law of all who are not self-possessed. Those who are not self-possessed obtrude and pain us.—Emerson.

Don't Wear a Truss

BROOKS' APPLIANCE, the modern, scientific, invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. **Sent on trial to prove it.** Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

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Boils, Felons are best treated by Carboil. This wonderful compound stops the pain, "softens" and "cleans" out the inflammations. Large 25c boxes at good drug stores. Write **Spurlock-Neal Co., Nashville, Tenn.,** for sample and literature.

BEAUTIFUL COMPLEXION

It will delight you to learn how promptly your complexion can be restored to perfect health and beauty by the simple application of

TETTERINE

Healing, Antiseptic Soothing, Fragrant

Ugly splotches, pimples, eczema and other cutaneous troubles quickly disappear. It is harmless to the most delicate skin.

50 cents a box. At druggists or by mail.

SHUPTRINE COMPANY, Savannah, Ga.

USE TETTERINE

It seems to me it is the same with love and happiness as it is with sorrow: the more we know of it, the better we can feel what other people's lives are or might be, and so we shall only be more tender to them and wish to help them.—George Eliot.

Catarrhal Cough

Mr. W. S. Brown, R. F. D. No. 4, Box 82, Rogersville, Tennessee, writes:

"I feel it my duty to recommend Peruna to all sufferers of catarrh or cough. In the year 1909, I took a severe case of the la grippe. I then took a bad cough. I had taken all kinds of cough remedies but got no relief. I then decided to try Peruna. I used five bottles. After taking five bottles my cough stopped and my catarrh was cured. My average weight was 115 and now I weigh 148½. Any one suffering with catarrh in any form I will advise them to take Peruna."

Any one Suffering with Catarrh in Any form I will Advise them To take Peruna

Those who object to liquid medicines can procure Peruna Tablets.

ATTENTION! Sick Women

To do your duty during these trying times your health should be your first consideration. These two women tell how they found health.

Hellam, Pa.—"I took Lydia E. Pinkham's Vegetable Compound for female troubles and a displacement. I felt all run down and was very weak. I had been treated by a physician without results, so decided to give Lydia E. Pinkham's Vegetable Compound a trial, and felt better right away. I am keeping house since last April and doing all my housework, where before I was unable to do any work. Lydia E. Pinkham's Vegetable Compound is certainly the best medicine a woman can take when in this condition. I give you permission to publish this letter."—Mrs. E. R. CRUMLING, R. No. 1, Hellam, Pa.

Lowell, Mich.—"I suffered from cramps and dragging down pains, was irregular and had female weakness and displacement. I began to take Lydia E. Pinkham's Vegetable Compound which gave me relief at once and restored my health. I should like to recommend Lydia E. Pinkham's remedies to all suffering women who are troubled in a similar way."—Mrs. ELISE HEIM, R. No. 6, Box 83, Lowell, Mich.

Why Not Try

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

"The Bagmen's Creed."

If you see a tall fellow ahead of a crowd,
A leader of men, marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause his proud head to in anguish be bowed—
It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a closet, and guarded, and kept from the day
In the dark, and whose showing, whose sudden display,
Would cause grief and sorrow and lifelong dismay—
It's a pretty good plan to forget it.

A Drive for Kindergartens.

Congress has recently recognized the educational needs of little children by making an appropriation to the United States Bureau of Education to enable it to promote kindergarten education in the several States and Territories.

This act is timely, for our people are being rudely awakened to the need of better training for citizenship than our boys and girls are now receiving. They realize the urgent necessity of properly equipping our children for the tremendous tasks they will be called upon to perform after the war is ended.

The Council for National Defense says with regard to this subject:

"There are nearly four million children in the United States who cannot receive the benefits of kindergarten training either because there are no kindergartens at all or not enough.

"*Suggestion.* Interest yourself in this need of the very little ones and write to the Bureau of Education, Washington, for their material and that of the National Kindergarten Association affiliated with the Bureau."

Training for citizenship cannot begin too early, according to the United States Commissioner of Education, who for months has been issuing, in coöperation with the National Kindergarten Association, the series of articles which this paper is printing, to provide better training for little ones in the home.

A drive is now on to have more kindergartens opened throughout the country, and parents are circulating petitions to present to their boards of education. Has such a petition been started for your school?

The General Federation of Women's Clubs, the National Congress of Mothers and Parent-Teacher Associations, suffrage and labor organizations are all deeply interested in this subject, and great hopes are entertained that the drive will receive the hearty coöperation of local school authorities throughout the country.

New Wonders in Cooking.

If you wish to learn how to cook all foods better, make bread an inch higher, get crisp undercrusts on pies like top crusts, keep cake from falling, cook cheaper cuts of meat with appetizing flavor and more tender—in fact, do all your cooking better—write for free book, "New Facts About Cooking," to Pyrex Sales Division, Corning Glass Works, 316 Tioga Avenue, Corning, N. Y.—Advt.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

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Is the **1918** "New Reference Atlas of the World," containing nearly 200 pages, with 128 pages of maps, beautifully printed in colors, with marginal reference indexes, late Census Figures, Parcel-Post Guide, New War Maps, etc., all handsomely bound in red cloth, size 10¼ x 13⅝.

Renew Your Health At Nature's Fountain

Without the Expense and Loss of Time Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about a much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their ***wealthy*** patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the ***poor*** man who has not the money or the ***busy*** man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the ***utmost*** confidence in the Shivar Mineral Spring Water for to it I owe ***my*** Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them ***my friends*** for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for ***your*** benefit, and if ***you*** find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying ***my absolute confidence*** in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

Shivar Spring,
Box 21T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

P. O.....

Express Office.....

Please write distinctly.

Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.

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

C. A. CROSBY, M. D.

Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 5, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

GOSPEL ADVOCATE

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

What Is the Bible?

It would be very profitable to answer the question, "What is the Bible?" by studying the Word on this point. We will find that the Bible is God's revealed will to man, showing his origin, nature, and destiny. It is a mirror to show us what we are and what we may be. (James 1: 25.) It is the laver to wash away our sin and defilement. (Ex. 30: 17-21; Eph. 5: 26.) It is the lamp to guide us in the right way. (Ps. 119: 105.) It is milk, bread, strong meat, and honey, affording sustenance to the believer in all stages of spiritual development. (Heb. 12: 5-14; Ps. 19: 10.) It is fine gold to enrich us with heavenly treasure. (Ps. 19: 10.) It is the fire, hammer, and sword to be used in the warfare of life. (Jer. 23: 29; Heb. 4: 12; Eph. 6: 17.) It is the seed to plant the harvest fields for him and save souls. (Matt. 13.) The Bible is the chart by which we may steer in safety across the sea of life. It is the wand of Moses which swallows the serpents of temptation and makes the stream of life break out in the desert. It is the telescope of faith by which we look on the invisible things and bring the far things near.

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The Lord's Prayer.

The Savior never intended to give his disciples a formal or set prayer to take precedence over all others. "After this manner therefore pray ye" was the direction given. He then proceeded to teach them the principles of profitable prayer. Because the disciples said, "Lord, teach us to pray," we must not infer that they were ignorant as to prayer or had not prayed before. They wished to improve this part of their worship. Having just heard Jesus pray, they were deeply impressed. All Christians should seek to improve their prayers. This does not mean that we should be seeking grammatical perfection (although that is desired), but we should seek, above all, to learn our Savior's spirit in praying and be guided more and more by the principles he taught. His prayer contained seven petitions. Three of them are for God's glory; three are for spiritual development; one is for a temporal need. From this we may learn a valuable lesson that should correct and improve some of our prayers. Does not the chief burden of our prayers relate to our selfish interests? Are we not liable to make the needs of the body more imperative than the needs of the soul? Let us profit by our Master's rule of true proportion.

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How to Pray.

Since prayer is the heart of the Christian's life, we can never write or learn too much about it. All we need to learn is found in God's Book and is amplified by our own experiences. Beecher said, "Prayer is not beggary, but communion;" and Spurgeon said, "A prayerless soul is a Christless soul." Here are some rules that we glean from a study of the Bible on this subject:

Pray earnestly. "Prayer was made earnestly of the church unto God" for Peter in prison. (Acts 12: 5.) Paul writes: "Let us therefore come boldly unto the throne of grace." Neither arrogance nor presumption is implied by the word "boldly," but earnestness.

Pray happily. "Delight thyself also in Jehovah; and he will give thee the desires of thy heart." (Ps. 37: 4.)

Pray trustingly. "Trust also in him, and he will bring it to pass." (Ps. 37: 5.) The more we pray, the more we shall trust; for we shall have increasing experience of answered prayer.

Pray in secret. "Pray to thy Father who is in secret." (See Matt. 6: 5-8.) Private prayer is the foundation of Christian living and the source of all public prayer that is helpful. The "closet" is your regular place for private prayer.

Pray with others. "If two of you shall agree, . . . it shall be done." (Matt. 18: 19, 20.) The same Christ who commanded private prayer urged social prayer. Family prayer and the prayer meetings are the most fruitful assemblies known to earth.

Pray promptly. "Seek ye Jehovah while he may be found." (Isa. 55: 6.) In talking with God, we must pray as the need arises. Our great need does not admit of procrastination.

Pray in faith. "He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him. If we would pray profitably, God must be as real to us as any earthly being.

Pray as the Spirit teaches. "The Spirit also helpeth our infirmity: for we know not how to pray as we ought." (Rom. 8: 26.)

Couple prayer with praise. "Call upon me in the day of trouble," says Asaph; "I will deliver thee, and thou shalt glorify me."

A New Book that Deserves a Welcome.

Any new book that encourages the study of the Bible and presents its teachings in a helpful and convenient way should be accorded a warm reception. Therefore, we welcome the very-much-needed publication by John S. Durst of his new book just off the press, which bears the caption, "Fifty-two Bible Subjects Examined." The author of this book has devoted years of painstaking study to the Bible and has wide experience in teaching and in preaching the gospel. This book is the fruit of his life work. Among the various subjects discussed are: "The God of Nature, the God of the Bible;" "The Mystery Revealed;" "How to Study the Bible;" "The Understanding Heart;" "The Three Commissions;" "The Establishment of the Church;" "The Devil and His Work;" "The Church of Christ and the Christian Church;" "The Greater Works;" "The Keys of the Kingdom;" "The New Birth;" "Salvation by Faith;" "Repentance;" "The Good Confession;" "The One Baptism;" "The Power of the Gospel;" "The Gospel the Power of God Unto Salvation;" "The Church a Perfect Body" (three chapters); "The Identity of the Church;" "A New Organization, or Creation;" "The Head of the Body—the Church;" "God's Foolishness vs. Man's Wisdom;" "Water Salvation;" "Can a Christian Fall and be Lost?" "Seek, and You Shall Find;" "The Acts of Apostles" (six chapters); "Conversion to the Lord;" "God's Drawing Power;" "Parable of the Talents;" "Talk to Young Converts;" "The Law of Progressive Development;" "Preparedness" (three chapters); "The Unity of Christians;" "Ask for the Old Paths;" "Woman's Work in the Church;" "The Lord's Birthday, or Christmas;" "From Earth to Heaven;" "The Jews and the Land of Palestine;" "Deliverance from Bondage;" "The Holy Spirit" (three chapters); "Prayer as it Relates to the Alien Sinner."

The subjects are illustrated with diagrams and are treated in a way to stimulate thought and investigation. All classes may be assisted in arriving at the truth. It will be found helpful to both alien and Christian. This book will be of great service to churches and classes in studying the Bible. Liberal discounts will be made to those who order a large number at one time.

Young preachers who use the book as intended will derive great benefit from it. The outlines of the subjects examined will aid them in the preparation of their sermons. The book is intended to be their servant and helper—not master.

Send fifty cents for a copy, to the McQuiddy Printing Company, Nashville, Tenn.

Every church should know its membership. In order to keep informed as to the residence and membership of your church, you should have a church record. Our Church Record is the very thing you need. Price, $1.50.

"Around the Lord's Table" was published in response pamphlet suitable for preservation and ready reference. This publication presents every phase of this important to numerous requests from all parts of the country. Brother A. B. Lipscomb converted the recent special Lord's Supper number of the Gospel Advocate into a handsome subject. Price, 25 cents.

OUR CONTRIBUTORS

God's Purpose in Sending John the Baptist into the World.

BY J. D. WALLING.

God has always had a purpose in all things that he has said or done. (Eph. 3: 11.) His eternal purpose was the happiness of mankind. He made man to be happy. He placed him where he might have unalloyed pleasure. But man's ideas of happiness then, like they are now, were not in harmony with God's. Hence his rejection of the will of God and the joys of Eden for the promises of the serpent; and—O!—the terrible reward is the wages of sin, death—the sorrow and woe of a world in disobedience and sin. But God said to the serpent: "He shall bruise thy head, and thou shalt bruise his heel." (Gen. 3: 15.) This reveals to man the eternal truth that God's eternal purpose shall be accomplished.

In order to restore man again to the tree of life, God must now honor man's limitations, and they are great; for, while the serpent promised that he should "be as God, knowing good and evil," he was but as a babe. Like a tender father, therefore, God must nurse, teach, and train the world for four thousand years—first, under the age of the fathers; then under the schoolmaster, the law. During this age, and as an instructor, we hear "the voice of one crying in the wilderness." This, too, was according to God's purpose. We read in Isa. 40: 3, 4: "The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God." Surely we can see our God's unfolding purpose, a highway that a redeemed people may go over it.

But what was God's purpose in sending John the Baptist? Malachi, God's prophet, tells us: "Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts." (Mal. 3: 1.) John, therefore, was to be God's messenger, and he was to prepare the way of the Lord. Again: "Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come." (Mal. 4: 5.) Then, he was to be a prophet. But he was sent as a witness. "There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him." (John 1: 6, 7.) But John was a Jewish prophet. His father, Zacharias, was a Jewish priest (Luke 1: 8), and John, according to the law, was circumcised when eight days old. John the Baptist, as messenger, prophet, and witness, was sent to apostate Israel alone, who had departed from their schoolmaster, the law. (Matt. 3: 7-10.) John, therefore, lived and died under the first covenant. Therefore his ministry and baptism were not Christian. His ministry could not have been a Christian ministry, for the reason that he was sent as a messenger before, and to announce, the coming of Jesus. He was sent of God, and before all authority was given to Christ. (Matt. 28: 18.) He was sent and preached only to the Jews, while the Christian ministry was, and is, to all the world. (Mark 16: 15, 16.) John's ministry, therefore, being limited to the Jews only, could not be Christian. His baptism could not be Christian baptism, for the good reason that it was not from the Christ, while it was from heaven and of God. (Mark 11: 30.) It was not by Christ's authority. It had no blood of Jesus with it, and could not, therefore, be Christian. It

had no Holy Spirit in it; was not in the name of the Father, Son, and Holy Spirit, but only in the name of the Father. John's ministry and his baptism were without the Spirit. His disciples did not know, were not so much as taught, whether there be any Holy Spirit. Paul came "to Ephesus, and found certain disciples: and he said unto them, Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given. And he said, Into what then were ye baptized? And they said, Into John's baptism." (See Acts 19: 1-5.) Of course, if John's ministry and baptism had been Christian, they would have been taught in regard to the Spirit.

John's office was that of preacher. "John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins." (Mark 1: 4) He was a reformer. "For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. And many of the children of Israel shall he turn unto the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him." (Luke 1: 15-17.) I trust we can here see John's mission—a preacher, a reformer in Israel, to prepare Israel for the coming of the Christ. He was a prophet. "But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist; yet he that is but little in the kingdom of heaven is greater than he." (Matt. 11: 9-11.) John preached the coming of the kingdom, that it was near, was at hand. He predicted the increase of Jesus: "John answered and said, A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, that standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is made full. He must increase, but I must decrease." (John 3: 27-30.) It will be seen from the foregoing that John was not the bridegroom and that he did not have the bride. The bride is the church, the kingdom. John was not even in the kingdom. He could not have been in it, for the least in the kingdom was greater than he, and yet Jesus said: "Among them that are born of woman there hath not arisen a greater than John the Baptist." So it was impossible for John to have been in the kingdom. Surely he would not have established the kingdom and failed to enter himself. In fact, John was never out of the commonwealth of Israel and never called a single convert out of it. All of John's converts remained zealous of the law till the first Pentecost after Christ's resurrection. He told his own disciples that he must decrease, but Jesus must increase. He said to them: "Repent ye; for the kingdom of heaven is at hand." He predicted the baptism of the Holy Spirit. (Matt. 3: 11.) He introduced Jesus to Israel, saying: "Behold, the Lamb of God, that taketh away the sin of the world." This is he of whom I said, After me cometh a man who is become before me: for he was before me." . . . And I have seen, and have borne witness that this is the Son of God." (John 1: 29-34.) So John's work was finished, and he died under the law and for his convictions. (Matt. 14: 3-10.)

There were many reasons why John did not either establish the kingdom or enter it. In the first place, it was an impossibility for the kingdom of Christ to have an existence at that time, except in prophecy and in prospect, for the very good reason that there was neither King nor subjects, except in preparation. The subjects could not be fully prepared under the law; "for," says Paul, "the law made nothing perfect." (Heb. 7: 19; Gal. 2: 16.) "For it is impossible that the blood of bulls and goats should take away sins." (Heb. 10: 4.) "According to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission." (Heb. 9: 22.) It is conclusive, therefore, that no one could enter the kingdom under the law; that no unclean person could enter the kingdom; that the bloody sacrifice under the law would not make clean. We must, therefore, look for other blood than that of bulls and goats. "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh." (Heb. 10: 19, 20.) This should be the end of all controversy. None could be made clean, have their sins remitted, till the veil of Christ's flesh was rent and his blood "shed for the remission of sins." This was not done for at least one year after John's death. Had it been possible for man to be made clean without the blood of Christ, he would never have come to this world; but it was not. Just look here: "These all died in faith, not having received the promises, but having seen them and greeted them from afar." What does this mean? "Not having received the promises." What promises? Abraham was in this number, and he had received three promises; but he had not been made clean enough for the kingdom of heaven. But he saw it "from afar." How far? The cross of Calvary. Please turn and read Heb. 11 and hear the conclusion: "These all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." We are made perfect by the blood of Jesus. They were made perfect by the blood of Jesus. (Read Heb. 2: 14, 15.) Then it is mere twaddle to talk about the kingdom before the first Pentecost after the resurrection of Jesus. Should there have been such a thing, it would have been a kingdom without either a King or subjects. It would have been a body without head, blood, or Spirit; for the Holy Spirit as Comforter and Advocate was not yet given. (John 16: 7-15.) But now Jesus has died, shed his blood, arisen from the grave, been made King, and the Holy Spirit has come, is here now in the body convicting the world of sin. Sinner friend, through faith obey Jesus as King and enter into his body, where all spiritual blessings are.

Success.

BY F. W. SMITH.

(An address delivered before a teachers' meeting.)

There are two conceptions of success—one is false and the other is true. These are due to different views of life, its purposes and ultimate end. Therefore, what appears success in the estimation of one individual may be regarded by another as a most dismal failure. Hence, in order that humanity may have proper conceptions of this vital subject, a correct rule by which to measure what we term "success" is demanded. What, then, shall be that rule? Who, of all beings in this universe, is most competent to devise such a rule? Common sense and sound judgment decide, He who is possessed of infinite wisdom. Has such a rule been given? More than nineteen centuries ago Christ said: "And as ye would that men should do to you, do ye also to them likewise." This is the divine rule, and he who conforms his life to its mandates will achieve, in the end, a most glorious success. But human vision is now woefully perverted, and many have yet to learn that "all is not gold that glitters." One has said:

"The world will be blind indeed if it does not reckon among its great ones such martyrs as miss the palm but not the pains of martyrdom, heroes without laurels, and conquerors without the jubilation of triumph." Has not many a man been a blessing to the world who has made no noise in it and who has died a beggar? Was not the brow of afflicted Lazarus adorned with the laurels of success, although he drank from the cup of abject poverty? Have not thousands died rich in worldly goods who were intellectually and morally bankrupt? Shall the accumulation of gold be the standard of true success? What peace of mind and satisfaction of soul can such molding of human energy bring in the presence of "the glittering heap," attended with the dark shadows of incessant fear and nervous anxiety? Would pyramids of gold compensate for the remorse of conscience arising from neglected opportunities to brighten the lives and alleviate the wants of suffering humanity? Shall worldly ambition, that subtle and fascinating influence which lures men and women to the dizzy heights of human glory, be the goal to which we aspire? Of such a road it has been said: "The higher it ascends, the more difficult it becomes, till at last it terminates in some elevation too narrow for friendship, too steep for safety, too sharp for repose, and where the occupant, above the sympathy of man and below the friendship of angels, resembles in the solitude, if not in the depths of his suffering, a Prometheus chained to the Caucasian rock." The ambition to receive the plaudits of fellow intelligences sent angels hurling from the battlements of heaven into the pit of eternal darkness. The experience of humanity shows that the greatest and most continued favors of fortune cannot, within themselves, make a man happy, nor the deprivation of them render miserable the possessor of a clear conscience and a well-regulated mind. But, in spite of all the preachments of moral philosophers, men will continue to crave, struggle, and toil for the world's prizes.

Do we ask, then, what shall be our aim in life? Every man and every woman has a mission to perform in this world, for which their talents fit them, and happy are they who find their places in the drama of life and play their part well by throwing into it all the energies of the soul. We should remember that we are not commissioned to solve the deep mysteries of the universe, but those within the sphere of our natural field of operation. Furthermore, the battles of life cannot be fought by proxy; each one must bear his or her own shield and spear. One star cannot shine for another. But in every battle and in every endeavor, let us not forget the Golden Rule. All can be crowned with true success, but we must pay the price. In the observance of the divine rule, we have to "tread the wine press," at times without the help of human sympathy; but such experiences should tend to make us stronger and more determined. Mere hardships, of course, will not make men strong; but, like the soldier fighting for a great principle, they stimulate the determination to win. Imprison a gill of water in a solid rock, deprive it of heat, and it will burst its flinty bonds as did Samson the cords of the Phillstines. Just so, a man or woman may be the victim of most unfavorable circumstances, but these can be converted into stepping-stones to success. Great men and women can no more be made without trials than brick can be made without heat. Then let us exclaim with Burns:

> Come, firm Resolve, take thou the van,
> Thou stalk of earli-hemp in man.

We should consider ourselves fortunate in that adversity is often like some ferocious animals: look them boldly in the face and they slink away. It would be difficult to exaggerate the grand achievements that may be wrought in a brief lifetime by the aid of an iron will.

Another has said: "Man is, to a considerable extent, the child of opportunity." This means that the avenues leading to success are opened by the hand of Fortune, but the statement should be taken with at least a "grain of salt." We rather incline to the old saying: "Where there is a will, there is a way." The opportunity for true greatness —viz., the building of a good character—is laid at every man's door to whom the Golden Rule has come. Circumstances do not make the man or the woman, but simply afford the opportunity for an exhibition of intrinsic value. Hence, true manhood or womanhood will assert itself in spite of circumstances. It is incredible that any combination of circumstances could have repressed Napoleon so long as he was free to act. His famous saying, "There shall be no Alps," embodies a will power that dominates seemingly insurmountable obstacles.

There is no course in life which demands the exercise of such a will like the discharging of the duties growing out of the Golden Rule. These duties may often lead us to do what for the present may seem detrimental to our own interests, but the resultant self-respect and peaceful conscience always more than compensate for any pecuniary loss we may thus sustain.

Therefore, my teacher friends, let me bid you to look well to those sacred obligations you have assumed toward the children committed to your care and training. Remember that in a very large measure the impress of your personality will be enstamped upon the hearts and lives of your pupils. Your temper, character, and mode of speech and conduct will be assimilated by them. Your work in the schoolroom has much to do with not only the unfolding of the pupils' intellectual powers, but with the formation of a character that shall reap a destiny. You are, to a great extent, silent toilers, often without the reward of helpful encouragement; but remember that our Lord, for the joy of redeeming the race of man, endured the suffering and shame of the cross. You may not receive at the hands of your fellow beings that reward of appreciation for the noble part you are performing in building the greatest structure of Christian civilization known to the world, but the pens of future historians will pay that tribute of praise to your labors of love which they so richly deserve. Paraphrasing a little, let me say in the language of a poet:

> Laurels may flourish around the conqueror's tomb,
> But happiest they who win the world to come.
> Teachers have a silent field to fight,
> And their struggles are veiled from human sight.
> In some nook where alone they dwell,
> They wrestle with troubles too numerous to tell.
> Glorious triumphs their toils shall crown,
> Crowns of love and true renown.

The principles embodied in the Golden Rule firmly fixed in the heart will destroy every vestige of selfishness, leading men and women to the highest efficiency known to earth. Those who seek to work out the great problems of life by any other rule will have written at the end the sad result, "Failure"—a life spent in vain.

More News About the Georgia Work.

BY S. H. HALL.

In the last two issues of the Gospel Advocate I have had something to say about our sore need of more laborers in Georgia. Out about fifty miles from Atlanta we have some twelve or fifteen members who took their stand for apostolic Christianity last summer in a short meeting Brother Joe White and I conducted. The brother who was to water this new congregation moved to South Georgia; hence it has not had the help it should have had. Just recently I made them a promise to be with them on Saturday night, as it seemed the best I could do; but a matter over which I had no control prevented my going. The

following letter expresses strongly their needs and their sore disappointment:

Brother Hall: I write you to let you know that we were sadly disappointed last night at your not coming. We had a nice little congregation out to hear you. The time was spent mostly in singing. We surely do need a preacher. You know the children [her children, who are members] get disheartened, and you know we are few in number, and, so far as money is concerned, we are poor. Our enemies have said you would preach a few sermons for us, then leave us alone. As for my faith in God, I feel that I am on the Rock, on a firm foundation. Our children are young and our enemies are trying to destroy their faith. My prayer is: "Lord, help us to stand firm in the faith that was once for all delivered unto the saints." Pray for us. Now let me beg you, not for the whole world to forsake us. Pardon me if I have written one thing amiss. . . . May the Lord ever bless you in your work for the Master and a home in heaven in the "sweet by and by."

In another letter from a brother in the same congregation, he closes by saying:

Try it again. I would be glad if you could come Saturday and stay over Sunday, and let me know a week beforehand. I think we would have some more additions if we could get a little help. How about your giving us a week or two this summer? I think you could accomplish a great deal more in this section in another two-weeks' meeting. We need some good, hard, strong work in this section. We have the strongest opposition I ever saw any people have. I read of some back in ancient times who were persecuted more than we are.

I give the above as another sample of the needs of Georgia, that those who are helping us may know that their help is going where it is needed. Brethren Jones and Cuff, of the David Lipscomb College, will be here in a few days. This will help so much. But more and more laborers we need. May others take an interest in this field and help.

We had a fine day at West End Avenue yesterday (May 5) at both the morning and evening services. Two confessed their faith in Christ and were baptized and one united by statement. ☼ ☼ ☼

Camp Gordon.

Undoubtedly, we have some of the finest boys at the camp I have ever seen. We had another fine service yesterday, in spite of the fact that I had two punctures and a blow-out trying to get there, the first tire trouble we have had in going to and from the camp. The following lines from Brother J. Clyde Shacklett, of Camp Gordon Headquarters Detachment, will be of interest to his friends and those who are interested in the camp work:

Brother Hall: It was only a pleasure for us to attend to the baptizing of the young man (Brother Rufus Dunn) who made confession last Lord's day and which we attended to last evening. We did not have a very convenient place, but were able to use the tank at the stable which is used for watering stock. That, of course, is good enough for the man who really has faith and wants to obey the gospel. I doubt if this man has ever heard very much real gospel preaching, but he is sufficiently taught to know that he should be baptized for the remission of his sins, and we tried to encourage him to read for himself, believe what he reads just because it is God's word, and not to be bothered with things which he cannot find therein. I believe that if he will do that he will learn the right course in all cases and will be unquestionably safe. I hope he can be in this camp for some time and be associated with us, but that is doubtful. He asked me if he could get a letter from the church, so that, in case he is transferred, he will have something to show that he is identified with the church. I wish you would look after that, as the men are transferred so quickly and without notice, and he desires to have a letter before he leaves.

I hope to see you often and to talk with you fully concerning the work here. We appreciate the assistance being given us by you, Brother Carter, and the church in the city.

The young man to whom Brother Shacklett refers was at services yesterday with a bright, happy face. He had never heard a sermon in which all the conditions of salvation were preached till the Sunday before he was baptized. When he came forward, he said: "Brother Hall, I can see that I ought to be baptized, and I want baptism." He had been taught to be moral, but how to get into Christ had never been shown to him. The most of the baptizing will be at the camp from now on; certainly so, so long as such men as Shacklett are there. They have a fine place—a large trough deep enough for two men to stand in, with water always running in and out—a splendid baptistery. Certainly if a horse trough was a suitable place for our Lord to be cradled when born into this world, it is also a suitable place for souls to be buried with him in baptism and raised to walk in newness of life.

A Gift for Our Readers.

In order to encourage our friends and readers to circulate the Gospel Advocate, we are now offering to send to every old subscriber, who will send us one new subscription for one year, accompanied by $2, The Teachers' New Testament with Notes and Helps. This has been prepared to meet the many demands for a Testament with notes and comments that will make the text clear and plain to every one.

In this explanatory Testament the American Standard Version is used, which is acknowledged by all the leading scholars to be the best version in any language. The text of this Testament is printed from large, easy-reading type, with the words of Christ emphasized in black letters; and all the proper names have been divided into syllables and accented, thus making it possible for any one to pronounce them correctly. Especial care has been exercised in the selection and preparation of the Notes and Comments of the text of this Testament, so as to give a full and complete explanation of all the difficult passages, with entire freedom from theological and denominational bias. With this object in view, the Notes have been revised and approved by noted scholars representing the different evangelical denominations and acting as associate editors. The Introduction contains a wealth of accurate information concerning the books of the New Testament in concise language and compact form. In addition to an introduction to each book by an eminent scholar, there is an article of great interest and value on the language and books of the New Testament. This book retails for $1.10, postpaid.

While money is cheap, there is no better time than now for every reader to secure this Testament by a little effort. It should not be hard to get one of your friends to take the paper at $2 a year, when he can pay for it and over with one bushel of wheat. Think of the prices at which you are selling bacon, eggs, butter, wheat, etc., and then you will realize at once how cheap the Gospel Advocate is at $2 a year.

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EDITORIAL

Relief Work.

BY J. C. M'Q.

Doubtless the querist who asked the following question has not been reading the Gospel Advocate regularly and carefully; for, if he had been doing this, he would have read much in its columns urging Christians to contribute to relieve the starving and homeless millions who have been brought to this terrible condition by the ravages of war. We have kept standing just below the title, "The War Sufferers' Fund," the following scripture: "Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard." But here is the question of Charles T. Clay, who is in the Conscientious Objectors' Detachment, Company 57, 15th D.B., 165th D.B., Camp Travis, Texas: "What is your idea about doing relief work for the war sufferers in Europe?" Let it be distinctly understood that charity for Christ's sweet sake should be done in his name. "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3: 17.) In all good works we should say in the language of the Holy Spirit: "Unto him be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen." (Eph. 3: 21.) But we should also remember the fact that it is dangerous to bind a method of work upon the church of God when and where the Holy Spirit has bound none. This is as much a transgression of the law of God as it is to add to the word of God.

When we think of the millions of the young and the aged who are now without food and shelter, it is enough to wring the heart and to open the purse strings of humanity. When we learn that over a million people have perished during the past two years from exposure, starvation, disease, and cruel massacre, it indeed looks heartless to think that any one could hesitate for a moment about the goodness or the scripturalness of relieving these starving millions. Peoples that were once happy, contented, and self-supporting are now suffering starvation, privation, and tragedies that are too deep for tears. Concerning these awful horrors a writer testifies: "The mind grows numb and the heart sick from the continual recital of tales of such horror that it is difficult to believe the twentieth century could hold. The poor, wizened, monkeylike babies that have been held up before my eyes are the worst spectacles of all." When we are told that people are dying by the thousands from starvation and that starving little girls, apparently alone in the world, are crying over and over, "I'm hungry! I'm hungry!" it is wonderful, indeed, that a conscientious objector would seriously write us: "What is your idea about doing relief work for the war sufferers in Europe?" Instead of asking such questions, we should devote our energies, our means, and the time which God has given us to the relief of the suffering millions. "Hereby know ye love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (1 John 3: 16, 17.)

In the midst of such heart-rending cries, with the world deluged in blood and tears, he who turns a deaf ear to the repeated cries for help that come from the agonizing millions and passes by "on the other side" is a Pharisee indeed. Such pharisaism will bar the gates of heaven against any man. The good Samaritan did not stop to inquire the cause of the helpless condition of the man who fell among robbers. It is enough for Christians to know that there are suffering wounds that should be dressed. It was just such heartless and sinful neglect that dug the impassable gulf between the rich man and Lazarus and forever shut the rich man out of heaven. The Christian's opportunity for doing good is multiplied many thousandfold by this cruel and unjustifiable war. He has the sick, the hungry, and the cold with him as never before. He cannot plead a lack of opportunity for serving God and for relieving the suffering. It will not avail him to criticize those who are working in the Master's cause while he sits idly by, knowing that thousands are starving to death and yet opening not his purse strings to relieve them. To all such Christ will say in the great day of judgment: "Depart from me, ye workers of iniquity, into everlasting fire prepared for the devil and his angels." On the other hand, to those who open their hearts and purse strings to the starving millions will come that inexpressibly beautiful and sublime answer: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." While Christians should all show respect for the authority of Christ and, above all things, should not set aside his authority, yet they should practice in harmony with the law of God. It is well to remember the language of the Holy Spirit when he says: "Doing noth-

ing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others." (Phil. 2: 3, 4.) Christians now have the opportunity to demonstrate to the world that the church is the light of the world, the salt of the earth. They can feed their hungry enemies, they can give them to drink, and in so doing heap coals of fire upon their heads. May God speed the day when Christians will not be overcome of evil, but will overcome evil with good. Christians who are doing nothing to relieve the terrible and awful sufferings of the millions who are passing through indescribable agonies are the greatest enemies to the cause of Christ.

Sermon Delivered at the Funeral Services in Memory of Mrs. Eudora Lindsay South, April 10, 1918.

BY M. C. K.

[On April 8, 1918, I was shocked and grieved by a message announcing the death of Mrs. South, wife of Elder J. K. P. South, at Frankfort, Ky. Mrs. South was my lifelong friend and a former parishioner of mine, and I was called to conduct the funeral services in her memory. After a prayer by Brother S. H. Jones, the following sermon was delivered.]

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." (Isa. 43: 2.) "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isa. 41: 10.) "The eternal God is thy dwelling place, and underneath are the everlasting arms." (Deut. 33: 37.) "Trust in Jehovah, and do good; dwell in the land, and feed on his faithfulness. Delight thyself also in Jehovah: and he will give thee the desires of thy heart. Commit thy way unto Jehovah; trust also in him, and he will bring it to pass." (Ps. 37: 3-5.) "God is our refuge and strength, a very present help in trouble." (Ps. 46: 1.) "Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." (John 14: 1-3.) "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ." (1 Cor. 15: 54-57.) "In nothing be anxious, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." (Phil. 4: 6, 7.) "These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God: and they serve him day and night in his temple; and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat; for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life; and God shall wipe away every tear from their eyes." (Rev. 7: 14-17.) "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." (Rev. 14: 13.) "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." (Rev. 22: 14.) "And the twelve gates were twelve pearls; each one of the several gates was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it; for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there)." (Rev. 21: 21-25.)

As we think of the rare and cultured intellect, the splendid literary attainments, the noble and generous heart, and the exalted Christian character of this extraordinary woman, how forcibly are we reminded of the words of Edward Young: "Death loves a shining mark, a signal blow!" Truly is the saying exemplified in the present death; for, if it was the purpose of the grim monster to pluck from the garden of humanity one of its fairest flowers, then he aimed in this case at the right mark.

Mrs. Eudora Lindsay South was the embodiment of a high order of womanhood. Endowed by nature with rare intellectual gifts, she had the additional advantage of early literary training, and was graduated while yet a girl from Hocker College, afterwards changed to Hamilton College, Lexington, Ky., under the benign and successful presidency of the genial and polished Robert Graham. With an ardent thirst for knowledge on a broader scale and dominated then, as throughout her life, by the worthy ambition for high achievement, she planned and executed immediately upon her graduation a trip abroad, where, in Dresden, Saxony, in Florence and other Italian cities, and in sunny France, she continued her industrious and untiring efforts in the pursuit of knowledge. This period of study and travel abroad furnished a fine opportunity for extended research and improvement, and every day of it was diligently utilized. In Dresden it gave her access to the famous Dresden Picture Gallery, for which the city is most widely known, and where her cultured and appreciative eyes could gaze on Raphæl's celebrated masterpiece, "The Sistine Madonna," and other noted works of art. And in that "cradle of Italian culture," as history distinguishes "Florence the Beautiful," situated in a beautiful valley at the foot of the Apennines and made famous as the home of Dante, Michelangelo, and Galileo, she added to her fund of classic and artistic lore.

She returned to her native land laden with rich treasures from which subsequently, whether in the classroom or in the social circle, she was ever ready to draw, to the rare profit and pleasure of her audience; and thus she had firmly laid the foundation for a brilliant and successful career.

After her marriage, in 1876, to the equally noble, chivalrous, and generous man of God, the beloved Brother South, who survives her, she founded Excelsior Institute, and in this institution performed the great work of her life.

But notwithstanding her extraordinary native ability and brilliant attainments in the field of letters, humility and modesty were two of the most prominent traits in her character. The same attractive and winning grace of modesty which so conspicuously marked her girlhood days continued to be the crowning glory and ornament of her life as wife and mother. And not only upon her own devoted children, who rise up to-day and call her blessed, but upon multitudes of others, many of whom are now dignified mothers and fathers, she left the impress of her modesty and other qualities of her great character. But, with all her brilliant attainments and the shining virtues which crowned her life, that which shone with the brightest luster and still sends its radiance over her whole life was her character as a Christian. Having become a Christian while the bloom of innocent girlhood was still on her cheek, she was a Christian practically all her life; and in this character she excelled preëminently, combining the domestic industry and piety of Martha and Mary, the tender devotion of John, and the heroism of Paul with the sweetness and gentleness of the Master himself.

And shall we say to-day of the noble being with all these splendid powers and varied attainments, that she is dead? That the glad music of life's sweet song is hushed in eter-

nal silence? No, no; but in another clime, with the garlands of immortality on her brow, the notes of that song are echoing and reëchoing in still sweeter vibrations. In the beautiful words of her own favorite poet, the brilliant bard of Cambridge:

Life is real! life is earnest!
And the grave is not the goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Yea, even as her pale and pulseless form lies before us in the casket, we may address to her the appropriate words of Mrs. Hemans:

Calm on the bosom of God,
Fair spirit, rest thee now!

She did not die young, and yet as, through our blinding tears, we look upon her fine form to-day, the words of England's greatest bard come to mind:

Death lies on her like an untimely frost
Upon the sweetest flower of all the field.

In the prosecution of postgraduate studies, it was my good fortune to sit as a pupil at her feet, and she not only became my wise and faithful counselor, but was ever afterwards my true and devoted friend; and, weeping with the family to-day, I press to my own lips the cup of their grief, while the words of Whittier shall voice our united prayer:

Fold her, O Father, in thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and thee.

To the faithful and devoted husband, who was the abiding stay and comfort of her heart, and to the children and grandchildren of their united love, I not only commend the beautiful passages read from God's holy word, but I wish to address to them also some additional and appropriate words of Whittier:

Yet, would I say, what thy own heart approveth,
Our Father's will,
Calling to him the dear one whom he loveth,
Is mercy still.

Not upon thee or thine the solemn angel
Hath evil wrought;
Her funeral anthem is a glad evangel—
The good die not.

God calls our loved ones, but we lose not wholly
What he hath given;
They live on earth, in thought and deed, as truly
As in his heaven.

No, no, she is not dead, but living still, and living where there is no death. And hence, because they truly voice the sentiment of God's word and were written by the great American whom she so greatly admired, I deem it appropriate to close the service in her memory with the familiar words of her favorite poet, the beloved Longfellow:

There is no death!
What seems so is transition;
This life of mortal breath
Is but a suburb of the life Elysian
Whose portal we call death.

The World Against the Church. No. 4.

BY E. A. E.

[Continued from last week.]

When one church under the guidance of its elders in prayer and the light of the word of God withdraw themselves from a brother, can it produce anything else but strife for other congregations to take him up and receive him into full fellowship before he ever adjusts the matter with his home church? Even if the home church made some mistakes in its procedure, the place to right the wrong is there. All other churches should wait until the wrongs have been set right. God forbade the Jews to speak evil of their rulers. When Paul severely reproved a hypocritical high priest, he apologized when he learned that the man was a high priest. He did this, not through respect for the hypocrite, but in obedience to God. We must respect God's appointments and his order of things now. God commands the church in every place to withdraw themselves from every brother who walks disorderly; and when, in obedience to God, a church does this, who can undo it? Who will slap God in the face by saying his appointments are "no good?" Some congregations in the New Testament did try false teachers and some who claimed to be apostles and found them to be false. God praises these churches for this. God commands elders to stop the mouths of some teachers. (See Tit. 1.) In some places preachers "get in the saddle" and stop the mouths of the elders.

But should the elders and the whole church in spite and malice and revenge withdraw from a worthy brother, it would cease to be a church of Christ and become a synagogue of Satan. Satan got *mighty big* in some churches named in the New Testament.

The point this article makes is, in either case some are walking as "enemies of the cross of Christ."

Another command of God which is very much disregarded and ignored is the one which requires preachers and other teachers first to be proved, to have a good report at home, and to be approved by letter when sent to work in places where they are not known. Some congregations and some individuals seem to disregard this altogether. Surely all that God teaches on this subject, as well as on all others, must be studied and practiced.

I clip the following from the Christian Leader of March 26:

TO WHOM IT MAY CONCERN.

The church of Christ at Cincinnati, Ohio (Elm Street), has withdrawn fellowship from its former minister, Louis R. Patmont, for walking disorderly, causing a division, insubordination, and unfaithfulness in the Christian ministry. Yours in Christ,

L. LUNSFORD,
R. C. HAMMONS,
Elders.

In the first place, not the clearest reputation has followed Brother Patmont in his peregrinations. Then, when a church with its elders withdraw themselves from him, it behooves every other church to act accordingly until, at least, the matter has been adjusted in the home church, if there has been anything unscriptural in the course pursued. Any other course on the part of other congregations, as should be clear to all, would be partisan and productive of strife.

Later I saw the following in The Word and Work:

In regard to certain notices derogatory to L. R. Patmont, which lately appeared in a certain brotherhood paper—the circumstances are known to us to be so peculiar that we would advise all brethren to suspend judgment adverse to Brother Patmont until an impartial investigation of the facts can be had.

I know nothing of "the facts," except the *one fact* published by the Christian Leader that the Elm Street Church has withdrawn from Brother Patmont, and that this statement has been signed by the elders of that church. The Word and Work intimates that there has not yet been "*an impartial investigation of the facts;*" in other words, that this church and its elders were not impartial in this action. The Word and Work may know. Whether it knows or does not know, this is a serious charge against these elders and the whole church. But, acting upon the suggestion of The Word and Work, brethren must "suspend judgment," not only "adverse to," but also in *favor of*, Patmont until he has righted himself with this church or it has righted itself with him. Brother Patmont, then, himself seeking the unity and peace of his home church and all others, will remain at home until this matter has been adjusted. Likewise The Word and Work, seeking the

same, cannot advise other congregations to receive Brother Patmont until after this "*impartial investigation of the facts*" has been made. This investigation might show that the church was scriptural in what it did.

Then, WHO or WHAT is empowered to hold this "impartial investigation?" There is no power or ecclesiasticism over this church that can do it. It must be done by this church.

The main question is, in this case and similar ones what must be done to preserve unity and peace at home and to prevent the production of strife and division elsewhere? Is the above course the one to pursue to prevent strife and bitterness and to maintain "the unity of the Spirit in the bond of peace?" Other congregations should not be disturbed over the troubles of one. The unity, peace, and good of the churches are far above all partial or impartial investigations of any case in any one church or any personal prejudice and preference.

All the ways in which some of the church walk as "enemies of the cross of Christ" have not been pointed out; but enough has been said to cause us to study the word of God more closely, to fear, to watch, and to pray.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$5,845.95
Sister Beasley's negro washerwoman, Waldo, Ark.	.10
Church at Science Hill, Tenn.	10.00
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Philippi congregation, Trenton, Ky.	5.00
Lieut. John S. Cayce, Camp Meade, Md.	2.00
J. W. Prewit, Danville, Ala.	2.50
Bethlehem Church, Wilson County, Tenn.	100.00
Brethren at Leiper's Fork, Tenn.	4.75
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Church at Waldo, Ark.	13.65
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Ethel and Maggie Young, Moulton, Ala.	4.00
Mr. and Mrs. Andy T. Ritchie, Madison, Tenn.	5.00

In point of sacrifice, one of the biggest contributions reported this week is ten cents sent by a colored washerwoman "whose heart was touched." Then, again, there are some contributions sent in the name of certain congregations where the membership consists of seven or eight people who are poor in this world's goods, but rich in faith. The contribution of one hundred dollars from the Bethlehem congregation in Wilson County, Tenn., is characteristic of the generous spirit of that church. We still note with pleasure the interest of some dear little children in the welfare of other little children across the seas whom they have never seen, but whom they love.

Perhaps we could not find a better impetus to stir up the hearts of our readers than to print what Brother John H. Arms, of Celina, Tenn., a man of tender and sympathetic heart, said in substance to a congregation in Clay County. He "preached on 'Sacrifice,' and showed that God gave the best and dearest of all his possessions—his Son—as a sacrifice for us; and it is through sacrifice, lovingly rendered, of our best, in means and talent, that we live in approval of our Heavenly Father." It is encouraging to note how the congregation responded to this fervent appeal.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Chancery Sale of Suburban Farm.

The old home place of the lamented Granville Lipscomb will be sold at the courthouse door, in Nashville, on Saturday, June 1, at twelve o'clock. This property comprises fifty-one acres, with dwellinghouse and other buildings. It adjoins the David Lipscomb College, formerly known as the Nashville Bible School. It is an ideal home site, with fine elevation, located on the Granny White road, about five miles from the Public Square and about one mile from the city limits. A boulevard, being an extension of the Belmont Boulevard, has been laid out through the farm and confirmed and declared a public highway.

If you are looking for a nice country home, with all the advantages of a growing city at your door, or for a real estate investment of exceptional value, do not fail to attend this sale. ROBERT VAUGHN, Clerk and Master.

G. N. TILLMAN, Solicitor for Complainants.

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To encourage the reading of good, religious books and at the same time to build up our subscription list, we have arranged a combination offer that should interest all. If you will send one new subscriber or your renewal for one year to the Gospel Advocate, you may deduct fifty cents from any book that costs one dollar or over, mentioned in the following selected list:

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

Missionary

Boys and Kites.

BY J. M. M'CALEB.

While walking on one of the busy streets of Tokyo during the New Year holidays, I observed three kites high up in the sky. Long streamers in the form of straw strings hung far out behind. To each kite a long string was attached that descended to an elevated vacant lot and at the end of which a boy watched with admiration and delight his little airship bravely riding out on the strong north wind.

The three boys' faces were all aglow with a consciousness of success. But on a telegraph wire just over my head hung another kite, dangling by the entangled string and flitting round the wires as if in protest at its confinement. The great white eyes of Kujomasa, whose face was painted on it, seemed to draw down at the inner corners more fiercely than ever, as if to say: "Unless I am liberated immediately, I shall strike." This, however, may have been nothing more than the imagination of my own thoughts. What was more likely a fact was that some little fellow, on seeing the deplorable fate of his New Year's gift from Ototsan, had run home in great disappointment to relate his sad misfortune to his mother.

☼ ☼ ☼

Money for Missionaries.

BY NELLIE STRAITON.

On March 30 I forwarded to our missionaries in India contributions as follows:

To Brother Martin: From X. Y. Z., Jackson, Tenn., $1; H. J. Stafford, Trezevant, Tenn., $1; Mrs. Rella Morris, Madisonville, Texas, $2.50; D. A. Whisnant, Goldsboro, Texas, $2.50; Nellie Straiton, $1. Total, $8.

To Brother and Sister McHenry: From the church at Italy, Texas, through Mrs. T. B. Fuston, $20; Beulah and Carl Sullivan, Louise, Texas, $2; Mrs. J. M. Hayes, Polk, Tenn., $1; D. J. Prickett, West Unity, Ohio, $5. Total, $28.

To Brother and Sister Armstrong-Hopkins: From Mr. and Mrs. J. T. Donald, Justin, Texas, $2; Miss Ina Straiton, Fort Worth, Texas, $2; Mrs. B. P. Sloan, Humboldt, Tenn., $1; Miss Laura Cooke, Pilot Point, Texas, $1; Mrs. E. Emberson, Pilot Point, Texas, through Miss L. C., $2; Mrs. S. A. McKinney, Pilot Point, Texas, through Miss L. C., $2; Mrs. G. C. Curry, Donaldsonville, Ga., $2; church at Alameda, Texas, through Mrs. H. D. Garner, $3.82; church at Huckabay, Texas, through Leonard Watson, $5.52; Miss Lella Foster, Bishop, Texas, $5; Mrs. E. F. Lafferty, Caney, Okla., $5; Mrs. Rella Morris, Madisonville, Texas, $2.50; Mr. and Mrs. J. E. Boyd, Andalusia, Ala., $2.50; D. A. Whisnant, Goldsboro, Texas, $2.50; J. L. Broad, Denison, Texas, $3; church at Huckabay, Texas, through Leonard Watson, $3.80; Mrs. John Straiton, Fort Worth, Texas, $1; Nellie Straiton's Sunday-school class, Fort Worth, Texas, $1.10; Nellie Straiton, $7.26. Total, $55.

A message to those who read this report, but who have not been contributing to the missionaries: The amounts received since the first of the year have not been nearly sufficient for the support of our missionaries. First of all, there is their personal support; then we should remember that they need to receive a sum sufficient to pay for their native helpers. A missionary's usefulness is increased many fold by the help of a native Christian; and where they have several native evangelists, they can cover a much larger territory. Did you ever realize that the territory of India was about one-half the size of the United States and that the population was about three times as great as the population of the United States? But how insignificant is the very small amount we give to take the gospel of our Savior to India! Perhaps you have wished to serve Christ with your money, but have not realized the great need of India. Will you give a definite amount each month, or, if you cannot do this, send an occasional sum? I will gladly forward your gift. Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

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Mail from India.

BY NELLIE STRAITON.

Due to war conditions, the mail service between India and this country is rather slow and irregular; so do not be disappointed if you do not receive an acknowledgment from India for three or four months after you have sent money.

In fact, I did not receive until the latter part of March a post card from Brother McHenry which was dated December 13, 1917, and which reads as follows: "Thanks for five dollars just received as per your favor of September 29. Excuse note. I have been unwell for several days. God reward you for your services. There were ten baptisms this month."

I also received about the same time a letter from Brother Martin and Brother McHenry acknowledging the receipt of three dollars and twenty-five cents sent to Brother Martin on October 31, and fourteen dollars sent to Brother McHenry at the same time.

Brother Jelley wrote on January 29: "I gratefully acknowledge your letter of October 31 and the accompanying check for sixteen dollars." He further writes that he is very anxious to come home, and asks that the brethren please raise the money for that purpose.

In the same budget of mail came letters from Sister Armstrong-Hopkins stating that they had received the money sent on September 29 and October 31. Each of the missionaries spoke of how grateful they were to the brethren and sisters who had a part in the gifts mentioned above.

As a great many of you perhaps already know, the Satara missionaries—that is, Brother and Sister Armstrong-Hopkins, Brother and Sister McHenry, and Brother Martin—have moved to Aurangabad, Deccan, India, where they hope to be able to accomplish much more good for the cause of Christ than they have yet accomplished. They believe this to be a splendid field in which to work, and only ask that the brethren and sisters in this country continue to support them in the work. [News has been received of Brother Armstrong-Hopkins' death since this was written.]

I shall be glad to forward any amount you wish to send to our missionaries, and please remember to read the monthly report at the beginning of next month. In fact, watch every issue of the paper for news items from our missionaries and for reports of money forwarded. Address me at 1030 South Lake Street, Fort Worth, Texas.

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Moving Pictures.

BY J. M. M'CALEB.

For supper last night I had corn bread. The corn grew in my own garden and was ground on a Japanese hand mill by the student who does my housework. I also had an egg laid by one of my own hens, potatoes that grew in my garden, strawberry jam from my own strawberry patch, and spinach grown at home. In this way I manage to counteract to some extent the high cost of living.

Training Little Children

By MRS. ELVIRA HYATT

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 10.

Build Up Virtues and the Faults Will Disappear; Praise Will do More Good Than a Dozen Scoldings.

It pays to have high ideals for our children and to respect their individuality. Much can be accomplished by expecting children to be good and by showing them that we trust them.

We should never call a child "bad"—never wound his self-respect. This does not mean that his naughty actions should be "glossed over;" but, as one wise educator has expressed it, we should realize that every fault is simply the absence of some virtue, and we should try to build up that quality in which the child is deficient rather than condemn him for that which he has not.

Build up the virtues and the faults will disappear. If a child is selfish, we should dwell on unselfishness; if the child is untidy, on neatness; if slow, on quickness; and we should always remember to praise even the slightest sign of the virtue we are working to cultivate. A child will try to live up to the thing for which he is praised. "How quiet and helpful my little Peggy is to-day!" will do more good than a dozen scoldings about noise and mischief.

Stories can be told to arouse and stimulate high ideals. Stories have a wonderful educational value, and almost any lesson can be taught in story form. Tell stories about birds, trees, flowers, animals, great and good men, simple stories of home and family life, stories from history and from the Bible. The eager little minds are ready for anything you wish to give them; and if you are a natural story-teller, great indeed is your opportunity. Ideals of right conduct, love of family, and sympathy with every living thing can all be given through the right use of stories.

Much has been said and written about prenatal influence, but volumes more are needed on postnatal influences. One of the first things a baby learns is to "smile back" at his mother, and in all his earliest years the child reflects the attitude of those around him. He imitates the things which he sees and hears in order to understand them; and "as the twig is bent, the tree's inclined."

A true mother leads a consecrated life. She will always be absolutely truthful and will keep every promise made to her child. She will recognize the good in all things and will never speak ill of any one in her child's presence. She will keep away all thoughts of fear and will awaken a spirit of loving service toward others and a growing belief in the power which is within himself, until at last he grows into a recognition of the universal love and goodness which underlie the whole life.

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Life's Ideals.

Ideals are the soul of life. The simplest human act is directed to an end; and life, a series of unnumbered acts, must answer to some end, some ideal, mean or generous, seen by the eye of the heart, and pursued consciously or often unconsciously, which gives a unity and a clew to the bewildering mazes of human conduct. The word "progress" is unmeaning without reference to an ideal; and I would say of ideals that which was said of abstract thoughts by a distinguished scholar and statesman, that they "are the meat and drink of life." They support us; and, still more, they rule us.—Westcott.

Loving a Child.

Loving a child is key
To Heaven's mystery.
Loving a child, and giving
It knowledge—this is living.
Loving a child brings pain,
And is life's greatest gain.

Loving a child is knowing
The fierce joy of a sowing
That shall cause mighty reaping.
Loving a child is weeping,
And fearing, too, and praying—
This, there is no gainsaying.

Loving a child is being
A part of God, and seeing
The world beneath one's hand
Enlarge, expand,
Be different, and grow
To one's thought. Even so.

Loving a child is key
To every mystery.
Loving a child is laughter
And heartache after—
Heartache and grief and pain
But always joy again.

—Mary Carolyn Davies, in Good Housekeeping.

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Spurgeon's mother said to him: "I have trained you in righteousness. Your father and I have set you right examples. We have taught you the gospel. We have shown you the way of peace. My son, if you do not live a godly life, I will stand before God in the day of judgment and bear witness against you."

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A Sack of Worries.

A wayfarer carried a heavy sack, under which he toiled and complained unceasingly. From none could he get help or comfort; and as he slowly journeyed, groaning under his burden, the Angel of Optimism came to him and spoke kindly, saying: "Brother, what carriest thou?"

The man answered surlily: "My worries."

The angel smiled pityingly upon him and said: "Let us look into thy burden and examine thy worries." And so they looked in. But—lo!—the sack was empty.

"Why, surely," cried the man, "there were two great worries—too heavy for man to bear. But—ah, yes, I had forgot—one was a worry of yesterday, and so it is gone."

"And the other?"

"That—why, that was a worry of to-morrow, and it—it has not yet come."

Then the angel smiled with infinite pity, saying: "Hearken! He who bows himself down under the worries of yesterday and to-morrow wears himself out for naught. But he who carries only the worries of to-day has no need of a sack for his sorrows. If thou wilt cast this black thing aside and give all thy strength and cheer and courage to the things of to-day, real misfortune never can burden thee."

Wondering, the man did as the angel commanded. And, as he took up his journey and went lightly, swiftly on, his heart and his hands were free to relieve many a brother wayfarer of his burdens and to pluck sweet fruits and flowers along the wayside. And when he came at last to the setting of the sun, it was with smiles and a song.—The Christian Herald.

Spirit of the Press

By J. C McQUIDDY

Prohibition.

Recently Michigan and New Hampshire have become prohibition States. More and more of the States are falling in line against the whisky traffic. May God speed the day when open saloons will be a thing of the past. It is inconsistent in our government to ask the people to conserve food while they use grain for the manufacture of whisky. If every State in the Union and every Christian in the whole world were rid of the open saloons, it would be a blessing for humanity.

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The Food Administrator.

Mr. Herbert C. Hoover, the United States Food Administrator, has succeeded in getting the confidence and admiration of the American people. In teaching the American people how to conserve food he has conferred upon them a great favor. At a conference of great men recently, Mr. Hoover said: "I do not believe there is another nation in the world in which the proportion of individuals of a willing sense of voluntary self-sacrifice is so high as in this people of ours, and nothing has demonstrated it more finely than the conservation of wheat."

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False Prophets.

There have been false prophets in every age of the world. There are false prophets now, and it is reasonable to suppose that there will be until Gabriel blows his trumpet. The following is clipped from the Herald and Presbyter:

Interpreters of prophecy who identify the actors in the present war and fix the time of its finish are not confined to America, nor to the side of the entente allies. A writer in the Dresdener Nachrichten writes that, according to the book of Daniel, victory for the Germans is immediately at hand. His first point is that the state of war between Germany and all Russia ended on February 10, exactly twelve hundred and ninety days from August 1, 1914, the date on which the German mobilization began. The real victory, however, comes later. He quotes: "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." The period of thirteen hundred and thirty-five days expired on March 27. Of course, if he sticks to his prophecy, he must fix another date.

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German Theology.

Dr. David Van Dyke, of Ottumwa, Iowa, has no use for the "made-in-Germany" brand of theology. Those colleges or theological seminaries or professors or preachers that have adopted this style of theology, and who are propagating infidelity in institutions built by people who gave their money for the dissemination of the pure gospel, he thinks to be in the straight line of apostolic succession from Judas Iscariot, who sold his Lord for money. He thinks that the General Assembly ought to recover from Union Seminary, by suit at law, the funds paid by evangelical men for its endowment, and that this is a duty owed to all evangelical givers of to-day, assuring them that the money they invest in boards and church institutions will not be perverted from the sacred trust in years to come. This is an argument which should not be lightly disregarded.—Herald and Presbyter.

It is to be hoped that the people of this country will free themselves from German infidelity. American people do not need such "kultur," for it destroys faith in God, faith in Christ, and faith in the Bible. Universities that teach German kultur to our young men should not be patronized. It should be our purpose to preserve the Bible just as it is, for it is good for all people of all ages and all classes.

The Work of the Church Must Not Stop.

There are some things that cannot stop even for the war. Service to Christ must continue. The world is as sadly in need of the gospel to-day as it has ever been before. If possible, there is more demand for preaching the gospel now than in time of peace. Missions must be supported. The passing of souls into the great beyond cannot be postponed. The Christians of this generation are the only ones who can ever give the gospel to the non-Christians of the present generation. The demand is urgent for the preaching of the gospel to every creature under heaven. It is folly, it is sinful and vicious, not to make sacrifices in order to preach the gospel everywhere and to every creature. The man who argues that it is not right to preach the gospel to the soldiers in the camps has certainly read with no purpose the great commission in which Christ said: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) This same commission as recorded in Mark reads: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) It is worse than absurd to contend that the gospel should not be preached in the camps as well as everywhere else. I am not disposed to waste any time upon the man who contends that nothing can be accomplished by preaching the gospel in the camps. The gospel is God's power unto salvation to believers in the camps as well as believers anywhere else.

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God Answers Prayer in His Own Way.

Some people become pessimistic and rebellious because God does not answer their prayers as they think he should. If we have the spirit of trust and obedience, we will not dictate to God the way in which he shall answer our prayers. Christ exhibited the true spirit of prayer when he said: "Thy will, not mine, be done." Christians should pray, leaving God to answer prayer in his own way.

Andrew C. Zenos, in the Continent, gives us the following pertinent language in regard to God's answering prayer in his own way: "Hezekiah was granted deliverance from the attacks of Sennacherib in a marvelous way. The Scripture record is confirmed by the secular histories which agree in reporting a strange misfortune to Sennacherib's army and a failure of his campaign. Let not this, however, encourage the present-day believer in the true God to think that he also will receive his answer to prayer in a miraculous way. It rests with God as to how he will answer or act. The believer's part is to pray and trust. God is on his side, whatever the issue, if he only puts himself first on God's side.

Every day should be a day of earnest and united prayer by all Christians for God's blessings on our nation and for a righteous peace and victory, which he alone can give. We should realize that prayer is more powerful than the sword. Christians should pray more; and there will not be enough praying until all Christians learn to pray and to go down in penitent prayer on their knees before Jehovah. The nation has done well in subscribing to the Liberty Loan bonds. Money, however, while it is good in its way and for its purpose, cannot take the place of the divine blessing. We must render service to God, ever looking to him to give us the victory through our Lord Jesus Christ.

AT HOME AND ABROAD

F. W. Smith is in a good meeting at Fulton, Ky.

L. B. Jones will begin a meeting for the church at Bridgeport, Ala., on May 19.

Commencement exercises will be held at the Fanning Orphan School on Thursday, May 23, at 8 P.M. The public is invited.

Claude Woodruff will return to-night to his work at Anniston, Ala. He has been assisting Brother Cawthon in meetings for several weeks.

From Arthur J. Veteto, Amity, Ark.: "I wish to say that I have some time for protracted-meeting work in the summer not yet engaged. Inquirers should address me at Amity, Ark., Route 2, Box 49."

A lady who once asked the privilege to be introduced to S. S. Prentice, said: "I congratulate the mother who has such a son." He immediately and warmly replied: "Rather congratulate the son on having such a mother."

Many Christians are locating in Washington, D. C., to enter the civil service. For their benefit we print the location of the house of worship. They meet each Lord's day at the Masonic Temple, corner of Eighth and F Streets, Northeast.

T. G. Malphurs, Valdosta, Ga., Route 2, wishes to locate in a town where there is a church needing teaching force. He is a high-school teacher of several years' experience, with college and some university training. He prefers the principalship, unless there is a splendid opening in another department.

Fom G. Dallas Smith, Cleburne, Texas, May 6: "In the Gospel Advocate of May 2 I wrote that the Cleburne church 'buil a two-thousand-dollar house last year, and it is free from debt.' It should have read, 'a twenty-thousand-dollar huse, and it is free from debt.' We had two fine servios yesterday."

"Savation from Sin." This book is composed of the editorils of David Lipscomb, collated by J. W. Shepherd, and cotains many of the best and most profound thoughts of its uthor. It contains an index to subjects and an index t scriptures. Contains 440 large pages; printed in large, clar type. Price, $1.50.

E. M. Borden, of Little Rock, Ark., writes: "The brethren at Little Rock are now engaged in their protracted meeting. It will continue until the first of June. Our congregaton here is about six years old and is growing. Many newmembers have moved in, and it has given great strength t the work here. The writer is conducting the services. We hope to be successful."

To any church or person who will send us six new subscribers to he Gospel Advocate, accompanied by twelve dollars, we will give one dozen copies of our new hymn book, "Prais Him." Add postage for parcel post or transportatio. Act promptly while this liberal offer is good. Addres the McQuiddy Printing Company, 317-319 Fifth Avenue,North, Nashville, Tenn.

From R. H. Rogers, Fort Deposit, Ala., May 11: "The cause of Christ seems to be getting stronger in this county. The thing we ned most is more help. We have numbers of old congregations that have run down because they have no preache I have aided three places in starting to meeting regularl since I have been here, but I cannot fill all the places th I am called. I have more calls for meetings than I ca possibly give justice. Pray for us."

Wanted—A place in a private or public school which is controlled and patronized by our brethren. I prefer work in the seventh, eighth, and ninth grades or the principalship of a school of two or three teachers. I want to preach every Lord's day. I want a place in Tennessee if it can be had. I can furnish best of references and I hold a high-school license. Address J. W. Dickson, Elbridge Drug Company, Elbridge, Tenn.

The latest word from J. M. McCaleb, Tokyo, Japan: "On the last Sunday in March, Brother Fujimori baptized four persons at the Takahagi Church; on Tuesday, April 2, Brother Ishiguro, of the Otsuka Church, baptized five—three women and two men—in the Zoshigaya baptistery; on the first Sunday in April, Brother Miyajima baptized three—two students and a woman from the Salvation Army—at the Sendagaya Church. Twelve baptisms in eight days."

Several interesting meetings are in progress in Nashville and we are enjoying a spiritual feast of good things. Five persons have been baptized as a result of Brother Elam's preaching at Chapel Avenue. The interest at Green Street, where Brother Cawthon is preaching, is encouraging, with six baptisms and one restoration to date. G. C. Brewer, of Winchester, Tenn., reports a good start at Belmont Avenue. William P. Walker is preaching at California Avenue. Six have been added in this meeting.

Carl A. Gardner writes: "Beginning on Tuesday, May 28, 1918, and continuing six weeks, there will be a summer school at Thorp Spring, Texas, conducted by Thorp Spring Christian College. The courses offered will be limited to the high school and first two years of regular college work. Tuition and board will be less than one usually pays in schools of the same rank. Thorp Spring Christian College is one of the few 'A-Plus' junior colleges of the State. It is placed in the first class by the State Department of Education. Students who complete five prescribed courses above the high school will be issued a first-grade State teachers' certificate. Thorp Spring is an excellent place for a quiet summer outing and recreation."

The graduation exercises at David Lipscomb College today were largely attended. Prof. J. S. Batey, principal of the Lewisburg High School, delivered an inspiring address to the graduates. President H. Leo Boles, in behalf of the trustees and the faculty, conferred the following degrees: Ethel Blackburn Riley, B.A.; Charles R. Brewer, B.A.; Wilba Fox, B.L.; Christine Bovelle Ward, B.L.; James Leonard Jackson, B.S.; William Bryan Jordan, B.S.; Guy P. Moss, B.S.; Charles Pinckney Poole, B.A.; Eugene Lewis Pearson, B.A.; Annie Pearl Overby, B.A.; Virgia Nancy Morgan, B.A.; Emma Irene Martin, B.A.; Emma Greer, B.A.; Benjamin Cordell Goodpasture, B.A.; Gilbert F. Gibbs, B.A.; Paralee Cowan, B.A.; Frances Cato, B.A.; Bessie Mai Beasley, B.A.; Sewell Jones, B.A.; Irma Lee Batey, B.A.; Elizabeth May Poarch, B.A.

W. A. Earnest writes: "The church at Del Rio, Texas, consisting of thirty-eight members, owns property worth about twenty-five hundred dollars, on which there is a debt of three hundred dollars. Beginning with March, we started to work on a systematic basis, disbursing our receipts as follows: Fifty-five per cent for preaching, twenty-two and one-half per cent on building, ten per cent for incidentals, five per cent for home missions, five per cent for foreign missions, and two and one-half per cent for Christian education. Prior to this time our collections averaged about thirty dollars per month. Our March collections totaled one hundred and thirty-nine dollars and sixty-two cents; and April, which had only four Sundays, amounted to one hundred and twenty-five dollars and thirty-nine cents. We are strong for systematic work, and believe many other congregations would improve if they would map out the work they ought to do, and then do it."

Query Department

Brother McQuiddy: (1) Is it scriptural for women to teach or preach in the church on the first day of the week? If not, at what gatherings are they permitted to do so? (2) Is there a verse in the Bible which reads: "A man shall give an account of the deeds done in the body?" (3) What would you do with a congregation which does not get interested while explaining the great truths of the Bible? T. S. WILLIAMS.

(1) It is scriptural for a woman to teach in a modest, quiet way, provided in doing so she does not usurp authority over the man, in the church on the first day of the week. Woman is forbidden to take the lead or to publicly proclaim the truth, as man was first made and then the woman. "For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression." (1 Tim. 2: 13, 14.) (2) There is no such verse in the Bible. The nearest thing to it is Rom. 14: 12, which reads: "So then each one of us shall give account of himself to God." Also, Rom. 2: 6: "Who will render to every man according to his works." (3) The congregation that will not be interested in the study of the truth is unworthy of the truth. The best thing one can do with such a congregation, after he has done his full duty in presenting the truth, is to "shake off the dust of his feet as a testimony against it" and go to a congregation that will hear and accept the truth.

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Brother McQuiddy: Apropos Saul of Tarsus: (1) Why did the aggressive persecutor and waster of the faith merely hold the raiment of those who slew Stephen, rather than cast stones? (2) How do we understand the seeming import of scripture that Saul was in a state of utter condemnation before his conversion, yet possessing a "conscience void of offense" and seeking light and truth? If one "hungers for the bread of heaven" and "thirsts for the water of life"—possesses "the honest and good heart" that searches diligently the Scriptures to know commanded duty—will he be led into the light of truth? (3) Is this a "scriptural paradox" which brethren preach: "If you follow your conscience (devoutly and blindly), you will be lost, or, if you do not follow (but defile) your conscience, you will be lost? To explain, you must have an enlightened conscience—a conscience educated by the Scriptures? JAMES E. CHESSOR.

(1) Suborned witnesses were the first to cast stones at Stephen, because this was in accord with the law. Deut. 17: 7 says: "The hands of the witnesses shall be first upon him to put him to death, and afterwards the hand of all the people." Suborned witnesses stoned Stephen to death. Paul simply consented to his death and held the raiment of the witnesses. (2) It does not follow that because a man is conscientious in what he does, that he is therefore right. A man may be sincerely wrong, but never insincerely right. Only those who have a conscience enlightened and guided by the word of God will be absolutely safe in following their consciences. Paul was finally led into the light of the truth because he was honest and sincere in all that he did. "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." (John 7: 17.) (3) As already explained, it depends on the character of conscience as to whether one will be lost or saved in following it. The man who follows a scripturally enlightened conscience does not follow it blindly, but wisely, and will be saved. Men who are insincere in what they do can never be saved. ☼ ☼ ☼

Brother McQuiddy: We read in the fourth chapter of Genesis that after Cain slew his brother Abel, the Lord said unto Cain: "A fugitive and a vagabond shalt thou be in the earth." Cain said unto the Lord: "My punishment is greater than I can bear. . . . And it shall come to pass, that every one that findeth me shall slay me." "And the Lord set a mark upon Cain, lest any finding him should kill him." So far as the Bible states, Adam and Eve, Cain and Abel, were the only four persons living upon the earth at that time. Who was it that was liable to kill Cain if they found him? Cain went and dwelt in the land of Nod, and there he knew his wife. Who were those people that Cain found in the land of Nod? Who were their progenitors or ancestors? What was the mark that the Lord set upon Cain? X.

The Bible nowhere says that Cain and Abel were the first persons born. It nowhere indicates that the world was not peopled before their birth. All that we can say is that they were the first persons of whose birth the Bible makes revelation or gives an account. From the curse put upon the woman, it seems that before the disobedience she was capable of conception; for "unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.' (Gen. 3: 16.) Again, we find that before the birth o Cain and Abel, Adam "called his wife's name Eve; becaus she was the mother of all living." This indicates that there were living people before Cain and Abel and that Eve was the mother of these people. Also, it is hard o understand why the Lord placed a sign upon Cain after the murder of Abel, if there were no people to whom this could be a sign. "And Jehovah appointed a sign for Cain, lest any finding him should smite him." (Gen. 4: 15.) I offer these facts and suggestions for those who *assume* that there were no people before Cain and Abel. They make this unwarranted assumption, and on it try to discredit the Bible. It is safer always to confine ourselves to facts that are clearly revealed. What the sign was that was placed upon Cain has given rise to a number of rivolously curious conjectures. There is no information showing just what it was. ☼ ☼ ☼

Brother McQuiddy: Please give us an answer to ne following questions: (1) Was Saturday the Jewish Sabbath? (2) If so, when was it changed, and by whom was it changed? E. D. WESTFALL.

(1) Saturday was the Jewish Sabbath. Websters International Dictionary defines the Sabbath: "A seaso or day of rest. Specifically: The seventh day of the wee in the Jewish calendar, now called 'Saturday,' the obsevance of which as a day of rest and worship was enjoind in the decalogue." Moses commanded the Jews concening the manna: "Six days ye shall gather it; but on te seventh day is the Sabbath, in it there shall be none." (Ex. 16: 26.) That the Sabbath is the seventh day of he week is shown from Matt. 28: 1: "Now late on the Sbbath day, as it began to dawn toward the first day of theweek, came Mary Magdalene and the other Mary to see th sepulcher." The Sabbath was given to the Jews and was nver given to the Gentile nations. (2) The Sabbath remins the Sabbath. The Jews were commanded to keep it n commemoration of their departure from Egypt. In ix days God created the heavens and the earth and on te seventh day he rested. The Gentiles were never commaded to keep the Sabbath. After the new and living way w sealed by the blood of Christ, the Sabbath can no lone be observed by divine authority. Christ took it out the way, nailing it to the cross. After the descent of the Holy Spirit on the day of Pentecost, we find the disiples meeting to worship on the first day of the week. T first day of the week commemorates the resurrection o Christ from the tomb. Christians to-day keep the firstday of the week, and not the Sabbath, or seventh day of he week.

A SPRING MEDICINE

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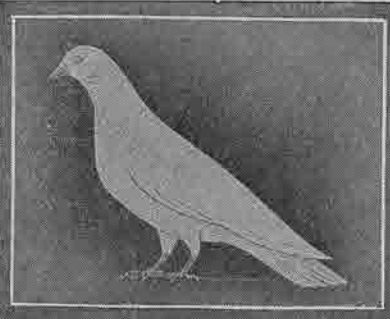

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The Black Horse.

BY J. PERRY HODGE.

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." (Rev. 6: 5, 6.)

We have seen that the horses with their riders or those conveyed in chariots by the horses, as seen by Zechariah in his vision, were explained to him to be the four spirits of the heavens sent forth from standing before the Lord of all the earth, to walk to and fro through the earth. (See Zech. 1: 8-10; 6: 1-5.)

We have seen that one of the spirits that has been sent to walk to and fro through the earth during the gospel dispensation is the Spirit of Christ in the character of the Lamb that was slain (Rev. 5: 6), and that this Spirit includes all the seven Spirits of God, and that, as compared to other spirits sent to walk to and fro through the earth, he is represented under the symbol of the white horse and he that sat thereon, going forth conquering and to conquer (Rev. 6: 1, 2; 19: 11-21). We have seen that the spirits taken and cast into the lake of fire and brimestone by this Spirit are the false prophet, the beast, and the dragon. (Rev. 19: 20; 20: 10.) We have seen that the spirit that went forth out of the mouth of these three were the spirits of devils, working miracles, going forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty. (Rev. 16: 13, 14.)

We have seen that another one of the spirits that has been sent to and fro through the earth, in opposition to the Spirit of Christ, is the spirit of the devil in the character of an angel of light (2 Cor. 11: 13-15), transforming his ministers as ministers of righteousness, false prophets, through whose mouth the doctrines of devils was preached, and by giving heed thereto the servants of God were seduced and turned away from the true faith (1 Tim. 4: 1-3) and led into false systems of religion as substitutes for the true. This spirit of the devil is represented in John's vision under the symbol of the red horse and he that sat thereon. (Rev. 6: 3, 4.)

We come now to a consideration of the third spirit that is walking to and fro through the earth in opposition to the Spirit of Christ. This spirit is the spirit of the devil in the character

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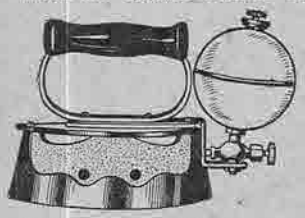

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of the tempter, and is represented in John's vision under the symbol of the black horse and he that sat thereon. (Rev. 6: 5, 6.) The rider of this black horse has a pair of balances in his hand, and the voice of trade is heard as though there might be buying and selling. A measure of wheat is offered for a penny, and three measures of barley for that price.

The tempter operates through the lust of the flesh, the lust of the eyes, and the pride of life, for these are all there is in the world through which temptations can enter (1 John 2: 16); for "every man is tempted, when he is drawn away of his own lust, and enticed" (James 1: 14). The devil as the tempter always offers something in the way of enticement. To Eve the enticement was that, instead of producing death as God had told them it would, their eyes should be opened, and that they should be as gods, knowing good and evil, and that death would not result in the eating of the fruit God had told them not to eat of. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." (Gen. 3: 4-6.) After Jesus had fasted forty days and forty nights, he was hungry, and the tempter, taking advantage of this condition, suggested that Jesus use his power in commanding that the stones near where he was at that time be made bread. Jesus met this suggestion by saying: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4: 1-4.) Jesus was not enticed by the enticement of the tempter, neither was he drawn away by his own lust or desire for food. The devil met defeat, and Jesus shows us the way to quench the fiery darts of the wicked one.

The tempter suggested to Jesus a way by which he could prove himself to be the Son of God. This was to cast himself down from the pinnacle of the temple. If the angels should bear him up in their hands as David had said they would (Ps. 91: 11, 12) and save him from dashing his foot against a stone—a scripture the devil used to prove that they would do so if he were the Son of God—why, such an act would prove to all who saw it that Jesus was he of whom David had spoken, and, therefore, the Son of God. The proving of himself to be the Son of God was one of the things Jesus wanted, but to do so in the way the tempter suggested to him would be to tempt God, and again he met this suggestion of the devil by saying: "It is written again, Thou shalt not tempt the Lord thy God." (Deut. 6: 16; Matt. 4: 5-7.) Again the devil met defeat, and again Jesus shows us the way to victory against temptation.

The kingdoms of this world and the glory of them are to become the kingdoms of the Lord and of his Christ when Jesus shall have put down all authority and power and shall have destroyed all enemies; but the devil as the tempter showed Jesus all the kingdoms of this world and the glory of them as they were under his wicked rule, and these he offered to Jesus if he would merely fall down and worship him. This enticement of the devil failed to entice, and although Jesus desired that all the kingdoms of the world be his, he was not drawn away by this desire, but said: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4: 8-10.) Thus was Jesus "in all points tempted like as we are, yet without sin" (Heb. 4: 15), and in his temptations he has shown us how to resist them; "for in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2: 18).

(To be continued.)

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Do We Believe It?

BY J. M. DENNIS.

"All things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8: 28.)

This is a quotation from the apostle Paul to the Roman Christians, or the Christians in Rome. Paul here expresses faith by the strongest term when he says "and we know." The same term is used by Paul in 2 Cor. 5: 1. There, with reference to the assurances of God's presence and of heaven's joys and everlasting blessing to the finally faithful, Paul, who, no doubt, will possess a glorified body in which to serve and praise God forever, said: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

What is it Paul says "we know" or believe verily? "And we know that all things work together for good to them that love God." The assurances of God's goodness to those who love him are expressed by Paul in the following: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us." Then he adds: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8: 35-39.)

Remember, Paul is here speaking of a special class or peculiar character of persons, when he says "all things work together for good to them," and he names the class that we may know who he is talking about—not to everybody, but only to those who "love God" and are "called according to his purpose."

The first query is: Who are lovers of God? The second is: Who have been called, and are, therefore, "the called according to his purpose?"

In answer to the first query, "Who are lovers of God?" I will present testimony of Jesus Christ and the apostle John. First, then, Jesus says: "If ye love me, ye will keep my commandments." (John 14: 15.) Again, in verse 23, he says: "If a man love me, he will keep my words." But in verse 24 he says: "He that loveth me not keepeth not my sayings." Again: "For this is the love of God, that we keep his commandments." (1 John 5: 3.)

Faith and principle never change. Therefore faith in God and obedience to his requirements have ever been, are now, and will ever be the unchangeable test of man's love to God.

With regard to the past, we ask your attention to the following. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (Deut. 6: 5.) Again: "It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." (Deut. 6: 25.)

From Abel's offering in Gen. 4: 4 till the present day, man's love for God has been manifested by the doing of God's commandments. So Paul's expressions in Rom. 8: 28 are in harmony with God's unchangeable rule of giving good to those who show their love for him by doing his will; and though man may be unable to know at all times what is good for him, yet, if he is a lover of God, *all* things work together for good to him, because God, who changes not and who cannot lie, says so.

"Called according to his purpose"—called by the means or through the medium which unfolds God's purpose to man. Hence, Paul says: "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." (2 Tim. 1: 9.) "Called . . . by our gospel." (2 Thess. 2: 14.) "Called . . . unto his kingdom and glory" (1 Thess. 2: 12)—or, as the Revised Version puts it, "who calleth you into his own kingdom and glory," thus showing that the calling continues, goes on down through the ages to the end.

God calls us by the gospel into his own holy government in this world, and into his holy likeness through service on our part rendered in harmony with his perfect directions. (1 Thess. 2: 12; 2 Pet. 1: 6.)

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"Noah, a Just Man."

BY E. G. ROCKLIFF.

In reply to Brother J. R. Bradley's criticism on the above subject. When did Noah preach to those wicked people? "While the ark was a preparing." Peter says: "When once the long-suffering of God waited in the days of Noah, while the ark was a preparing." (1 Pet. 3: 20.) Now, did the long-suffering of God wait one hundred and twenty years or less than one hundred years, as Brother Bradley affirms? The answer is in Gen. 6: 3.

It is hardly possible to know to a few years away back there in the morning of time. Twenty years to a man who lived to be nine hundred and fifty years old is not very much. Noah's age is expressed in round numbers—five hundred, six hundred, nine hundred and fifty—at different times. We say we are living in the twentieth century. The same thing will be true of those living eighty years from now. May it not be that during the fifth century of Noah's life he received instructions to build the ark? Events are not all stated chronologically in the Bible. For instance, Japheth was Noah's eldest son, Shem next, then Ham; yet Shem is mentioned first and Japheth last. We know that Shem was one hundred years old and begat Arphaxad two years after the deluge. (Gen. 11: 10.) Perhaps Noah worked on the ark before these sons were born. If he did work one hundred and twenty years on it, there was plenty of time for these sons to be born, grow up, marry, and so have wives to take with them into the ark.

You believe that God's Spirit did strive with man? Well, if he strove through Noah, there seems to be some connection between Noah's preaching, his building the ark, and the one hundred and twenty years' respite God promised. Noah's preaching was the most practical when he was building the ark. What better proof could the people have of the truth of Noah's preaching concerning the coming flood than the noise of blows falling upon the ark of safety? Clarke, in his commentary on Gen. 6: 22, says: "Noah prepared the ark, and during one hundred and twenty years preached righteousness to that sinful generation." That does not make it so, of course, but it is proof that I am not alone in thinking that Noah preached and worked one hundred and twenty years. "The Bible in Questions and Answers," compiled by Brethren Rowe and Klingman, says: "Question: How long was the ark building? Perhaps a great part of the time Noah was preaching, or of the one hundred and twenty years mentioned." However, this seems as near as we can come.

There are some things in the Bible hard to reconcile, caused oftentimes through faulty translation. Noah is called in 2 Pet. 2: 5 "the eighth person. According to Gen. 5, he was the ninth person. It is the grandest book I know, for all that, and I praise God that I can understand and appreciate so much of it.

Silver Point Christian College.

BY HENRY CLAY.

The twelfth term of the Silver Point Christian College closed on April 11. It was beyond doubt the most impressive closing in the history of the school. Brother Bowser and wife have sacrificed as few would have done to enlighten and elevate the people about Silver Point. At the mass meeting held on the closing day we were startled at Brother Bowser's offering his resignation as president. "What shall we do?" was the question. We knew of no man in the brotherhood that could take his place. Again, we have learned to love him for his work's sake. We were not in an attitude to surrender mildly to this proposition. Hence a few got together and decided to launch a campaign that would secure means to build our school and pay a faculty. We have set about to get twenty-five persons to give fifty dollars each, others to give what they will. We are thankful for the progress made thus far. Pledges have been received as follows: From Henry Clay, $50; J. T. Ramsey, $50; Oddie McGill, $50; G. P. Bowser, $50; P. H. Black, $50; S. P. Pittman, $50; A. M. Burton, $50; S. F. Morrow, $50; O. P. Barry, $50; Annie C. Tuggle, $50; J. R. Holmes, $50; Marvin Lyles, $25; Ambus Stafford, $25; Herman Gibbs, $5. Cash received: From Sister David Lipscomb, $6; Pete Jared, 50 cents; Algood Moore, 10 cents. We heartily thank all these and hope that many more will repond. This move means success or no school for the colored disciples. Which shall it be? What you do may decide the matter. We can, we must, we shall succeed.

The truest help we can render to an afflicted man is not to take his burden from him, but to call out his best strength that he may be able to bear the burden.—Phillips Brooks.

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ONE glance is enough to tell which people have iron in their blood. They are the ones that do and dare. The others are in the weakling class. Sleepless nights spent worrying over supposed ailments, constant dosing with habit-forming drugs and narcotics and useless attempts to brace up with strong coffee or other stimulants are what keep them suffering and vainly longing to be strong. Their real trouble is lack of iron in the blood. Without iron the blood has no power to change food into living tissue and therefore, nothing you eat does you good; you don't get the strength out of it. When iron is supplied it enriches the impoverished blood and gives the body greater resistance to ward off disease. Numbers of nervous, run-down people who were ailing all the while, have most astonishingly increased their strength and endurance simply by taking iron in the proper form. And this, after they had in some cases been going on for months without getting benefit from anything.

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Manufacturer's Note: Nuxated Iron recommended above is one of the newer organic iron compounds. Unlike the older inorganic products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

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USE TETTERINE

The Christian Home. No. 15.

BY M. S. MASON.

Moderation is the anchor of the soul. What is destroyed is not of so much moment as the harm caused the destroyer. It brings about lack of control, consuming excesses, and weakness of character. We are an extravagant generation in both public and private life. You poor women who never have anthing to wear, quit using all your husband's salary to buy a new dress for every occasion. Watch the bread tray. Quit trying to follow that elusive goddess, Fashion. She is the bag of gold at the end of the rainbow. Live within your income. Don't try to wear dress suits on overall wages. Practice economy in your home and teach it to your children. It is the virtue that stores the land with plenty and makes us independent when the frosts of life's winter have tinged our golden locks with silver. For the proverb is true: "To waste in youth is to want in old age."

It is a home of peace. It is filled with the spirit of the Christian gospel: "Peace on earth, good will to men." Parents, quit fussing. Be sweethearts. You husbands who are always quarreling with your wives about the cooking, be as that dear, patient man of whom I heard. One morning the biscuits were as heavy as lead, and he didn't even frown, but he called his wife to his side and said: "My dear, please don't bake any more biscuits like these." She said: "Why?" He answered with a smile: "You're just too light for such heavy work." That man was a peacemaker. "Blessed are the peacemakers: for they shall be called the children of God."

Don't quarrel with your children or allow them to quarrel with each other. Keep sweet. The fruits of love, gentleness, and tenderness cannot grow in an atmosphere of hatred, jealousy, and strife. They only flourish where come the golden sunlight, the gentle shower, and the refreshing dews of peace.

It is a home of hospitality. I love the home where the latchstring hangs on the outside. People do not welcome you to their homes as they did in the long ago. They are selfish. They shut themselves up in their houses and, as it were, build a wall about themselves. They have converted the beautiful altar of friendship into a dark attic where the miser counts his gold. They make fashionable calls. O, those fashionable calls! They are hypocrisy itself. The devil rides side by side in the carriage with everybody that makes a fashionable call. There is nothing friendly about them. I like the custom of going and staying all night, leaving off all aris-

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

tocratic airs and feeling at home. I like the spirit of the old-fashioned church devotions where they closed the services by singing, "Blest be the tie that binds," and after the benediction say: "Go home with me for dinner." I like the spirit of the Southland, where even the morning-glories open, the cotton blossoms nod, and the sweet magnolias breathe their fragrance and bid the stranger welcome within their master's gates. I love the spirit of the Arabian, who never refuses a stranger the shelter of his tent.

Open your homes. Too many times closed doors mean closed hearts. Do not turn the tramp away. Your boy may be begging sometime. Be hospitable. Entertain, and teach your children to entertain. Do not hide the little ones when visitors come. Let them join you. Teach them to receive and be received. This kind of society between friend and friend, neighbor and neighbor, the society of homes, the society of hearts—this is the only kind that is pure in the sight of God. Encourage it. It will save your charming daughter from the snares of the ballroom; it will save your handsome son from the gambler's table.

Last, but not least, it is a home of example. No amount of admonition can take the place of a pure, honest example. Children are great imitators. They form their habits of life by watching others. Every father is a hero in the eyes of his boy. No matter what it is, whatever papa says is right. Parents, that is a great opportunity. How are you going to use it? If you want your child to be industrious, you be industrious; if you want your child to be truthful, you be truthful; if you want your child to be economical, you be economical. A gentleman was one day passing a very beautiful residence, where he was attracted to a commotion on the front porch. Looking more closely, he saw that a man of middle age was pushing a very old man off the steps into the yard. The gentleman's sympathy and sense of justice was aroused and he started to interfere, but the old man threw up his hand and said: "Stranger, stay! Don't touch my boy. The fault is mine. Thirty years ago while this man was yet a lad, in his presence I threw my father from my door as he does me to-day. I am only reaping what I have sown."

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The perfect life is like that of a ship of war, which has its own place in the fleet and can share in its strength and discipline, but can also go forth alone in the solitude of the infinite sea.—Hamerton.

Vigor

SUCCESS IS ACHIEVED by vigorous men and women. When one is lacking in strength and endurance, when good health is wanting, when physical power is at low ebb, it is impossible to accomplish one's work.

One of the causes of ill health and low vitality is the improper functioning of the kidneys. Trouble results when they fail to eliminate waste and poisonous matter from the system, and rheumatic pains, backache, stiff joints, sore muscles, and other symptoms quickly follow.

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banish effects of kidney and bladder trouble by removing the cause. They are healing and curative. They tone up and strengthen the weakened or diseased organs.

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Tells how to loosen a sore, tender corn so it lifts out without pain.

Good news spreads rapidly and druggists here are kept busy dispensing freezone, the ether discovery of a Cincinnati man, which is said to loosen any corn so it lifts out with the fingers.

Ask at any pharmacy for a quarter ounce of freezone, which will cost very little, but is said to be sufficient to rid one's feet of every hard or soft corn or callus.

You apply just a few drops on the tender, aching corn, and instantly the soreness is relieved, and soon the corn is so shriveled that it lifts out without pain. It is a sticky substance which dries when applied and never inflames or even irritates the adjoining tissue.

The discovery will prevent thousands of deaths annually from lockjaw and infection heretofore resulting from the suicidal habit of cutting corns.

To any church or person who will send us six new subscribers to the Gospel Advocate, accompanied by twelve dollars, we will give one dozen copies of our new hymn book, "Praise Him." Add postage for parcel post or transportation. Act promptly while this liberal offer is good. Address the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

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When Was It?

BY H. M. PHILLIPS.

I have heard it said that there was a time when a sick person was nursed by those near by without any charges whatever. A poor man having a misfortune was helped upon his feet and encouraged to press on. All the members of a congregation knew each other, visits were often made, no one felt that he was above the others, and all felt a brotherly love for one another. Erring members were seen and asked to return to the paths of righteousness and the persistent evil one was withdrawn from to keep the body pure, while the spiritual restored the fallen and the weak were borne by the strong. Prayer meetings were regular and all church services were well attended; Bible study was loved and the trend of the conversation was on spiritual affairs. None tried to slander the other, and all tried to "keep the unity of the Spirit in the bond of peace." All paid strict attention to the preaching of the gospel; new truths were gladly received; and when taught the way more perfectly, they would turn with a willing mind to serve in spirit and truth. Music and societies which were not scriptural were not allowed, women as public preachers were unheard-of quantities, and each could give a reason for the hope within him. Money and pleasure were not the main objects in view, nor did one seek to have all to suit his selfish taste without regard to others. All dressed like they were ashamed of nakedness, and show and human praise were not the purposes of life. God's word was learned, believed, and obeyed, and all such stood in hope for eternal life. "When was it?" you ask (and so do I). It must have been when people set their affections upon heavenly things.

Books.

BY J. J. VANHOUTIN.

"Of making many books there is no end; and much study is a weariness of the flesh." (Eccles. 12: 12.)

The most enjoyable company a man can have aside from his family and friendly associates is that of books. Yet there are a few to be found who cannot read or write, who enjoy whiling away lonely hours in wanton idleness, caring nothing about storing the mind with sublime thoughts from the Book of truth or with the passing events of the day. The oldest account we have of books is found in Gen. 5: 1, which says, "This is the book of the generations of Adam;" and it appears like the book began to be made "in the day that God created man." Adam must have placed himself on record. That is as far back as I can trace the making of books, and it is even before "gardening," and was the first occupation in the world. Enoch, the seventh from Adam, surely wrote a book, or Jude would not have quoted from his prophecy.

The advantages people have now over people of a thousand years ago have been obtained mostly by the making of books. By means of books we can learn of the wisdom of Solomon, sing with the psalmist David, muse with the blind poet Homer, and learn lessons of patience from Job; can read of Alexander the Great, as if feasting with the earthly kings; can trace the prophecies of the men of God and read of the life of Christ. We can picture the hills of Oriental lands and learn of the rivers and seas. We can read of the wonderful temple of old and of Joshua at the Jordan shore. By books we learn the ways of the world, far back in the days of yore. By books we obtain the experience, knowledge, and life work of great and good men. Ten books are mentioned in the Bible which are lost. When the Alexandrian Library was burned, there were about six hundred thousand different books destroyed. It was burned because of the obscene literature in some of the books. I am glad that the United States government does not tolerate the making of such books. That library was burned by professed Christians. It must have been degrading. Many books teach good moral lessons not of a religious nature, but that which pertains to everyday life. Locke, of England, who died A.D. 1704, said: "The morality of the Bible doth so far excel that of all other books that for true morality I would direct a young man to none other book than the Bible, specially the New Testament Scriptures. Let him study them, for therein are contained the words of eternal life." Good books and good, loyal, religious papers have quite a moralizing influence in a quiet, Christian home.

Safety First.

It is mighty easy to make little of every scratch, cut, burn, and sting. Sometimes you can neglect them and luckily get by without any serious infection. If you do, do not think you are fortunate. The next case of neglect may prove fatal. Blood poison is likely to set in unexpectedly, and the result may be fatal. Do not play with fate. Take care of your body. In every case of broken skin apply Gray's Ointment immediately and freely. It is healing and antiseptic. For nearly a century one of nature's greatest methods of insurance against infection. Telephone your druggist, or write to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., for sample. —Advt.

Send us a new subscriber to the Gospel Advocate

The Master's Vineyard

Arkansas.

Waldo, May 5.—As different churches have mentioned doing evangelistic work in Camp Pike, we took the matter up at the church meeting to-day and decided that we would like to fellowship the work. Several churches have written to Brother O. E. Billingsley recently to know if he would take the work. Brother Billingsley has been employed by the church of Christ in Waldo and near-by points for the past five years, and we are satisfied with his work, and think that he could represent the church of Christ at Camp Pike in an acceptable manner. If the churches throughout the country who are interested in this work will write to Brother Billingsley, we believe that the work can be put on foot at an early date. The church at Waldo will contribute twenty dollars per month toward the work. Address O. E. Billingsley, Waldo, Ark.—William H. Beasley.

Florida.

Miami, May 6.—Two good services here yesterday. Three put in their membership and one was baptized. As some come in, others go away; so we just about hold our own.—H. M. Phillips.

De Land, May 6.—I am now in the third week of a mission meeting in a schoolhouse. Prospects fine for establishing a congregation. It may seem strange, but there are no small children in this neighborhood. It is the only place of its kind I have ever found.—W. A. Cameron.

Kentucky.

Winchester, May 6.—Sunday was a busy day for the Winchester forces. Brother J. W. Harding preached his birthday sermon. He is ninety-five, and preaching yet. He has been preaching for seventy-five years, and is said to have baptized more persons, performed more marriage ceremonies, and preached more funerals, perhaps, than any other man in Kentucky. Every one seems to know and love him. M. P. Lowery was in Estill County; W. K. Harding was at Clay City; I was at Brookstown. Brookstown is not a town, but a church house in Madison County, which was "dedicated" by John F. Rowe, and where T. Q. Martin preached his first sermon. No wonder T. Q. "made good" under such auspicious circumstances. The Brookstown disciples certainly show their appreciation of the minister's efforts. May they continue in their faithful service.—J. D. Walling.

New Mexico.

Roswell, May 3.—Brother G. Dallas Smith, formerly of Murfreesboro, Tenn., but now of Cleburne, Texas, and R. D. Smith, of Mount Pleasant, Texas, are to begin a meeting with the church of Christ here on June 2, to continue for at least two weeks. Some faithful soldiers are in the army here, and they are "holding the line."—E. V. Wood.

Oklahoma.

Comanche, May 8.—A door is open for a fine work at Osage City, Kan. Sister George Pomine has secured a house in which to hold a meeting, and I have promised to do the preaching if I am able to do so. But in order to hold a meeting of sufficient length and interest to establish the work there, the expenses will be not less than one hundred dollars. This is an expense that I cannot afford to bear alone, having done nothing but mission work now for several months. I have several other calls for similar work, but cannot get to them just now for want of means. But the Osage meeting must be held at once. All things are ready, with the exception of the expense part. Sister Pomine writes me that she can raise a small amount there, but most of the expense must be contributed from outside. I had hoped to reach the work and begin on the second Sunday in May, but find I cannot reach it by that time. So I have postponed the meeting till the fourth Sunday in May. As this is near, brethren, we must act quickly. Send your contributions for the meeting, at once, either to me at Comanche, Okla., or to the editor of this paper. Let us not permit this opportunity to pass, but enter at once this open door, and God will bless our efforts. Remember, the fourth Sunday in May is at hand. A digressive preacher might get in and head us off if we delay. Let us plant the cause there.—U. G. Wilkinson.

Tennessee.

Brayton, May 5.—I have just closed a five-days' meeting at this place. This is a little town out from Graysville. Nearly all are Holy Rollers and Seventh-Day Adventists. We set up a little band of three members to keep house for the Lord. One came from the Methodists. I go from here to Spring City. Let all pray for this little band.—G. S. Marsh.

Lebanon, May 7.—The colored brethren had a well-attended service here on Lord's day. The work seems to be moving on nicely. I spoke for the people twice. The interest was good. The church here and others have my thanks for their aid; also Brethren A. M. Burton and M. Keeble, of Nashville, and Sisters Bennett, Dillard, and Chambers, of Lebanon. I hope others will do likewise. Pray for us, that as we grow older we may grow stronger in the faith.—S. W. Womack.

Texas.

Cleburne, May 4.—I am to begin a three-weeks' meeting at the Central church of Christ, in Fort Worth, to-night, the Cleburne church having granted a leave of absence at the request of the Fort Worth brethren. After this I will spend about three weeks in New Mexico. Then I shall go back to Tennessee to pack and ship my things and move my family to Cleburne, our future home.—G. Dallas Smith.

Dallas, May 7.—We were almost rained out at Grand Saline last Lord's day. We had only a small audience because of the much rain. Generally speaking, the interest is growing there. The sects are having a big union powwow there now, and that catches all floaters and hunters of excitement as well as show lovers. Brother Wilhite will begin a meeting there on the first Sunday in June, and for this reason I will have that Sunday I can engage elsewhere. Any one wanting my service on the first Sunday in next month should write me at once, at 401 Montreal Avenue.—J. C. Estes.

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Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention. —Advt.

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Mr. C. E. Brooks, Marshall, Mich.

Dear Sir: Perhaps it will interest you to know that I have been ruptured six years, and have always had trouble with it till I got your appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable Godsend to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up, and nothing ever did it but your appliance. Whenever the opportunity presents itself, I will say a good word for your appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

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I was ruptured eighteen years, and words cannot tell how thankful I am. Use my name if you like.

Yours sincerely,
RUFUS FIELDS,
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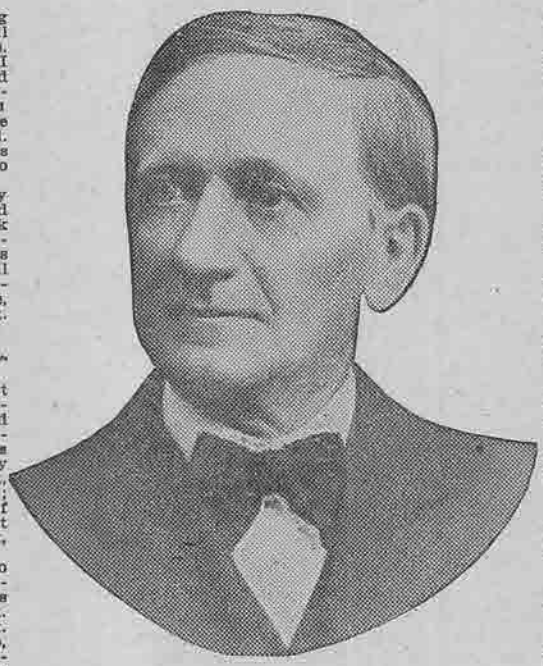
OTHERS FAILED, BUT THE APPLIANCE CURED.

C. E. Brooks, Marshall, Mich.

Dear Sir: Your appliance did all you claim for the little boy, and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him three months after he had begun to wear it. We had tried several other remedies and got no relief; and I shall certainly recommend it to friends, for we surely owe it to you.

Yours respectfully,
WILLIAM PATTERSON,
No. 717 South Main Street, Akron, O.



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"RESULTS ARE MARVELOUS."

C. E. Brooks, Marshall, Mich.

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The results are marvelous, and I pray God that you may live long and prosper and may help suffering humanity as you did me.

You can use this letter as you think best, and I will answer any inquiry that is made with a stamped envelope inclosed.

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Yours very truly,
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I send my Appliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail to-day.

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Please send me by mail in plain wrapper your illustrated book and full information about your appliance for the cure of rupture.

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City .....

R. F. D.....State.....

GOSPEL ADVOCATE

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

The Supreme Paradox.

On four occasions our Savior affirmed that which we might call the supreme paradox of life. The first is a maxim: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (Matt. 10: 39.) The second is a purpose: "Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." (Matt. 16: 25.) The third is an effort: "Whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall preserve it." (Luke 17: 33.) But the fourth is a passion: "He that loveth his life loseth it; and and he that hateth his life in this world shall keep it unto life eternal." (John 12: 25.) The frequent repetition of this striking statement and the graduating emphasis that is employed not only show its importance in the great Teacher's thought, but also suggest the need of its daily application in the lives of all his disciples to-day. To understand the passage, it is necessary to note the significance of the word "life." The word as uniformly used, except in the last clause of John 12: 25, refers to our natural life as human beings which ends at death. But, like other words, this one also came to have an enlarged meaning, and so denotes as well the spiritual life of man. In this startling paradox of the Savior's the word is used in this double sense. Both meanings are brought into play, so that a free translation would be: "He who, by yielding to persecution and failure to confess Christ, has avoided the loss of his natural life shall lose his spiritual and eternal life, and he who has lost his natural life for Christ's sake shall find life eternal."

Poor Business.

There are three considerations which support this divine principle, the first two of which are borrowed from the vernacular of commercial transactions. To gain the whole world at the expense of one's eternal life is a profitless transaction. It is a matter of poor economy, a foolish bargain which violates ordinary common sense, because it secures a lesser thing at the cost of a greater. To surrender that which is worth the sacrifice of all else is stupidity, even from a business point of view. As Dr. Clarke explains: "The value of a man to himself is here set above all other values in the world." It is like the field that contained the buried treasure; it is like the pearl of priceless value; it is a thing of worth beyond human computation. The highest life, once bartered for anything else, is irredeemable. Hence the Master asks: "What shall a man give in exchange for his life?" It cannot be redeemed, because there is nothing of equal value to buy it back. In the Hebrew letter we are taught that even though Esau had sold his birthright for a mess of pottage, he afterwards sought to inherit the blessing, but was rejected even though he sought it diligently with tears. It was beyond redemption. The same principle of irrevocable choice is observed in the apostle's teaching concerning apostasy. (Heb. 12: 16, 17.) The supreme question in the day of judgment will have reference to loss or gain of the higher life in this world, and each individual's course will be the basis of condemnation or approval. "For the Son of man shall come in the glory of his Father with his angels, and then shall he render unto every man according to his deeds." Then the foolish and irrevocable mistakes of mankind will be made apparent. Then we shall understand in largest measure the blessing or the repudiation contained in the Savior's proposition: "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels." (Mark 8: 38.)

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Is Self-Preservation the First Law?

In regard to the direction of personal lives of men and women, I suppose there is no worldly maxim more often quoted than that which teaches, "Self-preservation is the first law of nature"—that is, the preservation of one's natural life is to be considered and sought after above every other motive and purpose. But this our Master teaches should not be made the supreme law of any man's life, because it violates the conditions of discipleship, promotes self-interest at the cost of righteousness, encourages self-indulgence instead of self-sacrifice, exalts the material above the spiritual, seeks the temporal above the eternal, postpones the acceptance of the gospel by making room for

financial or social matters and giving the spiritual self the second place in one's thought, and finally results in the loss of that true life which is of infinitely more value than all the world. How easily do we lose sight of our Savior's law and substitute that of man in our dealings with one another! To hunger for popularity rather than righteousness, to break the rules of Christian living for personal advantage, to become unfaithful to New Testament ideals in public or in private life, to oppress for the sake of gain whether by capital or by labor, to violate any of Christ's teachings, means that we are minding the things of men rather than the things of God; it means that we are in danger; it means that we are blinded by the dark pillars of our own selfish desires or else by the dazzling glare of this present life until we can no longer see that which should always be the mountain of our hopes, the higher and enduring life.

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"For the Benefit of the Church."

But in the matter of church worship this great life-saving and life-losing principle should be regarded; for here we find it is so easy to barter the scriptural plan of work and worship in the church for a worldly ideal which will not prove acceptable unto God. So often we find those who acquire a passion for position or power rather than for service; so often we find those who believe in crowds rather than the spirituality of the membership; so often we find those who exalt the beauty of the eye above the beauty of the soul and find more pleasure in entertainment than in simplicity and genuineness of worship. Almost every week we hear of something being given "for the benefit of the church." For example, a little playlet is being widely advertised for the benefit of a certain Christian church. The most charitable thing we can say about these practices is that they are fostered and practiced by those who are honestly ignorant of God's teachings about his worship. We ourselves should watch and pray, lest we, too, fall into some such error.

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But What Is Demanded?

Let us ask the question: Just what duties are demanded—just what sacrifices must be made in order that we fulfill the condition of losing our lives for Christ? That is best answered by reference to this passage: "If any man would come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16: 24.) It is necessary that we fulfill every duty which the cross demands, that we make every sacrifice which true discipleship requires. In this age it is not probable that many of us will be required to forfeit our natural lives for his sake, as did many of the early disciples; but if we are true and loyal, we must even yet suffer many things for Christ. We ought to show a willingness to bear our "light afflictions" with cheerfulness and steadfastness; for we have the assurance that "if we suffer with him, we shall also reign with him."

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Life Everlasting.

James Lane Allen tells us: "Upon these fields of October greenness there rises out of the earth a low, sturdy weed. Upon the top of this weed small white blossoms open as still as stars of frost. Upon these blossoms lies a fragrance so pure and wholesome that the searching sense is never cloyed, never satisfied. Years after the blossoms are dried and yellow and the leaves withered and gone, this wholesome fragrance lasts. The common people who often put their hopes into their names call it 'life everlasting.'" This is a symbol of the flower which Jesus would place in every man's heart and have him keep it there forever. What more inspiring thought, what more solemn prospect, what more impressive admonition, than that you should seek the higher life? It was the thought of it that evoked the prophet's question: "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" (Isa. 55: 2.) It is a question which becomes an earnest exhortation in the New Testament, falling from the lips of the great Teacher himself: "Work not for the food which perisheth, but for the food which abideth unto eternal life." (John 6: 27.)

A Gift for Our Readers.

In order to encourage our friends and readers to circulate the Gospel Advocate, we are now offering to send to every old subscriber, who will send us one new subscription for one year, accompanied by $2, The Teachers' New Testament with Notes and Helps. This has been prepared to meet the many demands for a Testament with notes and comments that will make the text clear and plain to every one.

In this explanatory Testament the American Standard Version is used, which is acknowledged by all the leading scholars to be the best version in any language. The text of this Testament is printed from large, easy-reading type, with the words of Christ emphasized in black letters; and all the proper names have been divided into syllables and accented, thus making it possible for any one to pronounce them correctly. Especial care has been exercised in the selection and preparation of the Notes and Comments of the text of this Testament, so as to give a full and complete explanation of all the difficult passages, with entire freedom from theological and denominational bias. With this object in view, the Notes have been revised and approved by noted scholars representing the different evangelical denominations and acting as associate editors. The Introduction contains a wealth of accurate information concerning the books of the New Testament in concise language and compact form. In addition to an introduction to each book by an eminent scholar, there is an article of great interest and value on the language and books of the New Testament. This book retails for $1.10, postpaid.

While money is cheap, there is no better time than now for every reader to secure this Testament by a little effort. It should not be hard to get one of your friends to take the paper at $2 a year, when he can pay for it and over with one bushel of wheat. Think of the prices at which you are selling bacon, eggs, butter, wheat, etc., and then you will realize at once how cheap the Gospel Advocate is at $2 a year.

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Every church should know its membership. In order to keep informed as to the residence and membership of your church, you should have a church record. Our Church Record is the very thing you need. Price, $1.50.

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To any church or person who will send us six new subscribers to the Gospel Advocate, accompanied by twelve dollars, we will give one dozen copies of our new hymn book, "Praise Him." Add postage for parcel post or transportation. Act promptly while this liberal offer is good. Address the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

Our Contributors

Poland During the War.

By W. A. Gorski, Honorary Executive Secretary, Polish Victims' Relief Fund.

In his letter to the Belgians of November 15, 1916, Cardinal Mercier, who knew so well the sorrow, desolation, and need of his own Belgium, wrote of Poland: "I also beseech prayers for Poland, which never attempted a war of conquest, but always fought for the liberty of people and for civilization. She is suffering more than we. . . . Her soil has been ravaged by the flux and reflux of armies."

As a matter of fact, for thirty-three months Poland has borne the brunt of most of the titanic fighting on the eastern front. A territory as large as Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Delaware, and Maryland, was suddenly transformed into one great battle field for the tramping millions of the armies of many powers, and to-day is but one vast cemetery, one dreary desert of devastation, one deep black scar on the face of civilization.

More than two hundred towns have completely disappeared; twenty thousand five hundred villages have been leveled to the ground; one thousand six hundred churches are in ruins; five hundred thousand young Polish girls have had their lives shattered by the greatest tragedy that can come to a woman. The loss in destroyed property amounts to nine billion dollars—a sum equal to the total wealth of Belgium before the war.

The number of Poles dead from starvation, disease, exposure, and cannon since the beginning of the war surpasses the total losses in killed of all the belligerent armies combined. While the rate of army casualities resulting in death on the western front averages 1.1 per cent, in Poland the death rate is 9.8 per cent. In the majority of invaded districts, not one child under seven years of age remains alive.

Think of it—a country without little children! No babies close cuddled to their mothers' breasts, no babies cooing and laughing in their cradles, no little toddlers taking their first steps, no sturdy little ones going to school. They are all dead, and one can walk for miles along the dreary waste of grim, silent roads without meeting a single child. Can you even think of it with dry eyes and without a lump rising in your throat?

Already in 1916 one heard of eleven thousand older children lying in Warsaw with atrophied limbs—children of the intellectual classes, of professional men, of artists. Lack of food slowly reduced the vitality of both child and mother. The frail succumbed, the strong became frail. Strange stories now come through to us. One hears that in Warsaw three hundred children are born a week and that four hundred die; that of those born many are without eyes, without finger nails. . . .

Out of the twenty million people still remaining alive in Poland, eleven million are homeless, driven into the open, skulking among the ruins, wandering dazed through the woods, creeping into hollows for rest under the stars; hungry, sick, weary, worn, racked with the struggle; subsisting on the bark of trees, on roots torn from the earth, and on the slight help the charity of their own people can give them and the small help from the other nations.

In a cablegram to the American Red Cross, received on November 18, 1917, Prince Adam Sapieha, Bishop of Cracow, states what follows: "The Polish people are threatened with extermination. That word is none too strong. We have practically exhausted our own resources. For three years Poland has been struggling, paying the bills for three-fourths of the charities, only one-fourth of the money coming from the outside; but this winter it cannot be done. The cities of Poland are bankrupt and cannot even support the asylums. Our only hope is in America."

That cablegram is but a corroboration of a statement previously made by a Jewish rabbi, Dr. L. B. Magnes, who, upon his return from Poland, said: "There is a people, a whole people of tens and hundreds of thousands, standing in line asking for bread, asking for soup, asking for the physical necessities of life, so that body and soul may be kept together. As a matter of fact, I did see some people drop from hunger. It is a people that is gradually getting weaker and weaker day by day; the children's legs are getting thinner and their eyes larger and their cheeks more hollow; and then one day they can walk no longer. In Vilna people get soup once a day. And what does this soup consist of? It consists of barley and warm water—no trace of meat, no trace of other vegetables. The same situation prevails not only in Poland proper, but also in Lithuania, in that part of Poland occupied by Austria, in Lublin. It prevails in Lemberg and throughout Galicia."

Sometime last year the following proclamation appeared on the walls of Warsaw: "The government suggests that mothers having children should send them to Germany to be brought up and educated. Mothers who are willing to make this arrangement will receive one hundred and fifty marks for a boy and one hundred marks for a girl. No other aid will be given." This was signed by Governor-General von Beseler.

To render the above proclamation more effective, one hundred thousand families were immediately expelled from Warsaw to fare the best they could in the open among the ruins of devastated Poland. German charity provides for no one in Poland. It begins and ends at home. Only money can buy food.

In order to shorten this description already too long, let it be stated in brief that all that happened in Belgium was duplicated in Poland, but on a scale ten times greater. Poland has been isolated; her need is even greater than any of the others, and she has received so little.

Four million dollars is approximately the whole amount contributed by the whole world toward the relief of Poland during this war. Of this sum, America gave nearly one-half; in other words, the inhabitants of the United States donated a little less than two cents per capita for the rescue from death by starvation of the descendants of Kosciusko and Pulaski.

Many have wanted to give, longed to give, yet withheld their gifts, feeling that it would be impossible to get relief to the starving millions. It is said that Poland is invaded and held by the enemy; but so are Belgium, Northern France, and Servia. If they were not invaded, there would be no need for relief, no cry for help. Would the French and British nations have contributed millions to these countries and continue to pour forth relief, if they were not convinced that the money reached the sufferers?

When we think of that ringing, pathetic cry of Prince Sapieha, "Our only hope is America," we wonder why America has done so little. It can be only that in her many benefactions this greatest need in all the world has somehow not been thoroughly understood. Big-hearted, generous America always responds to every call of need when she understands and realizes. Of her those selfish words can never be said, "Tired of giving."

Giving is the only real living. Nothing else pays such dividends of real happiness. America has only started to

give. Let those who talk about being tired of giving sit down quietly with their conscience and their pad and figure out what is the amount of their giving that has so enervated them. Have they given to the point of real sacrifice? Do they count their Liberty Loan investments—money loaned on the best security in the world and at a high rate of interest, and money to be spent to protect them and their families—as giving?

What the Liberty Loan is to the present generation, the immediate relief of Poland will be to the future ones. Germany wishes to exterminate the Poles, to colonize and Germanize their land in order to have a free right of way for her expansion toward the east. "Poland is the keystone of the European situation," said Napoleon at St. Helena. "The day the White Eagle of Poland comes back to life, that day the Black Eagle of Prussia will cease to exist," declared Bismarck in 1887 at the reichstag of Berlin.

All statesmen of to-day agree that an independent united Poland with access to the sea is indispensable for the re-establishment of equilibrium in Europe. But in order to play her rôle in the future, Poland must be strong, and to-day Poland is slowly agonizing.

For the sake of future peace, for the sake of future generations, that they may enjoy lasting peace and may be spared the sufferings which we are enduring to-day—help—help Poland!

Help the Brethren at Poplar Bluff, Mo.

BY S. H. HALL.

Some of our readers have noticed the statement that the brethren at Poplar Bluff, Mo., have bought a good, second-hand meetinghouse for twenty-five hundred dollars. They are not able to pay for this in cash, and are not able to pay for it on time and have the needed preaching done that is essential to the building up of the cause of Christ at that place. Brother James E. Laird, of Senath, Mo., has promised them a meeting, with a good singer to help him. These men must be supported and the building paid for. Shall we do it? Most certainly, if the interest is taken in the cause that should be taken. We must send "once and again" to the needs of the saints in certain fields till the work is put on its feet. This is certainly the way they did in the days of the apostles. (See Phil. 4: 15, 16.) Now shall we, who boast of being "apostolic in doctrine and practice," be what we claim to be? The first Lord's day in June is set for offerings toward this work on the part of those who will help. Please remember them in a substantial way. Send all offerings to L. M. Ward, Poplar Bluff, Mo. All funds sent beyond meeting the support of the meeting Brother Laird and his helper are to conduct will be applied to the notes on the building; so do not be afraid of sending too much.

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A Quiet Meeting.

On the second Lord's day in May our house at West End Avenue had every available seat taken and the rostrum covered with children. It was our intention to start our first tent meeting at Lakewood that night, but our tent chairs did not arrive from Dalton in time. It seemed that every one was ready for a short revival at West End; so we let it begin, without any announcements on cards or in the papers. Every one was asked to work and pray. The revival continued seven days, with five souls baptized into Christ, one by statement, and one brother who had been out of line of duty confessing his sins and reconsecrating himself to God. Besides this, there seemed to have been a general uplifting on the part of the whole church. We had the best continued attendance that we have ever had through the week in a revival at West End.

At this writing our first tent meeting has begun at Lakewood Heights, and the best prospect we have ever had for victory there is before us. This is our third tent meeting in that section. We already have members enough there to start a congregation, but thus far they have preferred meeting with the West End Avenue and South Pryor Street congregations; however, as matters now look, it seems that we will have to look about for a permanent meeting place for another congregation. Never has the work looked so good in Atlanta.

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God Is Answering Our Prayers.

Something has been said in the last two issues of the Gospel Advocate about the needs of this field in the way of more laborers and funds to support them. As I was wondering how we would manage to answer all the calls, in dropped Brother C. Petty to see his daughter, who lives here, and who is one of our most faithful members. He had about two weeks to spare, and we put him to work at once. I have just received the following lines from him about his visit to Buchanan and Pleasant View: "We had nice crowds here and also out where Brother Weathers lives, and all seemed to enjoy the services well. This is a good mission field in which some one could do a great work. . . . I hope you had a good day in Atlanta yesterday (May 12), for we certainly had a good day here. I pray the Lord to bless you in your great work. Give my love to all the brethren." Brother Petty is one of our best men, and he knows how to get close to the hearts of the people in the waste places in this State. We hope to have him with us a great deal from now on. He goes to Morgan's Chapel the last of this week, and then hurries over into Alabama for some work. The one important thing for all the Georgia Christians to do is to live as close to God as possible, and continue to work and pray, and God will, through his people, send more laborers our way. Just watch and see.

Supporting the Preacher.

BY C. E. HOLT.

This is a big subject. It is a Bible subject. The great apostle to the Gentiles said: "They that preach the gospel should live of the gospel." That means that preaching is the preacher's business, as farming is the farmer's business. If a man is a farmer, he should be able to live from his occupation. If a man farms and gets his living from preaching, then, of course, he is a failure as a farmer. Before the apostle Peter became a preacher, he had an occupation; he was a fisherman. That was the business from which he derived a support. After he became a preacher, he gave his entire time to preaching the gospel and in looking after the welfare of the church. At least, the facts and incidents connected with his life seem to warrant this conclusion.

I once thought that if people—Bible-reading people—differed among themselves in regard to any point in regard to church work or Christian activity or on any point of doctrine, it was due to the lack of clear, unambiguous statements in the Scriptures regarding the matters over which they differed. I find, however, that in this I was mistaken. Many Bible statements seem too clear to admit of any difference of construction or interpretation, and still we find good, conscientious people differing widely as to the real meaning of these scriptures. Take the question of the eldership. There is no question or subject connected with the church about which Bible teachers differ more widely and more fundamentally. Is it the ambiguity of the New Testament writers on the subject, or is it the preconceived ideas of men which warp and control them in their teaching on this subject? We withhold our opinion and reserve our answer for a future article. But the support of preachers is what now claims our attention. This article proceeds upon the assumption that all the readers

of the Gospel Advocate accept the Bible teaching on this subject. There is no duty of the church more plainly taught and emphasized than that those who preach the gospel should get their living thereby. "Making tents" by Paul was only an incident in his life as a preacher, and was never meant to establish an inflexible rule of conduct. It, like many other statements of an incidental nature, has been overworked by some who want to throw off this responsibility.

But we now consider the present conditions which confront us to-day. Many of us have never seen such conditions. The country, in a material sense, is wonderfully prosperous. There is an abundance of food, and yet the most rigid economy must be practiced. We have not only our own people to feed, but we have to furnish a large supply of what the people of other nations use. All classes of men are making from two to five times the amount of money they made in former years, except preachers and school-teachers; and salaries of the latter class have been advanced in some places. But the preachers—what about them? Now here is the question to be considered, and preachers ought not to have it to do. I believe in an eldership, and this question should be handled by the elders of the churches. But if there are churches which are virtually without elders (and there are churches in this condition), then some of the more thoughtful and more active members of these churches should take the matter in hand and see that the preacher or preachers who work with them are compensated in proportion to the increased cost of living. There is nothing more embarrassing to a preacher nor more hurtful to a church than for the preacher to fall behind with his grocery and dry-goods bills. It costs preachers three or four times as much to live now as it cost them ten years ago. I could prove this by actual facts; but why prove that which no one denies? It is a fact that churches are able to pay this increase without the least inconvenience. This is my reason for calling attention to the matter. I have heard of only one church that, without hint or request from the preacher, increased the preacher's support in proportion to his increased cost of living. Others may have done this, but I am told that many have not done so. Several of the best preachers in the brotherhood have told me that their support is about the same now that it was five and ten years ago. The fact is, brethren, many churches pay the same for regular preaching and for protracted meetings now that they paid ten and fifteen years ago. Now listen to an indisputable fact. When you give a preacher one dollar, you have given him about thirty cents. This means, of course, that a dollar will buy what thirty cents would have bought a few years ago. Had you thought of this? Now do not glance over this hurriedly, throw the paper down, and think no more about it. This, my friends, is a vital question and must receive general attention. Let us have a campaign for an increase in our contributions in every department.

Has Uncle Sam Six Hundred Thousand School Girls to Contribute to the Underworld Life Every Year?

BY T. A. FAULKNER.

Evil men and forces take delight in capturing what might be innocent and popular amusements and pressing them into the furtherance of their dark designs. Who that reads and thinks does not know that the modern dance has long been thus perverted? And more than ever in recent times movements and poses most meretricious and suggestive have been invented. They have spread like a contagion, and thousands of our finest young people have become a moral pestilence. The emissaries of the dance have invaded our schools and amusement centers, and its devotees waste time, dissipate their vitality, and multitudes start in a career of sorrow and shame.

We are confronted by the challenging statement that ninety per cent of the unfortunates of the underworld, coming fresh from our homes and high schools, can trace their downfall to the dance; and in a tragic number of instances they learned the art in some select private dance, academy, recreation center, or school building.

It is as the subtle and deadly foe of health, morals, the home, and the church that we wage our crusade against the dance. The famous evangelist, W. E. Biederwolf, said recently: "The records of the Protestant churches of the United States show that 458,400 new members were enrolled upon their books in 1917." In the "Purity Crusader," I. L. Baker, secretary of the New York Travelers' Aid Society, declared: "In 1917 there were 600,000 girls in houses of ill fame, and 1,000,000 clandestines." And thus the kingdom of Satan more than keeps pace with the kingdom of God. The Referee of the Los Angeles Juvenile Court states that ninety-five per cent of the delinquents are from dance halls.

T. A. Faulkner, a former dancing master, testifies from his personal observation that ninety per cent of the vast army on the road to destruction, many to suicides' graves, received their first downward start at some dance, given often in some respectable home. The dance of to-day is the greatest asset and weapon the white-slaver has. It is the deadliest menace to the church and the home and must not be ignored. All it asks is to be let alone; will you grant what it asks? It is first the dance, then the café, the saloon, and—damnation!

Chancery Sale of Suburban Farm.

The old home place of the lamented Granville Lipscomb will be sold at the courthouse door, in Nashville, on Saturday, June 1, at twelve o'clock. This property comprises fifty-one acres, with dwellinghouse and other buildings. It adjoins the David Lipscomb College, formerly known as the Nashville Bible School. It is an ideal home site, with fine elevation, located on the Granny White road, about five miles from the Public Square and about one mile from the city limits. A boulevard, being an extension of the Belmont Boulevard, has been laid out through the farm and confirmed and declared a public highway.

If you are looking for a nice country home, with all the advantages of a growing city at your door, or for a real estate investment of exceptional value, do not fail to attend this sale. ROBERT VAUGHN, Clerk and Master.

G. N. TILLMAN, Solicitor for Complainants.

Book Notes.

Every church should know its membership. In order to keep informed as to the residence and membership of your church, you should have a church record. Our Church Record is the very thing you need. Price, $1.50.

"Around the Lord's Table" was published in response to numerous requests from all parts of the country. Brother A. B. Lipscomb converted the recent special Lord's Supper number of the Gospel Advocate into a handsome pamphlet suitable for preservation and ready reference. This publication presents every phase of this important subject. Price, 25 cents.

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EDITORIAL

Theory vs. Practice.

BY J. C. M'Q.

The pendulum swings from one extreme to the other. While it is right to be guided by "it is written" in the worship, it is not proper to devote all our time in contending over private interpretations and hobbies while we do nothing in the service of the Master. Christianity means action and not stagnation. While millions are dying of starvation, it is vain to fall on our knees and pray for them and yet do nothing to warm and fill them. "Even so faith, if it have not works, is dead in itself." (James 2: 17.)

It is not enough for a preacher to claim to proclaim "all the counsel of God." Paul labored at Ephesus about three and one-half years, and during that time he declared unto them "the whole counsel of God." From this we are not to understand that he declared all that God knows or willed or even has revealed, but that he had not suppressed or concealed anything through fear or favor that might be profitable to the Ephesians concerning the salvation of man. He had proclaimed the whole doctrine of Christ crucified, with repentance toward God and faith in Jesus Christ as the Messiah. It is helpful to interpret the twenty-seventh verse of the twentieth chapter of Acts in the light of the twentieth verse: "How I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house." The great apostle tells us that he was crafty in the presentation of the truth in order that he might win men to Christ. "But be it so, I did not myself burden you; but, being crafty, I caught you with guile." (2 Cor. 12: 16.)

The preacher who preaches any other than the gospel of Christ does so at the peril of his own soul. The minister who presents his own private interpretations, theories, and hobbies, instead of preaching the word of God, is under condemnation. Christ condemns all such in scathing words: "Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, that strain out the gnat, and swallow the camel!" (Matt. 23: 23.) We cannot give too much emphasis to the necessity of preaching the word of God. We must recognize the supreme authority of God. Paul admonishes Timothy: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." (2 Tim. 2: 15.)

God, however, demands a good practice as well as a good theory. Theoretical religion will not save. We must not stop with contending for the faith, but must go forward to perfection. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." (James 1: 27.) It is to be deeply deplored that so many who contend for the gospel of Christ swing to the other extreme and really do nothing or little in relieving the starving millions.

The Salvation Army, on the other hand, pays little attention to the preaching of the word, but is doing much in the way of caring for the poor and needy. Christians should learn a lesson from "Salvationists." The correspondent of the New York Times declares: "When the memoirs of this war come to be written, the doughnuts and apple pies of the Salvation Army will take their place in history." It is explained that while the Salvation Army has not funds or millions back of it, it has "the motherly sense of some good women and kindly men who discover the way to the hearts of the doughboys." The good that the Salvation Army is doing is described by a correspondent, as quoted by the Literary Digest, as follows: "It is about six o'clock at night in one of the toy villages in which American soldiers are quartered back of their lines. The boys in brown have had their 'chow.' In the midst of the wooden one-story buildings there is a smaller hut. The door is crowded; it is crowded inside. A soldier boy who used to play in a moving-picture show is operating an out-of-tune piano in opposition to a phonograph; but most of the boys are crowded about the counter where a young 'lassie' and a 'major' are passing out doughnuts, six for a franc, and apple pie at the equivalent of ten cents for a big slice. And—mark the point—if the boys have money and if they haven't money, they get the pie just the same. On this particular day the 'lassie' of eighteen years, with a helper, had made forty-nine apple pies and two thousand doughnuts. She hadn't made enough for the demand. Then there were chocolate and coffee served in large mugs at cheap prices—prices within the reach of the man who hasn't much left for luxuries out of his thirty-three dollars a month."

While urging our readers and all Christians to worship as guided by the Holy Spirit, I would also impress upon

them the great necessity of making sacrifices for the truth. The Bible abounds in teaching urging us to be doers and not hearers of the word only. Christ says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7: 21.) Again, he says: "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.) Christ will say to those who love and do his will: "Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." To those who are contending for hobbies, theories, and opinions, and leaving undone the weightier matters of the law, he will say: "For I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. . . . And these shall go away into eternal punishment: but the righteous into eternal life." We should not expect the conversion of the world while we are doing so little in the service of the Master. We who know the truth should be ashamed to allow others to be more earnest and more zealous than we in the great work of feeding the starving, lifting up the fallen, and guiding the erring to "the Lamb of God, that taketh away the sin of the world." I sometimes become discouraged when I realize how much we know and how little we do. My heart grows sad when our preachers eloquently and matchlessly declare the word of God, while they nullify the importance of the message by a faulty and imperfect life. May God help us all to overcome the trials and temptations of this world and to so live that when we come to pass out of the shadows of this world we may enter into the glory light of heaven.

The World Against the Church. No. 5.

BY E. A. E.

Commendatory.

It is encouraging and hopeful to note that several letters as well as verbal expressions of approval of the articles now appearing under this heading have been received.

All are appreciated because they show the influence the articles are having; but all cannot be published for lack of space. I take the liberty to publish an excerpt from one letter. Brother J. N. Armstrong, editor of the Gospel Herald and president of the school at Cordell, Okla., sees the danger ahead, to which the articles refer, and writes as follows:

Brother Elam: I have just read your article in the Gospel Advocate of April 18. I enjoyed it, and I write this note to tell you so and to express, also, my judgment of the timeliness of it. As little as is being said about it, we are having a new order of preaching on some vital points. I am not an old man, but I verily fear our young preachers are not grounded in the cardinals of Christianity. I wonder if we are at fault. I fear we have not been stressing some things at Cordell as we should. I know we have wanted to, but have we done it? Through the influence of your article I purpose now to make some changes in our Bible teaching in the school.

As I rode along on the train this morning meditating on that article, I determined to write this note and especially to ask a favor of you—a big favor, too. It is this: we want you to come to Cordell next school year—some time during the year. We cannot pay you for this trip. . . . Could you see your way clear to give us your services for two or three weeks next fall, winter, or spring, if we could pay your expenses? I should like to announce in our catalogue now preparing that you will come and *teach* us a series of lessons on the eldership, other cardinal truths . . . and vital things of your own choosing. My idea is not "protracted-meeting sermons," but *teaching*. I know of no better way to tell you what we want, or feel that we need, than to say like your articles now appearing in the Gospel Advocate. Can you come?

I have written Brother Armstrong, the Lord willing, I can go.

A Change Needed.

As Brother Armstrong says, more is needed than the continual round of "protracted-meeting sermons." These may be good, but much more is needed. There never was greater need than there is now of teaching what the church is—its foundation, construction, spirit, work, head, and eternal destiny; that it is "the pillar and ground of the truth," has been purchased with the blood of Jesus, and God must be glorified in it. (Eph. 1: 22, 23; 3: 20, 21.) Some preachers and other disciples of Christ are about to forget that God has a church, should be glorified in it, and *cannot be glorified* in any other religious institution. Brother Armstrong says he intends "to make some changes in our Bible teaching in the school." He knows better what to say in regard to that than I do; but I do know many changes in teaching the Bible in churches and to sinners must be made—in other words, the very great change from not teaching it at all in many places to teaching it must be made. While the Bible as a textbook should be taught in all schools for the young, the church is "the pillar and ground of the truth," and God holds it responsible for the teaching of his will, full and entire. Nothing must overshadow the church.

As to teaching, God has appointed elders as teachers in every church and made it a part of their solemn duty to teach his word and to see that nothing else is taught—even to stopping the mouths of false teachers. (See Tit. 1: 5-11.) Elders have a charge allotted to them, but are forbidden to "lord it over" this charge; they are to be examples to the flock and to "tend" it—watch over, nurture, feed, and protect it from false teachers within and wolves in sheep's clothing without. (1 Pet. 5: 1-5; Acts 20: 28-32.) Many preachers—good men—may not realize it, but the course they pursue in allowing themselves to be dubbed "*the minister*" of a particular congregation and in "taking charge of the work," etc., is gradually shoving God's appointment of elders and his ordained work for them to the background and overshadowing his order of things. It is as much rebellion against God to change his order here as elsewhere. Shall we plead for the New Testament church and New Testament order of work and worship and utterly ignore the elders and their God-given qualifications and appointed work? Yet, occasionally we learn that some self-conceited autocrat in the form of a young preacher who, because he has been requested by the elders to assist them in teaching the word of God in a given place, has assumed control, constitutes himself the chairman and head and general boss of the whole work of the church, kicked the elders around to suit himself, played politics by deposing some who opposed him and selecting others who favored his rule, and outraged the church, the Lamb's bride, and poses as "a minister of the gospel of peace." Satan never had a more successful emissary in destroying the harmony of a church and overthrowing the work of God than such a dictator. Such gross outrages against the appointments and work of God must be taught against until in humility the church of Christ will be properly respected. Elders of a church who suffer themselves to be thus set aside, cuffed about, and run over by some bigoted little preacher, who never gave a dollar toward building the house or made a sacrifice toward building up the congregation, but, having fleeced the flock, is ready to fleece and disturb and divide some other flock, are untrue to their sacred trust. They should, in the love of God and the truth and protection of the church, set such a preacher aside, warn all other churches against him, and proceed with the good work of the Lord.

No one can commit a greater sin against Christ than to tear afresh his body by dividing his church over oneself. It is distressing to know this sin is now frequently committed and seems to be on the increase.

A Reformation of Not a Few Preachers Is Needed.

How can preachers lead the church and others away from the world and into the humility and self-sacrifice, love, and spirit of Christ, when they themselves have the spirit of the world, preach after the manner of the world and wisdom of men; when they are worldly ambitious, vain, seek their own and not their neighbor's good, and love the applause of men; when they are jealous and suspicious of one another and watch one another; when they have no more regard for the body of Christ than to rend it and crucify it afresh over their own conceits; when they fail and sometimes refuse to pay their debts and to render to all their dues; when they yield to their own passions and lust and lack self-control, humility, and the meekness and mind of Christ?

We all know that Jesus is our great and perfect Exemplar; that we are to follow Paul, because he followed Christ; and that Paul taught Timothy and Titus and teaches all preachers now to be examples in "all good works." To disobey God at this point is to lead many to destruction. What can preaching amount to, if the preacher's example is not righteous, pure, and good in all particulars? As Brother Armstrong says, this is one of the cardinal points and vital principles which need to be stressed and impressed until some preachers reform.

At the time when the kingdoms of Judah and of Israel were at the height of their worldly prosperity and glory and reveled in wealth and luxuriousness, while at the same time they were in the deepest depths of corruption and ungodliness and on the verge of destruction, there were in them very many prophets and priests; but these prophets and priests were as corrupt as the people. It was "like people, like priest;" not "like priest, like people," as the passage is frequently quoted. The priests pandered to the people, sought to please the people, and lived and taught as the people demanded and not as God required. The same is true to-day: it is like people, like preachers. People—*people of the church*—in many places "will not endure the sound doctrine," but "will turn away their ears from the truth, and turn aside unto fables," and "will heap to themselves teachers" of fables, who will gratify their lusts. (2 Tim. 4: 1-4.) It is most lamentable that heaps of such teachers can be found. Many seem far more afraid of displeasing men than they are of displeasing God.

It must be repeated so often that every one will know that preachers can have no choice of *what* they are to preach and teach. God settles that. All true and faithful servants of God who are preachers will preach and teach all that which God commands them to. No man should presume to decline to preach all the will of God. All should be afraid to do this. No man should dare to preach more than the will of God. What is man, that he should undertake to teach God?

It must be repeated so often that every one will know that *what* a man preaches depends upon *why* he preaches. If he preaches to please and honor God, and, therefore, to save souls, he will "preach the word," "preach the gospel," preach "the whole counsel of God," and determine to know nothing "save Jesus Christ, and him crucified." If he preaches to please men and seeks popularity, he will preach the things which men want and which will gain him what he seeks. If he desires place and position, he will preach so as to obtain them. If he preaches "for filthy lucre's sake," he will preach that which will procure the greatest amount of cash. Preachers who have been called of God to preach the gospel will preach the gospel—nothing more, nothing less. Preachers who themselves have the spirit of Christ and are godly and who seek the salvation of men will preach "all things that pertain unto life and godliness." Preachers who know what the gospel is—its facts, commands, promises, life, and hope—that it is God's power to save from sin, the grave, and Satan here and hereafter—that Jesus is "the way and the truth and the life," and that no one can come unto the Father except through him, and that there is no other name given under heaven whereby people can be saved—and who really seek the salvation of people will not preach themselves, but Christ Jesus as Lord, and themselves *servants* for Christ's sake. Paul—God through Paul—tells most plainly that which must be preached to all classes of people, filling all the different spheres of life and sustaining to one another all the different relationships—masters and servants, husbands and wives, parents and children, old men and young men, old women and young women, old widows and young widows, teachers and the taught, the full-grown in Christ and babes in Christ, saints and sinners, the elders in the church and the ones who are not elders, etc. He who fails to teach all this or anything else which God commands is either ignorant of the word of God or presumes to know better what to teach than God himself, and is unfaithful to God and the church and to sinners also, while he who refuses to do so is a traitor to God and the church. Preachers who honor Christ and seek the glory of God will preach, not only all that God bids them preach, but will *study* to show themselves approved unto God and to handle aright the word of truth, that they may not be put to shame before God.

Things That Are Profitable.

BY E. G. S.

Paul says: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." (Tit. 3: 8.)

There can be no mistake about the things here spoken of by Paul being profitable to those that observe them. The passage has special reference to the souls of men. The apostle was not talking about money values, but about what would be of value to the souls of men. Money will not save the soul. It may feed and clothe the body. Our souls are of more value to us than all the money of this world would be, if we could control it to satisfy the demands of our bodies. The things that are of the highest possible value to us are things that pertain to our souls and that can be with us after the soul is forever done with this fleshly, mortal body. We shall enter into a new state or relationship when our souls are separated from these mortal bodies. After death there are two states or relationships provided for men. One is called "heaven" and the other is called "hell." To one or the other of these our souls are certain to go after death. Heaven will be the home of eternal happiness; hell will be the place of eternal suffering. Our destiny, the place of our existence after death, will be decided by the kind of life we live on earth. If we lead a faithful, Christian life here, we will be taken to heaven; but if we reject the Christian religion here, we will be sentenced to eternal torment at the judgment. The only sensible thing, therefore, is to be faithful in the Christian life on earth. If we will do this, we need not have any fear of eternal torment, but may rest assured of a life of true happiness after death.

No man can be truly happy while he is rejecting the Christian religion. Christianity is the only power in our reach that can save the souls of sinners; but Christianity cannot save the souls of those that will not obey its divine requirements. God's decree that "he that believeth not shall be damned" is a positive one that all the world cannot set aside. But the world should be exceedingly thankful for the grand decree that "he that believeth and is baptized shall be saved." Eternity will certainly ring with shouts of praise for this divine arrangement. Christians, therefore, should never cease to praise God for the gospel plan of salvation; and the saved in heaven will never cease

to praise and adore him for the divine plan through whose provisions their souls were saved, and never cease to praise him for his wonderful love and mercy as expressed in the gospel, wherein his holy will may be found. With the gospel plan of salvation plainly revealed in the New Testament, there is no reason why any soul in Bible lands should be lost; yet there are thousands and millions under the sound of the glorious gospel of Christ who are rejecting the gospel to the loss of their souls, despite all its heavenly and lovely invitations. There has never been, in all this world, such a display of love and mercy made for man's eternal good as is displayed in the gospel plan of salvation. See the Son of God, the Lord of glory, bleeding and dying upon the cross for the redemption of man! Never was such a sacrifice made as when Jesus died that sinners might be saved. No wonder that no other provision has been made to save people that reject the gospel of Christ. People that reject that would reject anything else that might be provided. What a wonderful thing it would be if all who are not Christians could be aroused to become such at once and take no further risk on the salvation of their souls! For if their souls are lost, they are eternally undone, without any possibility of remedy; for there is no sort of intimation anywhere in the Bible that those that refuse to obey the gospel can possibly be saved. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 16.) It is just as certain that those who will not believe and obey the gospel will be lost as that those who believe and obey it will be saved. Man could not have devised a plan by which he could be saved; neither can he possibly save himself if he refuses to obey the gospel. So the people of this world must believe and obey the gospel just as God has presented it or be lost. There is no possible way of escape from it.

But the question is: Why should there be any failure to believe and obey, when God makes such a sure promise of salvation to all that will believe and obey? The matter of saving the obedient is in the hands of the Lord and will be attended to in all cases of obedience to the gospel. No man should ever think for a moment of changing any item of obedience to the gospel. If we obey it just as God gave it, he will be certain to save us; but if we refuse to obey, he is sure to condemn us.

Our Lord and Heaven.

BY DR. W. H. MURPHY.

Dear Lord, I know thou lovest me,
And I know I am thine;
I've found the way high up to thee,
And I know thou art mine.

I know, my Lord, thou lovest all
Who will abide in thee;
Thou gavest thy dear Son to call,
To bear the cross for me.

This life, my Lord, without thy love,
Would make me all undone;
I would not wish to live above,
Away from thy dear Son.

No joy, no hope—I'd be so wild
Without thy tender care;
I would not be thy trusting child,
My life would be so bare.

In heaven there is a resting place
For all who enter there,
Where we may see the dear Lord's face,
And have his love to share.

To any church or person who will send us six new subscribers to the Gospel Advocate, accompanied by twelve dollars, we will give one dozen copies of our new hymn book, "Praise Him." Add postage for parcel post or transportation. Act promptly while this liberal offer is good. Address the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$6,153.75
J. C. Breeden, Terrell, Texas	5.00
D. P. Craig, Ingomar, Miss.	1.00
Church at Sabinal, Texas	29.00
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C. L. Taylor, Beech Grove, Ky.	5.00
Croft College congregation, Paragould, Ark.	30.00
W. A. Austin, Scott's Hill, Tenn.	2.00
Mrs. W. A. Austin, Scott's Hill, Tenn.	1.00
Maida Austin, Scott's Hill, Tenn.	1.00
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Gilbert Trigg, Birmingham, Ala.	1.00
Bible class, Garrett Avenue congregation, Dallas, Texas	8.00
Cox's Chapel, Humboldt, Tenn.	2.25
Church at Smyrna, Tenn.	23.30
Mrs. J. P. Watson, Cookeville, Tenn.	2.00
H. H. West, Hopkinsville, Ky.	3.00
Church at Murray, Ky.	21.80
Burwood congregation, Thompson's Station, Tenn.	9.35
Owen's Chapel, Brentwood, Tenn.	15.00

In response to our special request, Mr. Gorski, secretary of the National American Committee of the Polish Victims' Relief Fund, has furnished us with a late report of the appalling conditions now existing in Poland. When you read his graphic recital on page 483 of this issue, you will see that the conditions there are as terrible as those depicted in Armenia and Syria, but with no great relief in sight. I encouraged Mr. Gorski to believe that the printing of these facts in the Gospel Advocate would elicit a quick and generous response, and *I believe it will.*

One of the above-named contributors, Mrs. Mary L. Wise, writes: "I have bought three hundred dollars' worth of Liberty bonds. I am seventy-five years old and sick most of the time. I don't get to go to church at all, but help in the cause all I can. I have been a member of the church for fifty years. This won't be my last contribution."

A. D. Gardner, of Paragould, Ark., expresses a thought worthy to pass on to others: "May this war teach all of us, at least, the fundamental principles of Christianity."

D. P. Craig, of Ingomar, Miss., writes: "May the Lord awaken all our sleeping souls to a sense of real Christian love and fellowship."

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

If you mean to act nobly and seek to know the best things which God hath put within the reach of men, you must fix your mind on that end, and not what will happen to you because of it.—George Eliot.

Missionary

Correction.

In the Gospel Advocate of March 28, in the statement of money forwarded to our missionaries in India on February 28 by Miss Nellie Straiton, appeared a paragraph headed, "To Brother and Sister Martin." This should have been "Brother and Sister McHenry." Included in this paragraph was an item reading, "J. G. Malphurs, Florida, $1," which should have been "J. G. Malphurs, Florida, $5."

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Always Abounding.

BY J. M. M'CALEB.

Brother R. S. King, of the Nashville Bible School, writes encouragingly as follows: "We have decided to assume the support of Brother Ishiguro, of the Otsuka Church, and give five dollars a month to Mrs. Yoshié and Miss Andrews. We are a small congregation, about a dozen families (except the school), and we cannot do much, but we want to do all we can. We want to do all the good we can, for we do not pass this way again. We want to give some to India this year and have planned quite a bit for home missions."

Brother Ishiguro receives twelve dollars and fifty cents a month, and ten dollars to the two sisters makes twenty-two dollars and fifty cents a month to the work in Japan, besides India and "quite a bit for home missions." This begins to look like the little church at the Nashville Bible School is really getting in earnest. If all the other churches would only do half this well, there is no telling how much could be done. If all the other churches of like size would give as much even in a whole year to foreign fields as this church gives in a month, the results would be far ahead of what they now are. Brethren, why not let us wake up and begin to serve the Lord as if we meant it?

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Money for Missionaries.

BY NELLIE STRAITON.

The following amounts were forwarded to our missionaries in India on April 30:

To Brother Jelley: From Mrs. May Berryman, Beaver Dam, Ky., $1; "A Sister in Christ," Emerson, Ark., $2; Mr. and Mrs. Paul Hays, Fresno, Cal., $20. Total, $23.

To Brother Martin: From Mrs. M. E. Byars, Van Buren, Ark., per A. B. Lipscomb, $1; a little Sunday-school class, Schochoh, Ky., through Claude Orndorff, $3.20; J. G. Malphurs, Newberry, Fla., $2.50; D. A. Whisnant, Goldsboro, Texas, $2.50. Total, $9.20.

To Brother and Sister McHenry: From Earl C. Smith, Elk City, Okla., $5; Beulah and Carl Sullivan, Louise, Texas, $2; J. G. Malphurs, Newberry, Fla., $5; Mr. and Mrs. Paul Hays, Fresno, Cal., $10. Total, $22.

To Sister Armstrong-Hopkins: From Mrs. K. W. Fryar, Clarendon, Texas, $1; Miss Harriet Carson, Ramsey, Ill., $5; J. G. Malphurs, Newberry, Fla., $2.50; J. L. Broad, Denison, Texas, $3; Mr. and Mrs. Paul Hays, Fresno, Cal., $20; Mrs. Anna L. Hill, Clyde, Texas, $1; South Side-Central Church (College Avenue), Fort Worth, Texas, $14.50; Mrs. Maud Durham, Archer City, Texas, $2; D. A. Whisnant, Goldsboro, Texas, $2.50; West Ontario, Canada, through Christian Leader, $1; church at Huckabay, Texas, through Leonard Watson, $4.80; Nellie Straiton, $2.70. Total, $60.

To Sister Armstrong-Hopkins (cabled on April 24): From the church at Palestine, Texas, through D. O. Wallace, $4.73; from Canada, through Christian Leader, $2; Mrs. E. Emberson, Pilot Point, Texas, $1; Miss Laura Cooke, Pilot Point, Texas, $1; Mrs. B. P. Sloan, Humboldt, Tenn., $1; Mrs. G. D. Knepper, Bryan, Ohio, through D. C. Janes, $3; C. M. Sitman, New Orleans, La., through D. C. Janes, 50 cents; Mrs. R. C. Garrett, Frederick, Okla., $1; Miss Ina Straiton, Fort Worth, Texas, $2; church at Alameda, Texas, through Mrs. J. D. Gorman, $3; Mr. and Mrs. J. E. Boyd, Andalusia, Ala., $2.50; Mrs. G. T. Ray, Laverne, Okla., $5; Mrs. L. L. Lindsay, Fort Worth, Texas, $1; Miss Carrie Lindsay and Sunday-school class, Fort Worth, Texas, $2; Mrs. J. W. Kuykendall and Sunday-school class, Fort Worth, Texas, $2.50; Mrs. W. H. McCanne and Sunday-school class, Fort Worth, Texas, $5; Mrs. John Straiton, Fort Worth, Texas, $3; Miss Janet Straiton and Sunday-school class, Fort Worth, Texas, $2.50; Mrs. Arthur Brown and Sunday-school class, Fort Worth, Texas, $3.70; T. A. Cambron and Sunday-school class, Fort Worth, Texas, 55 cents; church at Lubbock, Texas, through J. Straiton, $11.40; Nellie Straiton and Sunday-school class, $1.69; Nellie Straiton, $1.43. Total, $61.50. This total covers the amount cabled ($50) and the cost of the cablegram ($11.50).

The ten dollars sent to Brother McHenry by Mr. and Mrs. Paul Hays was sent for the starving brethren mentioned in Brother McHenry's recent appeal. The five dollars from Earl C Smith was also sent for this purpose.

This month I received, to help pay postage, three cents in stamps from a brother in Florida, twenty-four cents from a sister in Oklahoma, and thirty-four cents from a brother in California. I appreciate this very much indeed. I am very glad to report that my expenses for postage, stationery, etc., are getting heavier. I am glad because that indicates that I am getting contributions from a greater number of people. I hope they will keep on increasing until we double and treble the amounts we are sending now. Just recently I bought and paid for, personally, a new typewriter, as it was necessary for me to have this to help with my work.

As many of you already know, Brother Armstrong-Hopkins died recently, and Sister Armstrong-Hopkins is in urgent need of money. I have not yet received particulars and do not know just how heavy her expenses have been. However, it would be well to respond liberally. In fact, I have received a generous response from the brethren in Fort Worth and expect to receive more. I also feel sure that as soon as the brethren over the country read this, as well as my recent article on this subject, they will contribute as quickly and generously as they are able. Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

In a letter I received from Mrs. Maud Durham, Archer City, Texas, she states that she lives among sectarians and has not heard a gospel sermon in two years. Perhaps some preacher or brother living near there, or who expects to be in that locality soon, might be able to do some good work there. There might possibly be an opportunity to establish a church there. That would be "home mission work."

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Moving Pictures.

BY J. M. M'CALEB.

Brother Ishii, who works among the poor in Shinjuku, says he thinks he can make his work self-supporting by the end of this year.

The Zoshigaya Sunday school reached seventy-eight the first Sunday in March. Brother and Sister Yoshié have their mark set for a hundred.

Training Little Children

By MRS. JESS SWEITZER SHEAFFER

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 11.

Simple, Homemade, Indestructible Scrapbooks Are the Most Satisfactory for the Little Folk.

We have been intensely interested in watching our little daughter with her first books. In addition to their educational value, they are a source of great pleasure and have grown to be her daily companions. When she was about fourteen months old, she was given her first books—a small linen one containing pictures of animals. These we would call by name as we pointed them out to her, and as they became familiar she would point them out herself. After she had learned to talk, she could say the names also. Linen books containing pictures of objects in colors were next given the child; and when she had become acquainted with these, group pictures were added to the collection.

By counting the objects in the various groups—not over five at first—and by calling attention to their color, the child learned both number and color. Emilie Poulsson's book on "Finger Plays" is an enjoyable supplement to pictures of this kind.

We found simple, homemade, indestructible scrapbooks most satisfactory and attractive. Anticipating the book stage, we had collected a number of colored pictures from magazines. For the leaves of these books we used brown paper muslin, cutting a number of pieces twelve by twenty-four inches, and, after laying them one on top of another, stitching them through the center, thus making a book twelve by twelve inches when closed. On the pages we mounted the pictures with paste.

One book contained pictures of fowls, turkeys, chickens, ducks, geese, guinea fowls, and some pigeon and crow pictures also. In another book we pasted pictures of four-legged domestic animals. Many of the pictures showed the family life of these in their natural surroundings. They proved most interesting, as the child's experience is confined almost exclusively to the family of which she is a member, and animal families naturally appeal to every child.

Our little girl is now nearly two and a half years old, and she has never tired of her scrapbooks. Through them she has become acquainted with the different animals and the sound made by each, and is able to connect the animals and their calls.

The number of books of this kind which would be of great educational value to the child is almost limitless. Birds, flowers, vegetables, trades, farming, and history might all be presented to the child in this form. As our little girl grows older, we have planned books of harvesting pictures showing the various stages in the growth of wheat, from the preparation of the soil, planting of the seed, and so on, until it passes through the hands of the miller and baker and finally reaches the child in the form of her daily bread.

Another interesting process is the building of the home, from the trees to the finished product. This book will contain pictures of the forest, where the trees grow, the man felling the great trees, the horses and wagons which haul the trees to the sawmill, the cutting and planing of the boards, the train which transports them to the lumber yard, the boards piled high in the lumber yard, the carpenter at work putting the boards together, the house in the process of construction, and, lastly, the finished home and the family who lives in it. From these process books the child can be led to realize that it takes rain, sunshine, and warmth to make the trees and the grains grow, and that there are many people to thank for providing our simplest food, and that, above all, God is the great source of everything.

"Mother Goose Rhymes" and the child's favorite, "The Night Before Christmas," are always welcome diversions, and after repeated readings the child is able to supply words, lines, and later whole verses, thus incidentally developing the memory.

With the exception of a few simple books, which are really story-telling pictures, I would advocate the telling of stories rather than the reading of them to small children. The primary object of story-telling is to stimulate the imagination of the children, cultivate a taste for good literature, and guide them to the best books.

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Lead Me On.

BY CLYDE DUNCAN.

Lead me on, dear Savior, on!
Lead me from the paths of wrong,
Let me live a holy life,
Let me live in thy sunlight.
Lead me on, O Savior, on!

I want to walk in thy pure path,
I want to be always free from wrath;
Let my soul be filled with love
For the home up there above.
Lead me on, O Savior, on!

May no doubts nor fears arise
Of that kingdom in the skies;
May thy Book forever guide
Strangers on the billows wide.
Lead me on, O Savior, on!

May death find me well prepared
For that mansion pure and fair;
May life find my path well trod,
Let me find a home in God.
Lead me on, O Savior, on!

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Christ's confidence in us is unspeakably touching. . . . He felt the world was safe in our hands. He was away, but we would be Christs to it; the Light of the world was gone, but he would light a thousand lights, and leave each of us as one to illuminate one corner of its gloom.—Drummond.

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"Go With God."

Among the peasants of Russia a very common form of farewell is "S' Bokhem," which means "Go with God." It is their usual good-by, and even a short journey is prefaced with what seems to us strangely like a benediction. Frequent repetition may perhaps lessen the sense of what the words mean on the part of those using them, but the meaning is there, and is very suggestive and significant. There is in this good-by phrase a lesson for us, who may well learn from the Russian peasants in more than one exercise of simple trust. Would it not be a grand thing for us to set out upon our journeyings, long or short, with the thought that we were going in company with God? If we consciously went with God, we could not go to some of the places and do some of the things that occasionally we do; and the sense of his presence would be not only a restraint in this way, but a positive comfort and help.—Onward.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

Both Sides of the Quaker Argument.

We clip from the Literary Digest a well-written statement of the Quaker argument against war, and also a statement quoted by the Literary Digest from The Living Church supporting the position the United States has taken and is taking in the war. Both sides are fairly, concisely, and strongly set forth. We are giving this because we think no stronger argument can be made for or against war.

The Friends, at their Philadelphia yearly meeting on March 29, restated their position, which is one that places themselves outside any participation in the war. This, in its printed circular, the meeting calls "its utmost contribution to humanity's deepest needs," and a letter signed by the clerks of the meeting declares that the pronouncement "was adopted without a dissenting voice as the official statement of the Philadelphia Yearly Meeting of Friends." Furthermore, the meeting desires the "widest publicity possible" for its statement, which is a reaffirmation of this declaration passed by their forefathers in 1660:

"We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretense whatever; this is our testimony to the whole world. The spirit of Christ, by which we are guided, is not changeable, so as once to command us from a thing as evil and again to move unto it; and we certainly know, and testify to the world, that the spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ nor for the kingdoms of this world."

The Quaker statement places its opposition to war as something much more than any single command of the Old or the New Testament, and continues:

"It is our faith that the way of love by which our Master, Jesus Christ, met and conquered evil, remains for his followers to-day the true method of combating wrong. For us, as for him, this involves refusal to use means which, like war, violate love and defeat its ends; but it does not mean a weak neutrality toward evil. For us, as for him, it means a life of action devoted to the heroic purpose of overcoming evil with good. The unspeakable sufferings of humanity are now calling us and all men to larger sacrifices and more earnest endeavors to put this faith into practice. To such endeavors we dedicate ourselves.

"In accordance with this faith, we desire to maintain all our relationships to-day.

"To our beloved country we affirm the deep loyalty of grateful hearts. We long to help her realize her noblest capacities as a great republic dedicated to liberty and democracy. But we believe that we best serve our country and all humanity when we maintain that religion and conscience are superior even to the state.

"To President Wilson we declare our appreciation of his steadfast and courageous efforts to keep the aims of the United States in this great conflict liberal, disinterested, and righteous.

"To our fellow countrymen who are following the leadings of conscience into ways where we cannot be their comrades we give assurance of respect and sympathy in all that they endure.

"Finally, for all men, whether they be called our enemies or not, we pray that the sacrificial love of Christ, stirring us to repentance, may reconcile and unite all mankind in the brotherhood of his spirit."

The statement leads The Living Church (Episcopalian, Milwaukee) to declare that "Quakerism is sixteen hundred years too late to be entitled to the epithet Christian." It further declares that—

"Those who, outside the Society of Friends, and sometimes within the communion of the church, avow the principles of Quakerism, and ally themselves with these other forces that seek to make it impossible for America to fulfill her part in the present war, are fighting against the abolition of war, against the supremacy of a righteous peace."

The Living Church goes on to maintain that "a principle must be tested by its result" and asserts that should the principles of Quakerism "once prevail on earth the end of civilization will be in sight, for there will be nothing to oppose to piracy, whether on sea or on land." But—

"Quakers hold that 'the way of love, by which our Master, Jesus Christ, met and conquered evil, remains for his followers to-day the true method of combating wrong.' Yes, the 'way of love.' Do we, as a nation, best show our love for the afflicted people of Belgium and France by a national neutrality, which redounds to the great benefit of the American pocketbook, or by pledging our lives and our fortunes to save those people from the frightful torments that are being wrought upon conquered peoples by the aggressor to-day? And even toward the German people themselves, would it be an act of love to permit them to be unopposed in a conquest that would mean for them the triumph of the power of Satan over their very selves?

"This American nation stood, a year and more ago, on a high eminence and beheld all the kingdoms of the world and the glory of them. It was an exceedingly intoxicating vision. The gold of the world was pouring into its coffers. Factories were working to their utmost capacity and wages were very high. The national supply of millionaires was being greatly multiplied. Shortly ahead loomed the vision of America dominating the world's markets; of Wall Street controlling the destinies of all nations; of the American dollar the world standard, and the wealth of the world centered within our borders. It was a most alluring picture. 'All these things will I give thee,' was being whispered in the American ear, 'if thou wilt fall down and worship me.' The principle of pacifism said, 'Yes.' Profiteer and Socialist and pro-enemy interests all said, 'Yes.' The Society of Friends is saying, 'Yes.' It was the Christian conscience of the nation, despising the comforts of peace, throwing away the results of profiteering, repudiating a false conception of Christianity, defying the combination of Socialism and Kaiserism moving hand in hand, that said: 'Get thee behind me, Satan.' It was the Christian conscience of the nation that preferred abstinence and perhaps poverty that sent the nation's sons to war and pledged the heart of the nation at home to sustain them. And in these awful days, when the power of evil is slowly pressing back the armies of God and of righteousness on the western front, because Russians have surrendered to the principle of Quakerism plus Socialism plus Kaiserism, and there is little left that we in America can do except pray and redouble our efforts to get men and supplies across the water, it is the knowledge that we are fighting for God that sustains us; that the fight that our own men are making beside the men of France and of England and of Belgium is offered, in a mighty groan of suffering, as the world's prayer to Almighty God: 'Thy kingdom come; thy will be done on earth as it is in heaven! Use us, we pray thee, as the foundation upon which to build thy kingdom; accomplish, through us, thy will on earth! Thus shall we be content.'"

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Always Something to Do.

Christians should render Christian service to Christ. As soldiers of the cross, they can find much to do. In rendering service to Christ and to our country, Christians should do all to the honor and glory of God through the name of our Lord Jesus Christ. It does not follow that Christians who are prompted by a desire to relieve the sufferings of the starving millions and to dress the wounds of the wounded are in any way encouraging war or that they are belligerents. The motive gives character to the action. Christians are justified in doing everything that they can do consistently to bring this terrible war to a righteous and speedy termination. The dying groans of millions and the agonizing cries of the starving for help and food are teaching Christians to lose sight of their selfishness and to do things in a large way. Selfishness is the damning sin of the age and has led many down to everlasting death. Christians are not their own. They belong first to Christ, and next they owe allegiance and obedience to their country. Christians, as such, should do all in their power to lessen the massacre, the bloodshed, and the awful crimes that are now so prevalent throughout almost the whole world.

AT HOME AND ABROAD

T. W. Phillips, of Fort Worth, Texas, writes that he is in far-away Phœnix, Ariz., in a promising meeting.

From J. D. Northcut, South Pittsburg, Tenn., May 13: "We are entering the second week of the meeting here with fine crowds and one addition. J. D. Gunn was with us Saturday."

On Friday, May 17, at the Hermitage Hotel, in this city, Mr. Watson W. Williams was married to Miss Moxie B. Hall, A. B. Lipscomb officiating. The Gospel Advocate extends heartiest congratulations.

From John W. Hedge, Kilgore, Texas, May 13: "Our audiences were exceedingly large at Myrtle Springs yesterday. I preach for the church there monthly, and will hold their annual meeting, beginning on the second Sunday in July."

W. F. Ledlow writes: "Thorp Spring Christian College is now permanently located at Thorp Spring. It will not move, as has been contemplated. The college plans to do greater things, and we feel sure that the college will be fine another year."

From Willis G. Jernigan, Grand Saline, Texas, May 13: "My meeting three miles east of this place began last Friday evening. We are having large crowds and fine interest is being manifested. Three have obeyed the Lord in baptism to date. Pray for me."

From E. M. Borden, Little Rock, Ark., May 17: "I am now in the midst of a meeting with my home congregation, Twelfth and Valmer Streets, this city. The interest is good and we are expecting some visible results. My next meeting will be at Lexington, Tenn., beginning on the first Sunday in June."

From Ben West, Ennis, Texas, May 13: "Four spirited services, large crowds, and one baptism yesterday. Ten of our men and boys spoke during our eight-days' meeting just closed, surprising the people who came by the freedom of the speakers and the preparation. Brother Fitzgerald, superintendent of the Sunday school, will have eight little girls in charge of the Sunday-night service with a scripture dialogue."

From F. L. Young, Cleburne, Texas, May 15: "The Iowa Park meeting continued two weeks. The elements seemed to be against us. Our tent was blown down several times. One was baptized. I go next to Godley. I am to begin a mission meeting at Somerville on June 16. In a town of three thousand there can be found only three or four members of the church. If they furnish the meeting place, I will give them three weeks. Trust in God and do good."

We have some good things to tell about the Nashville meetings. Brother Elam closed his work at Chapel Avenue on Friday evening. Many of us enjoyed his strong and earnest presentation of gospel themes. Several were baptized. William P. Walker is doing some mighty fine work at California Avenue, in West Nashville. Sixteen have been added to the congregation and the meeting continues. Interest in G. C. Brewer's meeting at Belmont Avenue is growing daily. R. V. Cawthon made a good start in the tent meeting on Trinity Lane. His meeting at Green Street resulted in several baptisms.

From E. G. Collins, 10 West Fifty-second Street, St. Elmo, Tenn., May 13: "Since the first of the year we have been living here, and I have been bookkeeping during the week and preaching on Lord's days, and otherwise helping in the Lord's work as opportunity presented itself. I am leaving my work to go into evangelistic work. I shall begin next Lord's day, May 19, at Dunlap, with Brother Taylor. I have some time in June I could hold meetings or sing; then I take up some work in Alabama. My wife will spend the summer at her home in Nova Scotia, Canada; so I will have no place to call my home."

B. P. Odeneal, of Tyronza, Ark., has written the following note to Brother E. G. Sewell: "I am in needy circumstances. I am seventy-three years old, and have grandchildren that depend on me to some extent. I called through the Gospel Advocate for help, but failed to get it. Will you be so kind as to put a little piece in the Advocate for me? It will have more influence than if I called for help. I would rather not ask for help, but under the circumstances I will."

Christians who live near to Brother Odeneal should investigate his condition and help him in the best way.

From L. Meade Williams, Tulare, Cal., May 14: "T. B. Larimore closed a month's meeting in Los Angeles and is now with the church in Fresno. I went to Fresno last Lord's day and heard him both morning and evening. To say I enjoyed it would be expressing it in very mild terms. I had not heard him since I left Kentucky, and it seemed good indeed to see him stand before a well-filled house of anxious listeners and speak from the Book of books. We are still hoping to have him with us in Tulare some before he leaves the State. The work at this place is moving along very nicely. We had Brother Langpaap, of San Francisco, with us a few weeks ago. He gave us words of encouragement while here."

From C. D. Crouch, St. Jo, Texas, May 14: "It may be of some interest to my friends among the Gospel Advocate readers to know that our oldest child has been down about three weeks with typhoid fever, and I have had fever for more than a week. The doctor has now pronounced it typhoid. I am out of the work of preaching the gospel for some time, but I hope to be preaching again by the last of June. I shall need to keep busy when I am able to work again, and I shall be glad to hear from brethren who need my services. We are sorely afflicted, but God will make our afflictions a blessing."

May the Lord bless and sustain our brother in his trial. Brethren should write him at once about meetings.

R. D. Smith writes: "I closed a very pleasant year's work with the church at Mount Pleasant, Texas, on the first Sunday in May. The interested portion of the church at Mount Pleasant is quite small, but most of those who pretend to take an interest are as faithful as I have met with anywhere. The burden naturally fell heavily upon the faithful few, but they met it without complaint. Hardly anything we asked for in the work was withheld. If we needed funds, they were forthcoming, and freely; if we asked other privileges, these were alike granted. In short, they treated us royally. We could ask no better. In regard to the little band at Mount Pleasant, I desire to say that I do not know of a church that conducts itself more in keeping with the religion of the Master. We learned to love them greatly for their faithfulness to the cause and for their great kindness to us, and we pray God's blessings upon them in their work. On the last night of my stay in Mount Pleasant all the other churches dismissed their services and invited their people to attend our meeting. The pastor of the Methodist Church tendered us the use of their tabernacle in order that we might have room for all. This gave us a large audience to speak to in our closing service. We all appreciated this kindness shown us, and more especially the fact that they did not ask us to make any sacrifice, but said to us: 'Conduct the meeting as you see fit.' We all felt that much good was done by this meeting. The work at Terrell opened last Sunday, with good attendance at both hours. We are well pleased with Terrell and the church, and feel that there is a great opportunity for service here."

HALF SICK, HALF WELL

A Condition That Will Not Improve Upon Itself.

In the Spring the depressing condition that many call Spring fever often runs through families and neighborhoods.

This indefinite, hard-to-describe state of poor health probably means that you are thin-blooded and anemic. Exhausted thin blood gets thinner, low vitality falls lower, poor appetite becomes poorer. Then the thoroughly exhausted system can no longer resist, and on comes the prostrating illness or serious disease.

Treat the half-sick, Spring-tired condition with that splendid course of medicine—Hood's Sarsaparilla, to fortify the whole body; Peptiron, to ironize and make rich red blood; Hood's Pills to rouse the liver to its regular daily duties,—and the half-well revives to perfect health. Each medicine is valuable in itself but is trebly so when used in this combination.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

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

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

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Brethren Want a Meetinghouse.

BY LEONIDAS T. HOLLAND.

Last year, during the month of October, I went into Missouri and assisted Brother James E. Laird, of Senath, in a meeting at Wardell. While in that State, I also assisted in a meeting at Stewart, conducted by a Brother White, of Burton, Ky. But it is mainly of the Wardell meeting that I wish to speak at present.

The meeting began on Saturday night, October 13, in a Holiness church. We found no church of Christ there, but the Holiness people were kind and interested enough to let us use their building for our services. There were very few members of the church of Christ there, and we realized at once that there was plenty of work to be done. The few who were there were very faithful, earnest, hard-working Christians, and it was with their help that we succeeded in stirring the little town so completely. On the first night of the meeting a good audience was present. I am sure it was the oddity of the service and the newness of it that brought them out that night. To say the least of it, we made such a profound impression on them that they continued to come every chance they had. We not only had the hearty coöperation of the Holiness people, but some of the "sects" as well lent us their constant help. One couple, a Baptist brother and his wife, was there almost every time and gave invaluable support in the song service. Although this man did not obey the gospel in that meeting, I am sure he was convinced of his errors, from his disposition toward us at the close of the meeting. So far as baptisms were concerned, there were none. Yet a vast amount of good was accomplished, and so great was the effect of the meeting that one of the strongest members remarked: "We must have a house in which to worship. From the amount of interest shown and the vast good that has been done, we cannot afford to let the spirit and enthusiasm di down. We need a house, and we are going to have one, too.

Now I come to the point. These few brethren organized themselves into a church as soon as Brother Laird and I left them. They have been meeting from house to house since the meeting, but are still saying, "We're going to have a house;" and, brethren, they are going to have a house, if one man has to build it. What I want to know is this: How many churches in Tennessee or elsewhere will respond immediately to the call? How many individuals will make contributions? If you are so you can, it is your duty to help in this time of great need. The church at Wardell, brethren, is a noble, worthy branch of the one great church, and it deserves your consideration. As stated above, one brother felt so strongly the need of a house that he said he would build it by himself if need be. But why should he do it alone? Put yourself in his place, brethren. Suppose you realized that the salvation of many souls depended on your having the gospel of Christ preached to them, and perchance, if you did not do all that was in your power, you would probably be the cause of some soul's being lost? You would wake up and desire that every one around would get wide awake to his duty. The Baptist brother mentioned above has said recently that he would donate the lot on which to build. Think of it—a Baptist with as much interest as that! How much have you? How do you know but that the building of a church at Wardell and the preaching of the gospel might cause that one man and many others to correct the errors of their past lives, leave the practices of man-made creeds and doctrines, and turn their wandering footsteps into the path that is ever illuminated by the word of God? I plead with you, brethren, that you wait not. Please remit something immediately, even though it be but little. Heed the call of Jesus Christ, and as the great call from Macedonia rang out and was answered loyally, so let this call reach into your very hearts and cause you to realize that to-day is the day to work; the night soon comes, when no man can work. Any help will be very greatly appreciated. Send all contributions to Brother Jim Wallace, Wardell, Mo.

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The Black Horse.

BY J. PERRY HODGE.

[Continued from last week.]

Adam and Eve were in all points tempted like as we are—that is, through the lust of the flesh, the lust of the eyes, and the pride of life—as may be clearly seen from the account given of that event; but they yielded, and their yielding was sin; for "when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." (James 1: 15.) "For the wages of sin is death." (Rom. 6: 23.)

The spirit of the devil as the tempter is no new character in the world, for he was in the garden of Eden in that character, neither were the activities of the devil in this character confined to the future at the time of John's vision, for, as we have seen, he tempted Jesus; and not only did he tempt Jesus, but he tempted every man whose lusts drew him away through such enticements as were held out to him. (James 1: 14.) The results, however, of the devil's activities, as it would in time affect the church, were future at the time John wrote of the black horse and his rider; for the time came after John's day when the kingdoms of this world and the glory of them were offered to the church upon the same terms that it had been offered to Jesus, and such as gave heed to seducing spirits and doctrines of devils departed from the faith (1 Tim. 4: 1) and became the tare element in the church; and this element, by prostituting itself, committed spiritual fornication by forming illegitimate unions with the kings of the earth, who gave to this union their power and strength to the full extent of their kingdom (Rev. 17: 13, 17), thus forming the papal empire, the beast of Rev. 13: 1-10 and Rev. 17: 7-17, to whom the dragon, "that old serpent called the Devil, and Satan, which deceiveth the whole world" (Rev. 12: 9), gave his power, his seat ("throne"—Revised Version), and great authority (Rev. 13: 2). This is the beast that was taken, and with him the false prophet, by the rider of the white horse, and cast into the lake that burns with fire and brimstone. (Rev. 19: 20.)

Why kingdoms of world-wide dominion are called "beasts," as at Dan. 7: 1-28; Rev. 13: 1-10; 11: 16; 17: 1-18, I do not know; but it may be on account of the beastly nature of such governments and the certainty that their dominion is derived and maintained by force such as beasts employ against each other in subduing other beasts. Anyway, the papal empire is the beast of Rev. 13: 1-10, and its dominion over the kingdoms of this world for more than a thousand years was given to it by the devil when the tare element in the church, of which element the papal church was composed, yielded to the temptation of the devil and fell down and worshiped him, for they worshiped him (Rev. 13: 4); and it was probably on account of this great apostasy in the church, this great falling away, that John was shown, under the symbol of the black horse and his rider, the spirit that would entice and draw away through their own lusts such as would be enticed; for the price of every one that can be enticed is gratification of the lust conceived, and that which he gives in exchange for this gratification is service to him who promises its gratification. This accounts for the balances in the hand of him that sat on the black horse and the voice of trade that was heard to come from the midst of the four beasts; for in every temptation there is the offer, the acceptance or rejection, and the exchange if the offer is accepted.

In the same way that the false prophet is any one who preaches seductive false doctrines, the tempter is any one who entices another to gratify the lusts of the flesh, the lusts of the eyes, or the pride of life. It is the spirit of the devil in both. Both the false prophet and the tempter is in the church, though not of it; but though both are in the church, they are in every false system of religion on earth, and the tempter is as active outside the church and outside every other system as he is in them; his activities extend wheresoever men are. The spirit of both is opposed to godliness and, therefore, to Christ; both are antichrist, and their work degrades man to the level of a beast; and, being more intelligent than a beast, it might with propriety be said that their combined work is the production of "the beast," of which Peter says: "These, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; a heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Baalam the son of Bosor, who loved the wages of unrighteousness. . . . These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. For when

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they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption." (2 Pet. 2: 12-19.)

The rider of the black horse has a pair of balances in his hands, and the voice of trade is heard, as though there might be buying and selling. A measure of wheat as low as a penny, and barley three times that cheap. Esau sold his birthright for a morsel of pottage, and men and women who are led by the fleshly appetites sell their right to the tree of life for a single gratification of what the world has to offer them. Truly the spirit of the natural brute beast is the spirit that guides them in this commerce. What care they for religion, true or false? Neither true nor false prophets are heeded by them, but the gratification of the lusts of the flesh are the rewards they seek. They love the wages of unrighteousness, as did the old prophet Balaam, and they hasten to run after such rewards, as he did.

(To be continued.)

Duty of a Priest.

BY J. J. VANHOUTIN.

In the year 1872 I was in a debate with a man who said that Christ was not King now, but was only a Priest, and that he could not be King and Priest at the same time. I will admit that I am older now than I was then, but I endeavored to show him the duty of the priests and of the great high priest. And as Christ is our Priest through whom our spiritual sacrifices are offered to God, and he presents them to God for us, should he give up his priestly office in order to become a King for a thousand years over in Jerusalem, then not a millennialist in all the holy land of Jerusalem could offer a prayer to God, or a spiritual sacrifice of any kind, because they would have no great high priest to present them to God. Thus for one thousand years God would be deprived of all spiritual honor, praise, or spiritual sacrifices. Won't that be a delightful time for men without a Priest? Melchisedec was king and priest both at the same time, and was a type of Christ; and as there must be a similarity between the type and the antitype, when Christ became a priest after the order (in like manner) of Melchisedec, he was, therefore, King. That forever settles the kingship of Christ. And the Almighty knew more about this than any millennialist, and he by the prophet Zechariah said: "Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne." (Zech. 6: 12, 13.) The above needs no comment as to Christ being both King and Priest. Christ, as Priest, did not officiate in the temple made with hands, which was only a figure of the true spiritual temple which he built. As Priest, he entered into heaven itself, now to appear in the presence of God for us. As our Advocate, he surely presented the case to his Father. As our great High Priest, he surely set forth his crucifixion, his death, his lifeblood being shed. As a Redeemer, he surely spoke of his own resurrection. Surely God accepted him as the Mediator through whom all spiritual priestly offerings and prayers, praise, and thanksgiving should be made.

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If I may be permitted to speak of myself, I would say that my own temperament is not naturally buoyant and hopeful. I am rather inclined to look on the dark side of things, and am subject to periods of great depression. These come often without any apparent cause. They are due, I think, partly to physical conditions, partly to mental habit, and partly, no doubt, to weakness of faith. Oftentimes I can only say with the psalmist: "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance and my God." We have the divine assurance: "Thou wilt keep him in perfect peace, whose mind is stayed on thee." I believe that. I believe that perfect trust would bring perfect peace. As perfect love casteth out all fear, so perfect trust would remove all anxiety. This is the teaching of Paul, who was entitled to speak as an oracle on the subject of the afflictive dispensations of providence. "Be careful [anxious] for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

The mysteries of our holy religion, such doctrines as the Trinity, the Deity of Christ, the atonement, and the resurrection of the body, must be accepted by a simple act of faith. They do not admit of demonstration. The words of Tennyson are profoundly true:

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove.

In the same way, the mysteries of providence must be accepted in a spirit of trust, of simple acquiescence in the will of God. The supreme virtue of paganism was fortitude; the supreme virtue of Christianity is submission to the divine will.

There is much in regard to the awful conflict that is desolating Europe, and which threatens the whole world, that calls for a steadfast trust in the providence of God. He has not abdicated the throne of the universe in favor of the Kaiser. The ultimate triumph of pan-Germanism is unthinkable. It would set the world back ten centuries. A universal world empire has been the dream of great conquerors in the past, but it has never been realized; and if such an empire could be established, resting upon brute force, it would contain the seeds of its own dissolution. The world is governed by ideals, not by force. As Dr. Beck has well said: "The weakness of Germany is her moral isolation. She has openly defied the ethical standards of modern civilization and has set up a military despotism through which she aims to rule the world. As a result, she has sunk to-day to the moral level of Mohammedanism. Germany is more cruel and barbarous than the Turk. There has been no such band of cutthroats and murderers as the Potsdam gang since the Algerine corsairs were driven from the Mediterranean."

Dark days may come to the people of America. There were many such during the four years of our Civil War. We are fighting against a powerful and unscrupulous foe, who heeds no law of humanity, no sentiment of justice, no appeal to conscience, no cry for mercy. It is a time for Christian people to live near to God, to put away every idol out of their hearts, and to be much in the spirit of humble confession and earnest prayer. It is our duty to strengthen the hands of the President, and to stand by those who on land and sea are fighting for our country and for our flag.—John Woods, in Exchange.

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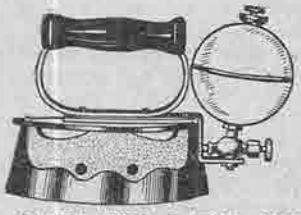

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Closing the Breweries.

The following letter from the United States Fuel Administration, at Washington, D. C., will be of interest to all who believe in temperance and true economy:

Mr. A. B. Lipscomb, Nashville, Tenn. —Dear Sir: The petition, signed by yourself and about two hundred and forty other citizens of Nashville, requesting the closing of the breweries during the period of the war, has been received.

Under an Act of Congress approved by the President, the United States Fuel Administration was created. Among the powers granted in this Act is authority to regulate and control the fuel of the country, to the end that the least possible suffering exist on the part of individuals and essentials.

It is not within the province of the Fuel Administration, and would be a serious breach of the trust imposed upon it, to regulate any industry to accord with the sentiments of any individual or group of individuals.

As you are probably aware, it was decided early in the war that the consumption of foodstuffs by distilleries was not justifiable from an economic standpoint, and all distilleries were closed and have remained so.

The brewing industry is admittedly a large consumer of fuel, and, as such, comes justifiably under the consideration of this department. Realizing that, though the coal situation is much improved, still some further curtailment was warranted, the United States Fuel Administration called a committee of the brewers to meet with them on March 14, and at that time a very substantial curtailment in barrelage was agreed to.

We have thus exercised the power imposed in the Administration to conserve fuel by directing a reduction of its use in this as in other industries, and it has been made perfectly clear to the brewing interests that, should conditions warrant further curtailment, an order even more drastic will be forthcoming. Yours very truly,

U. S. FUEL ADMINISTRATION,
P. B. Noyes, Director of Conservation.

"Noah, a Just Man."

BY J. R. BRADLEY.

I see that Brother E. G. Rockliff, in the Gospel Advocate of May 16, page 475, has another article on the question of time spent by Noah in building the ark. Of course it makes but little difference how long the time was that he was actually at work on the ark. But let us look at the facts as stated in the "grandest book I know," as he says; and if we cannot ascertain by the facts the exact time, these facts will furnish us food for thought.

To begin then: "Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth." (Gen. 5: 32.) "Noah was six hundred years old when the flood of waters was upon the earth." (Gen. 7: 6.) "And Noah went in, and his sons and his wife, and his sons' wives, with him, into the ark, because of the waters of the flood." (Gen. 7: 7.)

Now, between the "five hundred years" and the "six hundred years" these boys had to be born, grow up to marriageable age, select wives and be married, so as to enter the ark with Noah—all inside of one hundred years' time, between the time they were begotten and the time of the sixth-hundreth year of Noah's life. Also, during this hundred years' time God gives Noah the specifications, how to build the ark, and Noah goes to work, gets it completed, and he and his wife, his sons and their wives, all enter into it. Now the forty days and nights' rain begins. (See Gen. 6: 14 to Gen. 7: 5.)

Now, Brother Rockliff, all this had occurred inside of one hundred years, if Bible statements mean anything at all. Why say, then, that "Noah was a hundred and twenty years working on that boat?" Of course, Peter says "God waited in the days of Noah, while the ark was a preparing" (1 Pet. 3: 20); but how long God had already been "waiting" before the "preparing" began, no mortal can tell. Yes, "Noah was a preacher of righteousness" (2 Pet. 2: 5), and may have been preaching several years before those boys were born. How could Noah be "a just man, and perfect in his generations" (Gen. 6: 9), and not be all the time "a preacher of righteousness?" Of course, God gave a time of "respite," of "a hundred and twenty years" (Gen. 6: 3), as Brother Rockliff says, and the time of "God's waiting while the ark was a preparing" is certainly embraced in the "one hundred and twenty years," as Peter says; but that is quite different from saying "all the one hundred and twenty years were consumed in the building of the ark." May the Lord help us to be so prepared that we may enter into the rest that remains for the people of God.

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One of Brother Poe's Last Letters to One of His Preacher Friends.

BY J. B. NELSON.

Thinking that the many friends of the late Brother John T. Poe would appreciate the contents of this letter, I send it to the Gospel Advocate (with some private things cut out) for publication. No preacher ever wrote me as many good, Christian letters as Brother Poe. He was one of my best friends and took great interest in my work, and never failed to admonish me to be true to the Bible, which I have always tried to do. I hope to see the good brother in glory.

Longview, Texas.—Dear Brother Nelson: Your letter from Coalgate, Okla., is just now to hand. Glad I have succeeded in waking you up. Thanks for compliments. I am getting very many nice letters like that, with some fine compliments, which is all very nice and well appreciated; but I am not yet fat (physically) on them, but have fallen off in the last few months some twenty-five pounds. Fact is, I have been sick for the last seven weeks, and begin to think I am too old to "come back." I am nearing the gates of "the Great Divide," and shall soon pass through. It is well. The brethren have concluded that "Brother Poe and a few others are too old and feeble to conduct protracted meetings, and we will get younger men." . . . I study the message of God to men, and how best to tell it to be effectual. Still, I preach the same old gospel. And doubtless even you have found that this is not so essential as modern sensation. Be it so. I shall, by the grace of God, go on preaching the old gospel to the end. And I am not "for sale," nor to be bribed. A leading digressive, and a good friend of mine, told me not long ago that if I had cast my lot with them I "could have been the 'biggest' and most popular preacher in Texas." I told him what kind of men God called great, and that I was trying to win his approval. I care very little for the fulsome praise of the (scripturally) ignorant masses who can cry "Hosanna!" to-day and "Crucify him!" to-morrow. I am not my own, anyway—I belong to Christ; and if any want to buy me, they must apply to my Master—Christ; and, in that case, I know there are none who could pay the price he gave. Consequently, no angel, man, nor devil can purchase me—never! Nor am I so foolish as to seek the popularity and glory of the world, so long as I can nestle safely under the wing of Almighty God—the Supreme Ruler of the Universe—who has made me coheir with his own Son to every blazing sun and every revolving world that moves and shines in endless space. And I—a king—to sell myself to play the clown to an audience of men who dance and play and laugh in wild delirium on the verge of eternal ruin! No, no. Life here is too short to trifle with interests that reach on into eternity.

But, as I am quite feeble, I must change; I must switch on to another track, as I have other matters I wish to say, and am already weary enough to lie down. Like Brother McGarvey said of himself in his last days, "I am getting weak in the knees." It would give me great pleasure to visit your family once more. You have a noble wife, and, like me, you outmarried yourself. Well, what's the use in a man trading if he can't make something? . . .

Yes, I think if —— knows when to stop, he will let the woman question stop. But he is sure to come back with 1 Tim. 11: 13-15, which has reference to another matter altogether—that is, to women's preaching and usurping authority over men. I left this untouched to see if he would run to it. I do not regard —— as a deep thinker or close reader. I heard him preach once on "The Atonement." I thought he made a poor thing of it. I slept with him the same night I heard him preach, and told him next morning not to imagine that sleeping with me would make him any smarter, so he would not go off and jump on everybody he met, like a bulldog; but it did no good to advise him. Ever since that night he has seemed to have a grudge at every other dog he meets, and many he doesn't meet.

I have had a time with "cranks" lately on the woman question, Sunday schools, classes, literature, etc. I asked Showalter to take a hand and try to settle some of them, as I was sick and able neither to think nor write; and he turned loose a dandy big gun. . . .

I hope you are having a good meeting. I wish I was in one and was well.

Regards to you and to all who love and serve our Lord and Savior Jesus Christ. JOHN T. POE.

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Also called Tetter, Salt Rheum, Pruritus, Milk Crust, Water Poison, Weeping Skin, etc.

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J. E. CANNADAY, M. D., 1520 Court Bk., Sedalia, Mo.

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OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Greer.

Sister Emma Greer was born and reared in Davidson County, Tenn. She gave her heart to the Lord quite early in life, and was a member of the church of Christ for about twelve years, during which time she was a faithful Christian, doing what she could to lead others to Christ and to upbuild his cause. On Tuesday morning, April 23, 1918, at 10:30 o'clock, God saw fit to take her from her labors, and, at the age of forty-seven years, she fell asleep in Jesus. She leaves a devoted husband, three daughters, one son, one sister, three brothers, and a host of relatives and friends to mourn her loss. Funeral services were conducted by Brother M. Keeble and the writer at the Jackson Street Church in the presence of a large assemblage of relatives and friends. Let us be watching and ready, for we know not the time when the Master will call for us. S. W. WOMACK.

Grant.

Charles Wesley Grant was born on June 7, 1864, at Randolph, Ala., and died at his home, near Olustee, Okla., on April 14, 1918. Brother Grant carried good cheer and earnestness with him wherever he went, his feet shod with the preparation of the gospel of peace. No congregation of which he was a member could be lifeless, for he had life and to spare. He was at home in the assembly and helped others to feel the same. "Diligent in business, fervent in spirit, serving the Lord," was well exemplified in his well-ordered life. He bore ill treatment with a patience that made one think of those who first trusted in the Lord. I believe he desired to live, above all else, for Christ, his invalid wife and his baby boy, the only child at home. When brethren wrote of Brother Grant's serious sickness and later that he was no better, I could not think his sickness would be unto death. Hope, though disappointed, lives on and on. "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." E. MILLWEE.

Murphy.

Mary Redding Murphy was born on January 11, 1884; obeyed the gospel at eleven years of age; was married, to I. C. Murphy, on June 4, 1902; and died on March 25, 1918. I first became acquainted with Sister Murphy about seven years ago while attempting my first protracted meeting with the Ephesus congregation, of Maury County, Tenn. Since that time I have had the pleasure of being with that splendid little band of worshipers, composed chiefly of Murphys and their relatives, in three other meetings and have visited them occasionally between times. I always found the subject of this sketch to be one of those queenly characters who impress you with the beauties of true Christian, womanly dignity and refinement. She and Brother Murphy were ideally mated. Never have I seen two more lovable characters brought together as man and wife, and their life was beautifully reflected in the lives of their children. Their home was such as delights the heart of a servant of the Lord—one that breathed the spirit of culture and refinement mingled with an air of devotion to the Master's cause. Of their four children, two girls and two boys, I baptized the eldest, Louise, last summer while Brother Rutherford and I were there in a meeting together. Brother Rutherford and I conducted the funeral exercises at the home, after which the body was laid to rest in the cemetery at Columbia, in the presence of a large gathering of sorrowing relatives and friends. God's blessings on the aged parents, the heartbroken husband, and the motherless little ones!

J. T. CLARK.

Armstrong-Hopkins.

George F. Armstrong-Hopkins was born in Farmington, Del., on March 25, 1855, the son of John and Mary A. (Taylor) Hopkins. Being bereft of his parents at about the age of fifteen years and being left with sufficient means, he acquired a good education, first being graduated from Wilmington Conference Academy, Dover, Del., in the autumn of 1880. The same year he entered Dickson College, Carlisle, Pa., from which institution he received the degree of B.A. on June 28, 1883; while three years later, in 1886, the degree of M.A. was conferred upon him. He was very much loved by his classmates, and, being of a poetic turn of mind, he was chosen to write the class ode, which he did to the delight of all. I might add that later in life he was the author of some beautiful hymns—"The Laborers Are Few," etc. After receiving his education, he was intimately connected with the Methodist Episcopal Church, serving as pastor and in other important positions, and afterwards was sent by them to India as a missionary. He was first married to Miss Kate B. Dixon, at Denton, Md., on November 26, 1884, who died in Cawnpore, India; the second time, in Karachi, India, on April 4, 1893, to Miss Saleni Armstrong, B.E., M.D. In consideration of the fact that Dr. Hopkins, his bride, had won for herself an enviable reputation as a skilled physician and surgeon, and being unwilling that she should

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Every duty we omit obscures some truth we should have known.—John Ruskin.

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lose her identity, he volunteered to take her maiden name, just as she had taken his in marriage, and thus the hyphenated name of "Armstrong-Hopkins," all of which was accomplished in due course of time in Washington, D. C. While serving under the auspices of the Methodist Church, they both did good work, having educated six native children of Hindustan at their own expense and given them educations as physicians, etc., and sent them back to India to their own people. Sometime about the year 1912 he was convinced that baptism by immersion is the only baptism that is valid, and, as a result, was baptized into the church of Christ by Brother L. S. Whilte, of Dallas, Texas. Since that time he has been connected with that body as a missionary to India, where he did effective work as a missionary up until his death on February 16, 1918. For about one year previous to his death he was not able to do much work, which seemed to worry him a great deal, as he was a man who had led a very active and useful life. It can be said of Brother Hopkins that he was loved by all the missionaries on the field. I think I have never associated with a more congenial and thoroughly educated man. We sorrow not as those who have no hope.

S. O. MARTIN.

True Education.

To educate the head, heart, and hand—the head to think clearly and express thoughts in correct English, written, spelled, or spoken; the heart for God, love, justice, honor, truth, and one's fellow men; the hand in some art or craft that shall afford the individual a comfortable livelihood.—G. M. McClure.

Terrible, sorrowful things are before our eyes, but our enthusiasm may do much. Great advantages sometimes necessarily bring great evils, but it is not so with the evils of Christian civilization; they are not necessary. Jesus Christ never proposed the happiness of the greatest number; he proposed the greatest happiness of every one.—W. L. Watkinson.

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Infidel Answered.

At a well-known hall in London an infidel club held its regular meeting. Mr. Bradlaugh, a noted lecturer, delivered a scathing attack on Christianity and dared any man to answer him. The chairman said: "No one here is likely to try, Mr. Bradlaugh. We are all of your way of thinking." But a gas fitter arose and said: "I have been a member of this club for five years. You all know me. Some months ago I lost my work, and I was ill, and, to make things worse, my wife was ill, too. Not one of you came near me, though my illness was known here. But some one came, and that man and his wife nursed us and provided for us, otherwise neither my wife nor I would have been alive to-day. That man was a city missionary whom I had driven from my home with threats. When I was well enough to think, I asked myself why he had been so kind to me, and I could not tell. So I asked him, and he told me he had done it for love of Christ. Now that is my answer to Mr. Bradlaugh. I say that a religion which will bring a man to the bedside of one who has hated and cursed him, and returns good for evil, love for hate, is a good thing for this troubled life, and I take it for myself. I have seen it in operation, and I know it is good."—Sermonizer.

Surely nobody can always know what is right. Yes, you always can for to-day; and if you do what you see of it to-day, you will see more of it and more clearly to-morrow.—John Ruskin.

The time has come when the man or woman is to be measured—not by family, not by money, not by position, but by service.—Dr. Davison.

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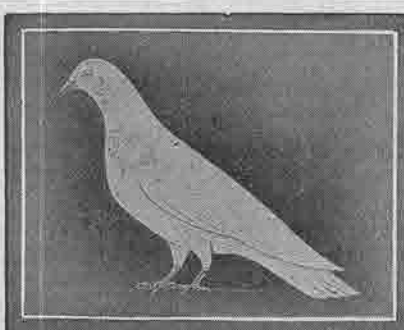

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Funerals.

I do not know when or where the custom of preaching funerals began, but I think it a very beautiful and fitting one. When our loved ones are called away, friends may come to comfort us, they may weep as we weep, but there is ever present in our hearts a sore place that no earthly balm can touch. The emptiness of words, however well chosen, is felt on every occasion when we are called upon to offer solace to bereaved ones; and how often are we lost in this wilderness of sorrow, and confusion is our portion, and the proper word fails us, and we must abide in the silence! But at the funeral, when God's word has the right of way; where the preacher talks of the Father; where the people sing of heaven; where prayers go up from hearts that have borne like sorrows—it is there that the soothing balm of heaven comes down into broken hearts, like the dew on Hermon, as it can in no other place. After some years in the ministry, having preached a great many funerals, but never having had one in my own home, I came home one night from my work, and wife said: "Papa, Throgmorton is very sick." Throgmorton was our fifteen-year-old son, and as promising a lad as could be found in the land. I watched by his bedside for only a few days, and then, with my own fingers, I closed his eyes in the long sleep we call death. I had thought that God had called him to preach. My hopes perished in a day. My heart had felt pain before, but not like that. Friends came, and they were so kind; I shall never forget them. But nothing helped like the funeral service in the church. The preacher's words of comfort, taken like a live coal from the altar, fresh from God's book; the sweet songs of Zion and the tender prayer of an old schoolmate—how they did bring courage and comfort! When that service was over, I believed in funerals as never before. Here our holy religion is put to its severest test as to its power to comfort, and there I came to know by experience that it indeed had power to comfort even in the presence of the lifeless form of one who was more than the world to me.

And, too, it is here that the minister may not only offer words of comfort to the bereaved, but may also give warning to the unsaved, many of whom attend funerals, at least on some occasions, that rarely, if ever, are found in the church on other occasions. Many have been led to seek the salvation of their souls as a result of funerals. I remember, some years ago, to have preached the funeral of a little babe. Neither of the parents was a Christian, but in two weeks I had baptized them both.

In the years I have been in the ministry I have had many a sad funeral. I have preached the funerals of drunkards, suicides, men killed by accidents on railroads and in mines, murderers, and unsaved persons dying at home. But I have never compromised the truth and "preached them to heaven" unless I had reasons to believe they were saved. Neither did I wound the feelings of the bereaved, and yet I think I gave comfort to the mourning ones. I know there is a question in the minds of many whether the funerals of wicked people should be preached; but for reasons already suggested, I think so. In preaching the funeral of a wicked woman, some years ago, I had an opportunity to tell of sin's destruction of all that spelled happiness, in a way and to many that under other circumstances I could never have had. The woman had led a desperate life I went to her home at ten o'clock, after preaching, one Sunday night, and prayed with her as her spirit went out. Before she died, she asked me to let her funeral be preached in the church, and for me to warn sinners of the wages of sin, using her own misspent life as an example. But even in this case I did not "preach her to hell." We can preach at the funerals of wicked people without doing that in a direct way. Although the deceased has left no evidence of having gone to rest, yet I doubt if it is the province of the preacher to say this one or that one, as an individual, has gone to the bad world; we may be mistaken. It is enough that we say that the believer is saved, the unbeliever is lost, let it apply to whomsoever. Blessed is that preacher that has the fineness of ministerial etiquette that he can preach at any funeral and neither wound feelings nor compromise the least iota of the truth as it is in Jesus. I am glad that, as a general rule, preachers are not paid for funerals. Because, first, everybody else that does anything is overpaid. The coffin costs too much, the undertaker and livery stables charge exorbitant prices, while the lot in the cemetery sells at the rate of many thousands of dollars an acre. Therefore, it gives the minister an opportunity to show his sympathy for the bereaved in a way that ought to make an impression for good. In the second place, this is all in most instances the preacher is asked to do. Others have sat up while the deceased was sick or helped in other ways. So let the preacher do what he is asked to do and what he is fitted to do, and expect nothing. If anything is given him, that is all right; but let it be

known that we preachers do not "charge" for funerals, as do Catholic priests.

Yes, let us always do all we can to soothe the sorrows of those whose hearts are broken on account of the death of loved ones. As Christian brethren and sisters, we should never be too busy to attend the funerals of those who die in our midst. I preached the funeral, recently, of a good old lady who had lived a quiet and inoffensive life in the community. When the hour came for the funeral, the husband of more than fifty years of wedded life looked out for the neighbors whom he expected to come to the funeral, but only a little handful came, and I could see it greatly added to his sorrow. When you have lost some of your loved and own, you will realize this as you cannot otherwise. And then, too, we shall have one of our own, some of these days, and we desire that our friends shall not find themselves too busy to come and bid us the last sad farewell.—H. H. Wallace, in Western Recorder.

Old Tombs of Patriarchs.

The tombs of the patriarchs in Jerusalem, the cave of Machpelah, which Abraham bought "for a possession of a burying place," is still in existence. For forty centuries it withstood the ravages of time and men.

It is situated in the town of Hebron, sixteen miles south-southwest of Jerusalem, and sheltered from profanation by a Mohammedan mosque that rises above it. The tomb contains the whole patriarchal family, with the exception of Rachel. The cave is divided into an upper and a lower compartment. Only the upper compartment is accessible to the priest in charge of the mosque, but he only enters it in times of great calamity, and for the sole purpose of praying. As to the lower compartment, where repose the illustrious fathers of the Jewish nation, they remained completely closed until the year 1862, when, for the first time, King Edward VII., then the prince of Wales, together with Doctor Stanley, the dean of Westminster Abbey, and two other friends, were granted admission.

The six tombs are arranged symmetrically in rows of twos; a seventh, in the wall, is believed to belong to Joseph. Abraham's tomb, which has the form of a coffin with a shelving ridge, is about eight feet high, and is set in the cemented stone and marble. It is covered with three gold embroidered green carpets, which are the gifts of the emperor of Constantinople, Mohammed II., the conqueror of Egypt, Selim II., and the Sultan Abdul-Mejid.—Exchange.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The Way to Heaven.

There is but one way to heaven. Jesus does not use the plural, but speaks of "the way." He himself is "the way, the truth, and the life." Our departed relatives and friends who went to heaven all went the same way. If we wish to regain their companionship, we must take the same road. They believed and trusted in Christ. We must believe and trust in Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." They gave Jesus the highest places in their lives. We must make Jesus our Lord. "Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2: 9-11.) Those who have gone to heaven repented of their sins. Unless we walk in this same path of repentance, Jesus says we will perish. They were baptized into Christ. Just so baptism must be an important milestone on our journey to heaven. Jesus said: "He that believeth and is baptized shall be saved." Peter, one of his apostles, writes about baptism "which doth now save you." These loved ones of ours, who died and went to heaven, lived faithful, consistent, Christian lives, adding to their faith one grace after another. We cannot afford to do less. Making these additions is part of our journey, too. "Thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ."

Our loved ones were not perfect. Now that they are gone, death has spread a halo around their names and to a great extent time has covered up their faults. But we do not forget that they had them. They were in some things like ourselves. They said and did things that ought never to have been said or done. They were sometimes rebellious, sometimes cast down. Their works did not save them. Had it not been for Jesus, they would all have perished. But Christ stood before them and said, "I am the way," and they took it. The same road lies before poor, suffering humanity now, but how few there are who take it!

☼ ☼ ☼

It Is a Troubled Path.

The road to heaven is a path of trouble. For those who travel it, no proof of this fact is required. One does not need proof of his own experience. One of the elders asked: "What are these which are arrayed in white robes? and whence came they?" The answer was: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Our loved ones went by this path of tears into glory. Let us not be surprised if we have to travel the same pathway. If there are tears along our way, let that be one sign, at least, that that is the right way.

☼ ☼ ☼

For Those Who Faint.

Do we become discouraged? Do we grow faint along the way? If we do, we may learn a cheering lesson from one of David's adventures recorded in the thirtieth chapter of First Samuel. There is a long procession of men, women, and children, loaded with jewels and robes and all the trophies of battle that the Amalekites had gathered through years of conquest—everything now in the hands of David and his friends. When they came to the brook Besor, the place where the sick and faint-hearted men had stayed, some of the mean fellows objected to the sick ones having any of the spoils. "These men did not fight," the objectors said. "Why should we divide with them?" But David ordered the division made, and it was made. Here was a robe for some pale-faced soldier; here was a pillow for some dying man; here was a handful of gold for some wasted trumpeter. For aught we know, those men who fainted by the brook endured as much as those who went into the battle. David, out of a magnanimous heart, said: "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff." I do not believe that the only opportunities or the greatest opportunities to serve humanity best are found in Flanders. There is an opportunity equally as great for those who "tarry by the stuff," and who are to send it "over there" to save the wounded and the dying. If we do our part faithfully at home, we may depend upon it, we shall not lose our reward. God is greater and more considerate than his servant David.

We Must Win.

If we would win the society of our loved ones in heaven, we must not only travel a path of faith and of much tribulation, but we must *positively battle* for their companionship. David and his men never wanted sharp swords and invunerable shields and thick breastplates so much as they wanted them the day when they came down upon the Amalekites. If they had lost that battle, they never would have gotten their families back. I suppose that one glance at their loved ones in captivity was enough to hurl them into battle with tenfold courage and energy. They said: "Men, we must win it. Our all is at stake. We must win it!" And speaking of our spiritual warfare, I know that between us and our coming into the companionship of our loved ones there is a great battle to be waged. There is a Waterloo, a Gettysburg, a Verdun, and a Somme, that must be overcome. Paul urges us to put on the whole armor of God. "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (Eph. 6: 12.) It is the war with the world, war with the flesh, war with the devil. David will either slay the Amalekites or the Amalekites will slay David. Just so we must conquer the lusts of the flesh and the temptations of the world or they will conquer us. "We must win," for "our all is at stake."

A Gift for Our Readers.

In order to encourage our friends and readers to circulate the Gospel Advocate, we are now offering to send to every old subscriber, who will send us one new subscription for one year, accompanied by $2, The Teachers' New Testament with Notes and Helps. This has been prepared to meet the many demands for a Testament with notes and comments that will make the text clear and plain to every one.

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OUR CONTRIBUTORS

"Sin Against the Holy Spirit."

BY W. H. CARTER.

For a number of years I have noticed that occasionally some one asks: "What is the sin against the Holy Spirit?" I am of the opinion that the failure to understand is attributable to two causes—(1) the people fail to speak of it in the language of the Bible, and (2) they fail to examine their dictionaries to learn what the words used by the Savior mean. If words are "signs of ideas" or "vehicles through which ideas are conveyed from one mind to another," we cannot get the idea without knowing the meaning of the word or words used.

Our Savior did not say "sin against the Holy Ghost," but "blasphemy against the Holy Ghost." Notice carefully the Savior's words: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." Now, what is "blasphemy?" It is words impiously spoken against God or divine things. Some of the Jews had said: "This fellow doth not cast out devils, but by Beelzebub the prince of devils." To show further that Jesus referred to their words, he said: "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. 12: 22-32.)

But is not blasphemy sin? Yes, but all sin is not blasphemy. There is a difference between the meaning of the two words. Blasphemy is a specific sin—to use impious words against God or divine things. To blaspheme the Spirit and commit an unpardonable sin is to speak impious words against the Spirit. "Sin" is more general in its meaning and covers all kinds of transgression. One time, at the close of a discourse, a woman, who had been a Methodist, began to shout. Another woman, I was told, said: "That is the spirit of the devil working on her." Now, if the first woman was being influenced by the Holy Spirit, the second woman committed blasphemy against the Holy Spirit by calling it "the spirit of the devil"—the very thing the Pharisees had, in substance, said about the spirit by which Jesus had cast out devils. It was blasphemous speech.

I am of the opinion that it is a mistake to connect the above with the willful sin of Heb. 10: 26, for there may be willful sins that are not blasphemous. If I get the thought, Paul was speaking of those who had been taught, that knew the truth that Jesus had offered himself as a sacrifice for our sins, and now, if you willfully turn away from him, after having received the knowledge of the truth, "there remaineth no more sacrifice for sin." Jesus is the last sacrifice to be made, and, hence, apart from him, there is no salvation, "but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

Yes, it is true, John says, "there is a sin unto death." He says also, "there is a sin not unto death." Now, if we specialize or particularize as to the former, why not as to the latter? Here is where, I think, confusion comes in. We begin to guess, and we may hit it, and we may miss it. How is any one to know whether we hit or miss? What was, or is, the "sin unto death?" I do not know. What was, or is, the "sin not unto death?" I do not know. But this I do know: that, if I avoid all sin, I will not be guilty of the "sin unto death;" and if I use no impious

language against the Holy Spirit, I will not be guilty of "blasphemy against the Holy Spirit."

To disobey the words of the Spirit in refusing to obey the gospel, either before or after becoming a Christian, I do not understand to be the "unpardonable sin;" for, if so, then who can have hope? For who has not disobeyed some word spoken by the Spirit? "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith they shall blaspheme: but he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit." (Mark 3: 28-30.) If I understand the Scriptures, there is no sin that we cannot get forgiveness for, on proper repentance and obedience on our part, except the one specified sin—blasphemy against the Holy Spirit. That is unpardonable.

But one may fall away and become so hardened in sin that he cannot be brought to repentance. (See Heb. 6: 4-6.) I knew an instance, an old man who yielded to temptation, sinned, would not reform, and was withdrawn from. He was admonished and pleaded with, but refused to the last to come back to the church. Yet he would contend for the faith, and in this did not deny the Lord; but it was impossible to renew him to repentance. There was a self-pride, a lack of humility, or something that he could not, or would not, overcome. He died in that condition. We all need to be impressed with the fact that sin—any sin—is sufficient to condemn us, and that God does not look on sin with allowance. Each and every one must stand before God and give account. Let not Satan deceive you and lead you on in sin with the plea that, after a while, you can repent. He knows, and we ought to know, that the deeper we get into sin, the harder it will be to get out. May the Lord deliver us from evil and help us to shun temptation.

He Came for a Bone.

BY F. W. SMITH.

The writer was in the Baptist Flag man's town preaching the gospel, and Editor T. F. Moore condescended to favor the meeting one night with his presence. Subsequent developments showed that Brother Moore came for a bone on which to gnaw, but got instead a big mouthful of meat. In fact, as the old saying goes, "he bit off more than he could chew," and failed to put in his application for more. Here is what he had to say in his paper:

The editor went out Thursday night to hear Mr. F. W. Smith, of Nashville, Tenn., preach. Pastor F. O. Howell was at his best, and led an enthusiastic song service. Mr. Smith's subject was "God's Method of Saving Men," or words meaning the same. Mr. Smith made some splendid points, but it was all lost, as he began to raise and answer some needed questions. He stated that man was lost, dead in trespasses and sins. That meant separation from God, etc. He then raised this question: How came man in this condition? Here is where Mr. Smith began to flounder and show the Bible student that he was either ignorant of the Bible answer to his question or preferred his theory to that, one or the other, we will let him choose which. He read Isa. 59: 1, 2, the prophet's message to Israel concerning her sins, and applied it to aliens. This, says he, teaches us how we were lost, separated from God, dead in trespasses and sins. You have done it of your own free will and accord. In other words, all men become sinners, aliens, dead in trespasses and sins, separated from God, by their own sins. Then he quoted Ezek. 18: 4: "The soul that sinneth, it shall die." These thoughts look plausible to the casual reader or hearer; but do these scriptures teach the doctrine he preaches? If true, then the world by birth is with God and in him, for it is not till a man sins that he separates himself from God. We presume that Mr. Smith believes that the child is pure and holy by birth, for he said his body, or outer man, came by procreation from his parents, but his soul was breathed into him, we presume, like Adam was made a living soul. If our presuming be true, then universal apostasy must prevail for all who do not die in infancy, or the Campbellite theory is no good. If saved when born, of course this salvation must be lost before one can be saved again.

But is the doctrine taught by Mr. Smith and his following true? This doctrine cannot be true, for the Scriptures teach the reverse. Paul says: "Among whom also we all had our manner of life in times past, in the desires of our flesh, doing the will of the flesh and the thoughts of the flesh, and WERE by NATURE CHILDREN OF WRATH, even as others." (Eph. 2: 3.) David said: "Conceived in sin and brought forth in iniquity." This is the Bible answer to Mr. Smith's question. Reason teaches us that a thief is such before he steals. A sinner sins. No one becomes a sinner by sinning; he is one, or he would not sin.

The South once owned slaves, and many children were born in the slaves' homes. Were these infants born in bondage, or did they have to grow large enough to work before they became slaves?

The deeds of a man do not make him what he is; deeds only demonstrate what the man is. "By their fruits ye shall know them." Mr. Smith is logical after he lays down his premises, but a wrong premise is what deceives him and the people who hear him.

Now, I had made up my mind to let the Baptists rest for a while—was trying to be good to them; but Brother Moore comes along and upsets all of my good resolutions. In the discourse to which he alludes, I showed man's condition, his need of salvation, and God's method of saving man. Instead of joining with me in an effort to lead sinners to the Lamb of God, Brother Moore preferred to do what he could to keep them from hearing the gospel.

The thing that mortally wounded this Baptist editor was my stepping on his toes of "total hereditary depravity"—a doctrine to the Baptist *most wholesome, and very full of comfort.* I stated that the thing which separated man from God was sin, and that it was the act of the individual, by his own free choice. Will Mr. Moore deny that it was the sin of Adam and Eve—a deliberate choice upon their part—that separated them from God? Surely he will not say they became thus separated by "total hereditary depravity," will he? If so, from whom did they inherit such a nature? If Satan could succeed in leading the first human beings into sin, who were in the presence of God, can he not lead all into sin? But Mr. Moore thinks this would bring about universal apostasy. Well, did not universal apostasy prevail when Adam and Eve sinned? It must have been universal, for those two were the whole family.

But, again, if men and women sin because they have inherited "total depravity," or "depravity" without the "total," then what caused Adam and Eve to sin? Was it depravity, with or without the total? If so, from whom did they inherit such a nature? This is not a naked bone for my friend to gnaw on, but one with plenty of meat, and fearfully tough for Baptist teeth. He will be found going to the dentist before he gets through with this dish. He says: "If saved when born, of course this salvation must be lost before one can be saved again." Well, were Adam and Eve safe or saved before they became lost? Will my friend say they were not? If two of God's creatures could become unsaved and then saved again, why cannot all? But that would destroy my friend's *very wholesome doctrine*—viz., total hereditary depravity—a doctrine expressed by words which cannot be found within the lids of the Bible.

But see how he capitalizes Eph. 2: 3. Poor man! He seeks a haven of rest for his *depraved* doctrine in this passage, but there is no place in it on which he can rest the soles of his weary feet. "Were by nature the children of wrath" is the thread he clings to; but watch it break with him. Of course the Ephesians and all others before conversion were by "nature" the children of wrath; but what is the meaning of the word "nature" in this passage? Is it not used in the sense of *practice*, the same as in 1 Cor. 11: 14: "Doth not even nature itself teach you, that, if a man have long hair, it is a dishonor to him?" Nature

in one sense makes a man's hair long, but it cannot be in that sense here, but in the sense of practice or custom. The very context disproves Editor Moore's contention: "And you did he make alive, when ye were dead through your trespasses and sins." (Eph. 2: 1.) For it to fit my friend's doctrine, it would have to read: "And you did he make alive, who were dead through total hereditary depravity." Adam Clarke, the noted scholar, has this to say in his comments on Gal. 2: 15: "Now, though the doctrine be true, and the state of man and universal experience confirm it, yet it can neither be supported from this place, nor even from Eph. 2: 3." Finding no rest here, Mr. Moore flies to Ps. 51: 5. But the sin here, whatever it was, is affirmed of David's mother, and not of David himself. The passage does not say or even imply that the thing brought forth was a sinner or even sinful. Mr. Moore read into these passages his most wholesome (?) doctrine of "total hereditary depravity."

He berates infant baptism, and he should know that the false doctrine of total hereditary depravity is the very foundation of infant baptism. Say, my friend, what becomes of the little infant full of "total hereditary depravity" dying in infancy? Will you, like Jeter, say that God regenerates dying infants by a direct, immediate work of the Spirit? If so, please cite the scripture that so teaches.

Will Mr. Moore be *fair enough to let his readers see this reply?* We shall see.

An Article from Z. T. Sweeney.

Editors Gospel Advocate, Nashville, Tenn.—Dear Brethren: Last week's Advocate [April 18] contains my letter and your reply. In your letter you make up the issue between the Advocate and myself very satisfactorily. The following statement from your editorial contains the issue, clearly made, in the following question: "Does the constitution empower the convention to interfere with the local church authority? Brother Sweeney answers that question in the negative; but we, without the slightest hesitation, answer it categorically in the affirmative. Thus the issue is sharply drawn, and on this position we are willing to stand or fall as the facts may demand." It is not in the power of language to state the issue more fairly. Moreover, it is made to depend upon the "facts." I like facts. One established fact is worth a dozen inferences.

What are the facts?

Fact 1. "The constitution never once mentions the local church authority as one of the objects contemplated in the constitution." It is a universally known fact that no constitution can empower any one to act upon any question not contained within the scope of its objects. The constitution of the United States cannot empower Congress to legislate upon anything it does not mention. It takes a constitutional amendment to authorize such legislation. Likewise it will take an amendment to the constitution of the convention to authorize it to "interfere with local church autonomy."

Fact 2. The preamble to the constitution distinctly affirms its "steadfast adherence to the independence and autonomy of the local churches" and "disavows any control over our congregations." Because of these two facts I base my judgment that the constitution does not empower the convention "to interfere with local church autonomy." *Whatever the constitution empowers must be found in the constitution.* The constitution provides that matters can be decided by a majority vote of its members, but the matters so decided must be *clearly stated in the objects of the constitution.* This is right, for how else could they be decided? Does not the Gospel Advocate decide matters contemplated by its articles of incorporation by a majority vote of its directors? *I'll risk my reputation as a prophet that it does.* Now the international convention is as clearly a business organization as the Advocate Publishing Company and has no more power to deal with local church autonomy. Why should the Advocate Publishing Company decide matters by a majority vote that come within its scope, and refuse the convention the same right? You have said: "Give us a human business organization which can build orphanages, hospitals, and schools, with no power vested in a convention or a foreign missionary society or in anything else to interfere in any way with the divinely constituted rights of the local churches, and we shall certainly not oppose it." We have at last obtained a human business organization that can do the above enumerated things and reaffirms its steadfast support of the independence of the local churches and disavows any control over our congregations. Does this not bring us pretty close to each other?

In Christian bonds. Z. T. SWEENEY.

A Meeting at Fulton, Ky.

BY F. W. SMITH.

The writer spent the better part of two weeks in May with the Central church of Christ, in Fulton, Ky. Brother F. O. Howell is the man who labors in word and doctrine with this church, and he is a most efficient servant in the Master's vineyard. He has done a great work in that field, and is held in the highest esteem by both those in and out of the church. He began the work under most unfavorable circumstances, and has succeeded in building a nice, convenient, and substantial brick house of worship in which meet regularly a splendid band of disciples. Brother Howell is a young man on the sunny side of forty, with a strong mind and a strong body. He has a great future before him as a preacher of the gospel. He led the singing during the meeting, and it was well done. There were five baptisms, and four united with the church who had held membership elsewhere. I appreciated very much my stay with the church and their very kind treatment of me in every way. I pray God's richest blessings to rest upon the preacher and those among whom he labors.

Report of the Italian Mission.

BY L. DASARO.

We are still active in the Lord's work here. We have not opened the other mission in Shadyside yet. At the present time I am teaching the Italian people in their homes, and, the Lord willing, I will open the other mission in Shadyside later. I hope in July to come to Nashville and make a good report.

I have received contributions as follows: From Brother A. M. Burton, Nashville, Tenn., $10; Eleventh Street Church, Nashville, Tenn., $26.43; Lawrence Avenue, Nashville, Tenn., $5; West Nashville, $12.50; Belmont Avenue, Nashville, Tenn., $12.50; Bolivar, Pa., $2.25; Flemington, Pa., $11.65; Malaga, Ohio, $5; Neppes, Ohio, $5. Total, $90.33.

Brethren, most heartily do I thank you for this fellowship in the Lord, and pray that you may never have reason to regret the aid you have given. Address me at Shadyside, Ohio.

Withdrawal Notice.

To Whom It May Concern: We, the church of Christ worshiping at Lone Oak, McCracken County, Ky., have withdrawn fellowship from Willie Record (Preacher Record) for disorderly walk.

Done on the first Lord's day in April, 1918.

G. W. GRAVES,
J. W. DUNCAN,
W. H. THOMPSON,
Elders.

"Worth Its Weight in Gold"—But Have You Got It?

In reference to the Teachers' New Testament, which we are giving absolutely free to every subscriber on our list who sends us a new subscriber, Mrs. P. B. Jones, of Finley, Tenn., writes: "I received my Testament, and, so far as I have investigated, I think it is worth its weight in gold." Other expressions follow:

We are well pleased with the premium New Testament you sent us. The helps are of great value.—J. D. Hipp, Rucker, Tenn.

I received the Teachers' Testament, and thank you very much. It is the kind of book I have been wanting for years. I think it is fine.—Mrs. W. H. Lamb, Fosterville, Tenn.

I have received the Testament, and will say that it is all that is claimed for it. Since receiving it I have read from Matthew through Acts, comments and all.—B. D. Sanders, Russellville, Ky.

I have received the Testament, and think it is just fine. The notes are very helpful. In fact, I think the Testament is worth the price paid for the Gospel Advocate."—Etta Bass, Portland, Tenn.

I received the Teachers' New Testament and am highly pleased with it. I use it in my Sunday-school studies, and obtain valuable information from the notes and helps.—M. A. Ball, Ethridge, Tenn.

I have received a copy of your Teachers' New Testament and prize it among all books, being the best that I have ever read according to the words of our Savior.—T. J. Dozier, Ashland City, Tenn.

I received one of your Teachers' Testaments, and am so well pleased with it that I do not see how I could do without it. I find it a great help in studying the Scriptures. It is worth the price of the Gospel Advocate.—R. A. Price, Bethpage, Tenn.

I received the Teachers' Testament, and want to thank you for same. It has been a great help to me in getting my Sunday-school lessons. I am working to get more subscribers for the best paper published, the Gospel Advocate.—Mrs. George W. Jerles, Paducah, Ky.

I believe that the Teachers' New Testament which you furnish as a premium for subscriptions to the Gospel Advocate is the best for the money I have ever seen, and is just the thing for beginners in Bible study and teaching.—J. O. Barnes, Lake City, Fla.

I have received the Teachers' New Testament, and I am delighted with it. Many queries that are asked in your good paper are answered in the explanatory notes in this Testament. The introductions to the different books are excellent, and much information is found there that one usually does not find elsewhere. I could hardly get along without this book, it seems, now, and I urgently recommend it to all who are interested in the Word of Life.—James T. Thompson, Nashville, Tenn.

In many places the notes are helpful and assuring, but in some instances it will not do to follow them; for example, the notes concerning Simon the sorcerer (Acts 8) must all be wrong. Luke says Simon believed *also*, but the notes say it was not a sincere belief. (He pretended to believe, from mercenary motives, according to the notes.) Then, on the word "Assurance" in Heb. 11: 1, I think the notes are clearly wrong. Sectism does not demand the position taken here, therefore I think it is failure to understand it. But his position on Simon's case, I think, is the result of unadulterated sectarian prejudice. Yet there are many good thoughts in the notes, and I would regret very much to be deprived of them; but in some instances they must be received with "a grain of salt." I appreciate the Gospel Advocate very much, and, if I could, would take pleasure in sending you a list of subscribers.—J. T. J. Watson, Canoe, Ala.

Now, all of these commendations about the premium New Testament are nice to read; but what do they amount to if you have not received a copy? There is one coming to you upon a condition which is easy to fulfill. Simply send us a new subscriber at the regular subscription price of two dollars, and we will send your copy in a jiffy. Remember, this valuable Testament with notes retails for $1.10, but we send it to you free. A little effort on your part and we will all be happy. PUBLISHERS GOSPEL ADVOCATE.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

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We have received the following note of acknowledgment from W. A. Gorski, secretary of the Polish Victims' Relief Fund, dated New York, May 13: "We are again in receipt from you of two checks amounting to $202.67, for which we beg to express to your readers our most grateful thanks.

We have also received letters from H. C. Jaquith, secretary of the American Committee for Armenian and Syrian Relief. The first is dated New York, May 17: "We are inclosing receipts for your contribution of $381.02. We have, as you see, made a separate receipt for $98.39 contributed by the students of Fisk University. It is through such cooperation that we are able to do much to alleviate the suffering described in the inclosed cablegrams." Under date of May 18 he writes: "We extend through you to the Gospel Advocate readers the heartfelt thanks of our committee in behalf of the starving people of Bible lands for your generous contribution of $307.84."

Our noble coworker, Brother John H. Arms, of Celina, Tenn., has generously offered to preach for some congregations in his section free of charge, provided they will send their contributions to the war sufferers. The contribution from the Clementsville congregation, noted above, is one of the first fruits of this sacrifice.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Most Ancient Church of Christendom at the Point of Extinction at Hands of Turks.

BY E. W. M'DOWELL.

A recent press item has reported another extensive massacre of Christians by Moslems in the region of Urumia and Salmas, Persia, and special mention was made of the death of Mar Shimon, Patriarch of the Nestorian or Assyrian Church. He fell bravely fighting in the defense of his people.

Few people, probably, recognized the significance or importance of this news item. The writer has recently returned from Salmas. He has had a thirty-years' acquaintance with these people and has very frequently enjoyed the hospitality of the Nestorian patriarch. Speaking from an intimate knowledge of these people and from love for their fallen chief, he desires to pay tribute to them.

The Nestorians are probably the most ancient branch of the Eastern Church. Within three centuries after the death of Christ they had established flourishing churches throughout Syria, Mesopotamia, and in the wild mountains of Kurdistan. There still remain church buildings over a thousand years old in which the sound of Christian worship has never ceased. In the fourth century they had a strong church in Persia. In the following century they had won from the heathen of India a following of two million. They left the imprint of their worship on the ritual of Buddhism in Tibet, and, most remarkable of all, there stands to-day in the heart of heathen China a stone monument on which are engraved in Syriac, the language of the Nestorians, the leading doctrines of the Christian faith, and the date on the stone is 781 A.D. In so short a time this Nestorian Church had preached the gospel over the greater part of Asia, from Syria to India and China. It is one of the most thrilling chapters of church history.

Then follows a sad and dark chapter. This great church lost its first love, fell away in a measure from the faith, its missionary zeal died. As a consequence, Mohammed arose, sword in hand, and established the religion of Islam; and after him came Tamerlan and Jengis Khan, those bloody tyrants of Central Asia. Centuries of massacre followed and the Nestorians were almost exterminated. A small remnant of them found refuge in the deep and almost inaccessible valleys of the mountains of Kurdistan. From these rocky ramparts they unfurled the banner of the cross, and they have kept it floating there for over a thousand years. In the Dark Ages, when the Moslem hordes were pounding at the doors of Vienna and all Christian Europe trembled before them, this small band of Christians in the very heart of Islam still held fast to the name of Christ. God kept them there as his witness against the teachings of the false prophet.

These Nestorian Christians who are now being massacred in Salmas and Urumia by the Turks are all that are left of that once great and glorious church, and they are worthy descendants of those Highlanders of the Faith, for they still choose death rather than deny that holy Name.

Mar Shimon, who was both religious head and military chief of these brave and interesting people, died fighting bravely in the defense of his flock—the last martyr of a martyr church. With his death that line of patriarchs which had its beginning in the apostolic age may cease; and the saddest feature of it is that the final blow came out of the war of Christian nations.

Darkness still hangs over that land of sorrows. No word has come as to the end of this last massacre. There is reason to hope, however, that a remnant will be spared. It is the hope of some that this small remnant, largely women and children, can be brought to America at the end of the war and settled on cheap land where they will be able, with their knowledge of small farming, to gain a livelihood. In the meantime they must be kept from starvation. The American missionaries still remain in Urumia and Salmas to distribute the alms sent for their relief.

Contributions should be sent to the American Committee of Armenian and Syrian Relief, of which Ex-President Taft is chairman and Cleveland H. Dodge is treasurer, 1 Madison Avenue, New York. One hundred cents of every dollar reaches the starving.

If preferred, you may send your contributions to A. B. Lipscomb, 317-319 Fifth Avenue, North, Nashville, Tenn., who will forward them to the committee and make acknowledgment in the Gospel Advocate.

Brother Metlob's Plight and Plans.

Seven years ago Brother Jacob Metlob, of Assyria, came to us, seeking aid in preaching the gospel to his people in Armenia. We considered his plea and agreed to help him. For four years we supported him, ceasing only when the war made it impossible for us to send him money. For three years he and his fellow Christians have been subjected to the horrors of war and the ravaging invasions of the Mohammedans. Thousands have been captured and killed or enslaved, including seventeen of Brother Metlob's near relatives. Brother Metlob and his oldest daughter succeeded in leaving Persia last October. They made their way through Russia, Siberia, Manchuria, Japan, and across the Pacific. They reached Harper, Kan., the last week in April. He has yet in Persia a son and a daughter. These children are in the mountains awaiting an opportunity to get away.

Brother Metlob is very anxious to return for these children. He wants to give them the advantage of an education in this country while the war continues, and then take them back to work among his people. The church at Harper will support and school them if they can be brought here.

In addition to the cares of these children, Brother Metlob is intrusted with the responsibility of leading out two thousand other Christians from that country. To accomplish this great task, he must have help. This help must be substantial. He estimates that it will require from four thousand to five thousand dollars to accomplish anything worth while. The Harper congregation has raised about twelve hundred dollars and will raise more. We consider this an excellent opportunity for the churches of Christ in America to demonstrate their willingness to share the tremendous burdens of our brethren in foreign lands. A great many of us are asking exemption from military service. Now let us prove to the government and to the world that we are sincere in our contentions; that, though we decline to enter actual warfare, we are perfectly willing to share the suffering. Let us give till it hurts; let us give till we realize that the war is on; let us give till we appreciate, to some extent at least, the awful miseries that our brothers are suffering in those foreign lands.

We, the elders of the church of Christ at Harper, Kan., strongly commend Brother Metlob as a true Christian, worthy of your hearty support. Persons or congregations desiring fellowship in this work may send money immediately to C. Ray Thompson, Harper, Kan. A full report of all contributions will be made in papers that donors may designate.

Z. C. THOMPSON,
L. W. BABCOCK,
Elders of the church at Harper, Kan.

We are born for higher destinies than that of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like islands that slumber on the ocean, and where the beings that pass before us like shadows will stay in our presence forever.—Bulwer.

GOSPEL ADVOCATE

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All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

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EDITORIAL

Teaching the Word of God.

BY J. C. M'Q.

I have received a number of questions from brethren in regard to teaching the Bible by the class system. These brethren state that a few in their congregations object to the division of the church into classes for the purpose of teaching the Bible.

Those who make such objections do not understand the meaning or force of the word "teach." Webster's International Dictionary defines "teach:" "To make to know how; to show how; hence, to school, train, or accustom to some action; as, to *teach* one to read. 'They have *taught* their tongues to speak lies.' (Jer. 9: 5.) To direct as an instructor; to guide the studies of, or to conduct through a course of studies; to give instruction to; as, to *teach* a child or a class." Thus it is seen that the word "teach" means to teach a child or a class; hence, in the word "teaching" inheres the idea of class teaching. The Lord expects every teacher to have sense enough to know just how large a class he can teach to advantage. Sometimes the teacher may teach one in his class, and sometimes he may be able to teach twenty-five, fifty, or one hundred. Some teachers may be able to handle several hundred.

Clear distinction is made in the Bible between the words "preach" and "teach." Preaching has its place in the church, and so has teaching. I quote from Trumbull's "Yale Lectures on the Sunday School," page 67: "Do not misunderstand me here. Every great reform in the church, or in any nominally religious community, since the days of John the Baptist and of Peter, has been brought about by *preaching*. Christians have been aroused from their sloth, sinners have been startled in and from their sins, by the clarion voice of the herald-preacher. Preaching has been, and is, and is to be, the preëminent agency for the warning and calling of sinners, and of the exhorting and directing of the saints. But the religious *training* of any people has been attained, and the results of any great reformation have been made permanent, only through a process of interlocutory, or catechetical, *teaching*, such as forms the distinguishing characteristics of the technical Sunday school."

John the Baptist is always represented as preaching, never teaching. Even when he gave particular instructions in the law of personal duty to the soldiers, publicans, and to the Jewish people, he was spoken of as a preacher. But Jesus was both a teacher and a preacher. He is represented as the teacher of truth, in addition to his mission as the preacher of righteousness.

So long as the Christian church evangelized in Jewish communities, the character of its services and the method of its teaching work, as a matter of course, largely resembled the plans and practices of the Jewish synagogue. It should be remembered that the original members of the Christian brotherhood were Jews, and were in no haste to abandon the religious customs of their nation. Christ had come, "not to destroy, but to fulfill," the law. His example strongly inculcated respect for the Jewish forms. Christians, therefore, naturally adopted the Jewish forms in the beginning. Hence they adopted the synagogue method of teaching, which is the catechetical, or interlocutory, method.

To show that the Scriptures do not warrant the objection to teaching the church in classes, it is only necessary to quote a few passages which make a clear distinction between preaching and teaching. When we find Christ and the apostles teaching, we understand that they taught classes, for this is the meaning of the word "teach." In the beginning, preaching even carried the idea of asking questions and answering them. It was frequently done in the interlocutory, or catechetical, method. Among the references we have to the child Jesus, we read in Luke 2: 46 that "they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions." Thus we find that Christ was using the class, or synagogue, method. His knowledge was so great and his questions so wonderful that we are told that "all that heard him were amazed at his understanding and his answers." Furthermore, we learn that, after he had entered upon his public ministry, Christ is spoken of again and again as *teaching* in the synagogues, as distinct from his preaching there. The evangelist Matthew, who peculiarly wrote from the Jewish standpoint, said, in terms which all Jews would understand, that "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." (Matt. 4: 23.) Thus we see that he taught by that form of instruction which admitted of free interlocutory play between teacher and taught, and preached by a distinct heralding of the message from God. The same evangelist again tells us that "Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom." (Matt. 9: 35.)

Matthew (11: 1) also tells us that "he departed thence to teach and preach in their cities." Mark and Luke also repeatedly distinguish between the preaching and teaching of our Lord. (See Mark 1: 14, 21, 22, 39; Luke 20: 1.) Many other passages could be given, but these are amply sufficient. Christ, moreover, is represented by all the evangelists as pursuing this work of teaching wherever he might be—by the wayside, by the sea, in the private house, or in the temple court, as well as in the synagogue teaching the Jews by the well-known method of questions and answers.

The Scriptures abound in Christ's teachings by questions and answers, and I cannot understand why any one would object to teaching a class to-day by the same method, unless it be on the ground that they have fallen into a certain method of teaching and have decided that their method is the will of God. It is sad that some people get into a "rut" and then strive to make everybody else get into the same "rut." The Bible does not give the least support to such conduct, but, on the other hand, condemns it. The binding of a method upon the church of God where Christ has bound none is condemned just the same as adding to or taking from the word of God. Of such Christ says: "But in vain they do worship me, teaching for doctrines the commandments of men." Christians must not be guilty of binding their theories, opinions, and methods upon the church of God. To all who are guilty of such conduct let me say, in the language of Christ: "Every plant which my heavenly Father planted not, shall be rooted up." Christians fail to teach the word of God at the peril of their souls. God commands them to teach, and he demands that they use the most efficient method in instructing people in the way of life.

The Convention and Local Church Autonomy.

BY M. C. K.

On page 508 of this issue of the Gospel Advocate we publish another article from Brother Z. T. Sweeney, of Columbus, Ind. We ask the reader to carefully examine his article before reading our reply.

So far as its impression upon us is concerned, our interchange with Brother Sweeney, which, including public and private communications, has been in progress now for nearly a year, has not only been most agreeable and pleasant, but the dignity, fairness, and brotherly kindness which have uniformly marked his communications and his entire bearing throughout have won for him a high place in our esteem; and whether, during the present discussion, we come to an agreement on the main issue between us or not, the discussion, we are glad to believe, has been of a character to "bring us pretty close to each other" in at least some vital and very important ways. Let us hope and pray that these may still further pave the way for an ultimate agreement on the main question. Under such circumstances, it is with genuine pleasure that we shall now try to give respectful attention to his present argument.

1. He says: "The constitution never once mentions the local church authority as one of the objects contemplated in the constitution." Now, this assumes that, because the constitution does not "mention," in specific terms, "the local church authority as one of the objects contemplated" by it, therefore it cannot empower the convention to "interfere with local church autonomy." But, let us promptly ask the question, does this follow? By no manner of means. It is true, "the constitution never once mentions," in so many words, "the local church authority as one of the objects contemplated in" it, but that does not in any wise change the fact that the mission and function of the convention, which the constitution authorizes, is to supervise and conduct the missionary work of the churches; and in filling this mission and exercising this function, the constitution empowers the convention to decide matters in this very line of work by a majority vote. Our point is this—namely, the convention, being empowered by the constitution to decide missionary matters by a majority vote, if it should thus decide on some wrong measure, as, for example, the employment or retention of false teachers, or any other wrong thing, as it assuredly *could do*, then it not only *could*, but *would*, "interfere with local church authority;" for the churches, in every such case, would be compelled to either go wrong or to withdraw from the concern, one or the other. Of course, as before conceded, a church, in such a case, could do the latter; but precisely the same thing can be said of a church in any ecclesiasticism on earth, Rome herself not excepted. Of course, a local church, whether among the Catholics, the Episcopalians, the Methodists, the Presbyterians, or what not, in case a measure is adopted which it considers wrong, could withdraw from a diocese or district, thus declaring and maintaining its independence by severing all connection with the concern; and hence, with the same consistency and in precisely the same way, it could be said by their advocates, as our beloved Brother Sweeney says in this case, that no one of these ecclesiasticisms can "interfere with the local church autonomy." But does not our brother see that this, on his part, is a practical surrender of the whole question?

2. He asks the question: "Does not the Gospel Advocate decide matters contemplated by its articles of incorporation by a majority vote of its directors?" We promptly and gladly reply, of course it does; but, please remember, dear brother, *they are always matters of its own business, and not matters which are the business of somebody else;* and here is the vital and essential difference between the Gospel Advocate and the convention now under discussion, and this difference is of exactly the character which makes decision by a majority vote right in the one case and wrong in the other. In other words, the Gospel Advocate, permit us to say, attends strictly and exclusively to its own business, and it never attempts to decide matters "by a majority vote of its directors," except matters of its own busness; but the convention presumes to decide matters of missionary work "by a majority vote of its members," and missionary work is the business of the churches, and made so by divine legislation. The board of supervisors and managers divinely appointed in each local church is in control. Hence, if the Gospel Advocate should undertake to decide such matters for the churches "by a majority vote of its directors," the same arguments made against the convention would be made against it, and with the same relevancy and logical force. But, as matters stand, our brother's illustration, for lack of parallelism, breaks down at the one vital point.

Finally, we, too, "like facts," and it is not only a fact, but the most significant of all facts in this connection, that, so far as any ecclesiastical arrangement or organization in religion is concerned, divine wisdom, for some reason, provided for, and stopped with, the *local*, but human wisdom has devised the *general*, organization, the former being expressed in the local church organization and the latter in the general-convention organization.

The World Against the Church. No. 6.

BY E. A. E.

What Is the Church?

We must know what the world is and what the church is before we can know the difference between the two, and before we can realize the antagonism of the world to the church.

Seeking the greatest good of all concerned, it seems to me to be helpful and, therefore, wise in this connection to consider to some extent, at least, that which is called

"church work," or what "working in the church" means. Before "church work," or "working in the church," can be defined, we again see, it is necessary to know what the church is.

It will suit our investigation best to first learn what the church is and then what the world is.

In the first place, let us lay aside all preconceived ideas of religious denominations, ecclesiasticisms, a partisan spirit, or "our position," etc., and let us learn all we can from the New Testament about the church, whose history is written in that book and whose head is Christ, and Christ alone. It is most refreshing to drink for ourselves directly from the original fountain, the word of God; it is encouraging to study firsthand the truth for ourselves and to stand at once on the bedrock of truth; it is most helpful and hopeful to know just what the Lord teaches.

This liberty and independence cannot be enjoyed and maintained without earnest investigation on the part of each individual and the exercise of the individual conscience.

Requesting each reader, then, for himself and for his own instruction and freedom, to study all the scriptures cited, because space will not allow their full quotation, attention is called to the following statements:

1. Jesus built the church. He said, "Upon this rock I will build my church;" and to Peter: "I will give unto thee the keys of the kingdom of heaven." (Matt. 16: 13-19.) "Will build" and "will give" look to the future and show that when Jesus uttered these declarations the church had not yet been established. After Jesus ascended to heaven, sent the Holy Spirit upon the apostles, and set them to work on the first Pentecost after his resurrection in preaching "the gospel to the whole creation" and "teaching all the nations," "beginning from Jerusalem" (Isa. 2: 2-4; Mic. 4: 1-4; Luke 24: 45-47; Acts 1: 6-8, 12-14), the church is spoken of as in existence and increasing, people being added daily. This Pentecost has been called "the birthday of the church," and Peter refers to it as "the beginning." (Acts 11: 15.)

2. The church is built upon Christ crucified (1 Cor. 2: 2; 3: 11); upon the truth that Jesus of Nazareth is "the Christ, the Son of the living God;" "upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." It is "a holy temple in the Lord." Jewish and Gentile Christians "are builded together for a habitation of God in the Spirit." They are "fellow citizens" in this "holy nation," or kingdom, children in "the household of God," and the two are "one new man" reconciled "in one body unto God through the cross." (Eph. 2: 13-22.)

3. All religious denominations have sprung up since Christ built his church. They are not branches of his church. He is the true vine, and every apostle first was a branch and every child of God since is a branch. The church—"the household of God," "a holy nation," "a holy temple"—embraces all children of God, all Christians, on earth, and cannot be a denomination. It can have no denominational or sectarian name. It is not spoken of in the New Testament as "the Christian Church" even. It is safe to "call Bible things by Bible names." "The disciples were called Christians first at Antioch." (Acts 11: 26.) "But if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Pet. 4: 16.)

4. According to the facts and figures under which the church is viewed, it is spoken of in the New Testament as "the church of God" (1 Cor. 1: 2; 2 Cor. 1: 1), "the house of God" (1 Tim. 3: 15); more frequently, "the church" (Acts 8: 1, 3; 9: 31), "the body of Christ" (1 Cor. 12: 27; Eph. 1: 22, 23; Col. 1: 18, 24), "the church of the firstborn who are enrolled in heaven" (Heb. 12: 23), "a spiritual house," "a holy" and "royal priesthood," "a holy nation," "a people for God's own possession" (1 Pet. 2: 5, 9), "Israel of God" (Gal. 6: 16), "the kingdom of heaven" (Matt. 16: 19; Col. 1: 13), "God's fellow workers," "God's husbandry," "God's building" (1 Cor. 3: 8), etc.

5. The word of which "church" is the translation means any gathering of citizens called out from their homes in any public place; any kind of assembly—a riotous one or an orderly one. The word "assembly," used three times in Acts 19 (verses 32, 39, 41), and the word "church" are from the same word. The assembly of the Israelites is designated in Acts 7: 38 and Heb. 2: 12 by the same word. Because Jesus has called a people "out of the world" (John 15: 19), "out of darkness into his marvelous light" (1 Pet. 2: 9), and has delivered them "out of the power of darkness" and has "translated" them into his kingdom (Col. 1: 18), he calls them his "church." Note the following facts:

(a) All persons in the world who are truly Christ's disciples, all Christians in the world, all the children of God in the world, all citizens of Christ's kingdom in the world, all saints in the world, constitute "the church" on earth. All in the world who do the will of God are mothers and brothers and sisters to Christ (Matt. 12: 48-50; Mark 3: 33-35; Luke 8: 19-21), and are "the household of God." These are the church—"the body of Christ," of which he is the head and of which all Christians are "severally members;" the "spiritual house," or temple, of God, in which every Christian is a "living stone" and in which every one serves as a priest. (1 Tim. 3: 15; 1 Pet. 2: 5, 9; Eph. 1: 22; 2: 11-22; 1 Cor. 12: 28.) When Christ said, "On this rock I will build my church," he meant all Christians in the world—all who believe in and obey him and place themselves on this foundation. When Paul persecuted "the church" (1 Cor. 15: 9; Phil. 3: 5; Acts 8: 3; 22: 4, 5; 26: 9-11), he did so by punishing in the synagogues, dragging out of their homes and imprisoning and putting to death, men and women who were Christians, which shows that Christians everywhere are the church. Wherever Christians are, there is the church. One Christian is as much the church as others are.

(b) All Christians, disciples of Christ, children of God, etc., in any given country constitute the church in that country, as "the church throughout all Judea and Galilee and Samaria." "The church" in these countries "had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied." (Acts 9: 31.) This shows again that the church and Christians are the same. Also, all Christians in different places in Judea are called "the churches of Judea which were in Christ." (Gal. 1: 22, 23.) All Christians of a city, a town, a village, as well as of any given country, constitute the church of that place. (Acts 5: 11; 8: 1, 3; 1 Cor. 1: 2; 2 Cor. 1: 1; 1 Thess. 1: 1; and many other passages.)

(c) The Christians, or children of God, in one's family are "the church" in one's house, or "the church" in one's house embraces all Christians in one's home. (Rom. 16: 5; 1 Cor. 16: 19; Col. 4: 15; Phile 2.)

(d) An assembly of Christians in one place gathered together for worship is called the "church" or "congregation" there. (1 Cor. 11: 18, 22—margin; 1 Cor. 14: 19, 34, 35; verses 34, 35 speak of women making addresses in "the churches," or assemblies.)

(e) "The church" at different places constitutes "churches of Christ." "The churches of Christ salute you." (Rom. 16: 16.) "The seven churches of Asia." (Rev. 1: 4.) All "churches of Christ" are the same, each one being "the church of God" in its place.

(f) "The whole church" in any given place assembles at times in "one place" for worship (1 Cor. 5: 4; 11: 18,

22; 14: 23), and all are exhorted not to forsake their own assembling together (Heb. 10: 25); but where is the church when not assembled together? This shows that the church exists all the time, and, therefore, does not cease to be when the assembly has been dismissed. It is more than an assembly of Christians.

(g) In Heb. 12: 23—"the general assembly and church of the firstborn who are enrolled in heaven"—"the church" embraces all the redeemed in heaven as well as on earth.

6. The Christians of any given country, as "the church of Judea and Galilee and Samaria," or of the whole world, do not have to form an organization embracing all "churches of Christ" or some ecclesiasticism controlling all "churches of Christ" in that given country or the whole world in order to be the church of that given country or the whole world. They are the church already, because they are Christians, children of God, etc. Just when they became Christians, disciples of Christ, children of God, etc., in the same way they became the church.

The Word of God Is Quick and Powerful.

BY E. G. S.

The question now arises, In what sense is the word of God quick and powerful? The word "quick" means "living, active"—just the very opposite of the word "dead." One of its meanings is "effective." There will be no failure in the word of God. If we do not obey it and thus be saved by it, we are certain to be condemned by it. The divine commission as recorded by Mark expresses this much. It says: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." People may, and sometimes do, escape out of the hands of men that would do them harm if they could get hold of them; but none can escape condemnation if they refuse to obey the word of God. There is one thing of which we may rest assured; that is, we cannot disobey the word of God through life and then be saved by it. The only way for sinners to be saved by the word of God is to obey it.

But a very serious question is: Why do not all obey the word in Bible lands? This is a more serious question than most people realize. There is no serious disaster to befall people for obedience to the word of the Lord, but an awful and eternal calamity is certain to overtake those that disobey. With these plainly revealed facts before us, it is passing strange that any in Bible lands should fail to become Christians and live the Christian life. Yet countless numbers are making this terrible failure. When death comes to people in this condition, their chances are ended and they are eternally doomed. O that all would make up their minds as to the importance of this matter and would give their hearts and lives to the saving of their souls!

Not only is it true that a large number even in Bible lands fail to obey the gospel, but it is also true that many that become Christians fail to lead humble, faithful, Christian lives. This is not as it should be. Christians should be always watchful and faithful; they should study the New Testament and see to it that they are living as it directs. In this way we can have assurance that we are in the strait and narrow way and will be sure to reach the happy home after a while, if we continue to be faithful. But there will be no time when it will be safe to cease our efforts to be faithful to the Lord till we lay our armor by and cross over the dark, rolling river—a crossing, I presume, that very few of us are in any hurry to make. There are not many that are ready to say, "I want to go right now;" for, while we are never ready to say we want to stay here always, it seems that we always want to stay a little longer. This is especially true with all who are in good health and are in no insurmountable difficulties. Some plunge themselves into such difficulties that they can see no way to get out. Perhaps such as these would be glad if death would come and relieve them. But the masses would be glad to stay a little while longer, that they may accomplish certain ends in this short life. But the continuation of this life is always a matter of uncertainty, and Christians especially need to so live as to be ready at any time for a departure. Christians do not need to be always thinking about death, but rather about what good they can do in this life. There is always some good to be accomplished, if Christians will only look it up; and this they should be diligent in doing.

Many people, though, seem to try to see how little they can get along with; and that is one reason why some people have so little of this world's goods. There is not the good in great riches that most people seem to think there is. Those that simply have a comfortable living, as a rule, are happier than those that have great wealth. While it is the duty of all to try to make a living for themselves and their dependents, it is certainly a mistake to struggle to pile up riches beyond our necessities. However, I do not suppose the love of money will ever cease or ever be brought within the bounds of Bible teaching.

As a matter of fact, if all men could be induced to become faithful servants of the Lord and continue therein until death, then almost any good end could be attained; but the world is not ready yet for such an attainment. Yet it is the duty of all Christians to do all they can in that direction, and much and lasting good will be accomplished. No good can be accomplished that will reach beyond this life, except through the teaching of the Bible. We need not expect any form of religion ever to be invented by man's wisdom that can accomplish the grand designs of the Christian religion. Therefore all should be careful to live the Christian life as the word of God directs. All that will be faithful in doing this will have nothing to fear when they come to part from this earthly life. Nothing but the Christian religion can prepare us for eternal life, and we should be slow to allow anything to hinder us from securing the interest of our souls for eternity.

Chancery Sale of Suburban Farm.

The old home place of the lamented Granville Lipscomb will be sold at the courthouse door, in Nashville, on Saturday, June 1, at twelve o'clock. This property comprises fifty-one acres, with dwellinghouse and other buildings. It adjoins the David Lipscomb College, formerly known as the Nashville Bible School. It is an ideal home site, with fine elevation, located on the Granny White road, about five miles from the Public Square and about one mile from the city limits. A boulevard, being an extension of the Belmont Boulevard, has been laid out through the farm and confirmed and declared a public highway.

If you are looking for a nice country home, with all the advantages of a growing city at your door, or for a real estate investment of exceptional value, do not fail to attend this sale. ROBERT VAUGHN, Clerk and Master.

G. N. TILLMAN, Solicitor for Complainants.

Book Notes.

Every church should know its membership. In order to keep informed as to the residence and membership of your church, you should have a church record. Our Church Record is the very thing you need. Price, $1.50.

"Around the Lord's Table" was published in response to numerous requests from all parts of the country. Brother A. B. Lipscomb converted the recent special Lord's Supper number of the Gospel Advocate into a handsome pamphlet suitable for preservation and ready reference. This publication presents every phase of this important subject. Price, 25 cents.

Missionary

What Do You Say?

BY C. G. VINCENT.

Did you notice the fine reports about the baptisms at Otsuka and Kamitomizaka churches, in Tokyo, Japan? Sure you did. What do you think about it? "Fine, just fine!" Yes, so it is. But what about supporting these workers in their good cause? Only ten more days from this writing (May 20) and the first of the month will be upon us again—time to send a check to Japan; but we have only eight dollars in hand. Frankly now, shall we write to these faithful brethren in Japan the following message: "Very sorry to have to write you that the American brethren have not responded to your needs, so you will have to close down the work?" Brethren, this is no "bluff," for it is "mighty" close to the truth, or what will soon be the truth, if you do not answer this appeal. Do it now. If you do not care to send through me, then send your gift to Brother McCaleb or to Sister Andrews, stating that your offering is for the Otsuka or Kamitomizaka work. My address is 137 East Third Street, Dayton, Ohio.

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Notes and Items About the Japan Work.

BY C. G. VINCENT.

Brother Hiratsuka wrote me a four-page report of his trip into the country, and it reads like Acts. I wish I could give all that he says and the map he drew of the route he took in, but to do that would take up too much space in this paper. So it must suffice to say that he did much good in the way of encouraging the few faithful believers in those parts and in the way of teaching many who have heard but little, if indeed any, of the soul-saving message from heaven. One was baptized. Brother Hiratsuka gave out much literature and many Bibles. I spoke of this trip briefly in a previous article, but I did not have before me the details of the meetings.

Brother Takashi is now in the country doing all he can to teach his people of the true and living God. Takashi graduated from high school recently with honors. He desires to continue his education, beginning again this fall. He is developing into an earnest and efficient worker.

Sister Togo is doing splendid work among the children and women. Miss Togo is well qualified now for her life work, having just finished her kindergarten course. She is well acquainted with the Bible and the teaching of the New Testament.

Brother Ishiguro reports three baptisms at the Otsuka church. He tells me that these new converts are unusually promising. He also reports that the rent on the house we are using for meetings has been increased. Brother Ishiguro is being supported by the church at the David Lipscomb College. What church or two churches will assume the support of Brother Hiratsuka at $27.50 a month? What an opportunity! Who will take up this matter in a businesslike way?

I have been advised that the increase in the cost of living has affected the Japanese relatively as much as it has us, and for this reason our workers are finding it hard to meet their obligations. They have been very patient. Other missions have met these conditions with increased support, and we should be as liberal. Brother Ishiguro should have two dollars and fifty cents (in his money five yen) more a month. I take this occasion to suggest that the good brethren of the David Lipscomb College do just a bit more and send our brother fifteen dollars a month instead of twelve dollars and fifty cents. I believe they will gladly do this.

I am glad to say that Miss Andrews has moved near the Kamitomizaka church and has offered to teach an English Bible class each Lord's-day evening before the regular services. This is a fine way to lead the students to study the Bible and finally to win them for the Master.

I want the readers of the Gospel Advocate to remember that I am still receiving and forwarding support for these workers each month. I mail the check on the first of the month. Send in our offering now for the June remittance. Address me at 137 East Third Street, Dayton, Ohio.

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India's Need.

BY NELLIE STRAITON.

I here give some extracts from Sister Armstrong-Hopkins' letters which should be read with interest by all:

If we could have a fund for printing, we could use as much or as little as our allowance permitted or justified. Of course, the larger our fund for that purpose, the greater good we would be able to accomplish by means of religious literature, which is always a great power for good.

I have been very busy of late. There has been, and still is, such a lot of sickness among the missionaries and their workers and the children.

As you will see, my typewriter is still out of repair, badly so. I can hardly use it at all. Nor can we very well afford to have it put in order.

Please accept the assurance of our very sincere love, gratitude, and appreciation, together with our very best and heartiest holiday wishes. How we long to give a gift to those we love, at such a time as this! But when we give up all for Christ and India, we also relinquish such privileges as these.

When we came to India the second time, it was with the understanding that it was to be for the remainder of our lives; and we expect to live and die in this country. We wish only and above all things to serve God and poor, suffering humanity in this benighted land of India.

Your kind letter of October 31, together with New York draft for eighty-five dollars, came safely, and was received three days ago, affording much comfort and relief. Many thanks to you, dear friend, and to each and every one of the good friends and brethren and sisters who have contributed toward this generous fellowship. I shall write to each of them just as soon as possible. Meanwhile please assure them of our warm and sincere appreciation, gratitude, and love.

The eighty-five dollars mentioned above is the last eighty-five dollars I have been able to send. Since then (October 31) the gifts each month have been from twenty-five to thirty-five dollars less than that sum. This is surely not enough. Those who have contributed have been very generous, and some of them have sent a gift regularly every month. But there must be very many who are not giving to missionary work, and to those of you I appeal. Jesus Christ, when he sent his disciples out as missionaries, did not limit them to Jerusalem, nor Judea, nor Samaria; but "to the uttermost part of the earth" was his parting message to them. Please compare these words: "Go ye, therefore, and make disciples of all the nations." "Go ye into all the world, and preach the gospel to the whole creation." Will you help to send the gospel to far-away India? Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

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Moving Pictures.

The number of baptisms of the churches of Christ in Japan with which I am in coöperation, for 1917, were as follows: Zoshigaya church, none; Takahagi church (Fujimori, minister), two; Sendagaya church, seven; Kamitomizaka church (Hiratsuka, minister), nine; Otsuka church (Ishiguro, minister), twelve; in the village of Amarume, four—a total of thirty-four.

Spirit of the Press

By J. C. McQUIDDY

The Philadelphia Convention.

The "Win the War for Permanent Peace" Convention, held in Philadelphia, under the auspices of the League to Enforce Peace, May 16, 17, was a brilliant success.

We attended this convention, not as an appointee of the International Convention of Disciples of Christ, but as a representative of the Christian Standard, and upon an invitation from Mr. Taft's secretary.

Great church and interdenominational and political conventions have been held for years past, and in every section of the country; but it is doubtful if, in our entire history as a nation, there has ever been a meeting so representative and potential as the one just closed in Philadelphia.

Every State in the Union sent delegates. Every complexion of politics and religion and thought was represented, yet no one on the program or in lobby gossip attempted to grind an ax. All were Americans—nothing more, nothing less.

Thirty-six Governors and ex-Governors, United States Senators and Congressmen, mayors of the leading cities, jurists, captains of industry, college presidents and professors, distinguished ministers, and the editors of the leading religious and secular journals were present

Nor was the attendance by any means masculine. Ladies traveled from New England and the South and the Pacific coast to participate in this history-making occasion. Mrs. J. Thomas Preston—formerly Mrs. Grover Cleveland—presided at one of the sessions, and Dr. Anna Howard Shaw delivered one of the thrilling addresses.

The distinguished, but intensely active, citizen, William Howard Taft, president of the League to Enforce Peace, was the master of ceremonies, and he was a master in every sense of the word. "What to do with our ex-Presidents" is now no longer a question in one's mind, when he comprehends the activity of Professor Taft. In addition to his duties as director of the League to Enforce Peace, he is traveling, traveling, traveling—creating and steadying the war sentiment so essential in this crisis. During the last few months he has visited sixteen cantonments and addressed our soldiers—telling them why they are going overseas. In one of his brief convention addresses he referred to their essential mission, emphasized the importance of sending men who have the gift of public speech to discuss the war issues in the cantonments, and stated that many of our men in training—brave, but uninformed—need instruction respecting the life-and-death struggle between autocracy and democracy.

The program was great in its *personnel*. George Wharton Pepper, Rabbi Wise, Charles B. Elliott, Professor McElroy, Charles Evans Hughes, Henry Van Dyke, and John Sharp Williams are a few of the distinguished men who addressed the assembly.

John Sparko, the distinguished—perhaps the most outstanding—Socialist in America, discussed the theme, "A Made-in-Germany Socialism." When introduced, the ovation accorded him was not at all pronounced. However, as he proceeded, he won his great audience. He declared that, as an internationalist and a pacifist, he is in favor of the war, and wishes it to continue until the imperial government of Germany is absolutely crushed, and likewise stated that he has no sympathy with a peace propaganda which proposes "terms" of any kind with Kaiserism. His address, not in line with much of the socialistic teaching with which we are acquainted, was a surprise to his audience, and likewise a tonic.

The Philadelphia Convention was a war meeting, held in the name of peace. Every speech deprecated the proposition to negotiate peace with Germany. It was the sentiment of the convention that the war must go on, even if all the allied democratic countries are reduced to sackcloth and ashes, until the central powers are subdued and militarism is shot into its grave.

The League to Enforce Peace is an organization which stands for war, because its members realize that permanent peace can obtain only at the point of the sword. This is, of course, contrary to the preconceived ideals of our modern civilization. We thought the world had progressed beyond the method of settling disputes in bloody battle. We had not reckoned with the medieval spirit which slumbered in Germany, and which suddenly sprang forth, a mad monster, to destroy all that is precious in the sight of both God and man.

Mr. C. K. Ratcliff, England's representative to the convention, said: "England and America were sundered by a German-English king; now England and America are united by a German kaiser." He predicted that the Anglo-Saxon tongue, and the great ideals for which the two countries stand, will come forth in new, powerful, and righteous glory in the reconstruction period, and this prophecy was greeted with an ovation which began in a round of hand-clapping and terminated in a standing, shouting demonstration.

We were likewise impressed with the place given the Christian religion in the addresses. A number of the speakers repudiated German rationalism, and all recognized the part religion must have in the great readjustment.—Christian Standard.

I clip the above editorial and give it to our readers because it is of general interest. Our dreams of world peace are shattered, but this should only stimulate Christians to work and pray more for universal and lasting peace.

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The Forty-Five Petitioners.

Some time ago forty-five people, who had contributed money to the College of the Bible, and who were not satisfied with the present management of that institution, petitioned the Board of Trustees to reopen the case against the professors who are accused of teaching destructive criticism, and give it a fair and thorough investigation under the rules that govern the trial of cases in civil courts. That the case has never received such an investigation is known to every person who is familiar with its history. These petitioners felt that their money was being used contrary to the purposes for which they gave it, and their petition was just and reasonable; but it was turned down with a coolness which seemed to say: "We have your money, and we propose to use it to suit ourselves, regardless of your wishes." Some of these petitioning donors feel much as they would if they had been waylaid.

By way of apology for this outrageous treatment of the petitioners, it has been said that only forty-five of the seven or eight hundred donors signed the petition. While that is true, it is also true that the petition was sent to only about seventy donors, and nearly sixty-five per cent of those to whom it was sent signed it. Does that indicate a sentiment that is insignificant enough to be ignored in a matter of this kind? The probability is that the petition would have been treated just as it was, if it had been signed by every donor now living; for the trustees seem to think that, as they constitute a self-perpetuating body, they can do just as they please, and the donors cannot help themselves. They may find that they are relying upon a very insecure foundation.—J. B. Briney, in Christian Standard.

This is the way of errorists. They always belittle the opposition of the advocates of truth. They rely on numbers and not on the truth. It is amazing that the leaders in all the universities are not ready to abandon forever German kultur and higher criticism. German rationalism has proved a curse to all who have accepted it. It is worse than folly to fasten such a blight on the rising generation. We would rejoice to see Brother Briney succeed in driving all forms of skepticism out of the Bible College.

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Prohibition in Detroit.

The benefits of prohibition are seen in Detroit as in every place where it is tried. On Tuesday of last week the Central Police District reported that for twenty-four hours not an arrest was made, not an accident occurred, and not one report of theft was made. This showed a revolution in many lives. The Ford Company reported that on the first Monday in April, the last wet month, 2,620 men were absent from work because of Saturday-night drinking. On the first Monday in May only 1,618 were absent, and only 1,536 the second Monday. The fitness of more than a thousand more men to do the day's work was a commentary that pours a flood of light on the situation.—Herald and Presbyter.

The man who lives as God directs is sure to be blessed. Temperance is good for the person who practices it. God demands of us temperance because he means to bless us. The man rebels against his own interests who fights against God's law.

AT HOME AND ABROAD

J. P. Lowrey is in a good meeting at Paragould, Ark.

There have been five baptisms at Grandview Heights, where Joe McPherson is engaged in a successful meeting.

J. D. Smith, of Dry Fork, Ky., will begin a meeting for the Joseph Avenue congregation, this city, on Sunday, June 9.

R. V. Cawthon's tent meeting at Trinity Lane continues to grow in interest. One person has been baptized at this writing.

A. B. Lipscomb delivered the commencement address to the graduates of the Price-Webb Preparatory School, at Lewisburg, Tenn., Tuesday.

G. C. Brewer closed the meeting for the Belmont Avenue congregation, this city, last Sunday. The brethren were much pleased with his labor among them.

A. B. Lipscomb preached at Cowan, Tenn., Sunday. There is an energetic little band of Christians at this point, and the outlook for better things is very promising.

From J. D. Northcut, Tracy City, Tenn., May 22: "We closed at South Pittsburg with a packed house, with nine baptized and three reclaimed. I begin at Monteagle next Sunday."

After the close of the present session, W. H. Owen will not be connected with the college at Henderson, Tenn. He would like to get in touch with a good field for teaching and preaching. His address will be Henderson for some time yet.

From Ben West, Ennis, Texas, May 16: "We had a large crowd at the hour of prayer last evening, with good talks by several brethren. There was one confession and two baptisms. Brother Dunn, of Houston, will begin a meeting with us on June 1."

From H. I. Copeland, Haleyville, Ala., May 23: "I like Alabama fine, and think I have done some good work. I regret that it is necessary for me to leave this people; but I am going to be with some fine people at Ripley, Tenn., a place where a preacher is very much needed."

From J. W. Dunn, Paris, Texas, May 22: "We are in the third week of our mission meeting in West Paris. Fine audiences and interest. Additions all along. J. S. Dunn, of Dallas, will come the first Sunday in June to labor with us at the Lamar Avenue Church. We are hopeful of much good."

From James E. Laird, Steele, Mo., May 15: "I am now in an interesting meeting at this place. Leonidas T. Holland, of Greenfield, Tenn., is conducting the song service, and is doing it well. The church here has been divided over the instrumental-music question and our brethren have been driven out of the house, but we mean to build a new one."

From A. O. Colley, 2018 Bennett Avenue, Dallas, Texas: "There were four accessions at the Pearl and Bryan Streets church of Christ, this city, on the second Sunday in May. We all rejoice to say we are in unity, planning for great things for the Lord. A. B. Lipscomb, of the Gospel Advocate office, is to assist us in a meeting to begin on the fifth Sunday in June. We expect a great meeting."

From F. L. Young, Cleburne, Texas, May 22: "Beginning on June 1, I have agreed to conduct a series of meetings at Godley, Somerville, Dodd City, Silvana, Campbell, and Hilltown. They embrace June, July, and August. The meeting at Somerville will be a mission meeting. In this town of three thousand, I am told, there are only four members of the church. Pray that a door may be open for the word."

J. H. Copeland writes: "My address is 34 Company, Ninth Train Battalion, 156 Depot Brigade, Camp Jackson, Columbia, S. C. If you have a son here in camp, please send me his address, so I may look him up. I want to come in contact with every Christian boy here, so that we may come together for the Lord's-day worship. Brethren, pray for us, for we know that the prayers of a righteous man availeth much."

The annual commencement of the National Teachers' Normal and Business College, Henderson, Tenn., will begin on June 3 and close on the 6th—Monday, Tuesday, Wednesday, and Thursday. The sermon will be given in College Hall, Sunday evening, by A. G. Freed. The class address will be delivered by Hon. Sid. R. Clark, of Trenton, Tenn., Wednesday evening. There will be in all departments about forty graduates. To all exercises, friends and brethren are cordially invited.

From F. B. Shepherd, Lometa, May 18: "The work here is daily growing more encouraging. The Sunday school membership drive resulted in an increase of one hundred per cent. The cottage meeting, which we had planned only until warm weather, is to be continued as a regular meeting. My Bible-story class on Saturday afternoons, for children under fourteen, is proving the most encouraging work I have so far undertaken. At the services on Sunday night one who had been withdrawn from many years ago returned to renew his allegiance. Rejoice with us."

William Rucker writes from Adrian, Fla.: "Since last report I have held meetings at Labelle and Bokeelia, and will to-night close a short meeting near Trenton with the Cherry Sink church of Christ. I also had a debate with a Wesleyan Methodist that was all we could have wished. Four persons have been baptized at Cherry Sink, four were baptized at Labelle and three at Bokeelia. The work in Florida is succeeding well where an effort is being made, but laborers are few and the work is great. Florida needs more preachers who are willing to work for a living now and the reward otherwise later, if any is to be expected. I have decided to stay in Florida this year, except time for one meeting in Georgia. I have arranged my Tennessee work for next year. My time is all taken until August. Brethren in Florida may write me for work later than that."

Luther F. Wallace and Harry Hayes write from Camp Jackson, Columbia, S. C.: "For the benefit of the Christian boys who are in Camp Jackson and those who are yet to come, we are going to give you the names and addresses of the boys who are now meeting for worship here. These boys would be glad to help any one who has not yet found our place of worship. We meet at the Y. M. C. A. Unit 136, Artillery Side. The following were present last Lord's day: Abb Spellings, Battery A, 318 F. A.; John Pittman, Battery A, 318 F. A.; James Pigg, Battery C, 318 F. A.; Jesse Moore, Battery E, 318 F. A.; Wade Richardson, Battery D, 318 F. A.; — Maynard, Battery C, 318 F. A.; Bennie L. Sutton, Q. M. C. Det. B. 1; Clyde Doggett, Q. M. C. Det. B. 1; Frank H. Neely, Battery C, 318 F. A.; Ray Lee Norwood, 15 Company, 156 Depot Brigade; William F. Caldwell, 32 Company, 156 Depot Brigade; Dennis G. Farmer, 32 Company, 156 Depot Brigade; Luther F. Wallace, Battery B, 318 F. A.; Harry Hayes, 32 Company, 156 Depot Brigade. Now it is true that some are being moved almost daily, but all these boys will not be apt to move at once; so any boy in camp may see either, and he will be glad to help him find us next Lord's day. We had a fine meeting last Lord's day, and the prospects here are fine for us. Those who are in camp can easily find us by seeing one of the boys named above."

Training Little Children

By MRS. V. OMA GRACE OLIVER

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 12.

Parents must not look down upon the child and consider his efforts, trials, and sorrows petty. We must try to understand how sincerely they put all their hearts into their play and that the losses that seem so trivial to us are of great moment to them. We must learn to share all their experiences with them if we would develop the fine feelings we wish them to have at maturity.

Children must not be shut off in one part of the house to remain aloof until a certain age, but ought to be a part of the family circle, sharing its joys, work, and minor sorrows. I do not mean that children should be pushed before visitors, have all their meals at the family table, or remain up till their elders retire; but there are times and places when it is the children's right and privilege really to be members of the family.

Even when they are very young, children can assume responsibility for certain light tasks about the house; and as their age and strength increase, more and more duties should be added. The great American idea has been to remove all responsibility from the child and to give him a care-free childhood. I would not take one second of joy away from any child, but I would make it a joy for him to feel that the home is his and that he, too, helps in the making of it by performing certain duties that need to be done for the comfort of all. The child of two can pick up toys, put away dishes and silver, help set the table, dust low furniture, and run many errands upstairs and down, and he loves to feel that he is "mother's helper."

He brings his daddy's slippers,
  He picks up baby's toys;
He shuts the door for grandma,
  Without a bit of noise.
On errands for his mother
  He scampers up and down,
She vows she would not change him
  For all the boys in town.

(Song for "A Little Child's Day," by Emile Poulsson and Eleanor Smith.)

Then the child can help prepare for the great festival days—birthdays, Thanksgiving, and Christmas—those joyous days which bring the family very close together; and we can let him share not only in the preparation, but in the joy of the day itself; and here very early he gains a presentiment of the love and spirit of service that make home, and an ideal of the home that he will some day found.

As we would let the child share the labor and the festivals, so we must permit him to share the great family secrets and home joys. Let him know that he must never divulge anything that concerns only the family, and I know that a child properly trained will never tell his playmates what he is told is a family secret.

So we begin very early to train him to keep his word and the sanctity of the home. When he has been thus prepared, he is ready to share with the mother and father that greatest family secret, the coming of the new baby, and this confidence will bind the little one closer than anything else to the very heart of the home.

Children are so open-hearted and ready and respond so sweetly and quickly to faith and trust that we often miss great happiness by not sharing our hopes and joys more freely with them.

If we keep the bond very close, our home will become the great meeting place of all children, and this love and companionship between parents and children will be like a powerful magnet whose attraction the children cannot resist.

So from these beginnings the home tie will be so strengthened that we need never fear that the allurements of the world can draw our children from us, but can rest assured that they will always return to the "center of deep repose."

☼ ☼ ☼

Watching.

BY M. E. H.

Are we watching, ever watching,
  For our Savior from on high?
Would we welcome his appearing,
  Should he come before we die?

Christ has told us in his message
  To be watching day and night
For the blessed Son of glory,
  Who is coming in his might.

Yes, we're ready and are watching,
  Should he come this very hour,
And we'd welcome his appearing
  In the clouds with all his power.

May God help us to continue
  To be faithful to the end;
Then we'll be called up in glory,
  There to reign always with him.

☼ ☼ ☼

If my brother is shortsighted, I must not abuse him or speak against him; I must pity him, and, if possible, try to improve his sight or to make things that he is to look at so bright that he cannot help seeing.—Drummond.

☼ ☼ ☼

Do not run after happiness, but to seek to do good, and you will find that happiness will run after you. The day will dawn, full of expectation; the night will fall, full of repose. This world will seem a very good place, and the world to come a better place still.—J. Freeman Clarke.

☼ ☼ ☼

The things most difficult to do are usually the most important and useful when accomplished. The promotion of the spiritual life among men and women is the hardest work in all the world. Yet it is by far the greatest undertaking to which we may address ourselves. It is not popular. There is no applause. He who masters it best generally fails to realize it and often himself hangs upon the cross. It is thus that our greatest ones are kept humble.—Selected.

☼ ☼ ☼

Lives of superior usefulness are usually lives directed toward the achievement of one end or at most of a few ends, and impelled by a simple belief in some great effective object. Many fair intellectual gifts and splendid opportunities are of little avail without concentration of purpose and energy. Want of right direction, self-knowledge and discipline, result in the wreck of multitudes, who might prove useful servants of mankind, in the church, and of the world, were they trained to exalt some few genuine beliefs as the steadfast stars to lead and guide them through the world, and forgetting wandering orbs and fleeting meteors, be contented to follow those from the beginning to the end of their mortal journey.—C. S. Olmsted.

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Gethsemane.

BY C. PETTY.

The scenes of this garden are as sacred and solemn as any connected with our Savior's wonderful life that he lived among men. He had just instituted the Supper and sung the last hymn with his disciples and had said to them: "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." (Matt. 26: 31.) Peter said unto him: "Though all men shall be offended because of thee, yet will I never be offended." (Verse 33.) Then he went with them all near Gethsemane, and said: "Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee [James and John], and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?" He told them that "the spirit is willing, but the flesh is weak." He knew their weakness and frailties much better than they did, and dealt in pity with them. He knew before the temptation came what they would do; and though Peter thought he would stay with him even though all the rest should fail, he tells Peter what he would do, and says: "But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." That is: "Peter, I am helping you over the trials that shall befall you, and now you be a help to your brethren when I am gone." They had been with him on the mount of glory, and Peter said it was good to be there; in fact, they had seen all the wonders he had performed; but that did not remove the weakness of the flesh. But he loved them still; and though he knew they would all forsake him, he dealt kindly with them, and wanted Peter to be a help to others—a great lesson that comes down to all his disciples for all time.

Now, brother, sister, how many that are weary have you been a help to along life's toilsome way? Do you deal kindly and in pity with them? Do you cheer them as on they go with their heavy burdens? If so, happy will your life be. Remember that the dear Savior had to tread the wine press alone. No one but an angel came to him while in that dark and lonely Gethsemane, while every leaf was in mourning and every dewdrop a tear. How sweet must the angel's visit have been to the Savior while in that lonely garden, when all the sins of the world lay on him, and he prayed as no one else could pray in the stillness of that night! But there was no other way for man's redemption but for him to drink that cup, and no way for the gates of that heavenly city to be opened for man, that man one day might be gathered into that eternal home, but by his death. Not only this, but he knew the trials and struggles all his followers would have after he was gone. But all of his followers of all ages can have the sweet consolation, amid all their sighing, that he will never leave them nor forsake them. Should not this cause us to sing for joy all along life's way, even to the end? And now, while the world is wrapped in gloom as never before, and all the earth is sighing and in tears, and many earthly friends may forsake you and you may be left all alone in this unfriendly world, yet know that the Savior will never leave you. In view of this, let us all in spirit gather often in the garden of Gethsemane, that we may see that our Savior is dealing in pity in our trials and struggles and will be with us until trials are over and we lay down to rest.

Hatched 117 Chicks.

John A. Clark, of Jonesboro, Ark., writes: "I hatched one hundred and seventeen chicks, and did not lose one. Not a weak one in the flock." Mrs. J. B. Courson, of Cordova, Ala., writes: "I have been using your tablets and did not lose a single chick. My neighbors want your tablets."

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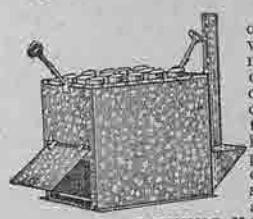

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Church News

Alabama.

Gadsden, May 12.—The work of the Master in this part of his vineyard moves steadily onward. Brother Price Billingsley has just closed an eight-days' meeting with the congregation here. While there were no additions, we had good audiences, and we feel sure that much good has been accomplished. Brother Billingsley was at his best. He has greatly endeared himself to the people here, and they hope to be able to secure him sometime for a much longer meeting.—Aruna Clark.

Arizona.

Phœnix, May 20.—The meeting in Phœnix is progressing nicely; crowds growing as well as the interest. I preached four times yesterday and baptized one lady from the Methodist Church. There are many "isms" here to hinder the work of the simple gospel—Russellism, Mormonism, Adventism, Somnerism, and all the other denominational institutions. The thing that has hindered and hurt the church of Christ most here is the Somner folk, who denounce Bible schools, declaring nonfellowship with preachers and brethren who indorse them, and their declaration of evangelistic authority over the churches and the eldership. They have caused division here over these things, and thus hindered and hurt the cause of truth. I will be here two weeks yet, and we hope for a great meeting before the close.—T. W. Phillips.

California.

Fresno, May 9.—The work at the Nevada Avenue congregation is moving along nicely. The house is filled to overflowing each Lord's day, and the interest is good and growing. Brother Larimore is to begin a month's meeting with us next Sunday, and, of course, we are expecting a great feast of spiritual things. I am to preach for the congregation in San Francisco next Sunday morning and in Berkeley at night. The cause is progressing in both of these places. Success to the Gospel Advocate, its editors, contributors, and readers. It grows better with the passing of time.—W. Halliday Trice.

Florida.

Tarpon Springs, May 20.—I am now in a meeting at Tarpon Springs. Our crowds are not large, but interest is growing. One confession and baptism yesterday. I was with the brethren at Tampa a few days before coming here. I preached there on May 9-12; also preached at Harney, a mission point, about ten miles from Tampa, in the afternoon of May 12, and had one confession, so went back for baptizing and preaching service the next day. I came to Florida early in January, expecting to stay probably five or six weeks, but calls kept coming and I am still busy and have calls for several weeks' work yet, and almost everywhere I have gone the brethren have urged me to move to the State. Letters sent to my home address, Box 24, Tennessee City, Tenn., should reach me without much delay.—J. H. Murrell.

Tennessee.

McMinnville, May 20.—I am engaged in a good meeting with the Depot Street church of Christ, at this place, with eight baptized and one restored to fellowship. This is my second annual meeting with this church. At the close of this meeting I shall return to my home at Dallas, Texas. Brethren, pray for me.—John T. Ramsey.

Pikeville, May 16.—I have been in East Tennessee with good success for the Lord. I find that that field has been badly overlooked, many souls dying who never heard the gospel. Brother, if you cannot go and take the gospel message, then help to send some one else. God is going to hold some one responsible. Will it be you? Who will be the first to go with me into this field?—G. S. Marsh.

Hillsboro, May 20.—I was told that there was no church of Christ at Newmarket, Ala. I spent about ten days there in February and March. I soon found three men and their wives who were simply Christians. Strange to say, all of these women were from Tennessee—one, a niece of Brother Frolds; another, my daughter; the other, a sister from Bedford County. We had the worship as the New Testament directs in Brother A. P. Hill's home while I was there. Since then they have met from house to house on the first day of the week to break bread. While they have no house, I consider God has a church in Newmarket. Brethren, should any of you be there on the Lord's day, be sure to meet with the saints there. Brother A. L. Moore is postmaster and will give the desired information. Newmarket is in a good country and is a fine little town. Nearly all the merchants have farms and are interested in building up the country. I find that good land can be had there much cheaper than in Tennessee. One beauty about those people is that everybody works. Rich men have their sons and daughters to do work. I find this so different from Southern Alabama. To any who may read this, who are thinking of going West, I will say: You had better see Alabama before you go. We expect to have a house soon, so all of God's children can meet and sound out the old Jerusalem gospel. I tried to get a place to preach there, but failed. I went back again in April and preached out three miles, where we found a few Christians. Brother Horton is much beloved there. I am often reminded of what God said in olden times: "The leaders of this people cause them to err; and they that are led of them are destroyed." The same is true today. My prayer is that the Lord's will be done.—W. P. Sims.

Texas.

Canadian, May 20.—Beginning on April 21 and continuing nine days, I did the preaching in a meeting with Brother W. P. Skaggs and the church at Tom Bean. I found the Tom Bean church a large and happy band of saints, moving along in peace and harmony. Brother Skaggs is supported by the church to work with and for it. Their love is reciprocal. Brother Skaggs is a busy man and does his work well. He and his good wife furnished me a happy home with them during the meeting. The meeting was very well attended and some interest was manifested, but rain and sickness hindered much and we closed without additions. Last Wednesday Brother Skaggs and I closed an eleven-days' meeting with the Miami church without any additions. Brother Skaggs did the preaching, which was enjoyed by both saint and sinner, and which, no doubt, will do good in the future. The war and indifference are keeping many brethren and the outsiders from taking very much interest in spiritual things. The writer spent from Friday night till Sunday afternoon at Laketon Schoolhouse, preaching the word to a full house. Brother J. B. Nelson will begin a meeting with us in Canadian next Sunday. We are preparing for a great meeting. While the nations are waging a carnal warfare and sparing nothing to win the fight, the church should not forget to wage a spiritual warfare against Satan and sin, and spare nothing in order to win the fight of faith.—O. M. Reynolds.

Bread of Life.

BY J. J. VANHOUTIN.

Jesus said: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John 6: 53.) This was very repulsive to many, and they said, "This is a hard saying," and many turned away from him. Jesus had said: "Not as your fathers did eat manna, and are dead." As much as to say: "You are not to eat my flesh and drink my blood like your fathers ate manna." It appears like they were so blinded by materialism that they did not understand that this eating and drinking was done by believing and obeying. His flesh and blood were to be spiritual food upon which the longing soul might feast and obtain spiritual life. They were not to eat the gospel like they would eat a piece of bread. Jesus was the bread of life. He was the spiritual manna in contrast with the manna which sustained life. His flesh, or body, was to be the sacrificial offering. His blood, which was equal to the life of the human race which was lost on account of the first sin, was to be given to atone for sin. This is why Jesus is the bread of life. There are no other means of redemption. This bread of life, which is the gospel, extends to men in this world; and as the eating and drinking are done by faith and obedience, the man who fails to believe and obey fails to obtain the eternal life which Jesus came to give. The eternal destiny of man is at stake in this matter. No wonder that God smote Elymas with blindness when he committed spiritual murder by depriving a man of the bread of life which Paul was giving in order that he might live. Some claim that the eating and drinking spoken of in John 6: 53 refer to the communion. Not so, but communion is included in what is enjoined upon a person who eats of the spiritual "bread" by believing and obeying what the gospel requires. The priestcraft fraud of pretending to change the communion bread and wine into the real flesh and blood of Jesus was established by Nicholas II. in A.D. 1059, at the council of Rome. Then in 1414 it was decreed that the priests should drink the wine in place of the laity. I do not desire to be that kind of a priest.

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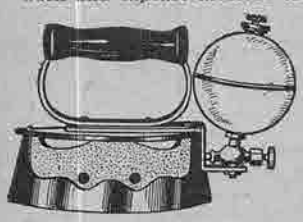

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The Black Horse.

BY J. PERRY HODGE.

[Continued from last week.]

They who walk after the flesh in the lusts of uncleanness despise government, are presumptuous, self-willed, and not afraid to speak evil of dignities. (2 Pet. 2: 10.) Jude speaks of them as follows: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men; turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." (Jude 1: 4-8.) Paul says: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. 5: 19-21.) "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." (Verse 17.)

This spirit operates through the lusts of the flesh, the lusts of the eye, and the pride of life, which John tells us is all there is in the world. (1 John 2: 16.) He also tells us that the love of God is not in any man who loves the world or anything that is of the world. (1 John 2: 15.) Paul says: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." (Rom. 6: 12.) "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." (Rom. 8: 5-8.) "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2: 14.) This spirit of worldliness invades every heart both in the church and out of it, both in the true and in the false systems of religion. Paul speaks of it as a warring element in his life. He says: "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." (Rom. 7: 23-25.) Continuing, he says: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8: 1.)

The flesh has certain needs that are lawful and right to procure for it when this can be done lawfully; but to walk after the flesh merely in the gratification of the lusts thereof, satisfying its appetites and ambitions, is to be like a beast, and those who do these things are continually drawn away of their lusts and enticed, through a love of the wages of unrighteousness, which the devil as their tempter is continually holding up before them.

The tempter entices some to satisfy the lusts of the flesh in adultery or fornication; some find satisfaction in acquiring unclean or filthy habits; some, in lasciviousness. Idolatry, or covetousness, furnishes sufficient enticement for many, as also every other work of the flesh. (Gal. 5: 19-21.) These works of the flesh and many more are offered by the devil as the tempter as gratification of the desires

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of the flesh, and those who yield are they who walk after the flesh. Every person that can be enticed accepts as the price of his service to Satan whatever enticement the tempter offers that promises satisfactory gratification of the lusts involved. The fleece and the milk of the flock promises satisfactory reward to the false prophet for his services in bringing in damnable heresies by which division and factions are produced, for no other reason than that of furnishing him a flock to fleece and otherwise despoil of their goods to his profit. Thus it is plain that in every form of temptation there is such an element of commercial exchanges involved as to account for the pair of balances in the hand of him whose business it is to negotiate these exchanges. Therefore the devil, in the character of the tempter, sits upon the black horse with a pair of balances in his hand, negotiating with men, in exchange for their souls, such earthly rewards as promise satisfactory gratification of the appetites and ambitions of the flesh in this life.

It was the kingdoms of this world and the glory of them that the devil, as tempter of the church, offered as enticement, that led to the falling away of that portion of the church that could be led away through the lusts in its members for world power and dominion in the establishment of the beast of Rev. 13: 1-10, to whom the dragon "that old serpent, called the Devil, and Satan" (Rev. 12: 9), gave power, a throne, and great authority (Rev. 13: 2). It was this beast and the false prophet that wrought miracles before him, as two of the three spirits sent to walk to and fro in the earth, that was or will be taken by the rider of the white horse and cast into the lake burning with fire and brimstone. (Rev. 19: 19-21.) The time will come when that same dragon, "that old serpent, called the Devil, and Satan," will be bound for a thousand years and cast into the bottomless pit (Rev. 20: 1-3); and finally, after the thousand years are finished, he, too, will be cast into the same lake of fire and brimstone where the beast and false prophet are (Rev. 20: 7-10), where he will be tormented day and night forever and ever.

It does not take great men to do great things; it only takes consecrated men.—Phillips Brooks.

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Once a dear friend wounded me;
I, in angry pain quick turning,
Struck a harder blow than he.

Now the hurt my brother gave me
Tender memories cover o'er,
But the wound I made him suffer
In my own breast still is sore.

—Sophia Stansfield.

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If you take calomel to-day, you will be sick and nauseated to-morrow; besides, it may salivate you; while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It is harmless, pleasant, and safe to give to children; they like it.

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Among the Colored Folks

Meeting at Bellbuckle, Tenn.

I am now in my first protracted meeting for this season, at Bellbuckle, Tenn. This is my sixth meeting at this place, and interest is good. Four years ago there was but one member of the church of Christ here, but now there are about twenty-one, and also a good many who are friendly to us now, who, when we first came, were bitter against the gospel of Christ and did all in their power to prevent us from preaching here. The meeting has been in progress nearly two weeks, with no additions yet, but I am glad to see such a fine spirit in the people. On last Lord's day a good many of the brethren and sisters came from Fosterville, or near there, and met with us, and it was a pleasure to have them with us; and while they were with us we held a business meeting and arranged a plan to collect funds to build us a meetinghouse, and the interest was high. Fifty dollars was subscribed, and half of it is ready to be paid in at once. We also have got out some papers to place in the hands of the members so they can solicit aid from those who will help a work of this kind. Brother W. R. Mingie (white) has been interested in this work from the very start. He is a man who has the confidence of the people here, both white and colored, and he has agreed to act as treasurer; so all who may read this notice and feel it their duty to assist a little, weak, struggling band of Christians can send their contributions to W. R. Mingle, Bellbuckle, Tenn.

My next meeting will be at Louisville, Ky. This is a place where the white Christians are trying to establish a loyal work among the colored people. The Highland church of Christ has the work in charge. Brother E. L. Jorgenson is their minister, and he is a fine, Christian man. It seems that his whole object is to win souls for Christ, let them be white or colored. This will be my second meeting with them, and I am asking God to give us the victory.

In conclusion, let us all do more for Christ's kingdom on earth, and let his spirit rule in our hearts, and all hatred, malice, envying, and divisions will cease. M. KEEBLE.

Strength comes from well-digested and thoroughly assimilated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting "run down," begin taking Hood's at once. It gives nerve, mental and digestive strength. —Advt.

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Church-House Talk.

BY H. M. PHILLIPS.

There is an idea in the minds of some people that the church house is a more sacred place than any other house. This is possibly because such houses were used mostly for sacred services and young folks were taught to be good at the church house. The house should be kept clean and tidy, and a failure to do so shows a wrong spirit in the church meeting there. Now church houses are used for almost everything. Some members use them to talk business, trades, and almost all other worldly affairs.

What should our talk be about when we assemble? I feel sure it would be better if all would have more to say along spiritual lines; they would be better prepared for the services. If we talk of worldly things till services begin, then cease till we dismiss, and then begin again, it shows, at least, that we are very full of such. It might be, if our mouths would speak our thoughts during the service, that there would be but little of the spiritual said. Now all must agree that there is too little interest in such, judging from the trend of the talk we usually hear. Brethren, what do the members talk about mostly around and in the church house? Do they all seem to have come to worship God or to talk their worldly affairs?

Now, the way to correct this is not to plead for a more consecrated conversation at the church house alone, but get all to have such all the days of the week and near or in any house. To try and appear religious a few hours on Sunday and then go wild during the week is a bad thing to do. It means a failure. When the Book teaches us to think and sp ak upon those things above, it means not only for an hour or so on Sunday, but all the week. If our week-day talk were guarded, the church-house talk would, as a natural result, be as becometh Christians. "Keep thy heart with all diligence." "As a man thinketh, so is he." "Out of the abundance of the heart the mouth speaketh." So if the fountain is pure, the stream will be likewise. We need to have more spiritual talk, not only at the church house, but everywhere. Speak sound words at all times.

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If you wish to learn how to cook all foods better, make bread an inch higher, get crisp undercrusts on pies like top crusts, keep cake from falling, cook cheaper cuts of meat with appetizing flavor and more tender—in fact, do all your cooking better—write for free book, "New Facts About Cooking," to Pyrex Sales Division, Corning Glass Works, 316 Tioga Avenue, Corning, N. Y.—Advt.

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Surely the God of Abraham still lives, and is able to fill the weakest earthen vessel, and with his indwelling presence to bless the very ends of the earth from any place in which his providence has placed his servants.

The Christian home still is the indispensable, divinely ordained recruiting station for the army of the Lord, and holy motherhood still occupies the highest place in the camp of the King. —Missionary Review.

Hope.

To work without hope is discouraging. We need the sense of progress to cheer and sustain us. To go around and around on a treadmill of mere drudgery takes our spirit out of us. Therefore we need a deeper and larger hope. This God gives us. We need to have faith that the years, as they come and go, may give us a deeper experience, may lift us to a large vision, may enable us to come nearer to God in faith, nearer to man in human sympathy and love.—Exchange.

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The Seeker.

O Lord, I'd know the Truth
That I thy plan might trace;
My heart grow more like thine;
My eyes behold thy face.

O Lord, I'd know the Truth
In purity and might,
That when I'm asked the Way,
My word might guide aright.
—Donald A. Fraser.

He that cannot forgive others destroys the bridge over which he must pass himself, for every man has need to be forgiven.—Selected.

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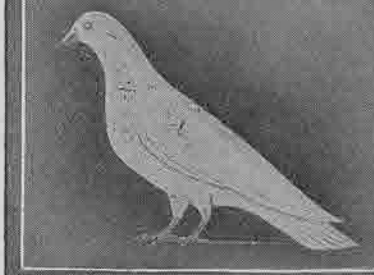

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Start Today

while the market is so good and get your share of the profits.

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If you suffer from dyspepsia, indigestion, rheumatism, kidney, bladder, or liver disease, uric-acid poisoning, or other conditions caused by impure blood, take Mr. Shivar at his word and sign and mail the following letter:

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Box 21K, Shelton, S. C.

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if I report no benefit, you agree to refund the price *in full* upon receipt of the two empty demijohns, which I agree to return within a month.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Home.

BY MATTIE HOLDER.

Home! Home! What a cloud of memories come floating o'er me when I hear the word "home" or see it in print!

Home, to me, does not mean merely a place to sleep and eat.

The place where I was reared was to me a cozy "home, sweet home," indeed and in truth. Strangers, tramps, preachers, the poor and needy were never turned away from our home empty-stomached.

My mother, though not strong physically, tried to see that her household, including hired help and tenants, were well fed; and by her modest, practical, Christian life she induced others to be good and follow Jesus.

I loved my parents and home. To me, home was the dearest, the finest, the fairest, the richest, the rarest, the sweetest, the most sacred, the grandest and most glorious of all God's many wonderful gifts to the human family.

Home was my haven of rest—my harbor from all toils, trials, and temptations. When I did any thing wrong (I can truthfully say I never did wrong intentionally), I was not afraid to go in or that my parents would thrash me or scold me and bawl around like some heathen. I knew they would look kindly and say very gently: "I know my little girl didn't intend to do wrong." My father and mother loved me devotedly and had the utmost confidence in me.

My mother not being healthy, she kept a colored nurse until I was about ten years old; and I really loved "Jane," my nurse, and "Aunt Mandy," her mother and our cook. Jane's cousin, Nise, would take me for rides on her back; and though we had fine horses and buggies then, I enjoyed those rides on Nise's back best, unless it was the rides over the fields behind my daddy on old "Cory," a pacing brown mare.

My grown sister would take such splendid care of me when she was at home. She took me everywhere with her; and her escorts were so nice and good to me, simply because I was a pure, nice, modest, little girl.

We would almost always attend church services in the country during the morning. In the afternoon we went to union services at a schoolhouse on my father's place—a log schoolhouse; and I can hear and see old Brother Parker (a Baptist minister) just as plainly now as I could when I was a tiny tot of three or four years old. One Sunday he said: "Come over here, Sis, you and Phœbe, and sing that good old song, 'O How Happy Are They Who Their Savior Obey!'" And those two noble, sweet, modest, Christian women would go "over" and help him sing. But my parents, my grown sister, Brother Parker, and those two ladies whom Brother Parker called "Sis" and "Phœbe" (Mesdames Jim and Jake Goddard) have all passed into the great beyond.

In the summer, when the days were long and lonesome, my father would take us driving late in the afternoon. Happy? Of course I was happy, but not frivolous and foolish. I tried to be serious and sincere and make others love me and be happy, too.

Since then I have been to places where they had a nice building, nice furniture, and everything outward to make a home; but it was only the hull. (I prefer the kernel.) The poor wife did not have time (from gadding—poor thing!) to fix something good and wholesome for her family to eat. She did not have time (take time) to teach them to pray, or anything, unless some preacher came around, and then—O, my!—it's "Precious," "Darling," and such endearing terms; and, "I don't see why the child acted so terribly bad." Well, I do. It is like dear, good, true, noble Brother Sutton used to say: "Little Johnnie is only acting in the preacher's presence as he does when there is no preacher around." Wouldn't it be fine if we could only manage the Lord as we can some poor, old, green preachers?

No disrespect to preachers, however, for I think to preach and practice the gospel as it is taught in the Bible is the grandest, noblest calling beneath the blue canopy of heaven; and I think to be a pure, true, sweet, sympathetic, self-sacrificing, consecrated, conscientious, Christian wife of such a minister is as exalted a position as any lady need aspire to. The genuine article can be told by its jingle when the metal is tested. "Every wise woman buildeth her house: but the foolish plucketh it down with her hands."

Be sure of God. With simple, loving worship, by continual obedience, by purifying yourself even as he is pure, creep close to him, keep close to him. Be sure of God, and nothing can overthrow or drown you.—Phillips Brooks.

The Soldiers' "Comfort Kits"

Are not complete without a box of Allen's Foot=Ease, the antiseptic powder to shake into the shoes. The Plattsburg Manual advises men in training to shake Foot=Ease in their shoes each morning. It takes the friction from the shoe, freshens the feet, and gives instant relief to corns, bunions, callouses, and aching, swollen, tender feet. Allen's Foot=Ease has been the standard remedy for over twenty-five years. Try it to-day and mail some packages to your friends in army and navy.

Now is the Best Time to Join

The Gospel Advocate Piano Club

The long winter evenings, affording ample time for the study and enjoyment of music, will soon be with us. Why not order your piano or self-player piano now and let the young folks commence their musical education? It will develop them socially, intellectually and morally and fit them for the championship of those who would otherwise be their superiors. Every penny you invest in their musical education will be returned to you many fold in the years to come through your enjoyment of their advancement and success.

THE CLUB INSURES PERFECT SATISFACTION

The instrument which you select from the club's catalogue is shipped to you, freight prepaid, on a 30 days approval test. You do not have to send any money until you have tried the piano or player-piano and have decided to keep it. If you are not delighted with the instrument, you may return it to the factory freigh collect. The 30 days trial will cost you nothing.

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Each instrnment is permanently guaranteed both by the manufacturers and by the Associated Piano Club (representing a combined capital of over two million dollars against all imperfections, workmanship and material. Everything connected with each instrument is genuine and is so guaranteed.

The **best** piano at the **lowest** price on the most **convenient** terms of payment—that is what is claimed for the Gospel Advocate Piano Club and the claim is substantiated by more than a thousand Club members who have placed their orders through the Club and testify to the benefits of the greatest money-saving opportunity ever offered to piano buyers.

SELF-PLAYER PIANOS FOR THE OLD FOLKS

If your musical education was neglected so that you have been deprived of the pleasures of music, do not inflict your children with a similar handicap for life. Let them learn music while they are young, while they have plenty of time and while their minds are receptive. Encourage them by providing a splendid piano, or, better still, a combination piano and self-player which every member of the family can use and enjoy. Our self-player gives you the two instruments in one, and the saving effected by the Club makes it cost you little more than you would ordinarily pay for a good plain piano.

YOU ARE INVITED TO JOIN

By uniting our orders in a Club of one hundred buyers we get the benefits of a big wholesale factory reduction. Thus each Club member helps every other Club member by helping himself. You are responsible only for your own purchase, and as the Management secures the other ninety-nine members you have nothing to do but place your own order through the Club. Every feature of the Club is guaranteed so that there is absolutely no possibility of dissatisfaction.

Write for your copy of the catalogue and Club booklet, describing and picturing the various styles of pianos and player-pianos and explaining the many attractive features of the Club.

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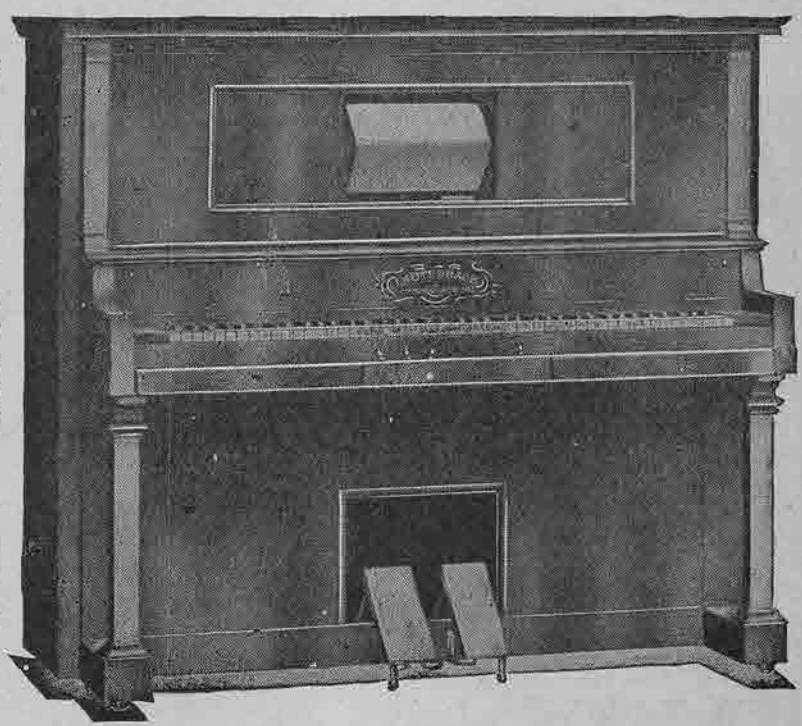

Associated-Piano Clubs, Gospel Advocate Piano Club Dept. Clinton, S. C.

Ruptured? ——

Throw Away Your Truss!

For Many Years We Have Been Telling You that No Truss Will Ever Help You---We Have Told You the Harm that Trusses Are Doing. We Have Told You that the Only Truly Comfortable and Scientific Device for Holding Rupture Is the Brooks Rupture Appliance---And that It Is

Sent on Trial to Prove It

If you have tried almost everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon to-day, and I will send you free my illustrated book on rupture and its cure, showing my appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no lies.

I send on trial to prove what I say is true. You are the judge; and once having seen my illustrated book and read it, you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail to-day. It's well worth your time, whether you try my appliance or not.

PENNSYLVANIA MAN THANKFUL.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir: Perhaps it will interest you to know that I have been ruptured six years, and have always had trouble with it till I got your appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable Godsend to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up, and nothing ever did it but your appliance. Whenever the opportunity presents itself, I will say a good word for your appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON,
80 Spring Street, Bethlehem, Pa.

CURED IN SIX MONTHS AFTER EIGHTEEN YEARS.

Hinton, Ky.

C. E. Brooks, Marshall, Mich.

Dear Sir: I never wore the appliance a minute over six months, and was cured sound and well; and I want to say no man ever did any harder work than I did while I was using it—I hauled forty perch of rock too big for any man to lift.

I was ruptured eighteen years, and words cannot tell how thankful I am. Use my name if you like.

Yours sincerely,
RUFUS FIELDS,
R. R. No. 1.

OTHERS FAILED, BUT THE APPLIANCE CURED.

C. E. Brooks, Marshall, Mich.

Dear Sir: Your appliance did all you claim for the little boy, and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him three months after he had begun to wear it. We had tried several other remedies and got no relief; and I shall certainly recommend it to friends, for we surely owe it to you.

Yours respectfully,
WILLIAM PATTERSON,
No. 717 South Main Street, Akron, O.

The above is C. E. Brooks, inventor of the Appliance, who cured himself and who has been curing others for over thirty years. If ruptured, write him to-day at Marshall, Mich.

"RESULTS ARE MARVELOUS."

C. E. Brooks, Marshall, Mich.

Dear Sir: I tried all kinds of trusses without any relief until I bought your appliance.

The results are marvelous, and I pray God that you may live long and prosper and may help suffering humanity as you did me.

You can use this letter as you think best, and I will answer any inquiry that is made with a stamped envelope inclosed.

My age is sixty-five years.

Yours very truly,
V. C. JUMP,
180 Linden Avenue, Middletown, N. Y.

CHILD CURED IN FOUR MONTHS.

21 Jansen Street, Dubuque, Ia.

Brooks Rupture Appliance Company.

Gentlemen: The baby's rupture is altogether cured, thanks to your appliance, and we are so thankful to you. If we could only have known of it sooner, our little boy would not have had to suffer nearly as much as he did. He wore your brace a little over four months, and has not worn it now for six weeks.

Yours very truly,
ANDREW EGGENBERGER.

Ten Reasons Why

YOU SHOULD SEND FOR BROOKS RUPTURE APPLIANCE.

1. It is absolutely the only appliance of the kind on the market to-day, and in it are embodied the principles that inventors have sought after for years.

2. The appliance for retaining the rupture cannot be thrown out of position.

3. Being an air cushion of soft rubber, it clings closely to the body, yet never blisters or causes irritation.

4. Unlike the ordinary so-called "pads" used in other trusses, it is not cumbersome or ungainly.

5. It is small, soft, and pliable, and positively cannot be detected through the clothing.

6. The soft, pliable bands holding the appliance do not give one the unpleasant sensation of wearing a harness.

7. There is nothing about it to get foul; and when it becomes soiled, it can be washed without injuring it in the least.

8. There are no metal springs in the appliance to torture one by cutting and bruising the flesh.

9. All of the material of which the appliances are made is of the very best that money can buy, making it a durable and safe appliance to wear.

10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon to-day.

Remember

I send my Appliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail to-day.

Free Information Coupon

C. E. Brooks,
443C State Street, Marshall, Mich.

Please send me by mail in plain wrapper your illustrated book and full information about your appliance for the cure of rupture.

Name .....

City .....

R. F. D.....State.....

GOSPEL ADVOCATE

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NOTICE TO READERS.—When you finish reading this copy of the Gospel Advocate, place a United States one-cent stamp on this notice, hand same to any United States postal employee, and it will be placed in the

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

The Ark of the Covenant.

The ark of the covenant was treasured by the Israelites, not because of its costliness or its artistic beauty, but because to them it became the visible symbol of God's presence. In that respect it stood for Christ, whose other name was Immanuel—"God with us." When Israel was on the march, the ark was carried in the forefront because it was supposed, and rightly so, that the welfare of the nation depended upon their loyalty to that ark with all that it stood for. The Philistines knew of their devotion to that ark; consequently the enemy's attack was usually centered against it. The enemy assumed that if the ark was taken the hope and courage of Israel would depart. And this was the usual result.

When a swift-footed messenger came running to Eli and told him that Israel had fled before the Philistines, that was, indeed, bad tidings; when he told him, furthermore, that his two sons had been killed in battle, that was still more sorrowful tidings; but when the messenger said, finally, "The ark of God is taken," the poor old man's heart was broken, and he toppled over dead. That was the blow that killed father.

For a like reason we find that the main assault which infidels have made against the Christian religion has been directed against the divinity of Christ and the inspiration of the Bible. The temple in Jerusalem was supported by two pillars, called "Jachin" and "Boaz." If they fell, the temple would fall. Just so the two fundamental and vital propositions of our faith are, "Christ is the Son of God," and, "The Bible is inspired." If these two fall, we will have nothing left worth fighting for.

But there is no reason why an intelligent person should cherish any misgivings about the final and complete victory of both. There is scarcely an ancient city of the world but what has not at one time or another been illuminated by bonfires made of Bibles, yet the Book survives "without the fire or smell of fire upon it." Our great libraries are like cemeteries. You may enter and see dead volumes which flourished in their day like Cæsars and Pharaohs, now laid away like mummies. But the Bible, the oldest of them all, is still the best seller in the book markets of the world, and last year its circulation was larger than ever before.

☼ ☼ ☼

The Bible's Influence.

In view of the past history of the Bible, it is strange indeed that we should hear such remarks as, "The Book has outlived its usefulness;" and, "The learning of the world is against it;" and, "Nobody believes it any more." These slighting remarks remind us of what the little girl in New York City said when the crack Seventh Regiment with its hundreds of uniformed soldiers was passing in parade. Her little pet poodle dog began to bark, and she called excitedly to her mother: "Come, mother, come quick! Gyp is going to bite the army!" There may be a great deal of loud talk and even boasting concerning the alleged decadence of the Bible upon the part of its enemies, but nothing can convince God's faithful children that the victory is going the wrong way. There are a great many organizations and movements looking toward the betterment of the world, and these young men will be importuned to join them, but I may boldly state that none of them can compare with the work and influence of the Bible in shaping the fabric of human character. The Bible has been foremost in maintaining the sanctity of domestic life. It teaches that all our civilization centers in the home and radiates from it. The Bible has led the march in the betterment of social life. It stands for law and order and all the conditions that make a community a desirable place in which to live. The Bible does not build saloons or gambling dens. It builds churches, schools, hospitals, factories, parks, and institutions that make for the uplift of all kinds of men.

At the beginning of the Christian era the toiler who worked with his hands was a slave. He received no remuneration except a few cents a day or his board and keep. Then came Jesus of Nazareth teaching that "the laborer is worthy of his hire;" and ever since the Carpenter has been marching down the centuries with his Golden Rule, urging the square deal, and, as a result, capital and labor have been brought face to face and eye to eye in a way that we little dreamed would ever be realized.

The Greatest Battle.

There are many young men under draft age who are chafing under the restraint. Never fear, young men; you will have a battle to fight, a terrible adversary to overcome. The greatest battle of your life will be the battle against sin that every man must wage. If you fail, your sorrow is not ended; it is just begun. To get ready for this momentous struggle, you need to put on the whole armor of God. We older men hardly realize what a terrible antagonist we have, and we have not been putting up the fight we should. We are just like the old colored man who was hoeing his corn. A white man, for a joke, dressed himself in a hideous garb and mask and went out to scare him. "Is yo' de debbil?" the old colored man asked. "Yes, I'm the devil, and I have come after you," said his visitor. The old colored man's knees began to shake, but he was very resourceful. "Mr. Debbil," he said, "you's mistaken in me. I'se talked agin yo' sometimes, I'se sung agin yo', I'se prayed agin yo', I'se preached agin yo'; but fore God, in my sperit I'se always been for yo'." We want our young men to bear a different testimony.

No doubt many of you have been reading with zest and pleasure the letters from our boys "over there." The fact that these letters were not intended for publication, but were written for the eyes of the home folks, makes them all the more interesting. Whatever of wit or wisdom or joy or pathos they may contain we know is genuine. The letter that touched my heart most deeply contained this bit of news: "Mother, I received the Book in the trenches. I sacrificed my last candle. When morning dawned, I was alone with the Bible." It was gratifying to note that he spelled that word "Book" with a capital B. "Boys, it is the wish of your parents, your teachers, and your friends that you should write the Bible in large letters across the pathway of your life, that it may carry you in triumph to heaven—"over the top."

"My son, forget not my law; but let thy heart keep my commandments: for length of days, and years of life, and peace, will they add to thee. Let not kindness and truth forsake thee: bind them about thy neck; write them upon the tablet of thy heart: so shalt thou find favor and good understanding in the sight of God and man. Trust in Jehovah with all thy heart, and lean not upon thine own understanding: in all thy ways acknowledge him, and he will direct thy paths."

Book Notes.

Every church should know its membership. In order to keep informed as to the residence and membership of your church, you should have a church record. Our Church Record is the very thing you need. Price, $1.50.

"Civil Government"—Its Origin, Mission, and Destiny, and the Christian's Relations to It. By David Lipscomb. This book is the outgrowth of the author's most matured thoughts on this subject. A. Wilkinson said of it: "I think the book is worth its weight in gold." Pages, 158. Price, 75 cents.

"Around the Lord's Table" was published in response to numerous requests from all parts of the country. Brother A. B. Lipscomb converted the recent special Lord's Supper number of the Gospel Advocate into a handsome pamphlet suitable for preservation and ready reference. This publication presents every phase of this important subject. Price, 25 cents.

To any church or person who will send us six new subscribers to the Gospel Advocate, accompanied by twelve dollars, we will give one dozen copies of our new hymn book, "Praise Him." Add postage for parcel post or transportation. Act promptly while this liberal offer is good. Address the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

OUR CONTRIBUTORS

Jesus, the Christ.

BY SAMUEL C. BOYCE.

When God in his infinite wisdom created the world and its inhabitants, as a culminating height to this stupendous work which he had wrought, man was made in his own image and given dominion over all that had been created. Despite the many marks of special favor bestowed upon man, he has been a continuous source of grief to his Creator, trampling underfoot God's love and mercy and transgressing his holy laws. Though man has assiduously persisted in this contemptuous defiance to God; though he has flagrantly displayed all the distinguishing marks of base ingratitude, the God of love incessantly watches over him, "not willing that any should perish" and having "no pleasure in the death of him that dieth." Although Jehovah, because of his divine nature and holy attributes, is "unappeasable to sin, he is appeasable to the sinner." From the very beginning of man's transgressions and prior to his fall, God has sought out and utilized every possible available method to snatch man from that hideous monster, sin, which surreptitiously entwines its serpentlike folds with the very essence of man's being, dragging its victim down into everlasting ruin. Abundant means have been formulated by God for the restoration of man. Under the old covenant certain rules and regulations for the guidance of the people were given, and men from among the people were chosen to teach and execute the laws; but the very men whom God had chosen to instruct the people and to enforce the laws oftentimes committed grievous sins against him. The sins of the unstable rulers and priests, combined with those of a rebellious people, reached such enormous proportions that God declared through Daniel he would set up a kingdom which "shall not be left to other people." As a means to this end, a Messiah was to be sent into the world, who would do the whole will of God. As distinguishing marks of his Messiahship, "he shall not strive, nor cry; neither shall any man hear his voice in the streets. . . . And in his name shall the Gentiles trust." All those things which he spoke would come to pass; he would be exalted and abased, rich and poor, mortal and immortal, God and man, and his name should continue forever. This spoken, the prophetic age closed, a period of expectancy began for the Messiah; and "when the fullness of time was come," God sent his only begotten Son into the world that man might live.

Of the early life of our Savior, the sacred writers have seen fit to reveal but little. This omission, however, is not unnatural, since the Gospels were not written to detail a biography, but were written that "ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." In the gospel narratives, the manner of life and teachings of Jesus are recorded. The actual words of the Son of God, who "spoke as never man spoke," thus perpetuated, should be diligently considered by man, through which he has access to eternal life.

The simple, unfeigned teachings of our Lord, teeming with so many irrefragable truths, have been an ever-increasing source of happiness and joy to dying men and women. Though uneducated, as man counts education, he was in need of no such instruction. No less Being than God himself was speaking through him. The Savior of mankind was not a formal deliverer of sermons at stated intervals and on particular occasions; but everywhere, at

all times and under all conditions, he poured forth from the depth of his heart those words needful to prepare the children of men for life eternal. Possessing, as he did, a clear insight into the profound awfulness of eternity, which can neither be mathematically calculated nor intellectually comprehended by man, the terrible solemnity and seriousness of life, the everlasting ecstatic bliss of the righteous man, of the unending doom of the wicked, it is no wonder that Jesus sought so earnestly to impress upon man the crying necessity of being prepared to launch out into eternity. Surely, if man, even for a moment, could realize that "it is a fearful thing to fall into the hands of the living God," he would awake out of his sinful negligence and willful stupidity. The Son of man has "in these last days" spoken things which the prophets of old wished to know and the angels in heaven desired to look into. It is an inestimable privilege to be permitted to peruse those sacred pages upon which are recorded the gracious words of the Redeemer of man. No moral philosophy formulated by man is worthy to be compared to the great principles of right taught by our Lord. He has uttered the highest assertions of truth, the sublimest words of love and mercy, and the most profound wisdom in simple words. Though nineteen centuries have passed, though countless millions have lived and died, the words of Jesus, the Christ, still live, which time, the great destroyer, only serves to give a more radiant splendor; and when time shall have been declared no more and eternity is ushered in, the words of our Savior will still have a freshness and attractiveness for dying men and women. In the heavenly Jerusalem, prepared for those who hear and do the words of the great Redeemer, "the old, old story of Jesus and his love" will be their "new, new song" of praise. Not only by his teachings, but also by his concurrent manner of life, Jesus persuaded men to turn from the evil works.

Though he was "in all points tempted like as we are," he lived a life of purity and sinlessness. He had barely begun his public ministry when he was accosted by Satan, who subjected him to three seemingly insurmountable temptations, especially designed and contrived by fiendish heart to thwart our Savior in his glorious mission. All of these Satanic onslaughts were successfully withstood by Jesus, and it was evident that Satan had at last encountered One whom he was unable to conquer. Decisively defeated as he was, Satan did not relax his efforts to hinder Christ in the saving of souls. Through the Pharisees and others the destable efforts of Satan continued.

The Pharisees, who represented the fashionable and popular religion of that day, were mortified at the humility and simplicity of Jesus, "who took upon himself the form of a servant" and made his abode with the poor; and when they further perceived that his teachings and whole manner of life were uprooting their pernicious doctrine, their abhorrence developed into a fanatical hatred. He was despised, hated, and slain by them, because he did not conform to their preconceived ideas and inventions of the expected Messiah. Had Jesus been man and not the Christ, he would have taken advantage of their false conception of the Messiah, receiving all the honor and glory which they were capable of bestowing upon him. The Pharisees, sadducees, and Herodians, formulating arguments of the most subtle nature, sought to entangle him in his talk. In this the calumniators of our Lord miserably failed to accomplish their efforts, and they then attempted to induce him to say something against Cæsar in order that they might find some fault whereby they could bring indictment against him. Under the specious cloak of hypocrisy, they feigned themselves great admirers of him and professed to believe that he was the Son of God. Thinking their vain flattery had served its purpose, they immediately asked him: "Is it lawful for us to give tribute to Cæsar?" In answer to this question, Christ said: "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's." The Pharisees were not only put to silence, but they actually marveled at his answer. The Sadducees also ignominiously failed to entrap the Savior in his teachings. "And after that they durst not ask him any questions at all." Smarting under their defeat, the Jews' hatred became intense, which culminated in the death of the Son of God on the cross.

Of all forms of executions, crucifixion is the most horrible. Writhing in terrible agony, the victim is compelled to hang upon his own wounds for hours. Turning this way and that upon the bruised and bloody wounds, relief is passionately sought even for a moment. Instead of ease, the aching pains become more and more intense. Nerves break and bloody sweat distills from the body. This terrible ordeal is endured until death relieves the victim from the lingering tortures. Such was the death of the blessed Redeemer in Gethsemane. A spectacle before heaven and earth, the lifeblood of our Savior slowly ebbed away. The luminant sun, the source of all light, hid its face from the heinous crime of mortals and for hours refused to give forth its light, leaving the world in chaotic darkness. The earth was shaken with great quakes; the veil in the temple at Jerusalem was rent in twain; sepulchers were opened, and many who slept awoke unto the resurrection of life. Following close on his death, a grand and glorious event was about to transpire. On the third day after his death the Redeemer of mankind burst the chain of death and rose from the tomb, a conqueror of death, hell, and the grave. As the shedding of his blood paved the way for the remission of sins, the resurrection from the grave opened up the way to eternal life. Though the malefactors and murderers of our Lord had glutted their thirst for his blood, he accomplished that glorious mission of establishing a kingdom, through which men have access to eternal life.

Under the new covenant, "established upon better promises," Jesus "hath broken down the middle wall of partition" and hath become our High Priest, through whom we may "come boldly unto the throne of grace." Having been "delivered from the power of darkness" and translated "into the kingdom of God's dear Son," let our manner of life and conversation be "an odor of a sweet smell, a sacrifice acceptable, well pleasing unto God." And when we have ended our earthly pilgrimage, have received the great and final summons, we may "with joy unspeakable" launch out into eternity, fully persuaded we shall forever reign with God, the Creator of us all, with holy angels, and with Him who purchased our redemption.

Correction of T. B. Larimore.

BY H. L. WALLING.

In the Gospel Advocate of April 25, he seems to make no difference between the bread used to feed the multitude and the bread used in the passover supper. In feeding the five thousand it is "loaf"—five loaves. Not so in the passover supper.

In the passover supper it was "unleavened bread." Nothing leavened could be found in their houses for seven days. A loaf of bread is leavened, *massive*. So Jesus used unleavened bread, and he and all inspired men called it "bread." I am greatly surprised that Brother Larimore has never seen the difference. Matthew called it "bread," Mark called it "bread," the American Revised Version calls it "bread," Robert Young calls it "bread." Campbell said something that set you against my position. You must be a "Campbellite," to induce you to leave off following the Bible. I am going by the Bible, and it says "bread" all the time when speaking of the cake in the Lord's Supper. Paul speaks of the "bread." See 1 Cor. 10: 17: "For we

being many are one bread, and one body: for we are all partakers of that one bread."

You complain at my wanting God's order given at Jerusalem. God was always a God of order. See 1 Cor. 11: 34: "I will set in order when I come." Also see Tit. 1: 5: "Set in order things," etc. In 2 Tim. 1: 13, Timothy is commanded to "hold fast the form of sound words." Not "loaf" where it is "bread." And no loaf allowed in the house for seven days.

I hardly expect you to acknowledge your error. Preachers and writers never like to acknowledge themselves in error.

[The preceding criticism was courteously sent to me from the Gospel Advocate office, that I might say whatsoever I might wish to say by way of comment on it. I appreciate the courtesy; but I have nothing to say. If the author of the criticism is satisfied with it, I certainly should be. So, so far as I am concerned, this is the end of it.—T. B. Larimore.]

The Man Who Repents.

BY PRICE BILLINGSLEY.

The man who repents turns wholly from his sins and willingly faces all the consequences which a full settlement for them involves. Repentance is not a mere feeling sorry for sin or experiencing shame on account of the sin being found out. It is a turning from sin without reserve or condition, without counting the cost and without spite toward any one, and the making of full restitution. The man who repents, instead of fear or shame that the public should know, wants men to see that he has cast out and turned from his sins. He seeks neither to excuse himself nor to keep his sins from being fully known. He does not from fear and shame evade and seek to cover his sins. Instead, he courts investigation, wants the light turned on, and shrinks not from giving the full fruits of repentance. From a compelling sense of duty he takes the direct course, humbly and fully confesses his sins and shows his deeds, and rests not till he has done his utmost at honest and honorable restitution. He does not hedge or excuse or hide. He manfully names his own sins, renounces them, and makes everybody know he has turned from them. He does not say, "*If* I have done wrong." A man cannot repent with an "if," and this same crooked word will hold him outside the pearly gates.

Sins must be confessed. (1 John 1: 9; James 5: 16.) This is the way they are turned from and adjusted. Their adjustment must be acceptable to God; and this means, if the sins are known to the public, they must be publicly righted. By no sort of private arrangement can they be canceled. The only way out is an honest and plain telling of the whole truth. Nothing short of a specific naming and renouncing of them will suffice; and this strengthens one against falling again. We can be sure God has forgiven our sins only when we thus turn from them. A sin never goes out of date. God must cancel it, or it goes on eating out the heart, costing the more the longer it stands. And without or before genuine repentance, which includes confession, God will not cancel it. However, when we turn to him, confess to and renounce our sins, he forgives and restores us. And while we may be terrified at men thus learning of our sins, yet, if we feel right about it, we shudder far more at the thought that God knows of them, or that we should be without his pardoning grace.

Do you lack the courage thus to face and set right your wrongs? Then be sure you are denied God's grace. Are you afraid to have your sins come to light? Then you have never truly repented of them and you are unforgiven, and nothing could be worse for you and everybody concerned than that you should be whitewashed, excused, and allowed to forget them. No greater misfortune can happen to the moral sense of mankind than that sins which have not been repented of and righted should be condoned and forgotten. We are commanded to "abhor that which is evil," "hate the garments spotted by the flesh," "hate every false way." "The fear of the Lord is to hate evil," and God commands: "Love no false thing; for all these things do I hate." True, I am to love you, to be kind and gentle toward you always, and to do all in my power to restore you and heal your sin. But so long as you are impenitent and refuse to turn from and set right your wrongs, I myself should be utterly in the wrong if I acted toward you as though you had done right. I dare not excuse and help you to hide the rottenness within. No; we can excuse sin in no one, least of all in ourselves, and at no matter what cost we must hold on to high standards of right, honor, and purity, and set our faces like flint against wrongdoing.

It is not terrible to die. It is only terrible to live with something dead inside. Sins we fear to confess to and make lawful settlement for, forever shame and throttle us. Some otherwise good men there are who have been thus choked down and destroyed. Their sins held them in shadows and slavery. Whereas, had these same men risen up and confessed to and renounced their evil deeds, the sins no longer could have dogged and harmed them, and they could once more have been noble men and liberated for God's service. If God is for a man, he will be lifted up; but if God is not for a man, then no amount of human machinery can raise him. And we know that God will not save the impenitent. Therefore he who conceals and would forget his sins is lost. (Prov. 28: 13.) Would I know my sins and, in order to their correction, have them known? My whole future is involved in the answer. There are many things worse than death, and one of these things is the covering up of sins and refusing to make an honest and honorable reparation for them. But the soul that loves life and hates evil, though broken and beaten into the mire, will gladly pay the price for the joy of going again on the high road of honor and purity.

Publishers' Items.

"Salvation from Sin." This book is composed of the editorials of David Lipscomb, collated by J. W. Shepherd, and contains many of the best and most profound thoughts of its author. It contains an index to subjects and an index to scriptures. Contains 440 large pages; printed in large, clear type. Price, $1.50.

"Letters and Sermons of T. B. Larimore," published in three volumes, should be in every library. The first volume was edited by F. D. Srygley. Volumes II. and III. were edited by Mrs. Emma Page Larimore. Cloth. Price, per set, $4; per volume, $1.50. Of this work David Lipscomb says: "His private letters and intercourse always inculcate purity and fidelity to truth and right and a constant desire to benefit others. The reading of these sermons and letters will do all good. We especially commend them to the young."

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MISSIONARY

India's Prayer in Song.

BY W. HUME M'HENRY AND S. O. MARTIN.

The Lord of glory cometh,
With all his angels bright;
Then be ye ready for him
Before the coming night.

The light of day is dawning
For those who love his name.
Then why neglect the fallen?
To save them Jesus came.

Three hundred thirty million
Dumb idols are all vain;
They ne'er can save a sinner
From all his guilty stain.

Why stand ye idly waiting?
His coming draweth nigh.
Then help the dying nations
To meet their Lord on high.

From Ganges' rolling waters
Comes India's call to-day;
"Come over now and save us—
O come, O come, we pray!

"O foreign brother, sister,
Will you now heed our call,
That daily goeth upward
Unto the God of all?"

CHORUS.

"From unreal to the real,
From darkness to the light,
From death to life immortal,"
Lead us to mansions bright.

Written in Bendala, India, on December 27, 1917, while on an evangelistic tour among the native brethren. Made to be sung to the tune of "Stand Up for Jesus." Please sing this in your congregation.

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Greater Things for God.

BY RUBY BROYLES GERTH.

(A prize-winning essay.)

The subject under consideration should stir us to active thoughts, words, and deeds. Talk about the problems of the time—there is but one, and that is, how to get the truths of God's word into the hearts and lives of all the people. Therefore, let us "study to show thyself [ourselves] approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2: 15.) So let us study to learn more, to work better, to earn more, to help others, and so to be well equipped to be a blessing in leading others to Christ, and to broaden the missionary view which was in our Savior's last command: "Go ye therefore, and teach all nations." (Matt. 28: 19; Mark 16: 15, 16; Luke 24: 46, 47.) "The fear of the Lord is the beginning of knowledge." (Prov. 1: 7.) Therefore "get wisdom, get understanding." "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding." (Prov. 2: 6.) "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." (Prov. 4: 7.) "For wisdom is better than rubies; and all the things that may be desired are not to be compared to it." (Prov. 8: 11.)

This is not our home. It is only our abiding place for a few brief years, given us by the Lord in which to prepare to live with him in the mansions he has prepared for us, and during this short pilgrimage of ours we must work for "greater things for God," never failing to kneel reverently and continually (oftentimes every day) to Jehovah in prayer; for "the effectual fervent prayer of a righteous man availeth much." (James 5: 16.) There is a great responsibility resting upon us to first be faithful and diligent ourselves and to then earnestly ask Jehovah for guidance—"ask in faith, nothing doubting"—that we may be a blessing to the present generation. Let us not fall short of our Savior's command, but proclaim his gospel here, there, and everywhere. The man who wins is the man who works; so let us pull the reins strongly from sin to the right road of Christianity (for the fate of humanity is in the hands of the present—the youth of to-day will rule the world of to-morrow). Christianity and love should be the ruling passion of the civilized world. We cannot all be preachers, but we can all help with our prayers, our means (money), and our time, visiting and writing to our friends, thus sowing the right kind of seed in the hearts of men and women; for the heart is like a garden, capable of producing (under good culture) everything beautiful and good in humanity. Let us then be up and doing to shape the destiny of man. Without our aid and influence (as individuals), in prayer, daily life, means, kind words, exhorting, visiting, etc., some of our loved ones may reach the river's brink of death and the judgment of God unprepared; for "what shall be the end of them that obey not the gospel of God?" (1 Pet. 4: 17.) Let us emphasize the fact and importance of the *family altar*, which is the root of the good to be accomplished in the children and the future generation, even the nations yet unborn. Reading and praying are of vast importance in the home and will help greatly in gratifying our Savior's command and widening the missionary view in foreign fields as well as in the home land. O, for more homes where God's holy Book (the Book of all books) is read daily, sweet season of worship; all made happier, stronger, and better by this continued practice! Let us strive to be like Paul in Acts 20: 26, 27: "I have not shunned to declare unto you all the counsel of God." "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression." (Isa. 58: 1.) Let us present our "bodies a living sacrifice." (Rom. 12: 1.) "Therefore be ye steadfast, unmovable, always abounding in the work of the Lord." (1 Cor. 15: 58.) Our work is inestimable. May we do all the good we can, to all men, in all places, at all times, seeking "first the kingdom of God, and his righteousness."

In conclusion let us ask ourselves the following questions:

1. Does my life please God? (2 Cor. 5: 9.)

2. Am I studying my Bible daily? (Acts 17: 11.)

3. How much time do I spend in prayer? (Luke 6: 12-22; 41, 42.)

4. Am I trying to turn my friends to Jesus? (John 1: 41, 42.)

5. Have I ever had an answer to prayer? (Acts 10: 4-6.)

6. How does my life look to those not Christians? (Matt. 5: 16.)

7. Am I making the world better or worse? (Acts 11: 23, 24.)

8. Am I for Christ or against him? (Matt. 12: 20.)

May each one of us be a missionary to all people, even to the uttermost parts of the earth, teaching all things whatsoever Jesus has commanded us. Jehovah grant his face to shine on all those who chance to read this article and bless them in doing "greater things for God."

THE BIBLE.

Come, let us read our Bibles through—
God's witnesses, both old and new;
Brothers and sisters, all unite
To make this practice our delight.
'Twill fill our hearts with joy and song
And make us happy all day long,
So what we've read and pondered well
We may in love to others tell.

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EDITORIAL

The World Against the Church. No. 7.

BY E. A. E.

THE CHURCH IS A DIVINE STRUCTURE.

In addition to what was said last week, let us study the following scriptures:

For we are God's fellow workers: ye are God's husbandry ["tilled land"—margin], God's building. (1 Cor. 3: 9.)

Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye. (1 Cor. 3: 16, 17.)

Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body. (1 Cor. 6: 19, 20.)

So then ye are no more strangers and sojourners, but ye are fellow citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit. (Eph. 2: 19-22.)

These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth. (1 Tim. 3: 14, 15.)

And Moses indeed was faithful in all his [God's] house as a servant, for a testimony of those things which were afterwards to be spoken; but Christ as a son, over his [God's] house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end. (Heb. 3: 5, 6.)

Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. (1 Pet. 2: 5.)

These scriptures with others that might be quoted show that Christians—disciples of Christ—the children of God—the church—are the house of God, the building of God, the temple of God.

These scriptures teach that God dwells in his church, his house, his building, or his temple; that his church, his house, building, temple, is his habitation in the Spirit; and that it is not some house of wood or brick or stone which God fills with his Spirit and in which he dwells. "If any man hath not the Spirit of Christ, he is none of his." (Rom. 8: 9.)

The tabernacle which Moses built was a type of the church or building of God, "the true tabernacle, which the Lord pitched, not man." (Heb. 8: 2.) The temple which Solomon built was a type of the temple of God to-day, "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." (Eph. 2: 20; see, also, 1 Pet. 2: 4, 5.)

God was the architect and Moses was the builder of the tabernacle in the wilderness. God gave to Moses the pattern—the plan and specifications—of the tabernacle, giving the dimensions of the building and of every piece of furniture to go in it, stating the place each piece was to occupy, naming the materials to be used and the size of each piece, even to the smallest clasp, and the number to be used. Moses built the tabernacle according to God's pattern. When this had all been done, "as Jehovah commanded Moses," God covered the tabernacle with the cloud and filled it with his glory. In it was the presence and glory of God. It was "the tent of meeting" and God's dwelling place among the people. (See Ex. 25: 8; 29: 45; chapters 39, 40.)

David gave to Solomon the plan and specifications—"the pattern"—of the temple in the minutest detail, not only of the building itself, including all the inner chambers, but also the furniture and vessels and all implements, specifying the kinds of wood, and the weight of gold and silver to go into each. David had all this by the Spirit and was "made to understand in writing from the hand of Jehovah, even all the works of this pattern." (See 1 Chron. 28: 11-19.) When Solomon had built the temple according to God's direction and had dedicated it to God, "fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of Jehovah filled the house." (2 Chron. 6 and 7: 1-3.)

Jesus built the church, the "spiritual house," or temple of God, according to the plan and specifications of God. When Jesus had completed this work, God filled this house or temple with his Spirit and glory. (See Acts 2.) Since then it has been "a habitation of God in the Spirit." Let us note the following facts:

1. There was one tabernacle, there was one temple, and there is one church of God, or house of God, now.

2. The church of God has a divine architect—God himself; a divine builder—Christ; a divine foundation—the one specified by Jehovah (Isa. 28: 16; Matt. 16: 18; 1 Cor. 3: 11; Eph. 2: 20); a divine construction or organization—one God has set in order; a divine Spirit—the Holy Spirit; a divine or spiritual body—the body of Christ; a divine head—Christ is "head over all things to the

church" (Eph. 1: 22): divine laws—Christ, *the head*, is its lawgiver and ruler, "and his commandments are not grievous" (1 John 5: 3); a divine government—the teaching of Christ—"the whole counsel of God;" a divine mission—it is "the pillar and ground of the truth" and "a spiritual house" in which all Christians as "a holy priesthood" are to "offer up spiritual sacrifices acceptable to God through Jesus Christ;" divine conditions of entrance; and a divine or holy life.

3. God did not build his church on a human foundation and in human wisdom; did not put over it a human head and does not govern it by human laws; he did not give to it human conditions of entrance and a human mission.

4. Every other institution in the world, except the church, has a human foundation, a human organization, a human head, a human lawgiver, a human government, a human spirit, human conditions of entrance, and a human mission.

5. One is a Christian because one is in the church of God; but one is not a Christian because one belongs to or is in any other institution in the world. Some institutions may require one to be a Christian before they will accept one as a member, but one is not a Christian simply by virtue of being a member of them.

6. God has never filled any other institution on earth, except the church, with his Spirit and glory, and no other institution is his "habitation in the Spirit."

7. All other institutions, except the church, manifest the wisdom and glory of men; but the church manifests the wisdom and glory of God. (Eph. 3: 10, 11, 20, 21.) All must decide by whose wisdom they will be governed and whose glory they will seek.

8. It is sin to turn away from the church, the divine or God-ordained institution, complete and fully adequate in all parts to accomplish its mission, to some institution or institutions to do the work God has committed to the church, because to do so is to turn away from the wisdom of God to human wisdom; to turn away from Christ, its foundation and head, to a human foundation and head; to turn away from the Holy Spirit to a human spirit, the spirit of the world; to turn away from the blood of Christ, because he purchased the church with his blood.

9. The church is the body of Christ, and that body is one. (1 Cor. 12: 12, 13, 27; Eph. 1: 22, 23; 4: 4, 5.) Since the church of God embraces all Christians, all God's children, all saints, all citizens of the kingdom of heaven, there can be but one church of God in the world.

10. As stated above, God alone can give the conditions of entrance into his church, or kingdom, or household, and he does this through Christ. These conditions are clearly set forth in Matt. 28: 18-20; Mark 16: 15, 16; Luke 24: 45-47; Acts 2: 36-38. They are to believe with the whole heart in Jesus of Nazareth as the Christ, the Son of the living God—to trust in him as the crucified and risen Savior, and King of kings and Lord of lords; to repent of all sin—to turn away in godly sorrow from all sin as such—secret sins and public sins, sins of thoughts and of words and of deeds; and to be baptized from the heart "into the name of the Father and of the Son and of the Holy Spirit." Then God pardons and saves from "old sins," and at the same time and in the say way adds all such persons to the church, or to the saved; and thus people enter God's church. And as the church they live and work in obedience to God until he adds them "to the general assembly" above.

"Around the Lord's Table" was published in response to numerous requests from all parts of the country. Brother A. B. Lipscomb converted the recent special Lord's Supper number of the Gospel Advocate into a handsome pamphlet suitable for preservation and ready reference. This publication presents every phase of this important subject. Price, 25 cents.

Total Abstinence.

BY J. C. M'Q.

Some professed Christians act as though it is unscriptural to teach that no Christian should make, sell, or drink wine or strong drink. They hold that the doctrine is extreme and strive to prove that it is no sin to drink strong drink from the fact that the Savior converted water into wine at Cana of Galilee. This is no proof that it is right to drink strong drink now. Neither was converting the water into wine at Cana of Galilee any more miraculous than the conversion of water into wine with which we are familiar. All pure wine is made of water. We are so familiar with the way that God ordinarily makes water into wine that we see it done every year and think little or nothing of it. The rain falls upon the ground and is filtered through the soil, up through the roots of the vines, and on up through the vines themselves, and is bottled up and hung out in clusters of bottles on the branches of the vines. We break the bottles, squeeze out the wine, and drink it, and it does not make us drunk. Because Jesus made wine, it does not follow that we should get drunk on whisky. God makes strychnine, but it is not right for a man to commit suicide by taking it.

Every one familiar with the Scriptures knows that God never made positive requirements of a people until they were prepared to obey them from the heart. On this principle Christ delayed his coming into the world until the people could receive him. On this ground God frequently tolerates a practice for a time, but sets in motion principles that will work the destruction of the practice through the renovation of the heart. God does not exact any service that is not from the heart. Until the heart is prepared to obey the law, God does not give the law. Divorce and polygamy were not forbidden until the heart was educated to the idea of retaining one wife through life. Slavery has never been approved by Jehovah; but God nowhere forbids slavery, even regulates it; yet the great principles of brotherly love, equality, and justice inculcated by Jehovah must eventually root up and destroy slavery. For instance, polygamy is nowhere directly forbidden. It was tolerated through the patriarchal and Jewish ages. Christ teaches that this was done on account of the hardness of their hearts. That is, their hearts were unable to appreciate the principle of monogamy; so God did not make the demand. In the beginning God created one woman for one man, and said: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2: 24.) Every principle and precept of God must all eventually lead to this primitive ideal marriage relation. It cannot be otherwise and God be true. As man develops and grows in the principles of the Christian religion, he will conform more and more to the ideal marriage relation, and will also demand the same conformity in others. Under the workings of the Christian religion great progress has been made in uplifting and purifying the marriage relation and also in abolishing slavery. The grosser forms of slavery have already been abolished. But the will of God will not be done on earth as it is in heaven until all unfair and unjust dealings between men are abolished.

On the same principle, the Bible nowhere says to a Christian: "You shall not dance; you shall not gamble or play cards." But it most clearly inculcates principles that will forever destroy such practices.

In harmony with this principle of operation, while the Bible has nowhere directly forbidden the use of wine or strong drink, it has at all times given approval to habits of total abstinence and inculcated principles that will in practice lead all Christians to practice total abstinence. No Christian is consistent who does not "shun the very appearance of evil."

There is not one redeeming feature connected with the use of intoxicants. In all ages of the world wine has been recognized by God as exciting and accompanying the vilest crimes. Noah's drunkenness is the first on record. Be it said to his credit that he is not charged with getting drunk the second time. While drunk, Lot committed incest.

While wine was used in the early ages, its use was most severely condemned. Its use was recognized as exciting the baser passions and as leading into sin. "Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise." (Prov. 20: 1.) "Who hath woe? who hath sorrow? who hath contentions? who hath complaining? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek out mixed wine. Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly: at the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange things, and thy heart shall utter perverse things." (Prov. 23: 29-33.) It would be hard to conceive of a sin to which the use of intoxicants does not lead. It made the nations mad. "The nations have drunk of her wine; therefore the nations are mad." (Jer. 51: 7.) "For thus saith Jehovah, the God of Israel, unto me: Take this cup of the wine of wrath at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and reel to and fro, and be mad, because of the sword that I will send among them." (Jer. 25: 15, 16.)

At all times the highest orders of God's servants abstained from wine, and those who attended the most sacred service in the tabernacle were required to refrain from the use of wine. "And Jehovah spake unto Aaron, saying, Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not: it shall be a statute forever throughout your generations." (Lev. 10: 8, 9.) The Nazarite was to give himself wholly unto the service of the Lord. "And Jehovah spake unto Moses saying, Speak unto the children of Israel, and say unto them, When either man or woman shall make a special vow of a Nazarite to separate himself unto Jehovah, he shall separate himself from wine and strong drink." (Num. 6: 1-3.) The Rechabites, a family of Nazarites, were noted for their total abstinence, who so attained to the priestly office. Daniel and his companions refused to defile themselves by the use of the king's wine. This shows that the use of wine disqualifies for the most sacred service. Solomon declares: "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes to say, Where is strong drink? lest they drink, and forget the law, and pervert the justice due to any that is afflicted." (Prov. 31: 4, 5.) Here it is clearly taught that wine perverted the judgment, made them forgetful of the law, and disqualified them for a fair and just administration. This fact of itself justifies us in the conclusion that as we draw near to God we will the more and more discontinue the use of all wine and strong drink. John the Baptist drank no wine. Christ teaches that as his disciples grow strong spiritually they will discontinue the use of wine. Timothy, trained by Paul most carefully in the Christian dispensation, would take no wine even in sickness. Paul remonstrated with him: "Use a little wine for thy stomach's sake and thine often infirmities." This permits its use only in sickness. Those engaged in the chief work of the church, and who were to be examples to others, must not "be given to wine." These scriptures all abundantly show that the true servant of God must refrain from all use of intoxicants, as the use of wine has been considered defiling to the service of God in all ages.

But there are other scriptures which show how most conclusively that the Christian sins every time he countenances or in any way encourages strong drink. The Savior says: "Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!" Men cannot be hothouse plants, and occasions to fall will come without Christians leading their weak brethren into temptation. In harmony with this the prophet declares: "Woe unto him that giveth his neighbor drink, to thee that addest thy venom, and makest him drunken also, that thou mayest look on their nakedness!" (Hab. 2: 15.) Again, the Holy Spirit teaches: "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." (Rom. 14: 21.) "For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble." (1 Cor. 8: 11-13.) If as a Christian man I give my vote or influence to keep wide-open saloons, and a weak brother is overtaken in drunkenness, I am not guiltless of the blood of all men. I have sinned against my weak brother, against Christ, and imperiled my own soul. It is vain to plead that the brother should be strong enough to stand. Where can we find a man that has not some weakness? "He that is without sin among you, let him first cast a stone at her." (John 8: 7.)

Occasions of stumbling must come, but woe to him by whom they come! While we are damning the weak brother to hell, what about the professed Christian who rents his house to the saloonist? What about the Christian (?) who gives his vote to keep him in business? Will God damn the weak brother and justify the others who give their influence in kicking the poor fellow down to hell? Nay, verily. If any man gets a lower place in hell than all others, it will be the man who had no appetite for strong drink, who never knew what it was to be tempted by whisky, yet who for the sake of gain encouraged and countenanced the sale of intoxicating liquors. The weak brother whom he snared to ruin may rise up in the judgment to torment him.

It is an everlasting shame that even professed Christians will allow the revenue received from the hellish business to outweigh the value of souls. How revolting and degrading the thought! The whisky business pulls down a thousand times more than it builds up. The drinker gets nothing for his money but a drunk, a felon's cell, or a noose around the neck. But if it made the drinker rich, and all who handle in any way the defiling liquid, and sent them to hell at last, as it does, I would pray to be delivered from its defilement, that I might go to heaven when I die. Better be pure and as poor as Lazarus than rich as Crœsus and go to hell at last.

But by this time some one is ready to shout, "Politics!" In the name of reason, cannot a man preach temperance as taught in the Bible without entering politics? This is not a political question, but a moral one. It is the devil crying to you, "Politics!" I care nothing for politics. I am sorry that so many Christians who vote do not vote any better than the vilest sinner. If politics are so corrupt that preachers should have nothing to do with them, then all Christians should let them alone. This article is a straightforward plea for temperance, for home, and for the manhood and womanhood of our land. I want to see strong drink driven out of the church and out of the land. It has already ruined too many homes and blighted too many lives. It has brought disgrace to every community, shame to every user, and it has brought thousands of our sons to a drunkard's hell. It has made weeping mothers, broken-hearted wives, paupers, criminals, and murderers. It robs heaven and peoples hell. What think you of the consistency of the Christian who gives his influence to this heaven-defying and soul-destroying business?

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$6,927.82
Buford's Chapel, Davidson County, Tenn.	10.00
Dollie Paden, Center, Ark.	2.00
J. O. Shannon, Hiawatha, Kan.	5.00
Mr. and Mrs. L. E. Pryor, Melber, Ky.	5.00
J. Smith Boles, Sparta, Tenn.	5.00
Bun Nix, Hazel, Ky.	3.00
Mary Tolton, Richmond Hill, Ontario, Canada	1.00
L. N. Gray, Mayfield, Ky.	5.00
Lena W. Nance, Good Springs, Tenn.	1.00
A. A. Luna, Saulsbury, Tenn.	1.00
Mr. and Mrs. J. A. Cantrell, Dresden, Tenn.	1.50
Shady Grove Church, Trousdale County, Tenn.	12.00
Mr. and Mrs. S. D. Harlin, Gamaliel, Ky.	6.00
C. M. Southall, Florence, Ala.	25.00
Church at Telephone, Texas	49.50
Church at Graton, Cal.	28.55
Dr. G. W. Chrostwaite, Murfreesboro, Tenn.	5.00
W. H. Sykes, Murfreesboro, Tenn.	5.00
Mr. and Mrs. J. M. McInteer, Franklin, Ky.	4.00
Mrs. G. B. Settle, Gainesboro, Tenn.	2.00
Mrs. E. B. Moore, Guntersville, Ala.	2.25
Sam Campbell, Adairville, Ky.	4.00
"A Sister," Indianola, Iowa	5.00
W. H. M., Oakman, Ala.	3.00
Mr. and Mrs. S. Dill, Hope, Ark.	5.00
"Two Sisters," Franklin, Tenn.	14.00
Church at Charlie, Texas	15.00
B. H. Howe, Texas	5.00
"A Sister," Waterview, Ky.	1.00
Mrs. Mattie Welch, Wilmore, Ky.	1.00
Mrs. M. L. Crawford and daughter, Gainesboro, Tenn.	15.00
Antioch Church, Dresden, Tenn.	10.00
D. S. Wheeler, Smith's Grove, Ky.	2.00
E. P. Watson, Dugger, Ind.	5.00
Mr. and Mrs. W. T. Ramsey, Morrison, Tenn.	10.00
Mrs. S. A. Cornwell, Westmoreland, Tenn.	2.25
Mrs. J. G. Jackson and sons, Yatesville, Ga.	2.25
"A Sister," Bessemer, Ala.	1.00
Portland congregation, Bailey, Texas	10.00
Mrs. M. E. H. and J. S. H.	4.00
Mrs. M. E. Fields, Palestine, Texas	1.00
M. M. Craig, Ozona, Texas	2.00
Church at Belzoni, Miss.	30.00
Church at Moss, Tenn.	5.02
Parkland Church, Louisville, Ky.	5.63
Mrs. A. L. Phifer, Lewisburg, Tenn.	5.00
Mrs. Fannie Collins, Lewisburg, Tenn.	5.00
Berea Church, Vienna, Ill.	25.00
Mrs. D. B. Anderson, Glass, Tenn.	5.00
Mattie E. Reno, Milburn, Ky.	2.00
High Point congregation, Evensville, Tenn.	6.00
W. C. Presley, Bono, Ark.	5.00
Mr. and Mrs. R. M. Erickson, Riceville, Tenn.	2.00
Church at Schochoh, Ky.	25.00
"A Sister," Martin, Tenn.	1.00
T. J. Crosser, College Grove, Tenn.	2.00
Mrs. Sarah Gray, Martin, Tenn.	10.00
Mrs. M. C. Reed, Gallatin, Tenn.	1.00
J. E. Barbee, Benton, Ky.	5.00
"Four Friends," Cottage Grove, Tenn.	4.00
"A Sister," Guthrie, Ky.	5.00
Mrs. Fannie K. Downer, Guthrie, Ky.	5.00
Church at Lafayette, Tenn.	20.00
J. F. Smith, Graford, Texas	10.00
J. Pettey Ezell, Albany, Ala.	2.50
A. C. Joiner, Albany, Ala.	5.00

The American Committee for the Armenian and Syrian Relief Fund has sent us a copy of the following telegram:

"Following received from Teheran: 'The sum of seventy-five thousand is accepted with thanks. There is a great epidemic of typhoid and typhus, and famine conditions are unexpectedly growing worse. Other Persian cities are similarly affected. The prices of foodstuffs are enormous, and they are almost unobtainable. Dogs, dead animals, grass, and even human beings are being eaten. An additional one hundred thousand should be sent if possible. More could be used. [Signed] Jordan.'

"ROBERT LANSING, Secretary of State."

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

What They Say of Our Premium New Testament.

From all parts of the country come expressions of approval and recommendation of the Teachers' New Testament which we are giving free to each subscriber who sends us a new one. Here are some of the latest received:

I think the Teachers' New Testament is a great help. I would not part with it for a great deal if I could not get another copy.—Mrs. J. H. McClymond.

I received the Teachers' New Testament with notes and helps. Am pleased with it. I think it fine. I think it is a great help to Bible students.—Sam Campbell, Adairville, Ky.

The New Testament you sent me is an excellent book, and the explanatory notes have proved a great help to me in my study of the New Testament.—W. B. Grable, Cleveland, Miss.

I received the Teachers' Testament you sent to me, and am well pleased with it. The notes and comments are just fine and very helpful to the old as well as the young.—Mrs. R. R. Shearer, Bethesda, Ky.

I received the Testament all right, and I like it very much. I think the notes are very helpful. As my old book was nearly worn out, I am using it for my daily reading. Many thanks.—Sarah C. McDonald, Albany, Ala.

I received the Teachers' New Testament, and want to thank you for it. I think it an excellent book and a great help to any one to read. Long live the Gospel Advocate and its many good writers.—N. E. Gough, Roxton, Texas.

I received the Teachers' New Testament, and think it an excellent book. I am doing all I can for the paper. I would be glad if the Gospel Advocate was in every home. I am sure it would do good.—T. H. Williams, Westport, Tenn.

I received a copy of your Teachers' New Testament, and am highly pleased with it. I will recommend it to any one that will work for the Gospel Advocate. I find it a great help in studying the Bible. I think the Gospel Advocate one of our best papers.—J. McInteer, Franklin, Ky.

I have received your premium Testament. At first I was not very favorably impressed with it; but the more I examine it, the better I like it, and think now it is the best thing of the kind I have found for the money.—W. W. Young, Sparta, Tenn.

I am a reader of the Gospel Advocate, and think it one of the grandest papers I ever read. I have also got possession of one of your Teachers' Bibles, and think it a great help. All of us need one. I hope that I can help spread the Advocate. Every Christian ought to take it. I want to thank you very much for my Bible. I will try not to let it lay up and get dusty.—J. W. Britt, Chickalah, Ark.

I am interested in the Gospel Advocate, for it has been of great benefit to me in the study of the Scriptures; and the Testament is just the very book for any one whose education is limited like mine. We have a Sunday school organized here, composed of Methodists, Baptists, and Christians, and I was appointed as teacher of the Bible class. Hence I needed some explanations on the Scriptures, and the Testament you sent me just fills the bill.—J. T. Skidmore, Grapeland, Texas.

I gladly state my indorsement and approval of the Teachers' New Testament. Its size and neat arrangement with clear type is highly desirable; and best of all is the introduction to each book and the scholarly notes prepared on almost every verse. The Introduction gives a comprehensive view of the book and its purposes, which drives away that mystical view usually taken of divine writings and makes it have a personal significance. The American Revised Version, used in the text, is another advantage offered by the book. It divides the chapters into paragraphs, thus rendering it more easily understood.—L. N. Gray, Mayfield, Ky.

I received the New Testament in due time, and think it a most excellent present. It is one of the best presents that could be given to any one. I thank you all many times. I will do all I can to increase the circuation of the Gospel Advocate, for I think it is the best paper that was ever published. I would not do without it for many times its cost. Also, I visited Sister Eva Savage this morning, and she told me about her new Book, and she says she is most heartily pleased with it; and she asked me to send her thanks and appreciation of the same. Also, she says she likes the Gospel Advocate very much, for it is so good to read and help to understand the word of God.—W. J. White, Lakewood, Fla.

Query Department

Brother McQuiddy: Please explain the following scriptures: (1) Luke 9: 59, 60: "And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God." What does "let the dead bury their dead" mean? (2) Matt. 26: 27: "And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it." What does "drink ye all of it" mean? J. E. SANDERS.

(1) There are two views of this passage. One is that the father was already dead and that the son only wanted to attend the funeral and properly observe the last sad rites. Another view is that the disciple asked that he might be permitted to remain at home until his father's death and burial, then follow Christ. This is the more probable view. Christ meant to teach that Christians owe their whole duty to the Lord and not to the world, and that in order for any one to be his disciple he must love Christ more than father or mother or brother or sister. Christ must be first with his disciples. Christ said to this one that those who are of the world, and are, therefore, dead in trespasses and in sins, should bury their dead, while his disciples should devote their time to advancing the kingdom of Christ. (2) This evidently means that each and every disciple should drink of the fruit of the vine. It should be observed that he did not tell them all to eat of the bread, while he commanded all to drink of the wine, as if intended to uproot the Roman Catholic innovation of denying the laity the cup.

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Brother McQuiddy: Please advise me whether it is right to have an organ or piano in the church. Was there music or instruments in the temple where the apostles worshiped? Does Eph. 5: 19—"Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord"—mean to sing and play the instrument at the same time?

FINIS ZOLLAR.

We do not find the organ or piano in the New Testament churches. Those who walk by faith in the worship will not bring organs and pianos into the worship of the church. If any apostle ever worshiped with an instrument of music in the temple, the New Testament is silent on the subject. Peter and John did go into the temple at the hour of prayer, and worked many signs and wonders, in consequence of which they were brought into the public ward. The Holy Spirit gave the reason for their going into the temple in the following words: "But an angel of the Lord by night opened the prison doors, and brought them out, and said, Go ye, and stand and speak in the temple to the people all the words of this Life. And when they heard this, they entered into the temple about daybreak, and taught." (Acts 5: 19-21.) That the apostles worshiped with instruments in the temple is an assumption pure and simple. Singing and playing are two different things. We do read of singing in the church, but we do not read of playing in the church. If "singing and making melody with your heart to the Lord" means to play with an instrument, it is certain that the apostles never found it out. Inspired men certainly knew the meaning of "sing." We can play without singing, and we can sing without playing. James 5: 13 reads: "Is any among you suffering? let him pray. Is any cheerful? let him sing praise." Swearing is considered in verse 12. Christians are commanded: "Swear not." Hence the apostle says, in the next verse, if any is afflicted, let him not swear or use improper language, but let him pray. God is his helper and support in the hour of affliction. If a man is cheerful, let him not show his cheerfulness in wanton speeches, but let him sing praise unto Jehovah.

Brother McQuiddy: (1) Is there any scripture in the New Testament to justify us in the arranging into classes an audience on Lord's day to teach them lessons from the Bible? (2) As the word "religion" is found only in the New Testament, from what language and from what word in that language do we get the word "religion" in English? J. M. DENNIS.

(1) From a careful investigation of the word of God we learn that from the days of Abraham systematic instruction had its place in the plans of the chosen people of God. From the days of Moses the Jewish church gave the young religious training by means of questions and answers. From the days of Ezra the Bible school was a recognized agency for the study and teaching of God's word. In the days of Jesus of Nazareth there was a system of Bible schools corresponding very closely to the Bible schools of to-day. Luke 2: 47 declares: "And all that heard him were amazed at his understanding and his answers." The Holy Spirit shows a marked distinction between the preaching and teaching of our Lord. I might quote many passages, but for lack of space I will give only Matt. 9: 35: "And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom." The teaching in the synagogue was done by means of questions and answers. Preaching is a public proclamation of the truth. Babies must be fed on milk, and not on solid food. Hence the necessity of teaching children in a class to themselves, and not in a class with full-grown men and women. The Holy Spirit says: "For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for full-grown men, even those who by reason of use have their senses exercised to discern good and evil." (Heb. 5: 13, 14.) (2) Religion is derived from the Latin "religio." Etymologically, it means to bind again. By disobedience man separates himself from God. By obedience he is religioned, or rebound, to God.

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Brother McQuiddy: Please answer the following questions: (1) What do the Scriptures teach about a sinner's prayers? (2) In what way does one come in contact with the Holy Spirit? K. H. PURDUE.

(1) All men are sinners. The querist evidently means alien sinners, those who turn away their ears from hearing the Lord. The prayers of such sinners are not heard. This is evident from John 9: 31, which reads: "We know that God heareth not sinners: but if any man be a worshiper of God, and do his will, him he heareth." Prov. 28: 9 clearly states: "He that turneth away his ear from hearing the law, even his prayer is an abomination." God does not hear those who are willfully disobedient, but is long-suffering to the obedient, who, when they do commit sins, confess them and turn away from them. All such may come boldly unto the throne of mercy, realizing that they have not a high priest who cannot be touched with a feeling of their infirmities, but who has been tempted as they are, yet without sin. To all who are doing the will of God, yet sometimes stumble, comes this comforting assurance: "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (2) Men receive the Holy Spirit in obedience to the truth. Acts 5: 32 declares: "And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him." Read, also, Gal. 4: 6, which says: "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." The Holy Spirit does not dwell in the willfully wicked, but in those who are obedient.

Georgia and the Far Southern Field

By S. H. HALL

Disappointments.

Every effort within our power should be made to guard against disappointments. In the first place, appointments should not be made unless they are necessary; in the second place, when they are made, we should remember we are getting dangerously close to becoming covenant breakers when we fail to fill them, a thing the Bible condemns in the strongest way. (See Rom. 1: 31; 2 Tim. 3: 3.) We are getting into very bad company when we have no regard for our promises, our engagements, and covenants into which we enter with others.

Just now I have before me two blue, blue letters which came as a result of engagements not being fulfilled. I give them to our readers that they may see the sting of disappointment and the sore need of more workers—and workers, too, that will fill every engagement, if possible. Here they are:

Brother Hall: I will write you a few lines about my disappointment. I met the train yesterday in the rain, and the preacher did not come. I thought he would be sure to come to-day; so I went back and stayed nearly all day, but he did not come. When I got back home, I received a card in to-day's mail from him, which I want you to see; so I am inclosing it. I know one thing: he cares but little about this place, else his memory is very poor. Now, Brother Hall, you do not know how much disappointment this is. We had everything ready and a large crowd that was more than anxious to hear him; some from a distance. Such as this certainly hurts the cause here so very much. Now I want to hear from you soon. I do not intend to answer the card at all. You may if you think best.

Now here is another letter from a different place about the same preacher's failure to fill his engagements:

Dear Brother: You wrote me to be sure and meet Brother ——. I sure did meet both morning trains, and he sure did not come. I was busy with my work and did not have the time to lose and be disappointed. It looks like our people do not care for disappointing a little, dependent congregation. We number only eleven here, and these disappointments weaken us.

I am giving the above letters, leaving names and places out, simply to show that disappointments hurt. Sometimes brethren allow themselves to become impatient and blame preachers for not filling their engagements, when something over which they had no control prevented their doing so. This may have been true in the above cases. It does good for the preacher to get there and let the people see him, even if he is hoarse and cannot preach. Such goes a long way in offsetting the weakening effects of small places working up a crowd and then have to announce that the preacher did not come. Brother Traylor, of the Nashville (Tennessee) Bible School, is at one of the above places this week, doing what he can to encourage the faithful. If it is the Lord's will, the writer will make a dash of about one hundred miles in his auto Saturday afternoon to be with the faithful at the latter place on the night of June 1. I am doing the work of three or four men—have not one idle moment—but greater sacrifices we must make for the struggling congregations in this State. I know well the two men who wrote the above letters; and while it is apparent that they have become a little impatient, I cannot scold them; for they are true and faithful men, who love the cause, and their great interest in it causes them to write such letters. May God bless them.

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"If."

Paul, in his letter to the Colossian brethren (chapter 1: 22, 23), teaches that Christ had reconciled them to God and would present them to God at his coming, "holy and without blemish and unreprovable," if so be that ye continue in the faith, grounded and steadfast, and not moved away from the hope of the gospel." "If" is one of those *big* little words; it looks small, and, indeed, is small, so far as size is concerned, but is immense in thought. It is like standing on a very narrow place with two vast eternities on either side. On one side is a never-ending existence with the devil and his angels, and into which place you are certainly to fall *if* you do not go the other way. May God help the brethren to be impressed with the fact that it is not enough to become a Christian; that it is not enough to start to heaven; that it is not enough to once appreciate the death of Christ to the degree that we confess Christ and are baptized into him. We must continue to be, in every sense of the word, Christians indeed: we must continue to go to heaven, after starting, till we get there; we must continue to appreciate Christ's love in dying that we might live, and must let this appreciation grow instead of letting it weaken and die. Yes, brethren, we will certainly be saved, "if" *we continue in the faith.* Let me emphasize this important truth for the benefit of the struggling few, wherever they are. Preachers may disappoint you and many things may arise that cause pain and discomfort, but one thing see to it that you ever do—that is, "continue in the faith, grounded and steadfast, and not moved away from the hope of the gospel." May God help us so to continue.

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Miscellaneous Items.

Brother R. R. Brooks, of Chattanooga, Tenn., thrilled the West End Avenue brethren in his address on the last Lord's-day morning in May. He spoke at the tent at Lakewood Heights in the afternoon and to the East Point brethren at night. No man has come our way who was more highly appreciated and joyfully received. The Lord willing, he will come again.

When this reaches the brethren, Brethren Morgan H. Carter and A. C. Traylor will be in the midst of a revival with the Rockmart brethren. The writer enjoyed a short stay with them on the third Lord's day in May and had the pleasure of preaching the commencement sermon for the high school at that place. It was also his pleasure to be with the brethren at Tracy City, Tenn., on the fourth Lord's day and deliver the commencement sermon at the college building in the forenoon and preach at the regular place of worship at night. It was fine to shake hands with Brother J. D. Northcut, whom I had not seen for about twenty years, and meet the other fine people of Tracy City.

At this writing the tent meeting at Lakewood Heights continues, with two more confessions last night. Others will follow. When people almost with breathless attention listen to the gospel, God's power to save, it will certainly accomplish in their souls the wonderful work of conversion. May the Lord give us more laborers and keep those of us who are here ever busy striving to lead souls to Christ.

"Commentary on Acts of the Apostles." By David Lipscomb. A commentary on the Acts of the Apostles, with questions suited for the use of families and schools. This commentary is especially adapted to the comprehension of the masses of the people. It also contains a chronology of the Acts, map showing Paul's missionary journeys, brief biographies of the apostles, and an introductory chapter on the Holy Spirit. Pages, 249, and Index. Cloth bound. Price, $1.

Spirit of the Press

By J. C. McQUIDDY

E. S. Jelley, the Missionary to India.

As our readers know, Brother Jelley has been a missionary to India for a number of years. It was largely through the support of the readers of the Gospel Advocate that he was sent to India and supported in his work. His mother is now sick in Cleveland, Ohio. Brother Jelley's health is bad, and those who best understand the climatic conditions in India claim that it is necessary for him to be brought home for a rest. I am writing this note to encourage our readers to forward contributions to us to be used for the purpose of bringing him home. One thousand dollars or more will be required for this purpose. Conditions make it imperative for his return. I believe the statement of this necessity will lead to a generous response and that the brotherhood will soon furnish enough for his safe return. Prompt action will be appreciated.

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A Dead Church.

Christians should be especially active in times of peril. When the darkness is great, bright and shining lights are needed. In the darkness a bright light appears more brilliant. Some churches have a bell rung as the signal for the last call to worship. W. K. Book, in the The Southland, tells an interesting story:

One time I was holding a meeting in a town where it was hard to get a hearing. You know people will go to a funeral when they will not go to church on any other occasion. One day at the hour for preaching, I began to toll the bell. An old woman came and asked: "Who is dead?" I replied: "The church, and I am getting ready for the funeral." They came after this, and we had a great meeting.

In the terrible crisis that is now hovering over almost the habitable globe, the church has a great work to do. It must maintain the morale of the people both at home and abroad. Christians should work with such zeal and alacrity that nothing funereal could be suggested. The church will not fail, it will not die. The gates of Hades will not prevail against it.

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Bought With a Price.

Strange is it that the Old Testament says: "Ye have sold yourselves for naught, but ye shall be redeemed without money." The precious blood of Christ is our rating by one who loves us. The world is familiar with the lines:

"Still as of old
Man by himself is priced.
For thirty pieces Judas sold
Himself, not Christ."

We mark ourselves down—alas!—so low. A prominent commercial leader said: "I never promoted a man in my life. He does it himself."

A small negro lad on the auction block attracted the attention of a bystander. The philanthropic spectator asked: "If I buy you, will you be honest?" The reply was noble: "Yes, whether you buy me or not." God's valuation is already on us. Christ loved us and gave his life a ransom for us.—The Christian Intelligencer.

The man who aims high reaches high. The man who aims low never attains to anything noble. It is remarkably strange that some men will sell out integrity, character, and manhood for one nickel. For the sake of saving a nickel, some men will beat their way through a tollgate. The man who values his word may expect the world to value it. The man who protects his honesty may expect the world to place a high estimate upon his character. We usually make of ourselves just what we desire to be. Truth, virtue, and manhood are worth far more than all the treasures of this world. God placed a high estimate upon us by giving his own beloved Son to die for us. We should not place a low estimate upon ourselves.

Conditions After the War.

One of our most esteemed contemporaries is discussing the question, How shall we treat Germany after the war? It seems to me that the more important question is: What shall we be after the war, and what will our spiritual condition be? One thing is certain. We should be more godly and more spiritual-minded after the war than we are now. Adversity should not prove our undoing, but our making. We should be able to extract good from the evil that we do not permit to overwhelm us. The Holy Spirit admonishes: "Count it all joy, my brethren, when ye fall into manifold temptations: knowing that the proving of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing." (James 1: 2-4.) The intermingling and commingling of the people during the war through all the different channels of life should cement the world into one great brotherhood. All those who love and obey the Lord Jesus Christ should be cemented and united in a unity that has hitherto been unknown.

The church's greatest day is coming because the church's greatest responsibility is now being thrust upon her. These responsibilities and problems must be met and solved with the spirit of the Lord Jesus Christ. Christ, and Christ alone, is able to give us the power to successfully cope with the new conditions. The religion of Jesus Christ is not intended for one nation to the exclusion and neglect of another, but it is international and intended for every creature on the face of the earth. Some one has truly said: "The missionary enterprise is a Christian campaign of international good will." Christ came not to bring peace to one class of men to the exclusion of others, but his coming by the angel was announced in the blessed words: "Peace on earth, good will toward men." The church should labor to bring good will among all the nations and peoples of the earth. Good will is the only basis upon which the people of all the nations can dwell in peace. It is the only basis upon which the nations can abide without war and strife. The church should be persistent and ceaseless in its efforts to bring about "peace on earth, good will toward men." This it can do by ministering to friends and foes alike, by nursing the sick and dressing the wounds of all. Christians cannot be too careful not to allow themselves to be dominated by hate. In the midst of the terrible cruelties and massacres that are being heaped upon thousands and thousands, Christians must reflect that spirit of forbearance that Christ has ever taught his followers to possess. It is the cultivation of good will toward men that will be the salvation of the human race.

Selfishness, disunion, and sectarianism have conspired to prevent the cultivation of good will toward men. The sacrifices that the war requires us to make should be helpful in expunging selfishness and sectarianism from our hearts. While Christians should realize that they have something to do and a great work to do in the winning of this war and the leading of humanity up to Christianity, they should never lose sight of the fact that their highest duty is to God and that they should seek to lead their adversaries into the Christlike life which will expel wars from the whole world and bring in a universal reign of peace on earth and good will toward men. This is a result to be devoutly wished, and it is peculiarly the church's task to bring it about.

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George Matheson said: "If you want to teach a child that heaven is his home, that God is his Father, that Christ is his brother, that the ties which bind the world are family ties, you must begin by purifying the original ideas. You must make the thought of home endearing, the name of father sacred, the sense of brotherhood protective, the relationship of the family divine."

AT HOME AND ABROAD

From E. S. Jelley, Dehra Dun, U. P., India: "Brother Petros Sasane and some other workers went on a trip among the churches in February. They baptized twenty persons."

J. H. Gregory, of Scottsboro, Ala., wishes to buy a farm in Middle Tennessee, of about seventy-five acres of good land, near a village where there is a congregation of loyal disciples of Christ.

Miss Clyde Crowe writes from Fulton, Ky.: "I feel that the Gospel Advocate is a great help to Christians, and no Christian home should be without it. I read each number with interest and send them to the soldiers in camp."

From J. D. Northcut, Tracy City, Tenn., May 27: "S. H. Hall, of Atlanta, Ga., was with us yesterday, and preached a very able discourse to a large and appreciative audience in the Shook School auditorium. This was the baccalaureate sermon."

From J. Paul Kimbrell, Iron City, Tenn., May 30: "I am on my way to Sharon Grove, Ky., for a meeting, beginning on June 2. Jarratt L. Smith, of Louisville, Ky., will join me on Monday. We will work there together and then go to Tennessee for some work."

G. Dallas Smith writes: "I closed the meeting with the Central church of Christ, Fort Worth, on Sunday, May 26, with fifteen added to the congregation by membership. There are some fine people in this church. I begin at Roswell, N. M., next Sunday."

A woman giving her name as Miss Florence Ward is confined in the Insane Asylum at Chattahooche, Fla. She claims to have been reared near Lebanon, Tenn., and further states that she was once a missionary to Brazil. If you know or can locate any of her people, you will do an act of kindness by notifying J. R. Old, at Ocala, Fla.

From Jarratt L. Smith, Louisville, Ky., May 22: "There have been two more additions to the F Street congregation since the report of May 9 in the Gospel Advocate. They are good, influential men. On the evening of May 11, at the home of E. P. Brewer, on Lines Avenue, Mr. Clyde Yates and Miss Ada Shipp, both of this city, were united in marriage by the writer."

From R. D. Smith, Terrell, Texas, May 28: "All the meetings last Lord's day were well attended and the interest good. There has been one baptism since I came to Terrell. We have ordered one hundred new song books, which we expect to add very materially to the interest in our work. Our meeting is to begin within a few days, and we are looking forward to this meeting with great expectations. The brethren at Terrell are proving themselves an excellent body to work with, and we are enjoying the work very much."

Wanted, at Berry, Ala.—We want a practical man who has a good case of working Christianity and who is a good doctor of medicine, preferably a graduate of the Eclectic school of medicine, to locate with us at once. The school here has a place for a strong teacher with a college education and some normal training, either man or woman, but preferably a man who also preaches the gospel. We are in need of a number of Christian families to move here and keep boarders and do farm work.—Alabama Christian College, Berry, Ala."

From J. A. Cullum, Memphis, Tenn., June 1: "I have, through the solicitation of many brethren, consented to put into tract form a sermon I preach on 'Instrumental Music in Christian Worship.' It will contain a brief discussion of our view of the music question from both the Old and New Testaments. It is plain and should do much good in teaching the honest reader the truth on this very important subject. Send your order now. Get your congregation to order a good supply for missionary work. Single copy, ten cents. One dozen for one dollar, prepaid. My address is 14 East Calhoun Street, Memphis, Tenn."

From D. S. Ligon, Denton, Texas, May 22: "I will say that I am not giving my time to the work in Beaver County, Okla., now, but am holding meetings wherever I am needed. While I am compelled to be at home now for thirty days, perhaps, I hope to be in the field by July. For some reason unknown to me, I have had two meetings called off, or, rather, the brethren where I had arranged to hold their meeting have just deliberately, after arranging with me, gone back on their own agreement. Brethren, if this is right, I confess I do not know what right is. For this reason I have some time for meetings, one in July and one in August. I am not asking now for a mission meeting, either. I have done my share of that kind of work."

From Will W. Slater, Formosa, Ark., May 22: "I closed a week's meeting last Sunday night at Shady Point, Okla. We had large attendance and good interest. One was baptized and four took membership. This was one of the most pleasant and enjoyable meetings I have ever held. The church is at peace with each other, and they manifest a Christian spirit and brotherly love toward each other. In fact, they have the 'old-time religion,' and it is a pleasure to labor with them. They are few in number, but rich in faith. I will return for another meeting. They know how to care for a preacher's family in a financial way. I am teaching a singing school at Formosa, and will preach here next Lord's day. I will preach at Center Ridge, Ark., the first Sunday in June. Brother Garner will hold the meeting at Center Ridge, and Brother Johnson will hold the meeting here this summer."

From W. F. Cox, Selkirk, Ontario, Canada: "Since my last report two noble young men and an aged mother have been added to the one body by immersion. We are greatly encouraged with the rapid increase in interest in our Master's work here. May the Lord's cause go forth with renewed rapidity. As regards the evangelistic endeavor in the West, the following free gifts have been received by me: From Brother Black, $1; N. Bunt, 50 cents; H. L. Richardson, Hamilton, Ontario, $3.50; Dr. Sister Lily Jackson, $25; Sister Minnie Fry, Simcoe, Ontario, $25. Many thanks for these gifts. The work in the West is one of great importance and worthy of our consideration. The efforts exerted and the means given in support of this work will not be in vain, but may be the means of winning many precious souls for Christ and firmly establishing many new congregations in this part of the world."

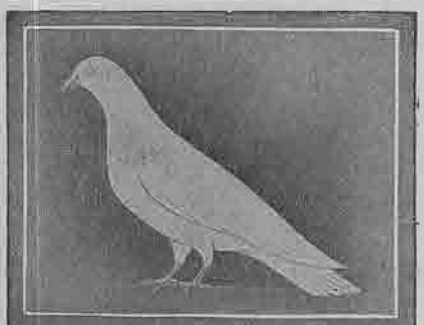
From Tice Elkins, Tulia, Texas, May 27: "I started to this place for a meeting last Friday, stopped at Amarillo overnight, was called back to Claud by telephone to preach a funeral, and came back to Amarillo and preached that night, and then reached Tulia about one o'clock in the morning, getting out to my appointment, fourteen miles in the country, Sunday at eleven o'clock, and found a small crowd to preach to. But last night we had more than a houseful, and we hope for a good meeting. I will begin a meeting with the Bluegrove brethren, in Clay County, Saturday before the second Lord's day in June. I hope the brethren where I am to hold meetings will get song books and some one to lead the song service before we have to begin. We lose lots of ground by not getting ready for a meeting. So many of the preachers are reporting 'no additions' from their efforts in meetings, and the strongest men we have. I wonder what is in store for us? Will the gospel lose its power till the war ends? God help us all."

HOOD'S SARSAPARILLA AND PEPTIRON

Conditions that are both scrofulous and anemic are very common. Many persons whose faces are "broken out," cheeks are pale, and nerves are weak, suffer from them.

There is an effective, economical remedy in the combination of Hood's Sarsaparilla and Peptiron, one taken before eating and the other after.

In these medicines taken in this way the best substances for the blood and nerves are brought together.



BACK YARD DIVIDENDS

Your own back yard can be made to produce a handsome profit. Its easy. **Raise Pigeons.** They are inexpensive, little trouble, and absolutely clean. Make use of an old outhouse. Start today and order a few good birds that are guaranteed to be rapid breeders. In a very short while they will begin work and with little attention will put money in your pocket. The markets are

Clamoring for Squabs.

Never yet has the demand been supplied. There is a ready market always at handsome prices. Furthermore, good breeders are hard to obtain.

Not only is it easy to make money raising pigeons but it is a pleasant occupation and very helpful to be able to supply your own table with tender, juicy Squabs.

It costs very little to start but be sure and start right with good breeders and

Start Today

while the market is so good and get your share of the profits.

Drop us a line and we will send you **Absolutely Free** our booklet on "Profits in Pigeons." It will show why there are profits in Pigeons and how to begin.

CAROLINA PIGEON PLANT
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CLINTON, S. C.

Let the McQuiddy Printing Company do your printing, binding, lithographing, engraving, and make your blank books.

The Master's Vineyard

Oklahoma.

Shady Point, May 24.—Brother Will W. Slater, of Council Hill, has just recently closed a week's meeting for us. One was baptized and four took membership. The meeting was well attended and good interest was manifested throughout. Several seemed to be almost persuaded. Brother Slater is a forceful speaker and a plain teacher of the word. He has been associated with some of the strongest preachers in the brotherhood, singing in meetings for them, which has been of great benefit to him in fitting him for his work of preaching the gospel. He gave us some of the finest lessons we have ever heard, and the congregation was highly pleased with his work. We have invited him to return for another meeting. Brother Slater is a good singer and an able teacher of vocal music. He should be kept busy all the time. Brethren, call him out for your schools and meetings. May God bless the church everywhere.—R. A. Hall.

Kentucky.

Chaplin, May 28.—Last Sunday was a great day at Van Buren. Seventy-two dollars was raised to relieve the suffering in Europe. These brethren want to glorify God during this war, and they have decided to give through the church. I am laboring with five churches, and I feel that the brethren are coming to a sense of duty. We will send our contributions to the Gospel Advocate and they can forward it to the needy. I want to call upon my preaching brethren to impress upon the people their duty in doing all they do through the name of Christ. These are, indeed, "grievous times," and it is the solemn duty of every Christian to rally around the standard of Jesus Christ.—R. A. Craig.

Tennessee.

Hartsville, May 25.—Our work at Hartsville, Philippi, Dixon Springs, and Antioch is moving along about as much as we are pushing it. Sometimes we push our work and sometimes our work pushes us; you may guess which it is here. Anyway, we are not at all satisfied with what we are doing and we are trying to do more. Sometimes when we mention feeding some of the starving people, some will say they are doing their part through some society; but last third Lord's day we called on our home congregation for at least twenty-five dollars for this work, and we certainly "went over the top" by several dollars, which was very encouraging, and we have decided to give at least that every month for a while. Let every congregation and every member of each congregation rally around the banner of our King and never give up until the enemy is conquered and the crown of glory won.—Thomas H. Burton.

Texas.

Ennis, May 27.—Large crowds at all our services yesterday. One man was baptized. The superintendent of the Sunday school and ten little girls had charge of the service last night, with a gospel dialogue that drew a large crowd. Brother Dunn will begin with us on June 3.—Ben West.

Kirbyville, May 27.—I closed the Votaw meeting last night. Eleven precious souls were added to the one body. Two were restored and nine were baptized. Four of those baptized were from the Baptists. One, a married lady, had a few days before "professed" in a Baptist meeting, but, learning "the way of the Lord more perfectly," she confessed Christ and was baptized.—J. S. Daugherty.

Henrietta, May 23.—I closed the meeting at Bowie last night, with one to take membership. Is that a failure? Ask the brethren there if we did not have a good meeting, and a successful one. I came home and went to Bluegrove to preach a funeral to-day, and to-night I start for Tulla to hold a meeting near there. During the Bowie meeting I was called by telephone to Childress to preach the funeral of Brother W. W. Porter, and a sad funeral it was. A better man never lived, and a man who never meddled with other people's business.—Tice Elkins.

Hatched 117 Chicks.'

John A. Clark, of Jonesboro, Ark., writes: "I hatched one hundred and seventeen chicks, and did not lose one. Not a weak one in the flock." Mrs. J. B. Courson, of Cordova, Ala., writes: "I have been using your tablets and did not lose a single chick. My neighbors want your tablets."

You will not lose a single chick, either, if you will use Reefer's Ready Relief, which every poultry raiser knows saves baby chicks from dying of that dreadful white diarrhœa plague. A package of this new scientific discovery will save five hundred baby chicks. Are not five hundred of your baby chicks worth one dollar? That is less than one-half cent apiece. I take all the risk and will refund every penny of your money if Reefer's Ready Relief fails to save your chicks. A million-dollar bank backs up this guarantee. Send for a dollar package to-day, or write for my free poultry book, which tells the experience of a man who has made a fortune out of poultry. E. J. Reefer, 6525 Reefer Building, Kansas City, Mo.

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Throw Away Your Truss!

For Many Years We Have Been Telling You that No Truss Will Ever Help You---We Have Told You the Harm that Trusses Are Doing. We Have Told You that the Only Truly Comfortable and Scientific Device for Holding Rupture Is the Brooks Rupture Appliance---And that It Is

Sent on Trial to Prove It

If you have tried almost everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon to-day, and I will send you free my illustrated book on rupture and its cure, showing my appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no lies.

I send on trial to prove what I say is true. You are the judge; and once having seen my illustrated book and read it, you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail to-day. It's well worth your time, whether you try my appliance or not.

PENNSYLVANIA MAN THANKFUL.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir: Perhaps it will interest you to know that I have been ruptured six years, and have always had trouble with it till I got your appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable Godsend to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up, and nothing ever did it but your appliance. Whenever the opportunity presents itself, I will say a good word for your appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON,
80 Spring Street, Bethlehem, Pa.

CURED IN SIX MONTHS AFTER EIGHTEEN YEARS.

Hinton, Ky.

C. E. Brooks, Marshall, Mich.

Dear Sir: I never wore the appliance a minute over six months, and was cured sound and well; and I want to say no man ever did any harder work than I did while I was using it—I hauled forty perch of rock too big for any man to lift.

I was ruptured eighteen years, and words cannot tell how thankful I am. Use my name if you like.

Yours sincerely,
RUFUS FIELDS,
R. R. No. 1.

OTHERS FAILED, BUT THE APPLIANCE CURED.

C. E. Brooks, Marshall, Mich.

Dear Sir: Your appliance did all you claim for the little boy, and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him three months after he had begun to wear it. We had tried several other remedies and got no relief; and I shall certainly recommend it to friends, for we surely owe it to you.

Yours respectfully,
WILLIAM PATTERSON,
No. 717 South Main Street, Akron, O.

The above is C. E. Brooks, inventor of the Appliance, who cured himself and who has been curing others for over thirty years. If ruptured, write him to-day at Marshall, Mich.

"RESULTS ARE MARVELOUS."

C. E. Brooks, Marshall, Mich.

Dear Sir: I tried all kinds of trusses without any relief until I bought your appliance.

The results are marvelous, and I pray God that you may live long and prosper and may help suffering humanity as you did me.

You can use this letter as you think best, and I will answer any inquiry that is made with a stamped envelope inclosed.

My age is sixty-five years.

Yours very truly,
V. C. JUMP,
180 Linden Avenue, Middletown, N. Y.

CHILD CURED IN FOUR MONTHS.

21 Jansen Street, Dubuque, Ia.

Brooks Rupture Appliance Company.

Gentlemen: The baby's rupture is altogether cured, thanks to your appliance, and we are so thankful to you. If we could only have known of it sooner, our little boy would not have had to suffer nearly as much as he did. He wore your brace a little over four months, and has not worn it now for six weeks.

Yours very truly,
ANDREW EGGENBERGER.

Ten Reasons Why

YOU SHOULD SEND FOR BROOKS RUPTURE APPLIANCE.

1. It is absolutely the only appliance of the kind on the market to-day, and in it are embodied the principles that inventors have sought after for years.

2. The appliance for retaining the rupture cannot be thrown out of position.

3. Being an air cushion of soft rubber, it clings closely to the body, yet never blisters or causes irritation.

4. Unlike the ordinary so-called "pads" used in other trusses, it is not cumbersome or ungainly.

5. It is small, soft, and pliable, and positively cannot be detected through the clothing.

6. The soft, pliable bands holding the appliance do not give one the unpleasant sensation of wearing a harness.

7. There is nothing about it to get foul; and when it becomes soiled, it can be washed without injuring it in the least.

8. There are no metal springs in the appliance to torture one by cutting and bruising the flesh.

9. All of the material of which the appliances are made is of the very best that money can buy, making it a durable and safe appliance to wear.

10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon to-day.

Remember

I send my Appliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail to-day.

Free Information Coupon

C. E. Brooks,
443C State Street, Marshall, Mich.

Please send me by mail in plain wrapper your illustrated book and full information about your appliance for the cure of rupture.

Name .....

City .....

R. F. D.....State.....

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

DAISY FLY KILLER placed anywhere, attracts and kills all flies. Neat, clean ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 6 sent by express prepaid for $1.

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Cut down your meat bills

You get so much more flavor, so much more tenderness in meat cooked in Pyrex that you can really enjoy the cheaper cuts—cuts that you never thought of buying before.

Science explains why two-thirds more heat goes through transparent Pyrex than through ordinary pans—why Pyrex cooks food more evenly, more thoroughly than any other pan.

Pyrex transparent oven dishes cook every food better. They bake bread an inch higher, give pies crisp undercrusts just like the top, keep cake from falling, make leftovers more delicious.

Dealers everywhere sell Pyrex. Pyrex will not break in the oven. Dealers are authorized to replace any dish broken by oven heat. Pyrex has the name on every piece. Try your first dish today. You will say you will never again use an old-fashioned pan.

Write today for the free illustrated booklet, "New Facts about Cooking." Pyrex Sales Division, Corning Glass Works, 316 Tioga Ave., Corning, N. Y.

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PYREX

TRANSPARENT OVEN DISHES

Work in Western Canada.

BY HULDA M. GOOD.

I have been asked to write briefly an article for publication to place the work in Western Canada before the eyes of those who are interested, and perhaps it will create an interest where before none existed.

To Brother Sampson Mann we owe thanks for being the means of having the pure gospel planted out here. He realized that he should be baptized from a study of the Scriptures, so wrote to Brother M. Watterworth, evangelist for the Carman church (Manitoba) at that time, to come out to baptize him. He has always since sacrificed a great deal to keep the work going, few knowing about his sacrifices. The following year he was the means of securing the assistance of Brother H. L. Richardson, who was then in Beamsville, Ontario. This meant a good deal of personal sacrifice for him, as there were only two faithful members at first.

Brother Watterworth, as I mentioned above as being the first to preach the gospel here, held meetings in a tent and in Schnellar Schoolhouse for a while. Three were baptized during his stay, and two came out from denominations who had been baptized.

In 1911 Brother H. L. Richardson labored among us until the month of December. He was not here continually, but always when absent he wrote regularly to the congregation, encouraging us to be faithful, and also giving good teaching. He worked hard and tirelessly under discouraging circumstances. He held meetings at several places. At one time he held meetings at three places on Lord's days, having to cover a distance of thirty-six miles or thereabout. This he did on a bicycle most of the time, I believe. Truly those who have never been here cannot understand what the hardships were, at the first especially. He baptized about fourteen during the time he spent here, and one previously baptized came out from sectarianism. There was just the one congregation at that time—Schnellar—which has continued from the first. Financially, they have been unable to assist but little, therefore it required sacrifice of both labor and money on the part of those who have worked among us.

The spring of 1916 we were fortunate in securing the help of Brother H. A. Rogers, from Carman, Manitoba. He held meetings in Bromhead at first, where we were then meeting. Since then he has been with us many times, and has been the instrument in God's hands of establishing three congregations in Saskatchewan.

Regina congregation was established a year ago last February, and the members up to the present continue faithful. The Lyndale school district congregation (about ten miles from Schnellar) will be a year old this summer. One in the Knoxville school district, about the same distance from Schnellar, was established this spring. Brother Rogers has baptized sixty-nine since December, 1916, and reclaimed ten.

From February, 1917, to March, 1918, he has held twenty-six weeks of meetings, which has meant no small sacrifice, both from a financial and labor point of view. He lives at Carman, and has a family to support; so it can readily be seen what this means to him. He has God's work in the west at heart and has labored most faithfully. The people are now interested and the opportunity is good for spreading the gospel, if only we could keep an evangelist to do it. Brother Rogers has held meetings at three other schoolhouses, and expects to spend all the time possible in evangelizing here this summer. He is not only apt in teaching the gospel in simplicity, but does much good in visiting the homes of the people.

Brother C. G. McPhee, evangelist for Carman, is with us at present. He held a two-weeks' meeting at Schnellar Schoolhouse when he first came. He has baptized one. He is now holding meetings at the three places on Lord's days.

We would like to secure the help of Brother W. F. Cox for the summer, and also have Brother McPhee, if possible, as now is the time to put the pure religion of Christ before the minds of the people, while they are interested and seem desirous of learning the true way.

Saskatchewan is a good field, for most of the people have never heard of the church of Christ; therefore they think the doctrine a new one and wish to investigate. Many at this time, too, are turning to religion, realizing that there is something wrong when such a terrible war continues for so long a time. "The harvest truly is plenteous, but the laborers are few [too few out here]; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Work we do in stone will crumble; but when we teach a great lesson to a child, its influence will last forever.—J. R. Miller.

Sore Eyes **Granulated Eyelids,** Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

Letters That Inspire Confidence.

I wish very much that every reader of this paper could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet; but I wish you could see the originals, for I would like to have you realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, kidney, bladder, and liver diseases, uric-acid poisoning, and other curable conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this spring, and before I received all these letters from sufferers, I did not take very much stock in advertisements like this. I, therefore cannot blame you if you doubt; but, my friend, I am absolutely convinced that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States, and they almost invariably report either permanent restoration or beneficial results. That is why I make the offer contained in the following letter. Sign it now and mail it.

Shivar Spring,
Box 21L, Shelton, S. C.

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if I report no benefit, you agree to refund the price *in full* upon receipt of the two empty demijohns, which I agree to return within a month.

Name.....

Address.....

Shipping Point .....
(Please write distinctly.)

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

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

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

Work in Arkansas.

BY D. S. LIGON.

My trip to Arkansas was not as I expected and wished, for I could not stay as long as I expected to do. I began at Walker's Chapel on the first Lord's day in May, and feel that some good was done. After closing there, I began at a schoolhouse between Walker's Chapel, on the west bank of the Cossatott River, and De Queen. Both of these places are right in the country where I lived when a boy, and all seemed to enjoy my preaching. Brethren, much work is needed in that part, and I am anxious to return there sometime and remain some two or three months. I was speaking to one of my sister's children (now a grown young lady) about her duty to the Lord and her present church relation (she is a Baptist), and she said: "Well, this is all I know, Uncle, and this is all I have heard." This made me sad, indeed. O, how I do pray that our brethren will have a greater mind for home mission work! Somehow, I have always had a mission spirit, but I have about gone my limit in this work. I notice some preachers will arrange for a mission meeting, and before the meeting begins they begin to call for help. I went over there where I knew the work was badly needed, and asked the brethren who wished to have any fellowship in this work to remember me. Only one sister—Sister Fuller, Dyersburg, Tenn.—thought enough of this to help me. She sent me two dollars, for which I am very thankful. As I was returning, I stopped over one night at Nash, Texas, where I have held several meetings, and the brethren there gave me three dollars, and this is all I received on the trip, spending some fifteen days and about twenty-five dollars. I had to return home, as my wife was not doing so well and wanted to go on to Mineral Wells, Texas, for her health. She may have to have an operation before she gets well, but will first see what Mineral Wells will do for her. I will have to remain at home with the children for more than a month while she is away, and try to take care of things at home. My wife has been under treatment of the doctor for more than a year, which has been quite an expense to us, but I have never complained, as she was so I could go on with my work; but now she must go to the Wells, which keeps me from my work, and I will need some help. I cannot understand why our brethren will just go on and on, let a poor preacher "root, hog, or die," and then, as soon as he dies, beg over his dead body for his wife and children. If the church would do its duty, no preacher's family would have to be advertised to the world as poverty stricken, which reflects on the ability of the preacher to support his family or on the church for not supporting the preacher. I have been in the ministry for more than twenty-five years. So if you want to help us in this time of need, the way is open. My address is Denton, Texas.

Scientific Treatment for Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism, it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless, but effective. Positively guaranteed by money-back offer. It is a Godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief. Too much cannot be spoken in behalf of Renwar for rheumatism." Sold by druggists; price, 50 cents; or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

BOILS MADE PAINLESS

The action of Carboil is wonderful in the treatment of boils, carbuncles, felons. It stops the pain, draws the inflammation to a head and heals the wound. Large 25c boxes at good drug stores. Write **Spurlock-Neal Co., Nashville, Tenn.,** for free sample.

Driving the Brain often Affects the Nerves, causing Nervous Irritation and Nervous Headaches.

When Nervous, try using

Dr. Miles Nervine

The Standard Remedy for many years for disorders of the Nerves.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

THIS WEAK, NERVOUS MOTHER

Tells How Lydia E. Pinkham's Vegetable Compound Restored Her Health.

Philadelphia, Pa.—"I was very weak, always tired, my back ached, and I felt sickly most of the time. I went to a doctor and he said I had nervous indigestion, which added to my weak condition kept me worrying most of the time—and he said if I could not stop that, I could not get well. I heard so much about Lydia E. Pinkham's Vegetable Compound my husband wanted me to try it. I took it for a week and felt a little better. I kept it up for three months, and I feel fine and can eat anything now without distress or nervousness."—Mrs. J. WORTHLINE, 2842 North Taylor St., Philadelphia Pa.

The majority of mothers nowadays overdo, there are so many demands upon their time and strength; the result is invariably a weakened, run-down, nervous condition with headaches, backache, irritability and depression—and soon more serious ailments develop. It is at such periods in life that Lydia E. Pinkham's Vegetable Compound will restore a normal healthy condition, as it did to Mrs. Worthline.

Let the McQuiddy Printing Company do your printing, binding, lithographing, engraving, and make your blank books.

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HOME OFFICE
CLINTON, S.C.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

OBITUARIES

Thurston.

Sister Mary E. Thurston was born on January 5, 1845, in Crawford County, Ark., and was principally reared in that county. She obeyed the gospel during the Civil War, and in these years she was a faithful Christian, doing what she could to lead others to Christ and to upbuild his cause. On April 11, 1918, she crossed the dark valley and fell asleep in Jesus at the age of seventy-three years. She leaves an only daughter and a host of friends and relatives to mourn her loss. Brethren J. T. Jones and J. Q. Russell conducted funeral services, after which we laid her mortal body away in Leard cemetery beside her brother. Blessed are they who sleep in the Lord! X.

Gray.

James Victor Gray, son of J. M. and Anna Gray, was born on May 8, 1896, and died on April 22, 1918. This young man obeyed the gospel under the preaching of Brother Fox at the age of seventeen. Victor was an excellent young man with many noble traits, and to know him was to love him. He was an untiring worker in the church and often led the song service. The writer spoke words of comfort to the bereaved, together with a goodly number of friends and loved ones, at the Lillamay meetinghouse, in Cheatham County. "As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." (Ps. 103: 15, 16.) "Blessed are the dead which die in the Lord."

GEORGE W. GRAVES.

Terry.

On May 13, 1918, death visited the home of Mr. and Mrs. L. C. Terry, of Spruce Pine, Ala., and took from them their daughter, Lillie, who was a beautiful, Christian woman. Miss Lillie had spent only twenty-four summers in this world, but left many relatives and a host of friends to mourn her loss. She was laid to rest in the family graveyard near Spruce Pine. A large crowd of friends and relatives attended the services, conducted by the writer. It is quite painful to have to give up our loved ones, and it is often very difficult to understand why God stoops to this garden or that and plucks its brightest flower. We may be consoled by the fact that "he has his mysteries of grace and ways that we cannot tell," and is at all times just. May God bless the bereaved family and friends and give to them all the silent peace of heaven.

H. I. COPELAND.

Croom.

Brother T. W. Croom and wife are passing through great sorrow. Their little boy, Paul Croom, about two years old, was trying to crawl through a plank fence, when he slipped, hung his head, and broke his neck. This occurred on Friday, May 10, 1918. They are much grieved. It was so

Women of Tennessee

Prepare for Trouble!

When a girl becomes a woman, when a woman becomes a mother, and when a woman passes through the changes of middle life, are the three periods of life when health and strength are most needed to withstand the pain and distress often caused by severe organic disturbances. Many thousands in Tennessee would testify as do the following:

Nashville, Tenn. —"I have used Dr. Pierce's Favorite Prescription and found it the best medicine for my troubles. I can recommend it to any lady who suffers with woman's troubles."—MRS. LUE PRICE, 403 Sylvan Street.

Women should never experiment with unknown preparations; the risk is too great. Dr. Pierce's Prescription has been a favorite with women for nearly fifty years because it contains no alcohol or any narcotic. It is put up in both liquid and tablets and is to be found in almost any drug store. If not obtainable send 10 cts. to Dr. Pierce, Invalids' Hotel, Buffalo, N. Y., and he will mail a trial package of the tablets.

LENOIR CITY, TENN.—"Some years ago I broke down from over-work and exposure. My brother thought I would die. I took Dr. Pierce's Favorite Prescription and it brought me out all right. I have also taken several bottles since and it always helps me. I can say it is a wonderful medicine. I recommend it to all broken-down women. It is the best medicine for nervousness and for prospective mothers that I ever saw."—MARY L. WALKER.

Renew your subscription to-day.

Sure! High Heels Cause Corns But Who Cares Now

Because style decrees that women crowd and buckle up their tender toes in high-heel footwear, they suffer from corns; then they cut and trim at these painful pests, which merely makes the corn grow hard. This suicidal habit may cause lockjaw, and women are warned to stop it.

A few drops of a drug called "freezone" applied directly upon a sore corn gives quick relief, and soon the entire corn, root and all, lifts out without pain. Ask the drug-store man for a quarter of an ounce of freezone, which costs very little, but is sufficient to remove every hard or soft corn or callus from one's feet.

This drug is an ether compound and dries in a moment, and simply shrivels up the corn without inflaming or even irritating the surrounding tissue or skin. Clip this out and pin on your wife's dresser.

shocking, so horrible, to find the little fellow hanging in the fence, dead. Two women were in sight of him, close by—his mother and a near neighbor. His mother had been away from him less than five minutes. They tried hard for more than an hour with the help of a physician to revive him, thinking him choked and stunned. Brother and Sister Croom live now near Center Point, in Howard County, Ark., having bought a farm and moved there this spring. They were happy in their new home, but—alas!—all is sadness so soon! "Man is born unto trouble, as the sparks fly upward." Brethren, pray for them and bless them.

O. E. BILLINGSLEY.

Wilhoyte.

Once more, at the quiet midnight hour, when the world was wrapped in peaceful slumber, the kind and loving Heavenly Father reached down and plucked another ripened sheaf ready for the harvest. Sister Lucy Ann Wilhoyte went home on May 14, 1918, aged eighty-four years. Her husband, Brother James S. Wilhoyte, preceded her to the better land several years ago; also, two sons have passed over the river. The remaining three sons and four daughters were with her when the end came; one daughter was absent on account of sickness. Her children were loving and dutiful and showed her every care and kindness in her illness. Sister Wilhoyte's life was an exceedingly bright and hospitable one. Her home was always open to every one. Strangers received the same hearty welcome as friends, and, if need be, she would arise at any hour of the night and take in the wanderer and minister to his needs. O, what a reflection of the Christ life in her life! To the children I would say: Imitate her many Christian graces. She became a Christian in her girlhood and lived faithful to the end.

ONE WHO LOVED HER.

Spickard.

J. B. Spickard was born on December 21, 1853, and departed this life on April 11, 1918. He was married to Miss Georgie Baird on November 30, 1876. To this union were born ten children—five sons and five daughters. The daughters all preceded him to the spirit land. He is survived by his widow and five sons. He obeyed the gospel in 1883, and was a member of the congregation at Gladeville, Tenn., at which place he resided till his death. The writer never had the pleasure of knowing Brother Spickard personally, only having become acquainted with Sister Spickard, the widow, and some of the other members of the family since his death. Those who knew Brother Spickard best all speak in the very highest terms of him, bearing testimony to the fact that he was a good and obliging neighbor, a devoted husband, a kind father, and the elders of the congregation say that he lived a faithful and consistent member of the body of Christ. Then, in the precious hope of the gospel, we may all say with his dear family, our loss is his eternal gain. To Sister Spickard and sons we feel to say: "Why lament the Christian's dying?" Soon each one of you, with all of us, will be called to join that innumerable throng where we shall give our Father above the wonderful anthem in the heavenly choir made vocal by his saints because of their knowing more of his wonderful love through Jesus, his Son, in the sweet fruitions of the life everlasting.

GEORGE W. FARMER.

THE ONE GREAT OPPORTUNITY

The DeCamp Glass Casket Company has practically built and equipped a magnificent plant in Chattanooga, Tenn., for the manufacture of the only indestructible burial receptacle in the world—namely, Glass Caskets. The glass casket is constructed of two solid pieces of glass (lid and body). The lid is hinged by means of metallic bands, which are placed around both the body and lid of the casket, eliminating the boring of holes in the glass. The lid and body are so constructed that a tongue and groove is formed; the groove is filled with composition of sealing material, so that when the lid is let down it forms a perfect union of two solid pieces of glass. It is a well-known fact that glass is indestructible when placed in the ground, as there are no known elements in the earth that will affect it. When the bodies of our loved ones are put away in glass caskets, it is a satisfaction to know that they are not lying in a pool of water and mud, and that there are no vermin of any kind that can ever affect them. If one would come to Chattanooga, go through our magnificent plant, investigate our most modern machinery and equipment, he would be convinced at a glance that the DeCamp Glass Casket Company is preparing to do business for a long, long time on a big scale. Its buildings are constructed of steel, fire brick, and concrete, with tile roofs. It is not a question of selling glass caskets that confronts the DeCamp Glass Casket Company to-day. The only question it has to answer is: "How many can you furnish?" The glass casket is going on the market to sell in competition with the wood; it is air-tight, waterproof, and will last indefinitely. It was the intention of the DeCamp Glass Casket Company to sell only a sufficent amount of stock to meet the actual requirements in constructing and equipping the factory for operation, and leave on hand a sufficient working capital to discount all bills. With this amount on hand, the balance of the stock is to be canceled by a vote of the stockholders. Every share, whether held by a small or large investor, will participate equally in all dividends.

A FORTUNE.

$100.00 well invested has made many a man independent. Had you invested $100.00 in Ford, Coco-Cola, or Bell Telephone stock as an original investor, to-day you could retire. $100.00 invested in the DeCamp Glass Casket Company promises even greater return, because they are a necessity, and the sale of them will not be governed by wars, market, etc., but is as certain as death. This is a clean business proposition, and we solicit investigation. You may make a fortune if you buy a few shares of this stock while you can. It has been decided to place 1,000 shares on the market at $15.00 per share. This amount will last but a little while.

GONE FOREVER.

The greatest opportunity that ever confronted you, we believe, is knocking at your door, and it is up to you to accept. An opportunity to buy this stock will soon be gone forever, and you are about to lose your opportunity. If you don't want to toil and worry all the days of your life, you should invest a part of your savings in a necessity. There is no surer road to success. Stock is sold 50 per cent cash; balance, 30 and 60 days. Cut out this ad. and mail it to the following address, and we will forward you by return mail full information regarding our proposition, without any obligations on your part whatsoever.

CUMMINGS & McNEILL,

Directors of DECAMP GLASS CASKET COMPANY,

522 James Building, Chattanooga, Tenn.

I saw your advertisement in the Gospel Advocate, of Nashville, Tenn.

Anthony.

After two years of affliction, Brother W. O. Anthony departed this life on March 2, 1918, being about fifty-eight years old. His entire life was spent about five miles west of Hartsville, in the community in which he was born. He spent twenty-five years in the service of the Master, serving about ten years as elder at Philippi, a congregation that he was instrumental in establishing. When I say he was one of the best men I have ever met, I only voice the sentiment of all who knew him. I have never heard any one speak evil of him, and I never heard him speak evil of any one. In his kind, humble, gentle way, he was ever ready to bless and never curse. As a business man, he was reasonable in all his dealings with white or black, rich or poor. As a Christian, few equal and none excel. Unlike some, he never left his righteous robe at the meetinghouse on Sunday, but tried to live every day aright, thus having a great influence over those he came in contact with. He was ever ready to contribute liberally to the financial affairs of the church. Freely he received, freely he gave. I have known him to be away from the post of duty only one time, and then in a humble way he confessed his fault and repented. He is certainly missed by the congregation. A volume could be written on his Christian life, but we think this will suffice. In his home life, we find but few like him. He loved his family next to his God. As a husband, he was kind, loving, faithful, and true, providing well for his own. And such a good father is ever loved and cherished by his children; kind, but firm, always demanding the highest respect of his children. The family and loved ones realize they have lost a good, faithful, and true friend; but we believe that he has only crossed the silver river and is waiting on the beautiful shore to welcome us when over the peaceful stream the angel of death shall carry us. Like "the sunset's radiant glow," we see the "golden gems" and "jewels rare" of this dear brother's life to beckon us as we journey on. Surely he has won the victory. We cannot, we would not, have him to come to us; but we can go to him. He leaves a wife and three children, one brother and one sister, to mourn their loss. The remains were laid to rest in the family burying ground.

THOMAS H. BURTON.

Catch Fish, Eels, Mink, Muskrats, and other fur-bearing animals in large numbers, with the New, Folding, Galvanized **Steel-Wire Trap.** It catches them like a fly-trap catches flies. Made in all sizes. Write for descriptive Price List, and our Free Booklet on best bait known for attracting all kinds of fish.
J. F. GREGORY, Dept. 260, St. Louis, Mo

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FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

Try It! Substitute For Nasty Calomel

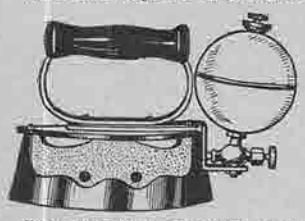
Starts your liver without making you sick, and cannot salivate.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs but a few cents; and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach, or constipated bowels. It does not gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day, and to-morrow you will feel weak, sick, and nauseated. Do not lose a day's work. Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

Iron any time or anywhere. Save half the work and expense involved in ironing. The



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SAVES TIME, LABOR, MONEY. FULLY GUARANTEED. Your dealer knows about it. Ask him or write direct. Dept. 22,

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WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

A Memorial of Love Sublime.

BY C. NETTERVILLE.

There seems to be one word in our language that covers the whole ground of the Christian religion, that embraces all there is of Christian ethics; and that word is "love." There seems to be one attribute of the almighty and ever-living God that stands out in bold prominence, preëminently overshadowing all others, shedding its benign rays over every portion of this sin-cursed world, lighting up our pathway from earth to heaven with the radiance of that light divine which time cannot dim nor distance obscure; and that attribute is "love."

In the beginning, prompted by this great impulse of the heart divine, God created man. "In his own image made he him;" and, breathing into his nostrils the breath of life, he placed him in the garden of Eden, a perfect being in ideal conditions and surroundings. Satan tempted; man yielded and fell, transferring his allegiance from the God who made him to the demon whose sole desire and impulse seems to be to destroy the works of Him who created all things; and God, in much sorrow, pronounced the awful curse, which was the inevitable consequence of so great a sin, and immediately began the work of human redemption—redemption fraught, as it was destined to be, with so much of suffering, humiliation, and finally with agonizing death upon the cruel cross. He so loved the world, steeped in sin, degradation, and rebellion as it was, that he was willing to give his only begotten and well-beloved Son to die, that man might live. And Christ Jesus so loved us that he was willing to leave his starlit home in glory, take upon himself the form of man, descend to this sin-cursed earth, suffer in great humiliation, and die the ignominious death of the cross, that we might be redeemed from sin and woe and "fitted for mansions in the skies." Was ever love like this? This question was asked centuries ago, to-day it is ringing in our ears, and in the great beyond angels will take up the refrain and keep it ringing—"Was ever love like this?"

God's great love for man is too plainly manifest on every hand to need any argument in proof of its existence. To him man is indebted, not only for what he has, but for what he is. He made man in his own likeness, which were honor great enough; but he was not content to stop at that. He made him ruler over all else that he had created, a kind of universal monarch over this mundane sphere. To him man is indebted, not only for life and health and strength, but even for the bright sunshine and the soft, invigorating showers that cause vegetation to spring forth and the earth to yield her bounteous harvests for man's sustenance. The very air he breathes, the food he eats, and the water he drinks are blessings from his great storehouse of love most copiously poured out. But great and munificent as are these gifts, they are as nothing compared with what he has in store for those who sincerely love and faithfully serve him unto the end. When we think of the beauty, the grandeur, and the glory of that life beyond the grave in that better land where Christ, having given himself a ransom for us, has gone to prepare for us a home of endless joy, we are lost in admiration, in wonder, and in awe. Was ever love like this? Jesus himself has said: "Greater love hath no man than this, that a man lay down his life for his friends." But Christ did more than this: He laid down his life for his enemies, for those who cruelly per-

For Sick Headache

Constipation, Indigestion, Sour Stomach, Biliousness, Bloating, Gas, Coated Tongue, take that wholesome physic—

FOLEY CATHARTIC TABLETS

Act promptly. Never disappoint. Mild and gentle in action. Do not gripe or nauseate. No costive after effects.

Mrs. Sweet Clary, Ante, Va.: "I had a bad headache and took two Foley Cathartic Tablets. In a short while, my head stopped aching."

Sold Everywhere

Your Hair—Your Beauty

You can have beautiful hair if you keep your scalp in a perfectly healthy condition—free from all dandruff.

Tetterine removes this parasitic fungus and restores the scalp to perfect health, permitting the hair to receive its proper nourishment. Excellent antiseptic and healing ointment for all cutaneous troubles. Fragrant and soothing, harmless to the most delicate skin. 50c a box. At druggists or by mail.

SHUPTRINE CO., Savannah, Ga.

TRY TETTERINE

CARbuncles BOIL

Stops pain, obviates the use of knife in removing the core or pus of boils, carbuncles and felons. Often relieves in 24 hours. A most wonderful salve also for sores, abscesses, piles. Large boxes 25c at good drug stores. Write **Spurlock-Neal Co., Nashville, Tenn.**, for sample.

secuted and crucified him, nailing him hand and foot to that cruel cross erected on Mount Calvary. While suffering the excruciating agonies of such a death, he cried: "Father, forgive them; they know not what they do." Again we can but exclaim: Was ever such love known to mortal man!

Great and good men and women have lived upon this earth who have been blessings to the human family, and the natural desire of the human heart is to perpetuate the remembrance of their deeds of love and mercy in the minds of the sons and daughters of man. For this purpose "memorial windows," cathedral domes, and marble statues have been constructed by loving hands, guided by the promptings of grateful hearts, in memory of loved and honored ones who have departed. But these, like all things made by mortal man, are transitory in their nature, and the time will come when obliteration will be their fate, and oblivion the destiny of those for the perpetuation of whose memories they were erected. Such, then, are not suitable mementos of the never-dying love which the Son of God bore for fallen man. It was the part of divine wisdom then to establish some institution which by its very nature should typify this great love and at the same time resist the ravages of decay, thus being a perpetual reminder of love divine. This has been secured in the institution which Christians observe every Lord's day by partaking of the bread, which represents his body given for us, and the cup, which represents his blood shed for our redemption from sin and endless ruin. His pathetic injunction to his disciples was: "Do this in remembrance of me." Then, upon every recurrence of the "first day of the week" the disciples of the Lord Jesus are wont to assemble themselves together in brotherly love around the table bearing these emblems and partake of this memorial institution, having their minds fixed upon Calvary and their hearts overflowing with gratitude for such a magnificent display of love divine.

A memorial institution it is indeed and in truth, drawing our hearts closer and knitting them more firmly in bonds of love to Him who, baring his feet to the thorns that strew the pathway of human endeavor and baring his breast to the cruel darts of the enemy of all mankind, trod alone the wine press of humiliation, ignominy, and death, being in all respects tried and tempted as we are, in order that he might the more effectually intercede for frail humanity in heaven's high court before a throne of grace and mercy.

But it is also a monumental institution. The same loving Savior who said, "Do this in remembrance of me," also said: "As oft as ye do this, ye do show forth my death till I come." As a monument of love divine, it bears convincing testimony that "Jesus died for sinful man."

Commending Dr. Thompson's Book.

Following are some extracts from letters received:

I am pleased to state that I read the above-described publication with more or less interest and I wish to thank you for your kindness in the matter. (L. M. Snowden, New York City.)

I received your book some time ago. I have been away most of the time in court and have overlooked it. I appreciate it very much, and have gotten some very valuable suggestions from the work. (Frank L. Lynch, Winchester, Tenn.)

I finished reading your book to-day, and find it quite interesting. I will want to read it again; so you will find check inclosed for same. (Louis Foy, Fulton, Ky.)

I inclose you a check for the four books. I am now too old to take any work outside of my house and garden. There are lots of people who need your book. It is loyal to God, logical, good for the young and old—no better book except the Bible; and the Bible is made more valuable by having your book. I wish you the greatest success. (H. L. Walling, McMinnville, Tenn.)

To Drive Out Malaria
And Build Up The System
Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents. —Advt.

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A scientifically constructed and a wonderfully effective remedy for the relief of Asthma in all its stages.
One bottle will convince the most skeptical of the wonderful merits of this preparation.
An internal remedy, different from anything on the market, for the permanent relief of this distressing disease.
Why hesitate when others are obtaining such wonderful results?
Sent, postpaid, to any address for $1. Write to-day to
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A Woman's Adventure in a Tank.

It was the most peaceful of spring mornings. From every rooftop banners of smoke waved. My glance dropped from those emblems of a nation's prosperity to the khaki-clad soldiers at work on their great war engine, and my heart flowed to overflowing with love and gratitude. These "boys" had been in the battle of Arras, and so had the tank. Both were battle-scarred in our defense.

I knew that any expression of gratitude would only bore the men; but the tank would not mind. So I reached out my hand, where I stood, and stroked it.

It broke into violent purring. The crew had started the engine! I looked up. The young recruiting officer was mounting the Fifth Avenue bus which was to follow the tank and from which he was to address crowds all over the city.

"Ready!" one of the crew called to me.

I looked for the door. Somehow I had expected to step into the tank through a tall, narrow door, or to clamber to the top and descend inside; but, instead, a horizontal slit opened under the bulging side, and through that I scrambled (with as great dignity as possible) into the warm, dusky interior of the monster.

The crew crawled in after me, closing the door. The engine beat louder. There were excited sounds from the crowd (now invisible). We were off!

Instantly a terrific jolting set up, accompanied by a deafening clatter. Talking was almost impossible. The throat ached with the escort. I know nothing to compare the din to, unless it might be riding in a wagon, without tires, loaded with steel rails, over a rutty road.

Dazed by the racket and vibration, I sat in the rear, beside a gearsman. At the front sat the driver. The others were in their places.

The entire middle of the "steel caterpillar" was taken up by the engine, a great 150-horse-power affair, using eight gallons of gasoline for every mile. Around me, on the walls, were the cases of ammunition. Before my face were two machine guns; two others were on the opposite side of the tank; and there was a gun at the front and one at the rear. It was all very grim. And as I sat there in the semidarkness in that jolting, clattering fort, with the faint odors of stale powder and grease and gasoline in my nostrils, and those quiet khaki-clad men all about, something clutched at my heart.

Just then we turned a corner, one side of the great caterpillar standing still while the other was kept in motion. Now we were on cobblestones, apparently. The jolting became almost unbearable. The din, too, increased. I thought of a boiler factory shaken by a continuous earthquake.

"Could a shell pierce this?" I asked.

"If a direct hit; not otherwise. The steel is seven-sixteenths of an inch thick."

"How many men in a tank when in action?"

"Usually eight—a driver, brakeman, two gearsmen, and four gunners." He added, smiling: "This tank is twenty-six feet long, seven feet ten inches high, and nine feet broad. It weighs thirty-two tons; and when in action, even the driver's window is closed, periscope being used. At night we follow white tapes laid down for us."

I could not have listened longer. A great faintness had swept over me; and I ached in every joint. I asked to be put down. The tank stopped, one of the slitlike doors opened, and I rolled out into the sunlight of lower New York, to the huge delight of a great crowd which had instantly gathered.

We were at the Williamsburg Bridge; so the tank started on across it, toward Brooklyn, accompanied by the bus from which the recruiting officers addressed the fascinated, following crowd.

I watched until the tank had waddled out of sight, then—with a little prayer for the success of the day's recruiting and a feeling of thankfulness that I had had a small (if unseen) part in it—I made my way dizzily to the nearest street car.—Vera L. Connolly, in The Christian Herald.

It has been a thousand times observed, and I must observe it once more, that the hours we pass with happy prospects in view are more pleasing than those crowned with fruition.—Goldsmith.

Send Nuxated Iron to your Boy in Camp

General Gibson Says He Feels that every Soldier Who Goes to the Front Should Take Nuxated Iron

Dr. James Francis Sullivan Explains Why It Helps to Increase Strength and Endurance and Build Up Weak, Nervous, Run-down Folks.

What every soldier most needs is tremendous "stay there" strength, power and endurance, with nerves of steel and blood of iron. To help produce this result there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron, says Dr. James Francis Sullivan, formerly Physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. "I have personally found it of such great value as a tonic, strength and blood builder that I believe if General Gibson's advice were followed many of our fighting men would find it of great benefit. In my opinion there is nothing better than organic iron—Nuxated Iron—for enriching the blood and helping increase strength, energy and endurance."

General Horatio Gates Gibson says Nuxated Iron has brought back to him in good measure that old buoyancy and energy that filled his veins in 1847 when he made his triumphant entry with General Scott into the City of Mexico and he feels that every soldier should take Nuxated Iron.

Another remarkable case is that of General David Stuart Gordon, noted Indian fighter and hero of the battle of Gettysburg. General Gordon says: "When I became badly run-down this year, I found myself totally without the physical power to 'come back' as I had done in my younger days. I tried different so-called 'tonics' without feeling any better, but finally I heard of how physicians were widely recommending organic iron to renew red blood and rebuild strength in worn-out bodies. As a result I started taking Nuxated Iron and within a month it had roused by weakened vital forces and made me feel strong again, giving me endurance such as I never hoped to again possess."

Another interesting case is that of General John Lincoln Clem, who at the early age of 12 years was Sergeant in the U. S. Army and the last veteran of the Civil War to remain on the U. S. Army active list. General Clem says: "I find in Nuxated Iron the one and ever-reliable tonic. Two months after beginning the treatment I am a well man."

And then there is Judge Samuel S. Yoder, Statesman, Jurist and for 18 years a practicing physician—formerly Surgeon Major in the Army and now Commander in Chief of the Union Veteran Union, who says: "Nuxated Iron restores, revivifies and rehabilitates the system. To the man of 70 as I am, it is just as certain, just as efficacious as to the youth in his teens."

It is surprising how many people suffer from iron deficiency and do not know it. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

Manufacturers' Note: Nuxated Iron which is prescribed by Dr. Sullivan, and which has been used by Generals Gibson, Gordon, Clem, Judge Yoder and others with such surprising results, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists and general stores.

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.—Advt.

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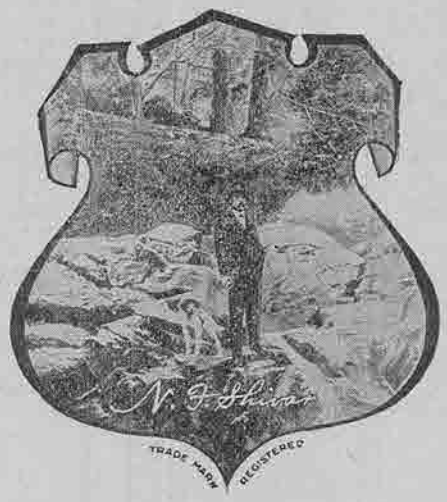

THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives

I realized that I had discoved one of the world's greatest mineral springs, and I decided to devote my life to it But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering I said. I will ***make them believe*** me by showing ***my*** faith in ***them*** and in the ***curative power*** of the Spring I will tell them that the water shall cost them ***nothing*** if it fails to benefit

The world listened!

Some wrote for proof and I sent them the letters which I had received from ***their*** fellowmen Others accepted my offer without question Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases

But some of the water still ran to waste for lack of belief I determined that every drop should be used to relieve the sufferings of humanity. To this end I requested the advertising manager of the Wesleyan Christian Advocate to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith: only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only $2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make ***you*** the sole judge as to whether the water has benefited you, and as the Advertising Manager of this paper has kindly consented to ***guarantee my guarantee*** to refund your money, if you are not benefited, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with ***any chronic disease,*** except cancer and consumption. but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes nervous headache and general debility resulting from impure or impoverished blood These are the diseases most frequently mentioned in the letters which I have received but my offer is open to anyone who suffers from any chronic ailment Yours sincerely,

N F SHIVAR Proprietor

EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir. As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely nature's remedy.

A. L. R. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.

Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other Springs. I consider it the very best water extant. AUGUSTUS DUPONT.

Lexington, Va., Nov. 24, 1911.

Mr. N. F Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully, MRS. HARVEY DIXON.

Atlanta, Ga., July, 27, 1911.

Mr. N.F.Shivar, Shelton, S C : Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my teething baby who was suffering with its stomach and bowels. This water cured her disorders entirely and she is herself again. I stopped all medicine and gave her only the water. I was also run down from the heat and fatigue, and the water has restored me also Thanking you. Very respectfully

MRS. W. C. McGILL.

Columbia, S. C., Aug. 11, 1912.

Mr N F Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev A J Foster pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.

J. P. D.

P. S —I suffered for 8 years with kidney trouble and inflammation of the bladder After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

FILL OUT THIS COUPON AND MAIL IT TODAY

Shivar Spring, Box 21 P Shelton, S C

Gentlemen:—I accept your guarantee offer and enclose herewith two ($2.00) dollars for ten gallons (two five gallon demijohns) of Shivar Spring Water I agree to give the water a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you are to refund the price in full, upon demand and upon receipt of the two empty demijohns, which I agree to return promptly.

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

The World's Most Needed Lesson.

The other day our President said a wise thing in three words: "*Politics is adjourned.*" Then he proceeded to teach the world its most needed lesson, the lesson of helpfulness.

Was there ever a time in the history of the world when there were more unfortunates lying beaten and bruised across the pathways of life than at the present? Europe has about seven millions of men prisoners of war. Many of these are in the most uncomfortable quarters and lack sufficient food and clothing. There are now fifty thousand blind soldiers in France, the result of gas poisoning on the firing line. Belgium's unfortunate and starving women and children are crying for bread. Food riots are of frequent occurrence. The suffering of the Armenians and Syrians is too horrible for language to describe. The same is true of Poland. In view of these awful conditions, the man who is not willing to learn the lesson of helpfulness has no business on the face of the earth.

On this subject the Bible is most instructive and the most inspiring book we have. In it we find the world's perfect example of helpfulness, Jesus Christ. He is the model for the ages. Here we are taught that we are to please our neighbors for their good because Christ also pleased not himself. (Rom. 15: 3.) Because Christ laid down his life for us, we ought to lay down our lives for our brothers and sisters in need. (1 John 3: 16.) The briefest and at the same time the most important and comprehensive rule for helpfulness is, "*Follow Christ.*"

The Master's Lesson.

The Master gave this lesson: "Ye know that they who are accounted to rule over the Gentiles lord it over them: and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all." (Mark 10: 42-44.) These words were called forth by the request of James and John to have the two chief places in the kingdom. Jesus was a very patient teacher with his disciples. If they did not learn a lesson the first time, he taught it over again. This lesson of becoming great through helpfulness was one of the most difficult for them to grasp. They had quite another conception of what constituted greatness. It was the Gentile idea of lording it over others that Jesus had to eradicate. For a long time the principle of honor through service was foreign to the minds of men. So we find that, according to Luke, another contention arose among the disciples, probably a wrangle as to who should have precedence at the table. Jesus repeated his thought about helpfulness. "And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth." (Luke 22: 25-27.)

☼ ☼ ☼

Waking Up to Its Meaning.

Other men in their respective ages have been, like the disciples of Jesus, slow to comprehend the meaning of his words because they have paid so little attention to them. To a thoroughly selfish man one of the most foolish sounding sentences in the world is in the New Testament. It reads: "If any man would be first among you, let him be your servant." To him this rule seems perfectly absurd; beautiful in sentiment, but impractical, good only for dreams. So the world thought for many years. But Jesus' words did not return unto him void. They have borne fruit.

The American Magazine tells of how a famous banker talked to an applicant for a position in his bank: "What do you suppose has made this bank the biggest in the United States? Management? Yes. Ability? Yes. But did you ever read a verse in your Bible that goes something like this: 'If any man would be great among you, let him be your servant.' Young man, that's the greatest bit of business truth ever put into a single sentence. It's the secret of the success of this bank. Why do we have more money than any other bank? Because we give a greater service to the people."

Commercializing the Principle.

Pick up any trade paper and read its advertisements, and you will see how deeply Jesus' words have soaked in. Half of them are nothing in the world but Jesus' principle in different words. "We are the greatest automobile manufacturers in the world," reads one, and then goes on to explain: "Because we get our backs dirty crawling under your car more than any other manufacturer. We are the servants of all; therefore we are the first of all." Another advertisement reads in substance: "Come to my hotel. Because there is nothing so menial, so slavish, that we won't gladly do it for you. We are more humble servants than any other hotel men; therefore ours is the best hotel." Service—service—service is the keynote of modern business, the open sesame to present-day success. And every man who discovers it and applies it to his own business supposes that he has found a new thing in the world, never suspecting that Jesus has been holding out the secret to him, waiting for the world to take it, for over nineteen hundred years.

But an appreciation of this rule of greatness is not confined to the trading world. Some of those who occupy the highest positions of honor and trust have learned it well. That governor had caught the true spirit, the idea that exalted office is but opportunity for greater service, when he said, replying to a young man's profuse thanks for painstaking help in a matter of public service: "When I became governor, I was but making a covenant to be the most helpful man in the State."

Paul says: "Bear ye one another's burdens, and so fulfill the law of Christ." If business men and politicians have learned how to do this for the good of humanity, shall not his disciples do it yet the more? "For the love of Christ constraineth us."

Our Contributors

Adam. No. 1.

BY H. LEO BOLES.

The word "Adam" has a threefold meaning as used in the Scriptures—first, Adam, meaning the race of man, or just man; second, Adam as a representative of the race, the federal head of the human race, *the* man; third, individual, as *a* man.

We present this subject under these three heads—man, *the* man, and *a* man. Adam as man represents a miracle. All things began in miracle. The first creation of the earth and all that pertains to it began in miracle, but are continued by law; so, in the creation of the human family, man began as a miracle. I am not in sympathy with the theory of evolution, that man came from the lower forms and has evolved into the present form or state. I hold to the scripture that man was created full-grown, possessing all of the attributes and powers of mind, soul, and body which he now has. These powers and attributes may not have been as fully developed as they afterwards became to be, but he was created and pronounced good, perfect as any of the work which came from the hand of God. Gen. 1: 26-31 teaches us that man was formed from the dust. I take it that everything that belonged to this earth, of the vegetable and animal kingdom, was formed from the dust, and man's body was made of the dust. An analysis of the elements which are found in a human body shows that all of these elements are found in the earth. Should Jehovah stop with that, man would have been only an animal; but after man had been formed from the dust, God breathed into his nostrils the breath of life, and man became a living soul.

He was formed in the likeness, or created in the image, of God. I think that man's moral and spiritual natures are like God; that it is his moral and spiritual natures which were formed in the likeness of God. This teaches that man is at least a twofold being. A material part, made of the dust, and an immaterial, immortal part, which is in the image of God. The material part of man must go back to the earth from whence it came and the spirit return unto God who gave it.

We can gather but little from the condensed statements of Genesis as to man's primitive condition. The earth, with all that pertained to it, and especially the garden of Eden, was turned over to man. Man was fully developed at this time, or else he could not have taken charge of all lower creation and been held responsible for the condition of the garden of Eden and the earth as it came fresh from the plastic hand of Jehovah. I think that the origin of the human race is divine and that man bears the mark of divine perfection in the management and care of the lower creation. What a magnificent being man must have been when he walked the earth in the early days bearing the image of his God, which image distinguished him from all other things created!

The fall of man is made very prominent in the brief description given by the writer of Genesis. As long as man's will moved in harmony with God's will, man fulfilled the purpose of his Creator. It was his mission to ever walk and act in harmony with the will of his God. It was an eventful and fateful day for the human family, as well as for the first man, when he deviated from the purpose and will of his Creator. So far as we know, man, who was endowed with reason, intellect, and spirituality, lifted far above other forms of creation and bearing the image of his God, was the first of all created things to deviate from the will and purpose of Jehovah. The being which was created in the image of God, and better prepared to reflect the honor and glory of God and carry out the will and purpose of God, was the first to deviate, the first to disobey the law of God, and the first to degenerate. This is a sad commentary on the human family.

Adam was not deceived in the sin, or transgression. (1 Tim. 2: 13, 14.) Eve, as we shall see when we come to the study of that character, was deceived, but Adam was not deceived. It seems that Adam committed a sin with his eyes wide open, with a clear understanding that he was disobeying the law of his Creator. Some have said that Adam tried to offer excuses for his sin. This may be true. Man is prone to offer excuses for his sin. The children of men to-day are often found guilty of trying to hide their sins behind the sins of others.

When Adam said, "The woman which thou gavest me did cause me to eat," it is thought that he was casting a reflection or a reproach upon Jehovah for giving unto him one who would entice him to sin. I do not understand that Adam was casting an insult in the face of Jehovah when he uttered these words. I rather think that he was stumbling in his excuse for his sin. I do not believe that Adam meant to say, "If thou hadst not given me the woman, I would not have sinned;" neither do I think that Adam is trying to place so much of the blame upon Eve for this sin. However, it matters but little what interpretation we give this scripture; the result and consequence remain the same.

Some commentators think that there can be traced the disobedience of the entire decalogue in the sin of Adam and that each of the ten commandments was disobeyed in

the fall of man. Thomas Scott holds to this view. I think that Adam worshiped and served Eve, the creature, instead of the Creator. (Rom. 1: 25.) I hold to the view that Adam knew that he had sinned and knew that he was sinning at the time; yet, to be with Eve, his helpmeet, he yielded to her entreaties, followed her suggestions, obeyed her commands, and sinned, and took upon himself the responsibility of the curse which was placed upon him. It seems that Adam chose rather to be a dying sinner in the company and association of Eve than to be a living man in the presence and under the blessings of his God.

What words can express, what heart can conceive, the bitter results and far-reaching consequences of Adam's foolish choice? All his posterity have experienced the melancholy transition from health to sickness, from ease to disease, from joy to sorrow, from salvation to sin, from glory to shame. The eyes which before met the approach of God with rapture and delight now are clouded with sorrow and remorse; the ear which listened with ecstasy at the voice of Jehovah now trembles with fear and horror; that tongue which was once tuned only to the accent and language of love has now learned to reproach and upbraid; that heart which glowed at the promise and prospect of a fair, numerous, and happy progeny now sinks in dejection at the dismal apprehension of that guilt and woe in which his folly had plunged all his hapless children. Where innocence once sat enthroned and reigned in peace, now despair broods over hopeless reflections and tormenting fears. "Above him is the awful throne of an offended God; beneath him, a fathomless gulf kindled by the breath of Jehovah."

(To be continued.)

The Kingdom of Israel. No. 1.

BY F. W. SMITH.

That the kingdom of Israel originated in rebellion against God is perceptible to any casual reader; for nothing is more clearly taught in the word of God than this fact, which the following makes plain: "And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." (1 Sam. 8: 7.) God was ruling over the people through judges; and when they reversed this divine order, demanding a king, it was a clear rejection of God and open rebellion to him. An objector may seek to relieve the situation by claiming that God, long before this, gave directions concerning the selection of kings, in these words: "When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; thou shalt in any wise set him king over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother." (Deut. 17: 14, 15.) But this, in connection with subsequent developments, shows that God foresaw that when his people should reach the promised land and be relieved of the burdens and privations of the wilderness life, pride would assert itself and the favored people would desire to conform to the nations about them; that when they beheld the pomp, splendor, and show of the thrones and those who sat upon them, their hearts would run after the ways of man. Thus it has always been with poor, fallen humanity; the glare and glitter of the world blinds the eyes and hardens the heart. In order, therefore, that Israel and the whole world might learn a lesson by sad experience which it would not learn otherwise, God permitted them to have a king, but reserved the right to choose their kings and to rule in their kingdom. Many wicked kings sat upon the throne of Israel; but each, in turn, was used by Him who "ruleth in the kingdom of men" to serve some purpose in the dispensation of his providence. By a prolonged and bitter experience, lasting through stormy centuries, Israel learned of the fatal mistake in turning from the wisdom of God to an arm of flesh.

Saul Selected to Be King Over Israel.

When the time came to make a king, God chose Saul through Samuel, the prophet. "Now, the Lord had told Samuel in his ear a day before Saul came, saying, Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel." (1 Sam. 9: 15, 16.) It must not be forgotten that God did not permit Israel to have an earthly king until after he had repeatedly warned them of their sin and danger in demanding one. He told them, through Samuel, how the king would oppress them—making slaves of their sons and daughters; taking their fields, vineyards, and olive yards; and levying a heavy tax upon them for the support of the gorgeous institution for which they were clamoring. However, none of these warnings had the desired effect upon them; a kingdom they wanted, and a kingdom they must have. When a man is bent on a wrong course, all the warnings of heaven and earth will sometimes fail to check him. Experiences of others all round him, who have pursued the same course to their destruction and eternal ruin, have no bearing upon him. How often it is that a loving and tender wife pleads with a husband, a father with a son, a friend with a friend, to desist from a ruinous course—all to no avail! As Israel did, so do many now.

Characteristics of King Saul.

Physically, Saul was a magnificent specimen of manhood, being head and shoulders above any of the thousands of Israel. A man with such a personal bearing was well calculated to inspire the hosts of Israel with confidence in his ability to fight their battles and to lead them to heights of glory in the eyes of the nations; but they were walking more by sight than by faith, a weakness which has cursed the world through all the ages past and which will continue to blight it until the word of God becomes man's chief and only counselor. Then, and not till then, will man be fitted for the place in the great economy of God which he was designed to occupy. Morally, Saul was a weakling. At first he was timid and shrank from public notice, even hiding from the assemblage when he was to be proclaimed king. From such a beginning, it would have been expected that Saul would make a modest, mild, and good ruler. Such, however, was not the case. He developed a spirit which made him morose and cruel in the extreme to even his nearest and best subjects. His treatment of David marks him as a tyrant, lacking in all those gentle qualities of heart and disposition which inseparably unite rulers and subjects. Mentally, Saul was too weak to be a successful ruler, even from a political point of view. He acted in such a way as to estrange from him many of his subjects, thus entailing upon his kingdom a weakness, which has proven in many instances a lack of skillful policy upon the part of kings. There is that in man which rebels against tyranny in any form. A father cannot rule his children with a rod of iron and retain their love and respect; neither can an earthly ruler sway the scepter of tyranny and hold the love and adoration of his subjects. The tyrannical and extremely oppressive spirit upon the part of modern rulers is the chief cause of the seeds of anarchy which have been so freely sown in American soil, and which threaten to destroy the very foundation of this once-glorious republic.

Saul Rejected by the Lord.

For his disobedience to God, it was told by the prophet that the kingdom should be taken from Saul and given to his neighbor. In the fulfillment of this divine prediction

we see exemplified the principle of God's dealings with kingdoms, as set forth by both Jeremiah and Daniel. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." (Jer. 18: 7-10.) The prophet Daniel (4: 17) said, with reference to deposing Nebuchadnezzar: "To the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." Thus it is clearly shown that when God, for some wise purpose, wishes to bring about changes in the kingdoms of this world, he always finds a way for the accomplishment of his purpose. By one sweep of his mighty power kings are blotted out, thrones totter, and empires crumble. The arrogant Saul, lifted up with unholy pride and filled with worldly ambition, was made to realize, to his everlasting shame, that the God of heaven "ruleth in the kingdom of men." Saul undertook the impossible—viz., to administer the affairs of state without taking God into the count. The same principle holds with reference to individual life. Man cannot reasonably hope to conduct the affairs pertaining to his own life with the view of attaining that which is good for him, if he refuses the divine partnership.

THE NATURE OF SAUL'S CHIEF SIN.

There are two classes of sins. For one, forgiveness is extended; but for the other, there is no forgiveness. The sin for which there is no forgiveness is, in some places, called the "presumptuous sin." (See Num. 15: 30; Deut. 1: 43; 18: 20; Ps. 19: 13; 2 Pet. 2: 9, 10; 1 John 5: 16.) Saul committed the presumptuous sin. It is true that he did not come to it at a single bound, but educated himself to it by many minor offenses. We must remember that sin is cumulative in its nature. A little sin persisted in fits and educates the soul for greater transgression. The sin that put Saul beyond the pale of divine mercy was in deliberately setting aside God's law and instituting his own. The following are some of his offenses: (1) He forced himself and made an offering (1 Sam. 13: 12); (2) he failed to destroy the Amalekites, as God directed (1 Sam. 15: 23-26); (3) he violated a plain law in consulting a witch (1 Sam. 28: 7, 8) (4) he ended his career by taking his own life (1 Sam. 31: 4). O, the wreck and ruin sin has wrought in this world! Its pathway can be clearly traced from Eden through all the centuries by its blotting, blighting, and withering curse.

Thus the first king of the kingdom born in rebellion to God passed away, and yet the people continued in the downward path. Is it not strange that, in the face of such a thorough test of human institutions, the world will continue to build up and cling to them? Happy is the soul who relies implicitly upon the God of heaven for guidance in all the affairs and concerns of life. He will lead safely and surely through the darkness as well as in the light; and when the last storm shall have swept the soul, it will rest forever in the peaceful sunshine of God's eternal home.

Work in Tate County, Miss.

BY J. P. LOWREY.

A few weeks ago I called the attention of the Gospel Advocate readers to the fact that we are trying to build a church house in Senatobia and asked those who wanted to have part in the work that we are trying to do to send us liberal contributions. In response to that appeal a brother in Alabama has written to know if we are loyal to the Book, stating that he would send us fifty dollars, provided we are trying to build up a loyal congregation that worships as "it is written."

For the satisfaction of this brother and others who may not know just what the conditions at Senatobia are and have been, I will say a few words. When I came here, nearly four years ago, there was in the town a digressive church with which a few loyal brethren were meeting. I held a meeting here, and we did all that we could in the spirit of the Master to get them to lay aside their innovations and stand united on the teachings of the Book, to which some of them would not agree. As a result, those who desire to walk in old paths have been meeting for nearly four years at the courthouse. During all that time we have kept before our neighbors this proposition: "Show us one thing that the New Testament teaches us to do as worship that we are not doing, and we will get at it; or show us one thing that we are doing as worship that the New Testament does not teach us to do, and we will quit it." We are simply trying to serve the Lord as "it is written."

We have bought a lot for which we had to pay twelve hundred and fifty dollars, and we had the "restrictive clause" placed in the deed. The church at Tupelo, Miss., has sent us a check for fifteen dollars and fifteen cents, for which we are very thankful. The Tupelo brethren have passed through the same fight that we are having at Senatobia.

Now, brethren, if we build a house and continue the fight in this field, we must have help. I have "held the line" here for four years at a tremendous sacrifice on my part, but have done this without a murmur. I have never called for personal help. There are brethren here who have stood by me in the fight. But now, if you would see the cause of Christ prosper as it should in Northern Mississippi, you will "come over and help us." We must have at least one thousand dollars more than is now in sight; but we expect to let the contract for the building, believing that contributions will come in on time to meet the needs. Send all contributions to M. H. Dandridge, treasurer, Senatobia, Miss. Please do not wait till we call on you again. If you expect to help in this work, *do it now*. We want the house completed in time for a meeting in the early fall. May the Lord help all of us.

"Uncle Jackey" Subscribes for the Gospel Advocate.

BY GEORGE W. FARMER.

Uncle Jack Laine—or, as the people in the community call him, "Uncle Jackey"—lives four miles southwest from Lebanon, Tenn., and is one among the oldest citizens of Wilson County. He is now eighty odd years of age, and has reared a considerable family of children. One of his sons has answered his country's call and is now in France. This fact gives him deep concern, and he becomes stirred with emotion when talking about it, thinking it very probable he will not live to see the boy return, even if he should be so fortunate as to return. The writer called to see "Uncle Jack" a few days ago; and when he told him he was interested in extending the circulation of the Gospel Advocate, Uncle Jack began to tell about how long he had taken the paper (though not recently), and that he read the paper in Tolbert Fanning's day, but said he could not see to read much now. "But," he said, "my family needs the paper;" and in his very palsied condition he began feeling for his money purse to get the money to pay for the subscription.

How unlike many others! "*My family needs it!*" On calling to see the brethren about the paper, very often we meet with the reply from the head of the family, "I am getting so I can't see to read;" or, "I do not have time to read it."

Brother, your family "needs it." Every family should have a good church paper, and if you cannot see to read, or, as "you think," you do not have time to read it, your wife and children should have it, and you should get it for them and encourage them to read it. Its influence is wonderful. A sister said to me not long since: "It looks good to see the Gospel Advocate lying around." Another said: "We do not aim to be without it."

God bless Brother Laihe and his family, and may his days be lengthened out and his son be permitted to return from France, unharmed, to cheer his aged father before he passes to the "other side."

A Soldier's Letter.

American Aviation Headquarters, London, England, May 5, 1918.—Dear Brother Lipscomb: Remembering the good sermons you preached and the good advice you gave to the young men of the Russell Street congregation who were leaving friends and home to serve their country, I am writing this that you may know that at least one appreciated your efforts in that way and has been strengthened and helped many times by those good sermons.

I have looked on the bright side of life since leaving home, and find that I can live as I think God would have me, if only I try as I should. This present life is filled with many temptations, and especially our surroundings at this time, but I am glad that so far I have had the strength and courage to resist such. The army is one immense body of wandering humanity, and it is surprising to find how few of our boys seem to think for a moment on the serious side of life. There seems to be nothing before them but the present day and such excitement as it may afford. Many are filled with the spirit of war and are in the greatest hurry to get to the front, and, I might add, back to the good old States also.

All seem anxious to get across; and after they are here, there is no place like home. I find it interesting to mix and mingle with so many different people and to learn their views of life. The army is one of the greatest fields I know of in which to do good, and a place where the little things as well as the large are appreciated by the more thoughtful ones. I try to do good to all, and hope that while I am serving my country I may also serve my Master. I realize my efforts are weak, but try to give some cheer each day and make it a point to get in a smile somewhere.

I have learned how to appreciate more fully than ever before the true value of friends and home and the privilege of worshiping on the first day of the week. So far I have been unable to find a congregation of our faith, and doubt if there are any here. Should you be able to give any information or advice, I would be very glad indeed. Since being here I have attended services at the Church of England once, this being on Easter Sunday. They had a very simple and devoted service. I have missed the services at Russell Street very much, and shall be glad when I am permitted to enjoy them again.

My work here is very pleasant and am seeing new and interesting things every day. Am stationed at Aviation Headquarters in England, and would like to stay here until the war is ended. Have had the best of health since being in the army and have enjoyed this new life better than I expected, but am ready to return at any time.

I feel that I have had the prayers of all my good friends and shall ask a continuation of them, that while in a foreign land and away from the influence of home and Christian friends I may still live a clean, pure life.

Should you find it convenient and have the time, I would appreciate hearing from you.

With all good, Christian wishes and prayers, I am,

Yours in Him, RIDLEY DERRYBERRY.

A Gift for Our Readers.

In order to encourage our friends and readers to circulate the Gospel Advocate, we are now offering to send to every old subscriber, who will send us one new subscription for one year, accompanied by $2, The Teachers' New Testament with Notes and Helps. This has been prepared to meet the many demands for a Testament with notes and comments that will make the text clear and plain to every one.

In this explanatory Testament the American Standard Version is used, which is acknowledged by all the leading scholars to be the best version in any language. The text of this Testament is printed from large, easy-reading type, with the words of Christ emphasized in black letters; and all the proper names have been divided into syllables and accented, thus making it possible for any one to pronounce them correctly. Especial care has been exercised in the selection and preparation of the Notes and Comments of the text of this Testament, so as to give a full and complete explanation of all the difficult passages, with entire freedom from theological and denominational bias. With this object in view, the Notes have been revised and approved by noted scholars representing the different evangelical denominations and acting as associate editors. The Introduction contains a wealth of accurate information concerning the books of the New Testament in concise language and compact form. In addition to an introduction to each book by an eminent scholar, there is an article of great interest and value on the language and books of the New Testament. This book retails for $1.10, postpaid.

While money is cheap, there is no better time than now for every reader to secure this Testament by a little effort. It should not be hard to get one of your friends to take the paper at $2 a year, when he can pay for it and over with one bushel of wheat. Think of the prices at which you are selling bacon, eggs, butter, wheat, etc., and then you will realize at once how cheap the Gospel Advocate is at $2 a year.

Remember, we are saving one of these Testaments for you, but don't expect us to hold it too long. Send your order now. PUBLISHERS GOSPEL ADVOCATE.

The Tennessee Orphans' Home, Columbia, Tenn., is moving on splendidly. A good work is being done in a quiet way. No one is now employed to solicit funds for the Home, so we have decided to ask the churches to make a contribution for the Home on July 7, the first Lord's day in July. The funds for feeding and clothing the orphans are running low.

Book Notes.

"Salvation from Sin." This book is composed of the editorials of David Lipscomb, collated by J. W. Shepherd, and contains many of the best and most profound thoughts of its author. It contains an index to subjects and an index to scriptures. Contains 440 large pages; printed in large, clear type. Price, $1.50.

To any church or person who will send us six new subscribers to the Gospel Advocate, accompanied by twelve dollars, we will give one dozen copies of our new hymn book, "Praise Him." Add postage for parcel post or transportation. Act promptly while this liberal offer is good. Address the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

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EDITORIAL

The English Equivalent for the Greek Term "Baptize."

BY M. C. K.

The article on "New Testament Nomenclature" in our issue of April 4, 1918, discussing the meaning of the Greek term "baptism," closed with this promise:

> It is the purpose to further consider, in another article, the matter of Greek and English equivalents to express the act which, in this case, is enjoined by the divine command.

Necessary attention to numerous other matters having caused an unavoidable delay, we now redeem this promise by attempting to show that the Greek verb "baptizo" and the English verb "immerse" are exact equivalents in meaning, and that each is, therefore, an exact translation of the other. Of course, to correctly translate one language into another, it is necessary to express in the language into which the translation is made the exact ideas, no more and no less, that are contained in the language from which it is made. This is a self-evident proposition, and no one, properly informed in such matters, would think of calling it in question. And the proposition holds good, no matter what language or languages may be involved in the case, and no matter what may be the subject under consideration. We might illustrate the idea with terms from any two languages. For example, the English term "horse" denotes a certain species of quadruped in the animal kingdom, and the Greek term "hippos" denotes the same animal. So far as practical matters are concerned, there is no difference in meaning between the two terms, each expressing in one language the exact idea expressed by the other in another language. Hence, each is an exact translation of the other; and if we would correctly translate into Greek an English sentence containing the word "horse," it would be necessary to use the aforementioned Greek term; or, if translating into English a Greek sentence containing the word "hippos," we would be compelled to render the latter by the English term "horse."

Now, coming to the New Testament ordinance denoted by the term "baptism," we should recall the fact that this term itself is Greek, and it is not translated in either the Common or the Revised Version, but is merely transferred in both. A world of controversy and confusion would have been prevented if this word, precisely as all other words in the Greek New Testament, had been translated, as, of course, it should have been. If theological prejudice and practice had controlled the king's translators of A.D. 1611 and the Revisers of A.D. 1881 in dealing with all other terms as they were controlled in dealing with this one, there would have been no translation at all in either case. But when it comes to practical matters in the attempt to follow the New Testament in its use of this word, as a mere tyro knows, nothing can be done until there is a translation of it, or an attempt at a translation, one or the other. In practice, men are *compelled* to say and *do* say what they consider the term to mean; and, to clarify matters at this point, we now lay down the proposition that, from the remotest period of antiquity in which we have any trace of the Greek language and literature, even including modern Greek down to the present day, the idea conveyed by the verb "baptizo" is exactly the same as that conveyed by the verb "immerse." There is perhaps no proposition in the whole realm of philology more clearly susceptible of demonstration than this one. In fact, if any question in all this realm has ever been settled by an appeal to facts, and settled beyond all reasonable ground for doubt, then surely this question is thus settled. It is not more clearly and certainly an established fact that what "horse" means in English, "hippos" means in Greek, than it is that what "immerse" means in English, "baptizo" means in Greek. They are exact equivalents of each other. That our readers may the better appreciate the strength of this position, let us note some of the facts.

1. *What the lexicons say.* (1) The very highest lexical authority in classic Greek in the world to-day is Liddell & Scott, whose great lexicon, defining the word, says: "To dip in or under water." (2) The very highest lexical authority in New Testament Greek in the world to-day is the great work of Joseph Henry Thayer, which says: "To dip, to immerse, to submerge." (3) The very highest lexical authority in the world to-day confining itself exclusively to the Roman and Byzantine periods, which include the New Testament period, is the great work of E. A. Sophocles, who was himself a native Greek and for thirty-eight years professor of the Greek language in Harvard University, which says: "To dip, to immerse, to sink." And he adds this significant note: "There is no evidence that Luke and Paul and the other writers of the New Testament put upon this verb meanings not recognized by the Greeks."

2. *What other authorities say.* Without attempting to quote at length here, we add the fact that the definition just given from the lexicons is confirmed by the combined testimony of the Christian fathers, encyclopedias, historians, reformers, commentators, and theologians of all schools of thought in all the ages; and this testimony comes from the most eminent among them. Dean Stanley, who ranks in this class, says: "For thirteen centuries the almost universal practice of baptism was that of which

we read in the New Testament, and which is the very meaning of the word 'baptize'—that those who were baptized were plunged, submerged, immersed into the water."

To the same effect, commenting on the expression "buried by baptism," the eminent bishop, Charles John Ellicott, says: "Jewish ablutions . . . had nothing in common with the figurative act which portrayed through immersion the complete disappearance of the old nature, and by emerging, the beginning of a totally new life."

Dean Henry Alford, the learned commentator on the Greek New Testament, says: "Baptism was administered in the daytime, by immersion of the whole person."

But the greatest of all in this brilliant list, and perhaps the most scholarly bishop of the Episcopal Church in America, Bishop A. Cleveland Coxe, of Buffalo, N. Y., the learned editor of "The Ante-Nicene Fathers," said in 1890: "The word means to dip. . . . In the Church of England dipping is even now the primary rule. But it is not the ordinary custom. . . . In France (unreformed) the custom of dipping became obsolete long before it was disused in England. But for this *bad example*, my own opinion is that dipping would still prevail among Anglicans. *I wish that all Christians would restore the primitive practice.*"

Presbyterian scholarship speaks in the same way. John Calvin himself said: "The word 'baptize' signifies to immerse, and it is certain that the rite of immersion was observed by the ancient church."

Dr. Philip Schaff, the learned Chairman of the American Committee on the Old Testament Revision, and professor of church history in Union Theological Seminary, says: "The baptism of Christ in the river Jordan and the illustrations of baptism in the New Testament are all in favor of immersion rather than sprinkling, as is freely admitted by the best exegetes, both Catholic and Protestant, English and German." As shown in Dr. Christian's work on the subject, the Southern Presbyterians in 1891 had "founded three churches in Greece," all of which, as well as all other churches in Greece, were "compelled to immerse candidates for baptism." This is certainly significant in a country where the people speak, read, write, and understand the Greek language; and a professor in the University of Athens said, at the same time, that "the commonest day laborer understands nothing else for 'baptizo' but immersion."

Thus the position here defended is sustained by the united testimony of commentators, encyclopedists, historians, lexicographers, orators, philosophers, poets, reformers, statesmen, theologians, and every other character of testimony that applies in the case.

(3) *A twofold fact.* (1) All standard Greek-English lexicons in the world say the word "baptizo" means to immerse. (2) Not a single standard Greek-English lexicon in the world says it means to sprinkle or pour. Hence, in harmony with this indisputable fact, when Prof. M. W. Humphreys was professor of Greek in Vanderbilt University, the great institution of Methodism, he was asked to name "one standard Greek-English lexicon that gives either 'sprinkle' or 'pour' as one of the meanings of the Greek word 'baptizo,'" and he answered in these significant words: "There is no *standard Greek-English* lexicon that gives 'sprinkle' or 'pour' as meanings of 'baptizo.'"

Hence, finally, it is a settled fact, and settled beyond all cavil, all controversy, and all doubt, with all persons who are both able and willing to examine and respect the facts in the case, that "baptizo" in Greek means what "immerse" in English means; and it therefore follows, by all the laws governing the use of language and by the inexorable demands of both logic and Scripture, that, to obey the command expressed by the term "baptizo," one must do what is expressed by the term "immerse."

"Lay Hands Suddenly on no Man."

BY E. G. S.

These words were written by the apostle Paul to Timothy. (1 Tim. 5: 22.) What is said by inspiration is always important and should, therefore, be seriously considered by Christians to the end of time. Paul was giving instruction to Timothy as to the work and management of a church, or congregation of Christians. The point under consideration was the matter of appointing workers in the churches. The expression, "Lay hands suddenly on no man," sounds like it had reference to personal conflicts; but it refers to the appointment of workers in the church, as of elders, deacons, and such like, and is an admonition not to be hasty or inconsiderate in the matter—that is, to try to always put the right sort of men as leaders in the practical work of the congregation. It is a known fact that thoughtless, inconsiderate men that do not read and study the New Testament are liable to run churches aground instead of training them up in the teaching of the word of the Lord. Hence just such preaching as this passage gives is needful in all the churches.

The church of Christ was not built up in the days of the apostles by human wisdom, but by the inspired word of God spoken by inspired men. Churches need to be built up to-day by that same inspired word of God as it stands on record in the New Testament, and not by the wisdom and doctrines of uninspired men. When built up by the doctrines and opinions of men, they are not churches of Christ. None are churches of Christ except those that are built up by the word of God; and only those that continue to live as the word of God teaches continue to be churches of Christ. In any matter of practical Christianity, the great question is: What does the word of God say about it? We should always let that settle it. The word of God is infallibly right in all it says. The thing for us to do is to try to learn what any passage means by studying the connection in which it is placed, as well as the passage itself. With the help of the connection in which a word stands, we can generally reach the correct meaning of any passage in the New Testament. The great trouble, however, is that most teachers give their own opinions as to the meaning of a passage instead of studying the meaning of the words used and the subject under consideration. The word of God in all its practical requirements is very plain; and if we study the words of the New Testament as we study the words of other books, we will find that it is as easily understood as other books; but if we allow ourselves to be misled by the opinions of uninspired men, we will likely misunderstand and misapply the word of God and build our hopes upon these human opinions, only to find out our mistake when it is too late to make amends. Such a mistake would be an awful one. We should make sure, therefore, that we are building upon the word of God, and not upon the opinions of men. The word of God will stand forever, and if we build upon it we will be upon a sure foundation; but if we accept the opinions of men as to what the word of God teaches, we may find ourselves standing on the sand instead of on the foundation of eternal truth. God's truth obeyed will save. Error cannot save, no matter how well we may obey it. The word of God says: "He that believeth and is baptized shall be saved." The opinions of men say: "The doctrine of justification by faith only is a most wholesome doctrine, and very full of comfort." But the word of God will stand when all human opinions have failed. The only safety for our souls is to see to it that we are standing upon the word. Nothing else can be of any benefit in the matter of our soul's salvation.

Now, in order that we may safely build upon the word of God, we must study it and learn what it teaches. If we faithfully serve God as his holy word requires, there is

nothing surer than that we will be saved in eternity; but if we simply study what his word says without doing what it requires, we will certainly be lost forever. Very many read the New Testament who do not obey its requirements. God does not propose to save men whether they want to be saved or not. He gives them their own choice to do his holy will and be saved or to reject it and be eternally condemned. So, if we are not all saved in eternity, it will not be the Lord's fault, but our own. The fact that God has given us his word will not save us. Jesus himself plainly said: "He that believeth not shall be damned." So our condemnation is just as sure if we do not obey as is our salvation if we do obey. There is every reason, therefore, that we not only read the pure word of God, but that we obey its requirements to the extent of our ability till life ends.

But what is a lifetime compared with eternity? It is certainly worth many lives of faithfulness here to be admitted into endless happiness when done with our pilgrimage on earth. But to drag along through this life disregarding the word of God will place us in eternal night, with no power to make a change. If we reach heaven, the preparation must be made for it in this life. It is plain from the reading of the Bible that no preparation can be made after death. Our eternal doom, therefore, will be in accord with the actions of this life. God's word tells us what our earthly lives prepare us for. So let us be up and doing the right while life lasts.

Each Must Account to God for Himself.

BY J. C. M'Q.

The Bible makes it unmistakably clear that each man is responsible to God for himself. A man may be a slacker and may shirk his duty, but he cannot escape his responsibility. The Spirit declares: "For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." (2 Cor. 5: 10.) Again, we read: "Who will render to every man according to his works." (Rom. 2: 6.) Also we read: "So then each one of us shall give account of himself to God." (Rom. 14: 12.)

No one can serve the Lord by proxy, but every one must obey God for himself. "For each man shall bear his own burden." (Gal. 6: 5.) As every one must account for himself to God, he must be free to think, to decide, and to act for himself. No body of men, however good, wise, and influential, can assume the responsibility of deciding and acting for him. Others could as easily sleep, eat, and breathe for him as obey God for him. The Bible does not grant one man the right to sit in judgment on another's conscience, for all must stand before the judgment seat of God. So long as men read, believe, and interpret the Scriptures for themselves, so long must they give account to God, and not to any body of men. "Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand." (Rom. 14: 4.)

In the light of so much clear Bible teaching on this subject, popes and bishops have no right to bind the laity to certain fixed principles as creeds, confessions of faith, and disciplines, but every man must be permitted to believe and construe the Bible for himself. When men exercise freedom of thought and action, there will be diversity of sentiment on those things that are not clearly revealed in the Bible. Hence, barring the fundamentals of salvation, there has always been, and doubtless always will be, considerable diversity of sentiment among Christians who take the word of God as their only authority in religion. Christians should be one in faith, while enjoying great latitude in opinions. No Christian should seek to force an acceptance of his opinions upon other Christians. He should not disfellowship those who do not accept his theories. The man who is so blinded by his erroneous theory that all teaching must be done by public proclamation has no right to retard the progress of the truth by seeking to bind his false and vicious theory upon the consciences of other Christians. The man who thinks it is permissible to use instrumental music in the worship of the church should not force an acceptance of his opinion on those who regard the use of an instrument an addition to the worship, inasmuch as we do not find it used in any New Testament church. Every Christian should state what Christ teaches him, but no Christian is warranted in saying that his conviction must be the faith of every other Christian.

When there is diversity of sentiment as to the expediency of any action among Christians, no one has the right to contend that his conviction is the conviction of the church and brand all men as cowards and traitors who do not accept his view. Such action loses sight of the freedom of thought and decision that God accords to every responsible being. Some few have contended that the editors of this journal could have kept members of the church of Christ out of the war by declaring that the church of Christ, *as a body*, opposed war in every form. This we could not do without stultifying ourselves and giving up the basic principle upon which Christ's church is built. We have no scriptural right to speak in any authoritative way for the church of Christ. Christ himself has done this, and we can only encourage Christians to take orders from the Head of the church.

That there is diversity of sentiment among Christians as to the teaching of the church of Christ on the subject of war will not be denied by any one who is well informed in regard to the teaching and practice of the church. As deeply as we deplore war, and while earnestly praying that all wars may cease and that a reign of peace may be ushered in, yet we cannot truthfully say that the church of Christ is a unit in opposition to war. Brother Lipscomb's appeal to the Confederate and Federal authorities for exemption during the Civil War, instead of showing a united church, indicated comparatively few who pleaded for exemption from combatant service because they conscientiously opposed war. Brother Lipscomb only asked that those who had maintained a position of Christian separation from the world be "placed upon a footing similar to that in which denominations holding a like faith are placed."

President Wilson has made provisions to exempt from combatant service those who are conscientiously opposed to such service. The government has generously provided noncombatant service for all such persons. It has been our pleasure to help each individual who is opposed to taking part as a combatant and who has asked us to help him to secure noncombatant service. We have also encouraged every one to be a good citizen, to submit to the government cheerfully, and to do all he could conscientiously to aid his government. Our duty is clear on this point. "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good." (Rom. 13: 1-4.) Christians should cheerfully do all within their power to save lives, to relieve the distress and suffering of the millions who are now starving. The church must do its part earnestly and faithfully in maintaining the morale of our soldiers and of the people at home. It has an active

work to do. It should lead the way in upholding the principles of truth, righteousness, and justice, and at the same time pray for those who despitefully use it and persecute it. It is the "salt of the earth" and the "light of the world." Christians, above all others, should display wisdom and prudence and should do nothing that will bring reproach on the religion of Christ. The church will not fail in this dark hour of trial and suffering, but, in the strength of Jehovah, will grandly and nobly perform its duty. Christians, when they hear the groans of the dying and the agonizing cries of the starving, do not stop to inquire what brought them to such misery, but reach out to them a helping hand, as did the good Samaritan.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$7,415.27
J. F. Smith, Graford, Texas	10.00
Church at Maple Hill, Tenn.	25.80
Mrs. Mattie Bass, Lebanon, Tenn.	3.00
Church at Saratoga, Ark.	8.00
"A Friend" (address withheld)	3.00
Mrs. M. L. Dunn and children, Hazlehurst, Miss.	5.00
Junior Bible class, Charleston, Miss.	2.00
Mrs. Alice Brown, Palestine, Texas	3.00
M. M. Combs, Prairie Grove, Ark.	5.00
Maurel Richards (four years of age), Wartrace, Tenn.	2.00
W. T. Snell, for his congregation, Arrington, Tenn.	5.05
C. W. Wiggins, Lynchburg, Tenn.	1.00
Sunday school at Florence, Ala.	14.58
W. L. Thurman, Adairville, Ky.	.50
Mrs. G. B. Harris, McKenzie, Tenn.	1.00
Mrs. Mattie A. Setliff, Lynchburg, Tenn.	10.00
Friends at New Hermon, Tenn.	38.00
Glenn Flora, Holly Grove, Ark.	8.50
Mr. and Mrs. L. S. Lancaster, Russellville, Ala.	10.00
Church at Emerson, Ark.	6.12
Mr. and Mrs. G. M. DeVane, Jennings, Fla.	5.00
Mrs. S. J. Hittson, Morrison, Tenn.	4.00
Church at Landersville, Ala.	13.40
Friends at Waldo, Ark.	4.25
Mr. and Mrs. J. A. Craighead, Gainesboro, Tenn.	2.00
Mrs. Etta Bass, Portland, Tenn.	5.00
Church at Oneonta, Ala.	4.00
Croft College congregation, Paragould, Ark.	9.70
Mrs. Dora Rhea, Sparta, Tenn.	5.00
Mrs. E. S. Breeding, Sparta, Tenn.	2.00
Mr. and Mrs. G. W. Martin, Manteca, Cal.	10.00
Miss Winnie Kennedy, Martin, Tenn.	1.00
Frank Swinney, Constitution, Ga.	5.00
Old Lasea congregation, Match, Tenn.	61.30
Church at Newhome, Cumberland County, Tenn.	40.00
Union Grove Church, near Murray, Ky.	50.00
Mrs. Alvie Grubbs, Hazel, Ky.	20.00
Corinth Church, near Sparta, Tenn.	9.50
Mars' Hill Church, Rutherford County, Tenn.	12.00
Church at Auburn, Tenn.	20.25
Mrs. R. L. Mason, Woodbury, Tenn.	1.25
Mrs. M. D. Holmes' primary class, West Nashville, Tenn.	1.00
Mrs. W. C. Clayton and daughter, Ridgely, Tenn.	3.00
Mrs. R. L. Moore and children, Bells, Tenn.	5.00
Mrs. M. E. Johns, Murfreesboro, Tenn.	2.00
F. Watkins, Fosterville, Tenn.	3.00
Mrs. L. E. Trevathan, Hardin, Ky.	2.26
A. K. Wells, Nashville, Tenn.	10.00
R. P. Thurman, College Grove, Tenn.	6.00
Mrs. M. F. L., Nashville, Tenn.	1.00
Mrs. P. B. Jones, Finley, Tenn.	1.00
Mildred Meador (three years old), Red Boiling Springs, Tenn.	1.80
Miss Hattie Hunt's primary class, Prospect, Ky.	10.00
Mrs. Tobe Wright, Fulton, Ky.	5.00
Mr. and Mrs. J. S. McNeil, Watson, Tenn.	5.50
Church at Holly Springs, Tenn.	6.00
Church at Bogota, Tenn.	14.40
B. E. Wilkins, Only, Tenn.	6.00
Girls' Bible class, Eleventh Street, Nashville, Tenn.	3.00
Mary E. Glenn, Sharon Grove, Ky.	5.00
Church at Bear Creek, Ala.	2.62
Church at Lawrenceburg, Tenn.	60.00
Church at Lavergne, Tenn.	44.36
Church at Mango, Fla.	5.00
Mrs. A. E. Jackson's class, Cypert, Ark.	5.00
Mr. and Mrs. T. L. Neal, Trezevant, Tenn.	2.00
Whitefield Church, Buena Vista, Ark.	5.10
Church at Nichols' Schoolhouse, Buckner, Ark.	6.00
Church at Haynesville, La.	7.00
Mrs. Mabel Clagle, Paragould, Ark.	10.00
"A Friend," Finley, Tenn.	1.00
Chapel Avenue congregation, Nashville, Tenn.	22.00
J. L. Rutherford, Mount Vernon, Texas	15.00
Mr. and Mrs. W. B. Prickett, Stuart, Okla.	5.00

Along with his recent contribution Brother John R. Williams, of Hornbeak, Tenn., gave us this timely lesson: "Paul says: 'But know this, that in the last days grievous times shall come.' Certainly these are 'grievous times'—a time of bloodshed, tears, and deep sorrow. Again: 'Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.' The world is now reaping of its own sowing, and none but God knows the depth of grief and sorrow that all must drink. If we do not lend a helping hand to earth's suffering subjects in these days, certainly we are not worthy the name we claim to wear and honor."

"Following received from Jerusalem: 'Our records show twenty thousand individuals helped in Jerusalem. Laundry and mending contracts for army undertaken. Government now transporting fifteen hundred Armenian refugees from Jerusalem to Port Said; others coming from southeast. Hospital established at Mejdel, near Gaza, is doing excellent work. Conditions in Ramallah region are greatly improved. Employment provided all. Funds low. Cable eighty thousand dollars May budget. Trowbridge will meet Armenian Syrian Relief and Red Cross Commission at Port Said.' ROBERT LANSING, Secretary of State."

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

What They Say of Our Premium New Testament.

From all parts of the country come expressions of approval and recommendation of the Teachers' New Testament which we are giving free to each subscriber who sends us a new one. Here are some of the latest received:

I received my New Testament with notes, and, as far as I have had time to examine it, I think it very helpful in the study of the word, and I can recommend it to any one in studying the New Testament.—L. Meade Williams, Tulare, Cal.

I have received the Teachers' New Testament, and I am highly pleased with it. I have examined and studied quite a number of pasages with notes thereon, and find the notes quite helpful in most instances. Please accept my thanks for the Testament.—W. D. Craig, Goshen, Wash.

This will convey to you my appreciation and thanks for the nice premium (New Testament). However, I doubt not it is worth the price. When a person is well on her seventy-fifth milestone, many ills conspire to keep one from duty. Long live the dear Gospel Advocate and its staff of able contributors.—Mrs. S. E. Hall, Puxico, Mo.

I received the Teachers' New Testament, and I am thankful to you for it. I like the notes and help fine. They are good. But as I have always studied the King James translation, I think I still like it best of all. While I have lots of helps on studying the Bible, so far as I have had time to investigate, the Teachers' New Testament is second to none.—E. D. Westfall, Wheeler, Texas.

I received the New Testament with notes which you sent me, for which I wish to thank you. "*Multum in parvo*" expresses my estimate of it. I think it a most excellent book. I never before saw so much along this line in so compact form. It certainly is just what the average reader of the New Testament needs. Many who do not have the time for extensive reading nor the books from which to obtain the information herein contained may find in this little Testament assistance that they have longed for; and the price puts it in reach of all. I made a gift of the Gospel Advocate to a friend to bless the friend and to extend the circulation of the paper, and you gave me the book as a premium, and so "I got my money's worth," after all, for the book certainly is worth the subscription price of the paper.—C. N. Sparkman, Poplar Bluff, Mo.

Missionary

News from the Orient.

BY S. O. MARTIN.

On February 16 we received a telegram from Dr. S. Armstrong-Hopkins in Bombay that Brother George F. Armstrong-Hopkins was dead. Upon receiving this, I went immediately to Bombay, where I found Doctor Armstrong-Hopkins a patient in the same hospital. The fact is that we were all moving for Aurangabad, and en route Brother and Sister Armstrong-Hopkins went to Basawal to visit a friend. As the climate of Basawal is very warm, they both became ill. Their friends advised them to go to St. George's Hospital, Bombay. They did, and soon after arriving there Brother Hopkins died. For some time they have both been in very poor health.

On my way home from Bombay, I went to Satara on business, where I met Brother McHenry, who accompanied me home to Aurangabad. I was in Satara one day before Brother McHenry arrived, and during that time I was invited by a Brahman to take dinner with him. I accepted the invitation. On arrival at the house, I was asked to leave my shoes at the door. I did, and, entering the room, we started up the steps to an upper room. Not having any lamp lighted, the man asked me to follow the rope which was tied at the top and bottom of the stairs as a guide. I was surprised to find in this man's library a book on the "Life of Christ." He was very much pleased that I should dine with him, and said: "I am worshiping Christ in Mr. Martin to-night." I told him that we did not worship God by worshiping men, but that we might serve God by means of serving our fellow man. His idea was pantheistic—the idea that God is in everything and that everything is God. He loved a good argument. He said he was a Christian. I told him that he should worship Christ, not through any mediator, but through the Spirit—worship God through Christ as the Mediator.

Pretty soon the time came for supper (dinner in English), and we again went downstairs. Instead of having a dining table, we were provided with a small board to sit on and a large brass dish to eat out of. The wife never eats with the husband in Hindu homes, and thus the wife served us with food. The man was a vegetarian, and he had a good dinner of all kinds of vegetables. We ate our food with our hands, as he had no forks and knives nor any spoons. When the time came to give thanks for the food, I waited until he had made his ceremony. He clasped his hands together in an attitude of prayer for a second, and then dipped his hand in the lota (water cup) at his side and made a circle of the water around his plate. This he did with great precision, as if he were quite accustomed to it. I then gave thanks to God for the food, and we began eating. This was my first visit to the home of a Brahman. The Brahmans are the highest caste of India. To-day the people seem to be growing tired of Brahman rule and are appointing priests to minister to them in their own caste. Formerly no marriage could take place without the presence of a Brahman, etc. The word "Brahma" means God. So these people were almost worshiped.

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The Monthly Reminder.

BY S. O. MARTIN AND W. HUME M'HENRY.

India is a desperately hot country. The missionary should not be called upon to do any extra or unnecessary work. His first and most important duty is to preach to perishing nations the word of everlasting life. All his energy should be directed to that end. Typewriting is nerve-racking, especially in India. To write a large number of personal letters of acknowledgment each month, coupled with local correspondence and other duties, consumes more of the missionary's time and energy than should be given to such a work. Besides, the postage required consumes considerable of what the missionary receives. Brethren, would it not be better if we could be relieved of all this work and expense? How can this be done? Simply by your contributing a very small sum monthly to print a small, four-page paper. Six dollars per month will provide us with means to start the paper at once. It will not be to our advantage alone, but to yours as well. Instead of only a few of our friends hearing of the work each month, all would, at about the same expense, be able to keep in close touch with the needs and progress of the work, and would learn many things about India and the problems the missionary has to face. We hope that simply to mention this matter will elicit an immediate response that will enable us to print the paper in the near future. Until we receive your reply, we shall, the Lord willing, issue a monthly report of the work.

Number of native evangelists, 4; number of men working independently, 6; number of children under training, 5; number of immersions in January, 60; number in February, 5.

Contributions received by Martin for January and February: Personal, $159.10; for workers, $5.

Contributions received by McHenry for January and February: Personal, $207.25; for workers, $104.85; for children, $21.60.

In the future we shall report names and amounts of the donors. We gratefully thank each one for the fellowship received and beseech both continued assistance and an abiding interest in your prayers.

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Moving Pictures.

BY J. M. M'CALEB.

Too much and too long-continued help results in making enemies. What is done as a favor comes to be regarded as a right, and when not granted there is offense.

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The Greek Catholic Church, the state church of Russia till recently, has for many years been doing mission work in Japan, appropriating fifty thousand dollars a year to that end. But now the state and church being separated, this appropriation has been cut off and the Japanese churches have decided that they are able to go on independent of foreign help.

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Prices for the common necessaries of life are getting so high in Japan that the government is opening markets to accommodate the people, and private individuals are doing the same, which is having a salutary influence on the grocerymen. I am paying sixty cents a pound for butter. The man talked of more, but I told him when it got above that he need not bring me any more.

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Brother Togo, our cook, must give up his place on account of ill health. Cooking for over thirty people is too big a task for him. He has been with us for about seven years, and he said that to go away would be like leaving home. I told him to rest up a while and I would try to find him a place where the work would be lighter. He said he would fall upon God and not be anxious.

Training Little Children

By MRS. JANET W. McKENZIE.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 13.

It Is the Ideals Held Before Little Folk and the Spirit Infused into Work and Play That Help to Make Them Useful Men and Women.

Kindergarten training is often begun at home unconsciously by both mother and child. It has its beginnings in the answers to the first questions familiar to every mother, such as: "Mother, what color is this?" "How many are there?" "Which is my right hand?" "Which is heavier?"

If mother will take a little time to play with her children, as Froebel urges, the first question about color can be made the nucleus of a little game. Let the child find something of the same color as that which first interests him, then something in each of the six standard colors; count the articles found; classify them as smooth or rough, heavy or light, and so on.

In the same way the three type forms of solids—the sphere, cube, and cylinder—can be shown the child; and articles around the house classified as cubical like the cube or block, round like the sphere or ball, or cylindrical like a barrel. The size of objects should also be noted.

Color, form, and number can easily be made into games if mother has time to play with her children.

When mother is busy with the pressing routine of housework, perhaps a box of cranberries and a long thread in a coarse needle would entertain a dear little meddler and give mother a free hour to work. Cranberries may be scarce, but buttons flourish in every home; also inch pieces of macaroni which can be combined with circles or squares of colored paper cut out of bright advertising pages.

When baking is under way and little hands have to be kept from interfering, a piece of colored string one yard long with the ends tied together will afford much delight. Wet the string and make as perfect a circle of it as possible on a flat surface. By pushing a point in the circle to the center, we changed what looked like a full moon into a crescent; pushing in three places makes a clover leaf. The variations are endless; and the child can learn, with an occasional suggestion from mother, to make familiar symmetrical outlines in this way.

Perhaps it is bread that is being baked. What possibilities in a small lump of dough! It can be made into a loaf just like mother's or rolled into tiny biscuits.

Toothpicks have many possibilities as play material. With them pictures can be made in outline of houses, fences, furniture, boats, or stars, and it is material that can be used ver and over again.

Chains of paper are made by slipping one short strip within another and pasting the ends. Colored strips may be alternated with the white strips that have been saved from rolls of narrow ribbon.

Coloring with crayons, cutting out pictures, and pasting are all kindergarten activities that can be carried on at home.

A blank book in which pictures of furniture have been pasted for each room of a house give delight that I have seen last all summer. How eagerly the advertising pages in magazines are searched for the kitchen cabinet, bath tub, parlor suite, crib, or bed! How carefully the selected pictures are cut and pasted on the proper page!

With a hatbox as the frame for a doll house and cardboard partitions making four rooms, a child's interest and attention may be occupied perhaps for several months. The house can be furnished as to occupants and rugs from the magazines, while curtains can be made for the windows from paper lace used in candy boxes. The furniture can be made from folded paper or built with small blocks of dominoes.

These suggestions only touch the rim of activities that kindergarten training opens up to the little child. What the mother may do at home will be helpful, but what the kindergarten does every day for three hours will be far more so. In kindergarten the child is a member of a social group and learns the valuable lesson of consideration of others and the spirit of team work.

Let me say to mothers who are not within reach of a public kindergarten that your best course is to agitate and coöperate to have one if it is a possible thing.

If that cannot be done and some kindergarten materials can be purchased, a catalogue from Milton Bradley Company, Springfield, Mass., or E. Steiger & Co., 49 Murray Street, New York, will be helpful in selecting the list of materials desired.

However, the spirit is more important than the material. "Come, let us live with our children," says Froebel; and, "Come and play with us," say the children themselves.

Look back in memory to your own childhood. What are your dearest recollections of your mother? Her unceasing care for your food, clothes, teeth, eyes, health? Or, is it not rather that happy day you took your lunch, mother and the rest, and went for an unexpected picnic? Did the shopping trips, the churchgoing, the calling, the occasional matinee, leave the deepest impress, or the quiet hour when mother was alone with you and read or told you stories?

Dear mothers, cumbered, like Martha, with many cares, can you not see that the practical and necessary services which you render your child ministers to the physical, which passes? But the hours of play and mental effort which you share and encourage and the ideals you set up for emulation—these are the meat of the spirit of your child which nourish the very essence of his life, developing in him that intangible something we call "personality" and forming his contribution to the race.

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Dreaming and Doing.

It is not the thing that you meant to do,
  But the thing you did, my son,
That counts in keeping the record true
  Till the long day's work is done.

It is not the castles you build in Spain,
  Nor the mighty deeds you planned;
It is not the dream of the dreaming brain,
  But the deed of the toiling hand.

For the airy castle dissolves in air,
  And the vision fadeth fast;
But the thing that is done—it standeth there
  Till the earth and heavens are past.

—Bryan W. Collier.

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The talent of success is nothing more than doing what you can do well and doing well what you do, without a thought of fame.—Longfellow.

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If you know how to make man better, if you can keep him from becoming a quitter, it is your duty to speak out with voice or pen to make your fellows better men.—Exchange.

Spirit of the Press

By J. C. McQUIDDY

Not a Failure.

I take no stock in these impulsive prophecies about the coming millennium. There is too much unfinished business in the world for it to come to an end, and Christianity is not a failure. The fantastic interpretations of the Apocalypse of St. John as bearing upon this time do not disturb me. I have a perspective now that sets things in their right aspect, and I see the program of God is working out. I am reaping now the fruit of fifty years' study of history; and you do not catch me leaving the great liner of orthodox faith in a rational theology to embark in the little skiffs of "millennial expectations" bobbing up amid the turbulent waves of this time. I am on board the "old ship of Zion," and so far I have not felt her quiver with the shock of the world-shaking tumult of the day.—Dr. Sam Steel, in Central (Ky.) Methodist.

It is refreshing to see that Mr. Steel is not carried away with the speculative views of the day. He has much company, however. Notwithstanding the terrible times and the disposition of many teachers to speculate, there are thousands of others who are sitting steady in the boat.

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A Frank Expression.

I wrote a number of brethren for a statement of their views concerning the merits of the "Teachers' Testament," a copy of which we are furnishing to old subscribers who send us one new yearly subscriber to the Gospel Advocate, accompanied by two dollars. Brother J. R. Bradley was among the number. We are glad to publish his reply in full, which follows:

Elora, Tenn., June 6, 1918.—Brother McQuiddy: I am sure you will not want to publish what I think of the notes (rather a failure to *note at all*) in the Testament you send me. See Mark 16: 16, where baptism is certainly a part of the plan of salvation, is *left out* of the "notes." See, also, Acts 2: 38, that "baptism for the remission of sins" is wholly ignored. Acts 22: 16—"Arise, and be baptized, and wash away thy sins"—*is entirely left out*. Rom. 6: 17, 18, where Paul certainly emphasized the obedience to be "made free from sin," is ignored. See, again, 1 Pet. 3: 21. This note is very ambiguous: "It must be interpreted with other passages of scripture." How much light does that shed? I am going to say this: I believe the "commentator" *intended and did dodge* the force of these passages.

J. R. BRADLEY.

All human productions should be received with "a grain of salt." No human production is perfect. All men are fallible and make mistakes. We are just as ready to publish an adverse criticism as a favorable comment.

I am free to say, however, that the things to which Brother Bradley objects are all favorable to the truth in the light of the purpose the publishers expected the notes to serve as set forth by them. The publishers state: "Special care has been exercised in the selection and preparation of the Notes and Comments on the text of Nelson's Explanatory Testament, so as to give a full and complete explanation of all the difficult passages, with entire freedom from theological and denominational bias. With this object in view, the Notes and Comments have been revised and approved by noted scholars representing the different evangelical denominations and acting as associate editors."

In the light of this statement, the silence on the passages to which reference is made is golden. The passages are not difficult and the meaning is so evident and clear as not to need any comment. "He that believeth and is baptized shall be saved" is not difficult of meaning, according to the commentators, and they were too honest as commentators to seek to obscure its meaning by comment. In the light of their purpose their silence is much more valuable than their comment could be.

They do, however, regard 1 Pet. 3: 21 a difficult passage and on it make an extended comment, giving the different views of different religionists. The passage reads: "Which also after a true likeness doth now save you, *even* baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." Here is the comment: "*Doth now save you, even baptism.* Noah's experience in the flood is made a type of baptism. Through faith Noah obeyed God and was saved when others were lost. Some would interpret this experience as being typical of the symbolism of baptism, while others would interpret it as meaning that we are actually saved through baptism. The verse must be interpreted in connection with other passages of scripture. *Not the putting away*, etc. The interpretation of this passage is unusually difficult. What is the first question that a newly made believer asks? Paul asked: 'What shall I do, Lord?' (Acts 22: 10.) The answer to this question is: Surrender yourself to Christ; become dead to the world and the old life. Baptism is a symbol of this surrender; it is an act of obedience. Peter emphasizes this by showing the difference between Christian baptism and the Jewish washings. The latter were for the removal of outward impurities; Christian baptism is a means ordained of God through which we testify to our faith in the resurrection. (Rom. 6: 2-11.)"

I am sure that the Introductions to the books of the New Testament are very valuable to the general reader. Dealing with matters of history and facts, they are not liable to be influenced by sectarian bias. They certainly contain a wealth of accurate information concerning the books of the New Testament in concise language and compact form." The Notes used, as all comments should be used, are very helpful, and the fund of information given in the Introductions should prove almost invaluable to students of the New Testament. ☼ ☼ ☼

Is Your Investment Worth While?

On every hand we are getting new disclosures of the fact that chivalry is not a medieval virtue, as some have supposed, but is thoroughly modern. Not infrequently have we thought that America was dominated by the opposite of chivalry, by sordidness, by indifference, by complacency, by love of ease. But with the passing weeks new moral vistas have burst upon our wondering eyes, and we have made the discovery that the war is bringing out unsuspected degrees of unselfishness. No one can read without deep emotion the following from a letter written by Lieut. Dinsmore Ely, U. S. A., of Winnetka, Ill., to his father, Dr. James O. Ely, a few days before the Lieutenant was killed on April 21 in aviation service in France:

"And I want to say, in closing, if anything should happen to me, let's have no mourning, in spirit or dress. Like a Liberty bond, it is an investment, not a loss, when a man dies for his country. It is an honor to a family, and is that the time for weeping? I would rather leave my family rich in pleasant memories of my life than numbed in sorrow at my death."

How pitifully inadequate, indeed, have been some of our life investments heretofore! It shames us as we look back upon hours spent in tasks that were not, after all, really worth while. Most of us have done but little which will be held in remembrance by others after our course is run. But Lieutenant Ely, and scores of young Americans like him, will render a service to be remembered by generations yet unborn. Some investments abide. Is your investment of life one that will pay immortal dividends?—The Standard (Baptist).

AT HOME AND ABROAD

From J. D. Northcut, Tracy City, Tenn., June 3: "We closed a week's meeting at Monteagle yesterday. I begin at Sewanee next Sunday."

J. P. Lowrey is in a good meeting at Paragould, Ark. Do not fail to read his statement concerning the work at Senatobia, Miss., on page 556 of this issue. This field deserves the support and encouragement of the brethren everywhere.

The Russell Street congregation has begun its summer campaign of mission meetings in and around Nashville. Joe McPherson is preaching this week in the tent at the end of Fifth Street, in East Nashville, near the Standard Furniture Company. The start was good.

Joe McPherson sends this in: "The Grandview Heights meeting, this city, continued one week and up until Friday night of the second week. We had splendid audiences, good attention, good singing, and five baptisms. The congregation is in splendid working condition and at peace with each other."

From R. D. Smith, Terrell, Texas, June 3: "Our meeting began yesterday with good interest. The attendance was especially good at the morning hour, and in spite of the heavy rain a fair audience was in attendance at night. We desire the prayers of the faithful that the word may run and be glorified."

From Ben West, Ennis, Texas, June 7: "The meeting four days old here, with eighteen additions—eight baptized, three elderly people from the First Christian Church, and seven by relation. G. A. Dunn and his two little boys, from Houston, are doing great preaching and singing. The church is on high ground."

The Tennessee Orphans' Home, Columbia, Tenn., is moving on splendidly. A good work is being done in a quiet way. No one is now employed to solicit funds for the Home, so we have decided to ask the churches to make a contribution for the Home on July 7, the first Lord's day in July. The funds for feeding and clothing the orphans are running low.

From J. A. Buchanan, Thorp Spring, Texas, June 6: "I have just closed a meeting at Floresville, with one baptism. I go next to Charco. I attended Thorp Spring Christian College last session. The school has been very successful under the leadership of C. R. Nichol and his faculty. Brother Nichol's success at Thorp Spring has demonstrated his ability as a school man. May all our schools succeed."

The death of Sister Lucy J. Compton, aged eighty-seven years, at her home on the Granny White road, this city, last Thursday, removes from our midst one of God's most precious saints. Many of our readers, who knew and loved her for her work's sake, will join the editors of this journal in tendering deepest sympathy to the children and grandchildren. Yet we should rejoice in the fruition of her consecrated life.

From Mrs. Kate Killebrew, San Francisco, Cal., May 23: "The San Francisco congregation is expecting T. B. Larimore to hold a meeting in a hall at 222 Vanness Avenue, beginning on June 16, to continue a month. To hear Brother Larimore preach is going to be a feast for us, and, we hope, a means of getting the need of this neglected field before the brotherhood. We pray that much good may be accomplished in this meeting."

From E. M. Boren, Little Rock, Ark., May 27: "Our meeting at the Twelfth and Valmer Streets Church, in Little Rock is growing in interest. We think it is the best interest we have ever had in this city. Three more made the confession last night and will be baptized to-night after the sermon. The meeting will continue until Thursday night. I will then go to Lexington, Tenn., where I am to begin a meeting on the first Sunday in June."

A. O. Colley, Dallas, Texas, writes: "On the first Sunday in June there were four accessions to our fellowship at the Pearl and Bryan Streets church of Christ—one restored, two by membership, and one by confession and baptism. There were three accessions on the fourth Sunday in May. The work is growing with each Sunday's service. We are now in a tent meeting in the Mount Auburn addition of the city. This work will be carried on by the different congregations of the city."

From A. K. Ramsey, Forest Hill, La., June 5: "May was a busy month. Good services at all points. Brother McQuiddy preached twice at a near-by schoolhouse, where much interest is being aroused. I spent several days with Brother Hebert, at Jennings, who is being troubled some by a Baptist preacher who has been trying to lead some of his babes in Christ astray. Good services at Forest Hill last Sunday. Memorial services for Sister Dyer in the morning. We think the outlook hopeful."

From Morgan H. Carter, Atlanta, Ga., June 8: "God is blessing us with success in this field. S. H. Hall has just closed a meeting in one of the suburban districts, with seven conversions and the seed sown for much future work. The writer is in a meeting at Rockmart, with five conversions to date and hopes of others. The Gospel Advocate is read and appreciated by a wide circle of Christians in Atlanta and the surrounding country. May God bless you as he sees best in doing the greatest possible good."

E. M. Borden writes: "The brethren worshiping at Twelfth and Valmer Streets, Little Rock, Ark., have just closed their fifth protracted meeting, with the writer assisting. The meeting lasted two weeks and closed with a fine interest. Five were baptized and one was restored. Our congregation has increased wonderfully in the last two years, and is talking of doing some mission work in the city. I am now in a meeting at Lexington, Tenn. Interest is good for the beginning of the meeting."

From U. G. Wilkinson, Comanche, Okla., June 1: "I went to Osage City, Kan., for a meeting; but finding conditions unfavorable and having been sick so much this spring, I deemed it advisable not to undertake a meeting there just now. I returned home, and, being considerably improved, it is my intention to go next week to Gracemont, Okla., to hold the mission meeting wanted there. I expect to spend ten days or more there. I received, in addition to $13 from my home brethren, the following: From Brother Trowbridge, Osage City, Kan., $5; Miss Vera Young, Bristow, Okla., $2; brethren at Camp Travis, Texas, through Charles T. Clay, $10. This will hardly meet expenses for these meetings, but I am trusting the brethren will contribute still further to the work. Send your contributions to me at Comanche, Okla. I thank you very much for the assistance so far received."

From F. P. Fonner, Buffalo, W. Va., June 4: "During the last three months I have received help in my work as follows: From Miss Ella Talley, $1; D. H. Howell and R. E. Howell, $2.50; Mrs. Ira C. Hardesty, mother, and sister, $8; A. R. Stalker, $5; John F. Kemp, Sr., $1; Miss Elva Newland, $1; Mrs. E. A. Bailey, $2; "A Sister," Calvert, Texas, $2; A. J. Grier, $3.50; Mrs. M. E. Henry and a friend, $4; O'dell, West Virginia, $5. I am very thankful for this help. It is very much appreciated. May God bless and prosper all the donors. I am seeing about the hardest times I have ever seen since I began work for God, nearly forty years ago. I am obliged to labor much with my hands in order to keep my mission work going, and this is robbing me of the little remaining strength I have left. Please address me at Buffalo, W. Va., Box 81, with encouragement. Be in haste."

Query Department

Brother McQuiddy: Please give me the meaning of Deut. 23: 2. This question has been asked me, and I do not know what answer to give. E. V. JONES.

Deut. 23: 2 reads: "A bastard shall not enter into the assembly of Jehovah; even to the tenth generation shall none of his enter into the assembly of Jehovah." "Bastard" means the offspring of an incestuous or illegitimate cohabitation.

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Brother McQuiddy: Please answer the following questions: (1) Has a woman a right to teach a class of women at what is called "Sunday school?" (2) Can a single man who is qualified hold the office of elder? Please give scriptures proving each question. W. C. RAMSEY.

(1) A woman who is qualified and has the ability to teach a class of women is certainly under obligations to do so. Acts 8: 3, 4 reads: "But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison. They therefore that were scattered abroad went about preaching the word." The word here rendered "preaching" means announcing the glad tidings and has the force of teaching and not of public proclamation. Priscilla joined her husband, Aquila, in expounding the way of God more accurately to Apollos. (Acts 18: 26.) (2) 1 Tim. 3: 1, 2 reads: "Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work. The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach." The words "elder" and "bishop" are used interchangeably in the New Testament. Paul commands Titus to appoint elders in every city, but in describing the qualifications of an elder he calls him a "bishop." (Tit. 1: 7.) 1 Pet. 5: 1, 2 addresses "elders" and commands them to exercise the office of "bishop" over the flock. The thought of the scripture text is that a bishop must have only one wife. In those loose times of divorce, men were converted who had had successively several wives. Divorce for unscriptural reasons would not free a man from his first living wife. Hence the limitation to those who had only one living wife. I do not think there is any reference to the remarriage after the death of a wife or that the passage means that a man who has never been married, yet has the qualifications of an elder, cannot do the work of an elder.

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Brother McQuiddy: (1) Please explain 1 Tim. 6: 5. Does this mean for the elders to withdraw from the main body of the church with some of the members and go off and start up a work somewhere near by, or to remain in the body and withdraw from the member or members that cause the confusion? (2) Also, explain 2 Cor. 6: 17. Who is to do this coming out, and to whom does it refer? When a member or members of a congregation leave with troubles not settled and go off somewhere else to worship or with some other congregation, is this worship acceptable with God, with their troubles unsettled? Please give me all the light you can, with the Scriptures proving the same. S. W. WOMACK.

(1) 1 Tim. 6: 5 reads: "Wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain." I have quoted from the American Revised Version, Standard Edition. The King James Version reads: "Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." The apostle advised his son in the gospel, Timothy, to withdraw himself from the heretical teachers who had sprung foolish doctrines upon the church. Orderly walking Christians should withdraw themselves in the everyday affairs of life from those who walk disorderly. The withdrawal of fellowship from the disorderly walking means more than the withdrawal of public fellowship. It means that we are not to associate with the disorderly walking in private or in any other way that will uphold and encourage them in their wrongdoing. The passage does not lend any support to the idea that some members of the church may pull off from the main body of the church and start up a factional body. Those who do this become disorderly themselves, instead of withdrawing from the disorderly walking as Paul advised Timothy to do. (2) 2 Cor. 6: 17 reads: "Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you." This is a quotation from Isa. 52: 11, and it means that the righteous can have no fellowship with the unrighteous, and certainly discourages those who are living faithful, Christian lives from pulling off from the body of the church and forming a factional church on account of those who create confusion in the church and that are walking disorderly. The Holy Spirit plainly commands: "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them." (Rom. 16: 17.) Then the Bible commands Christians to turn away from those who are causing division and occasions of stumbling in the church contrary to the doctrine of Christ. This draws a line between righteousness and unrighteousness and condemns the righteous for upholding and supporting the evil one by associating with him. While the Holy Spirit prohibits the association of Christians with the fornicators, he means fornicators in the church. He says: "I wrote unto you in my epistle to have no company with fornicators; not at all meaning with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world: but as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat." (1 Cor. 5: 9-11.) This prohibits our eating an ordinary meal with a brother who is a fornicator and shows that we are to do nothing that will in the least encourage him in his wrongdoing.

Book Notes.

"Civil Government"—Its Origin, Mission, and Destiny, and the Christian's Relations to It. By David Lipscomb. This book is the outgrowth of the author's most matured thoughts on this subject. A. Wilkinson said of it: "I think the book is worth its weight in gold." Pags, 158. Price, 75 cents.

"Around the Lord's Table" was published in response to numerous requests from all parts of the country. Brother A. B. Lipscomb converted the recent special Lord's Supper number of the Gospel Advocate into a handsome pamphlet suitable for preservation and ready reference. This publication presents every phase of this important subject. Price, 25 cents.

"Commentary on Acts of the Apostles." By David Lipscomb. A commentary on the Acts of the Apostles, with questions suited for the use of families and schools. This commentary is especially adapted to the comprehension of the masses of the people. It also contains a chronology of the Acts, map showing Paul's missionary journeys, brief biographies of the apostles, and an introductory chapter on the Holy Spirit. Pages, 249, and Index. Cloth bound. Price, $1.

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Sin and Iniquity.

BY J. J. VANHOUTIN.

"Sin is the transgression of the law." (1 John 3: 4.) The definition of "iniquity" is *injustice, sin.* Both are wrong. Iniquity is different from sin only in the way it is committed. When a man passes over law, he sins, and in his transgression he may go another step or two farther and commit iniquity by doing something else besides what he in the transgression refused to do; and going beyond and doing something which God never commanded is iniquity. For men to make laws to govern themselves religiously or for God to work by in their religious devotions is iniquity. The command to sing was given by way of approval of singing in religious devotion. The one who can sing in the worship and willfully refuses commits a sin; and if he goes beyond the singing and plays an instrument of music in place of the singing, or with it, he commits iniquity. The iniquity of this age in religious worship consists in doing something which God never commanded, and such presumptuous iniquity exalts man's wisdom above the wisdom of God.

As law presupposes intelligence, where there is no intelligence, there can be no law given. Are mankind intelligent? If so, then they are subject to law, both national and divine. Ignorance does not excuse a man from the penalty for violating either civil or divine law; if it did, then, the more ignorance, the better. One of Job's friends looked upon the wickedness of men as an endless blot. "Is not thy wickedness great? and thine iniquities infinite?" (Job 22: 5.) Jesus said: "And because iniquity shall abound, the love of many shall wax cold." (Matt. 24: 12.) In religious affairs, arrogance, self-conceit, bigotry, malice, hatred, and all other like cold-hearted sins are forbidden; but many of them also result in iniquity. When iniquity abounds, about all love for God or man is cold and indifferent, and the man is governed by his own standard of righteousness and thus exalts his own wisdom above the wisdom of the Almighty, and that is the genuine article called "iniquity." It appears that Lucifer was the first to commit the sin of iniquity when he undertook to dethrone the Almighty and exalt himself and his wisdom above the wisdom of the Most High, who rules in the kingdom of men.

To work, to help and to be helped, to learn sympathy through suffering, to learn faith by perplexity, to reach truth through wonder—behold, this is what it is to prosper; that is what it is to live.—Phillips Brooks.

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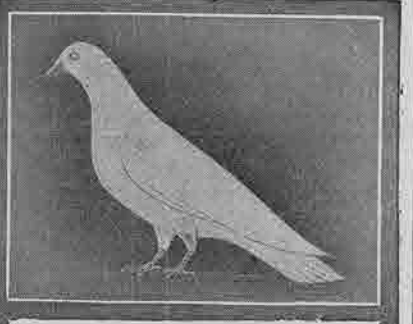

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The Christian Home. No. 16.

BY M. S. MASON.

Ah, how true! Make your life exemplary; be what you want the boy or girl to be.

What is the influence of the Christian home? A young American lad was very saucy to his father in the presence of a Japanese lady. The father said to her: "My son is very rude. At what time do you think a child's training should begin?" She looked at him shrewdly and gave him that very worthy solution of the moral problem in Japan: "Well, from what I know of you, I think that boy's training should have begun with his great-grandfather."

She was sounding deeply the great issue of moral training. She had suggested the principle of moral evolution—the principle by which nations rise in virtue or sink in crime. In this generation we are training succeeding generations. If this generation is virtuous, the next generation is more virtuous; if this generation is vicious, the next generation is more vicious. The home is the very foundation of our national life. With Christian homes, we shall rise in true national strength; with unchristian homes, we shall perish in our own weakness. The good homes of to-day will be better homes to-morrow, and the bad homes of yesterday are worse homes to-day.

Let us suppose that a man in a certain community has seven children. They have been reared in a Christian home. They know the art of home making. They arrive at a marriageable age and choose worthy companions. They produce those virtues in their homes that their own parents taught them, and their homes are even happier than the old home has been. Suppose each of these seven homes rear seven children that are Christian home makers and each of those seven do likewise. That proud great-grandfather can look down the line of his generations and see three hundred and forty-three souls that have followed the beautiful way of life through his influence. The good that that man has done can never be measured till the judgment. No one can estimate the number of souls that will be touched by that man's life.

But now let us look at the other side. Suppose this man had an unchristian home—a home like thousands in this fair land of ours. He has seven children also. They know less than he does. They marry, and, having learned no better, choose companions as unworthy as themselves. Their homes are not worthy of the name. But into those squalid, dull places of sin and shame are born seven children also—born from the beginning to lives of crime. Thus three hundred and forty-three souls in three generations become servants of the devil through the influence of one wrecked life. Men's deeds live after them, and at the judgment, before the careless father and frivolous mother will pass in review the sins of generations yet unborn.

Parents, do these remarks bring before you a deeper sense of responsibility? May you see in moral homes the correction of public and private evils. May you practice the things I have told you. May you each and all do your part, that in the near future our nation may be purged of its evils, our people come to love the things of God, and the fires of patriotism burn brighter as we look upon "our flag" as her stars shine with a new luster, her blue field reflects more truth, her stripes display a grander glory in their folds, and, fragrant with incense of love, honor, and industry, may she wave over a purer and better land, a land of happy Christian homes.

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

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

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

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

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Money for the Lexington (Ky.) Work.

BY H. C. SHOULDERS.

Previously reported, $1,419.20; M. K. Biggers, Glasgow, Ky., $1; "A Sister," Salem congregation, Ind., $2; Mrs. G. W. Thompson, Bourne, Ky., $1; Mrs. Pearl Hicks, Bourne, Ky., $1; Mrs. Jewell Montgomery, Bourne, Ky., $1; Mrs. Mary A. Sanders, Coy, Ky., 50 cents; Dorris Chapel, near Eaton, Tenn., by A. L. Wharey, $4.26; Mrs. Rosa Grow, Wilmore, Ky., $1; Mrs. Minnie Rhoser, Wilmore, Ky., $1; A. B. Comer, Nashville, Tenn., $5; W. G. Lee, Nesbit, Miss., $1; L. E. Kinney and wife, Spencer, Ind., $1; church at Worthington, Ky., by L. E. Hope, $10; Cesarea Church, near Stamping Ground, Ky., by J. E. Hotchenson, $5; church and individuals, by Mary Easters, Cortez, Fla., $6.20; Owen Chapel, by J. Walter Allen, Brentwood, Tenn., $20; Nashville Bible School congregation, Nashville, Tenn., by R. S. King, $10; Sycamore church, Gravel Switch, Ky., by J. S. Power, $2.50; church at Van Buren, Ky., by L. G. Davis, $5.75; Mrs. Margaret Hon, Glencoe, Ky., $1; Mrs. H. A. Shockney, Lexington, Ky., $5; Mrs. R. J. Sidwell, Winchester, Ky., $5; through Christian Leader, by F. L. Rowe, $1.

The Lexington church debt has been cut down now to something less than eleven hundred dollars. The note is due on the second day of August. The brethren began meeting in their new place of worship on the first Sunday in May. They still need outside help. Now, is there not one hundred congregations or individuals that will give ten dollars each to pay this debt off? Brethren, if you cannot give ten dollars on this, will you be one of two hundred congregations to give five dollars each on the debt? Now, brethren, every soldier in the army of the Lord to the front, and let's drive the Lexington church debt clear out of existence on the second day of August and have one little congregation in Lexington worshiping as the New Testament directs, and at the same time free from any debt. My address is Sellersburg, Ind.

New Wonders in Cooking.

If you wish to learn how to cook all foods better, make bread an inch higher, get crisp undercrusts on pies like top crusts, keep cake from falling, cook cheaper cuts of meat with appetizing flavor and more tender—in fact, do all your cooking better—write for free book, "New Facts About Cooking," to Pyrex Sales Division, Corning Glass Works, 316 Tioga Avenue, Corning, N. Y.—Advt.

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Among the Colored Folks.

On Friday before the third Sunday in May I visited the church at Union City, Tenn., and found them not doing so well. I preached for them at night. I then went to Latham, where I preached on Sunday at 11 A.M. and 3 P.M. Brother T. J. Latham is a faithful elder and is working with the body at this place. I left them on Monday for Newbern, where I met a few disciples. On Tuesday I went to Dyersburg and met with a few; thence to Jackson, where I made my way back to Corinth, Miss. I will be at Tuscumbia, Ala., on Lord's day (May 26). There is much work to do in the Master's vineyard, but the workers are few, as we can see the dark cloud rising in many ways. This is a thing to think about. "We ought to give the more earnest heed to the things" God has spoken. (See Heb. 2: 1, 2.)

J. HANNON.

PANAMA HATS HAND-WOVEN

New Discovery Brings Costly Panama Within Reach of All.

New York, N. Y. (Special).—It is now proven that the stylish Panama, up to now only worn by the best-dressed people, can now be sold for $1. You don't have to be skeptical about the low price, as it gives service like the $5 and $10 kind, but not so fine a weave; and by this new discovery of weave one can hardly tell the difference. A Panama gives a man or woman distinction and at the same time comfort. Mr. George J. Bungay, 28 South William Street, of New York City, is backing up his discovery by sending a real hand-woven Panama, any size, trimmed, blocked, with silk band, to any one for $1, postpaid. Fitted with leather sweat band, 25 cents extra. Furthermore, his policy is that, if you are not entirely satisfied, he will return your money. —Advt.

Genuine Humility.

Genuine humility—a sane, safe, sober estimate of one's powers, talents, and attainments, as distinguished from the mock-modesty sort or calculated self-depreciation, which has sometimes been called "humility with a hook,' because it seems to be fishing for compliments—is a rare virtue. It is a sign of true greatness. Sir Isaac Newton illustrated it when he said: "I know not what the world may think of my labors, but to myself it seems that I have been but a child playing on the seashore, now finding some pebble rather more polished and now some shell rather more agreeably variegated than another, while the immense ocean of truth extended itself unexplored before me."

Another scientist of distinction, we think it was Sir Humphry Davy, said in substance: "The net result of my life has been the discovery and training of three men, one of whom has repudiated my main theories and another has become personally estranged from me."

How very different this from the vain boasting of the half-educated, puffed up with a little learning, or the conceit of those who are carried away with thoughts of their own fancied bigness! "The only thing that I know," said Socrates, "is that I know nothing." And the real Christian is always ready to say: "Apart from Christ I am nothing, without him I can do nothing."—Exchange.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

HOW MRS. BOYD AVOIDED AN OPERATION

Canton, Ohio.—"I suffered from a female trouble which caused me much suffering, and two doctors decided that I would have to go through an operation before I could get well.

"My mother, who had been helped by Lydia E. Pinkham's Vegetable Compound, advised me to try it before submitting to an operation. It relieved me from my troubles so I can do my house work without any difficulty. I advise any woman who is afflicted with female troubles to give Lydia E. Pinkham's Vegetable Compound a trial and it will do as much for them."—Mrs. MARIE BOYD, 1421 5th St., N. E., Canton, Ohio.

Sometimes there are serious conditions where a hospital operation is the only alternative, but on the other hand so many women have been cured by this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, after doctors have said that an operation was necessary—every woman who wants to avoid an operation should give it a fair trial before submitting to such a trying ordeal.

If complications exist, write to Lydia E. Pinkham Medicine Co., Lynn, Mass., for advice. The result of many years experience is at your service.

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OBITUARIES

McKissick.

William Caleb McKissick was the oldest son of Brother and Sister W. R. M. McKissick, of the Broadview community, Maury County, Tenn. He was born on February 13, 1901, and died on March 25, 1918. He was born into the kingdom of Christ about three years ago, remembering his Creator in the days of his youth, and proved himself a faithful and devout servant of the Lord. He was nurtured in the Lord by his Christian parents, and his delight was in the law of the Lord day and night. The ties of love and affection which bound him to his parents and brothers were very strong indeed; and with his good morals and noble, Christian life, he wielded a splendid influence over the young people in the community in which he lived. His thoughts were pure, his words clean, and his life uplifting to humanity. His early death made many hearts sad and caused us to think more that there are some things that are hard to understand. While it is sad to give up such a splendid character, yet we rejoice with the family in the blessed hope of the everlasting life of peace and joy for evermore. I pray that the Lord may heal the broken hearts and ultimately take us all home.

F. C. SOWELL.

Neely.

Sister Neely, widow of the late Samuel Neely, of Ethridge, Tenn., was born on October 11, 1840, and died on May 28, 1918. She became a member of the body of Christ under the preaching of Brother J. R. Bradley about thirty-seven years ago and lived true to her confession in Christ. Her home was blessed with eleven children. Nine of them are still living. She filled woman's God-given mission by instilling into the hearts of her children true Christian principles. Therefore all of her children became obedient to the faith early in life. This speaks well for the faith of the mother, which "worketh by love." (Gal. 5: 6.) Sister Neely was afflicted for many years, but, being in possession of that love which "suffereth long, and is kind," she endured her affliction with much patience. All that loving hearts and tender hands could do was done by her children to make her last days on earth pleasant. May the Lord comfort and bless the dear ones left behind. We laid her body to rest by the side of her husband in the city of the dead at Ethridge. Burial services were conducted by the writer.

THOMAS C. KING.

Dickinson.

The accidents of life are incidents that make us think and wonder. There are two opposite systems of philosophy, one fatalism and the other optimism. But even among optimists there is a difference. One says: "Whatever is, is best; all things will eventuate in good to all." The other says: "All things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8: 28.) This scrip-

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HELP NATURE TO DEFEAT THE DISEASE IN YOUR BODY.

Keep up the fight; do not give up. Nature is trying to serve you in conquering the wrongs that may exist.

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Clear the coated tongue, get rid of unsightly skin trouble. Let this remarkable remedy rid your body of the impurities of the blood, let it tone and strengthen you. It often cures the lingering chronic cough.

Dr. Pierce's Golden Medical Discovery is absolutely herbal, free from alcohol or dangerous habit-forming drugs. All druggists. Liquid or tablets.

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BOILS

Carbuncles, felons are best treated by Carboil. This wonderful compound stops the pain, "softens" and "cleans" out the inflammations. Large 25c boxes at good drug stores. Write Spurlock-Neal Co., Nashville Tenn., for free sample and literature.

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USE TETTERINE

SHUPTRINE CO.—SAVANNAH, GA.

ture and similar promises and assurances are all that can be relied upon to dispel the gloom and sadness that hover over the home of Brother and Sister T. W. Dickinson, of Smyrna, Tenn. On Wednesday, May 8, 1918, toward the close of the day, their son, Robert Dudley Dickinson, a promising boy of fifteen years, went out into the pasture where some boys were cutting down a tree. He was warned of the danger, but, somehow, he ran the wrong way and was crushed beneath the weight of the tree, and immediately he breathed his last and was ushered into eternity. The community was shocked; the parents were prostrated; the one devoted brother and the two devoted sisters were heartbroken. His young body was crushed, but their spirits were crushed. On the following Friday the body was laid to rest in the Smyrna cemetery, after funeral services held at the home by the writer. Many sad and sympathizing friends and relatives assembled to do what they could to assuage the grief that came into that home. Robert was born on January 19, 1903, and was baptized into Christ during a meeting held by Brother Wrye with the Smyrna congregation in the summer of 1917. May the Father above guard this family and heal their wounds, bind up their broken hearts, and save them from future sorrows, if it be his will. S. P. PITTMAN.

Ledbetter.

James M. Ledbetter was born on June 15, 1849, and died, at Lewisburg, Tenn., on April 12, 1918. He is survived by his wife and four children—Mrs. J. G. Stinson, Lewisburg, Tenn.; J. O. Ledbetter, Winchester, Tenn.; W. M. Ledbetter, Sturgis, Miss.; and M. C. Ledbetter, Pulaski, Tenn. They were with him during his last hours on earth and did all that willing hands could do to bring rest to the tired body and peace to the sainted father. He gave his life to Christ in early young manhood and became a member of the church of Christ at Lewisburg, where he met regularly with the brethren the first day of each week until ill health confined him to his home a few weeks before his death. In his work as deacon he performed his duties cheerfully, willingly assuming the more unpleasant of the tasks and striving to efface self that God might be given the glory. Rarely absent from his accustomed place in his home congregation on the first day of the week, his going leaves a vacancy that time alone can fill. The words as expressed to the writer of this several years ago by one of his friends, "Any one in Lewisburg can tell you that J. M. Ledbetter is one of the best men in this town," best express the strong influence and Christian character that marked his life. All of his children gave their hearts to Christ in early life, led by the home life of a father and mother who followed the footsteps of the Master in their daily life. Devoted to his family, gentle and faithful to the companion of his journey through this life, words fail us in our efforts to console the wife, our mother, and we turn to Him who said, "I am the resurrection, and the life," knowing that his words are comfort and life, even the hope that is eternal.

W. M.

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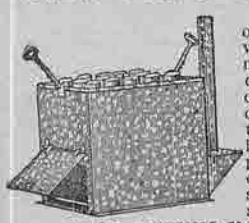

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The golden age will dawn
When man shall dare to be
From false ambition free.
His goal the truth,
When every youth
Shall seek—not wealth and fame,
But this—a spotless name.
Righteousness shall be bold
In that fair age of gold.

The golden age will come
When men shall work for joy,
When each shall find employ
Suited to each;
When toil shall teach,
Not bring the soul disgust;
Men will not hear "Thou must!"
Labor will not be sold,
In that bright age of gold.

The golden age on earth
Will be a time of peace;
The wars of greed shall cease;
Envy shall fail,
Mercy prevail.
Creeds shall not separate;
Caste shall be out of date;
Love shall all hearts enfold
In that fair age of gold.

—Thomas Curtis Clarke.

Clinging to God.

While there are other things that must legitimately occupy our minds, let us see to it that, ever and anon, we turn ourselves, with a conscious gathering in our souls, to him, and calm and occupy our hearts and minds with the bright and peaceful thoughts of a present God, ever near us, and ever gracious to us. Life is a dreary stretch of wilderness, unless all through it there be dotted, like a chain of ponds in a desert, these moments in which the mind fixes itself upon God, and loses sorrow and sins and weakness, and all other sadness, in the calm and blessed contemplation of his sweetness and sufficiency. The very heavens are bare and lacking in the highest beauty, unless there stretch across them the long line of rosy-tinted clouds.—Alexander Maclaren, in Zion's Advocate.

The Blood and the Brain.

Among the many important physiological facts that should be as well known by people generally as they are by physicians is the dependence of the brain for its proper action on the vitality of the blood. If this is impaired, the blood affords an imperfect stimulus to the brain, and, as a necessary consequence, languor and inactivity of the entire nervous system follows, and a tendency to headache or faintness makes its appearance.

It is probable that no other medicine ever produced has done more in the way of revitalizing the blood, making it pure and rich, than Hood's Sarsaparilla, which should certainly be given a trial where there is any reason to believe that the blood is defective in quality or deficient in quantity.—Advt.

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Calomel loses you a day! Do you know what calomel is? It is mercury—quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones, and should never be put into your system.

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

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

When the Laugh Is on You.

People are not very much inclined to laugh at the girl who is always ready to join in the laugh against herself. It is the one who assumes airs of tremendous superiority, and seems to feel herself infallible, who needs to be afraid of making a slip. Even if people laugh at the girl who laughs at herself, there is always a tenderness in it, a kindness that takes out all the sting. Learn to enjoy a joke on yourself.—Exchange.

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The new-style calomel, called Calotabs, is perfectly delightful in effect. One tablet at bedtime, with a swallow of water—that's all. No nausea, no griping. Next morning you awake feeling fine, your liver active, your system purified, and with a hearty appetite for breakfast. Eat what you please; there is no restriction of habit or diet.

Genuine Calotabs are never sold in bulk. Ask for the original, sealed package; price, thirty-five cents. Your druggist recommends and guarantees Calotabs.

Discipline Essential.

Those who escape discipline are to be pitied, but we may be sure the escape will not be for long. The order of the world provides for this without our interference. In most cases we had much better be concerned in holding our hands off or in providing alleviations for the hours between these needful buffetings by the heavy hand of fate. The discipline of others, in other words, ordinarily is none of our business. We may safely and wisely leave it to parents, schoolmasters, police, and to the hard knocks of life. —Selected.

Hatched 117 Chicks.

John A. Clark, of Jonesboro, Ark., writes: "I hatched one hundred and seventeen chicks, and did not lose one. Not a weak one in the flock." Mrs. J. B. Courson, of Cordova, Ala., writes: "I have been using your tablets and did not lose a single chick. My neighbors want your tablets."

You will not lose a single chick, either, if you will use Reefer's Ready Relief, which every poultry raiser knows saves baby chicks from dying of that dreadful white diarrhœa plague. A package of this new scientific discovery will save five hundred baby chicks. Are not five hundred of your baby chicks worth one dollar? That is less than one-half cent apiece. I take all the risk and will refund every penny of your money if Reefer's Ready Relief fails to save your chicks. A million-dollar bank backs up this guarantee. Send for a dollar package to-day, or write for my free poultry book, which tells the experience of a man who has made a fortune out of poultry. E. J. Reefer, 6525 Reefer Building, Kansas City, Mo.

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Taking in the Strangers.

"I thought I'd die of loneliness when I first came to Washington," said a young girl from Maine one evening when talking with a friend at her club. "I got in a boarding house when I first came here where the landlady evidently had determined to make all she could out of us with the least outlay possible on her part. She filled every nook and cranny of her big house. The 'new girls' were her victims, though she told us repeatedly that she was doing her 'patriotic bit' by taking us in. She took us in all right on the average of forty dollars a month apiece, and we calculated it cost her fully ten dollars per person to feed us. She brought soldiers home with her from church for Sunday dinners; and if they were handsome young officers, they always went with her daughters for an auto ride after dinner. If they were only plain privates in khaki, the rest of us girls could have them in the parlor. Sometimes she got left on that dicker, for some of the private soldiers went a long way ahead of her officers.

"Well, we stood it as long as we could; but after we joined the club and found that boarding places were not nearly as scarce in Washington as we had been led to believe, nor as high-priced, our emancipation day came, and several of us have found mighty pleasant boarding places elsewhere. Still," she added, energetically, "it costs a lot of money to live in Washington, and I have found, as far as money goes, I saved as much on a salary of six hundred dollars in Maine as I'll be able to save on twelve hundred dollars here."

But the girl who answered her had learned far more truly what living in Washington in these epoch-making days might mean. Said she: "I've found it expensive to live here, too; but have you taken into consideration the advantages—the Library of Congress, the public buildings, the art galleries, the beautiful city itself? But aside from that, think of being in Washington, the capital of our nation, when history is being made as it is to-day! Think of being able to see the War Congress and the world's greatest people whom the war is bringing to Washington! We are seeing history made, and that is wonderful; but I think, too, sometimes," she added, shyly, "that I am doing my bit for my country by being in the government service now, and surely that is an honor none of us would miss."—Abby Gunn Baker, in The Christian Herald.

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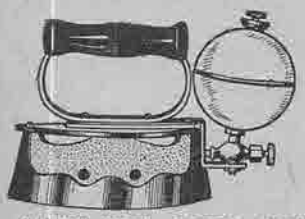

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Can a Man Walk Forward and Backward at the Same Time?

BY A. M. GEORGE.

Can a man believe two antithetical statements or be in two places at the same time? All will doubtless answer: "No, of course not. Why do you ask such foolish questions?" Follow me through this writing thoughtfully, and you may find that, though the question seems foolish, many otherwise intelligent people are trying to do this remarkable and impossible thing, and flatter themselves that they are really doing it; and then, strangely enough, if you accuse them of doing so, they will feel insulted, and maybe think that you are maliciously lying. But let us go on and see how this will work out.

We can know things only by investigation; but some people—yes, many—are so infatuated by prejudice and partisan spirit that they will give no attention to anything that does not agree with their notions or desires. They are like a judge before whom a man is being tried for a supposed crime, ruling out all of the man's witnesses and deciding the matter by the evidence on one side only. Such a judge would be not only a fool, but a very bad man, and subject to impeachment. These prejudiced, one-sided people are just on a level with this kind of a judge. A reasonable, sensible person will always consider both sides before passing judgment on any important matter.

Now let us examine these questions from a religious standpoint and see whether they are altogether foolish or not. First, can a man believe two statements, one a contradiction of the other, at the same time? All intelligent people will answer, "No." Well, it is a fact that all religious people profess to believe both the doctrines of their churches and the doctrines of the Bible at the same time. I think that many of them really believe this, because their teachers tell them that their doctrines are just the same as the Bible, and the larger part of the people, knowing neither the Bible nor the doctrines of their own churches, are deceived, and so go on unsuspicious of their condition, however erroneous and dangerous it may be. They do not know that the doctrines of their churches contradict plain Bible statements, and that it is as impossible for them to believe both at the same time as it is for them to walk forward and backward at the same time. Now, is this all true? Let us see.

There are a great many denominational doctrines, all of which contradict some plain Bible doctrine. I will take two or three of the best-known and fundamental doctrines of the denominations and place them side by side with the Bible so that all, even the most simple, may see the antagonism between them. Understand that when I say that denominational doctrines contradict the Bible, I do not mean to say that the denominations have no Bible doctrine, because all have a little in common; but what Bible doctrine they hold never did and never will make a denomination—Baptist, Methodist, or any other—nor will it separate one from another.

I will begin with a well-known and very popular foundation doctrine, I may say, of nearly all, if not all, denominational churches—that is, "salvation by faith alone." Everybody a' all informed knows that this is, as it were, the "chief corner stone" of nearly the entire denominational world. Now let us put it to the test. The denominations say: "That we are justified by faith only is a most wholesome doctrine, and very full of comfort." The apostle James says: "Ye see then how that by works a man is justified, and not by faith only. . . . For as the body without the Spirit is dead, so faith without works is dead also."

Again, nearly all denominations teach that a man cannot be saved until the Holy Spirit by some direct influence or manipulation, generally called "baptism of the Holy Spirit," prepares him and leads him to Christ. The Bible says: (1) "The world [sinners] cannot receive [the Spirit of truth], because it seeth him not, neither knoweth him." (John 14: 17.) (2) "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts." (Gal. 4: 6.) (3) "The law of the Lord is perfect, converting the soul." (Ps. 19: 7.) (4) "The gospel is the power of God unto salvation to every one that believeth." (Rom. 1: 16.) (5) "In whom ye also trusted, after [notice, after hearing] that ye heard the word of truth, the gospel of your salvation." (Eph. 1: 13.) (6) "Moreover, brethren, I declare unto you the gospel. . . . by which . . . ye are saved, if ye keep in memory what I preached unto you." (1 Cor. 15: 1, 2.) (7) "The seed is the word of God." (Luke 8: 11.) Notice, the "seed" is the *word of God*, not the Spirit that brought the seed. (8) "Being born again, not of corruptible seed, but of incorruptible, by the word of God." (1 Pet. 1: 23.)

I have taken these two well-known doctrines of the denominations and set them by the side of plain, simple Bible doctrines, so that anybody who does not shut his eyes and stop his ears will see that my statements are true. Who cannot see the fatal difference that separates the denominations from God? This puts before the read-

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er, too plainly to be misunderstood, the antithesis, antipathy, and antagonism between the two.

Having carefully studied these things—both sides—for fifty years, the writer is familiar with all the efforts that have been made, and are still being made, to evade, nullify, or "explain away" this glaring antagonism or contradiction.

I can show that the same trouble follows every denominational doctrine. Not one can be justified without first tampering with plain, unambiguous scriptures until they are unrecognizable. Any doctrine that will separate one church from another in any degree is in opposition to Christ. (See John 17: 20, 21.)

We may say that the denominational religious world mainly rests upon these two doctrines; work them out and the structure falls. I ask any honest person if the scriptures above named do not knock them both out. These scriptures are from the wisdom and mouth of God, while these other doctrines are from the wisdom and mouths of men; and God says the wisdom of man is "foolishness." (1 Cor. 3: 19.)

If the scriptures are to stand, the denominational hosts have never been converted to Christ, either by the Spirit or the word of God, and they would better study these scriptures more and their creeds and leaders less. It is bad to antagonize the word of God.

I once heard a Baptist preacher say, in the pulpit: "It makes me tired and sick to hear people always talking about believing and following the Bible." It must have been men like him that hatched up all these doctrines that contradict the Bible. What a shame! He would do well to read Acts 20: 28-33; 1 Tim. 4: 13-16; 2 Tim. 3: 13-17; 4: 1-4; John 6: 63. He might learn from these that Christ and his apostles spent their lives doing just what fatigued and nauseated him. Poor fellow!

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Cry of the World's Wretched Ones.

The touch of human hands—
That is the boon we ask;
For groping, day by day,
Along the stony way,
We need the comrade heart
That understands,
And the warmth, the living warmth,
Of human hands.

The touch of human hands;
Not vain, unthinking words,
Nor that cold charity
Which shuns our misery;
We seek a loyal friend
Who understands,
And the warmth, the pulsing warmth,
Of human hands.

The touch of human hands—
Such care as was in Him
Who walked in Galilee
Beside the silver sea;
We need a patient guide
Who understands,
And the warmth, the loving warmth,
Of human hands.

—Thomas Curtis Clark.

The best work of the world is done, not by those who organize on a large scale, but by those who work faithfully on individual lines, in corners and byways.—A. C. Benson.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Instability.

One of the greatest hindrances to the growth of the church is the instability of its members. So many suffer themselves to be laughed down by the taunting world around them. There is a story of an Indian who confessed Christ and allowed his scalp lock to be cut off as a sign that he would never go on the warpath again. On his way home he met some wild Indians who jeered and said: "Yesterday you were a warrior; to-day you are a squaw." It stung the man deeply, and he rushed home and threw himself on the floor in despair. His Christian wife said: "Yesterday there was not a man in the world who dared call you a coward. Can't you be as brave for Him who died for you as you were to kill the Sioux?" He sprang to his feet and said: "I can, and I will." The moral to this story is that sometimes it requires more of bravery and steadfastness to be called a coward for Jesus' sake than to contend in open conflict.

☼ ☼ ☼

Grafting.

The chief reason for the existence of the church as an organization is to secure the salvation of souls. From the attitude of many professed followers of Christ, one would suppose the church is to be a cold-storage warehouse. The apostolic church was a hothouse, in which the new converts not only thrived and grew, but in which new plants were continually being started. Charles Spurgeon once said: "If you want to add a tree, there must be grafting done. A true church is a living thing, and only living men and women are fit to be grafted into it, and the grafting must be done by the Lord. Some members are only tied on the church and they are neither use nor ornament. When I see disunion and disaffection among church members, I can well understand that the Lord never added them, but it would be a great mercy to the church if the Lord would take them away. There were additions to the church every day. Some churches, if they have an addition once in twelve months, make as much noise over the one as a hen does when she lays an egg."

How refreshing it is to read the words: "And the hand of the Lord was with them: and a great number believed!"

☼ ☼ ☼

Testimony.

The power of all testimony for Jesus lies in personal experience. A report of a report is a cold, dead thing. The standard was set by Jesus himself when he said: "We speak that we do know, and testify that we have seen." (John 3: 11.) The Mohammedan is not ashamed to bow in prayer anywhere he happens to be when the call comes. The Mormons are so proud of their religious affiliation that they publish it on their places of business. There is a story of a Roman emperor who secured a Greek architect to build him a magnificent colosseum on the promise to reward him abundantly. When the structure was completed, a great celebration was planned in honor of the emperor and the architect. When the crowd had assembled, hungry lions were turned loose and a band of Christians brought into the arena. When the architect saw them, he cried out, "I also am a Christian," and he was thrown in with the others. Could you or I have done that for Christ? Could we have stood up in the presence of that great audience who hated Christ, and hated everything about him, and have said, "I also am a Christian?" The audience will not be so large, but no doubt the testing time will come to each one of us, if it has not come already.

☼ ☼ ☼

The Original Title.

When the church first came into existence on the day of Pentecost, we read that "all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all men, as every man had need." This arrangement was peculiar to the Jerusalem church and was necessary to meet the exigencies of the situation. The communism of these early disciples may have been too literal to be followed exactly, yet there is suggested a principle of the ownership of property which the church has been very slow in rightly recognizing. The teaching of the Bible throughout is that original title is vested in God; and what a man holds, he holds as a steward. God holds the title to our silver and gold and lands and cattle, and it is he that gives the power to accumulate these things. Hence, when the church fails to recognize this principle and use God's property for his work, we are guilty of the misappropriation of funds that do not belong to us.

Our Contributors

God's Purpose in the Establishment of His Church.

BY J. D. WALLING.

Inasmuch as God has had a purpose in all his action, it would be well to learn his purpose in establishing his church. That he has a church is without controversy. But what is its object, its purpose? Why was it established? We may say, in the beginning of this investigation, it was for the unification of his people. Jesus said: "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10: 14-16.) We understand from this scripture that the "other sheep . . . not of this fold" are the Gentiles; that both Jews and Gentiles were to be brought into one fold, and were, therefore, to be one body; and that the body should hear the Shepherd's voice. We understand, then, that Jesus is the good Shepherd, Teacher, and that the body, one body, is to hear his voice. They were to be brought into the body for that purpose. Hence the prayer of Jesus: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17: 20, 21.) Of course it is but reasonable to expect that all the sheep will hear the Shepherd's prayer and do all in their power to bring it to pass, for the Shepherd has only one fold. "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1: 10.)

The church was to be, and is, the "pillar and ground" of the truth. Jesus said: "I am the truth." Again: "Thy word [God's word] is truth." "These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3: 14, 15.) Now we learn that the fold is "the house of God," "the church of the living God." This house, fold, body, or church, is to be one; to hear the voice of Jesus; and to be the pillar and support of the truth, the word of God. And Jesus is not only the Shepherd of the fold, but he is the head over the "house of God." "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph 4: 15, 16.) Beloved, please reread that verse, ponder it. Do you believe it? Do not answer too quick; but do you believe it? If so, why do you undertake to do God's work under the direction of any other head or through any other body? The whole body of Christ, the church, is "fitly joined together," compact, every joint supplied. Then it is perfect for the work designed. But when you lend your support to another body other than the church, you say it (the church) is not able to do the work for which it was created and that its head is weak.

But, notwithstanding this fact, God established his church that Christ might have the preëminence and that it might promulgate the manifold wisdom of God in its work. "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 18-23.) "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." (Eph. 3: 8-10.)

Surely the blessed Savior must be bowed in sorrow over the adulterous condition of his bride. He looked upon her in love. He had reason to expect that she would reverence and adore him. He saw in her the power to evangelize the world and to make known the "manifold wisdom of God." He saw in her all the benevolent institutions needed to feed the hungry, clothe the naked, and to care for the widows and orphans. He saw in her the power to support the truth and to make the lost, ruined, sad, mourning, sorrow-stricken hearts of men rejoice with the good news of salvation. She stood before him in beauty, as a bride adorned for her husband. How could he but love her? She had, and has now, power to show him as far above all principalities and powers, as the King of kings and Lord of lords, as sitting at the right hand of God, all power and authority being in his hands. But we are told that she is inadequate; she cannot evangelize the world; therefore mere man must provide an institution with a human head to accomplish this purpose. I cannot help but wonder how such men will feel when they stand at the judgment seat of Christ and hear Paul say: "Who has known the mind of the Lord, or who has been his counselor?"

We are told again: "The worship must be attractive to get the young into the church." Then Jesus was mistaken, Paul was mistaken, God was mistaken, the Holy Spirit was mistaken. Will you tell them so when you stand before them in the judgment? Or had it ever occurred to you that you would be called upon to do that? Is it not better to teach the young, as well as the old, that the assembly of the saints is the place where life is dispensed, and if they want life, they must come there to get it? "In him was life; and the life was the light of men." "Jesus saith unto him, I am the way, and the truth, and the life." It never was the mission of the church to entertain; but its purpose was, and is, to edify. Hence Paul's instruction to Timothy: "Preach the word." The word is not only God's means to edify the church, but it reveals God's power to save." "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." (1 Thess. 1: 5.) "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you as it is in all the world; and bringeth forth fruit as it doth also

in you, since the day ye heard of it, and knew the grace of God in truth." (Col. 1: 5, 6.)

The preached word brought joy when obeyed at the hands of the apostles. Why would not the preaching of the word produce the same hope and joy now? Why not, then, preach the same soul-saving gospel? Teach men that the work of the church is to "glorify God." Paul was content to preach it in season and out of season. He had no flattering words for kings or governors. He had no compliments for the rabbis, no gallant speeches for the ladies, no political utterances for those in power. He only saw the lost and sinful world, his soul went out to them, and he simply stood behind the cross and preached the gospel as God's power to save. Why are not men content to do that now? Beloved, God's word is still the truth and has lost none of its power. There never was a better time to preach it, or a greater reason for contending earnestly for "the faith which was once for all delivered unto the saints." May God give us grace to preach Jesus as the Christ, the Savior of men.

The Kingdom of Israel. No. 2.

BY F. W. SMITH.

It was told Saul that the kingdom would be taken from him and given to his neighbor. The "neighbor" proved to be David, the son of Jesse. The man, above all others, that Saul feared and hated was David. How, then, this prediction must have grated upon the ears of this rejected and God-forsaken king! The man who, without effort, was his rival in the affection of the people, whom he hated with an intense hatred and whose life he sought, is to occupy his throne, wear his crown, and wield his scepter. Thus it often transpires that men unfitted for places of trust are made to suffer mortification in seeing others whom they have snubbed take their places. A notable illustration of this is found in the history of Haman, who built the gallows for Mordecai, but was himself executed upon it. Let not those who are intrusted with the interests of others be filled with the spirit of self-importance, which leads them to disregard the rights and capabilities of their equals. Men thus self-exalted are likely to be brought to the knowledge that the world was made without them and that it will continue to exist when they are gone.

DAVID BEFORE HIS INTRODUCTION TO THE KING'S COURT.

1. David's personal appearance was very attractive. He was what the world now terms "handsome." "Now he was ruddy, and withal of a beautiful countenance, and goodly to look to." (1 Sam. 16: 12.) Good looks upon the part of either men or women are not always in their favor. Many a woman's beauty has been the cause of her ruin. The gift of beauty, coupled with strength of character, is an ornament of which any woman should be justly proud: but if her chief attraction lies in an outward beauty, she is to be pitied, for she will be vain and too weak to resist the flattery of designing men. God gives the beauty, but the strength of character must be developed upon the part of the creature. Likewise, the man whose power consists only in his personal appearance, without those inward traits which constitute true manhood, is most sure to fall a prey to silly and wicked women.

2. David's occupation was that of a shepherd. (1 Sam. 16: 11.) It is a notable fact that God, in the selection of men for the performance of great duties, took them from the humbler walks of life. When the time came to bring Israel out of the long night of Egyptian bondage, Moses was selected from the pastoral life; Gideon was called from the thrashing floor to deliver Israel from the Midianites; for the unfolding of the world-wide scheme of redemption the unlearned and unostentatious were selected; and for a man to sit upon Israel's throne, God goes to the sheepfold. How different are the ways of God from those of man! Man looks on the outer appearance, but God looks on the heart. God saw in David those traits of character necessary to fit one for such a responsible position at the time.

3. David's physical strength and courage are worthy of notice. "He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms." (Ps. 18: 33, 34.) By this we are led to believe that David was a man of wonderful strength. He could climb the rugged mountains with the ease of the hind and break in pieces the bow of the enemy. This is but typical of the spiritual strength of the true servant of God to-day. His courage was displayed when he slew the lion that would devour the sheep and when he met in single combat a mighty giant. Such courage is needed now to fight the giant of sin.

David was both a musician and a poet. This wonderful combination of genius was consecrated in the psalms which bear his name and which have inspired and comforted multiplied thousands through the ages. The beautiful Ps. 19 fills the believer with inspiration and reverence as he contemplates the creative power in the heavens that bend above him, and which proclaim in Nature's voice the glory of God. How many have been comforted and blessed by Ps. 23! It sooths the sorrowful, suffering heart and lifts the soul into a peaceful rest. "The Lord is my shepherd"—what sublime and yet tender words! Upon these we can rely for guidance through the wilderness and for light when our feet slip into the chilly waters of the dark, dreaded river.

5. David was possessed of a deeply religious nature. When he saw the insults of the giant, Goliath, hurled into the face of God's people, his soul was stirred within him, and he inquired: "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" (1 Sam. 17: 26.) Thus he manifested a deep interest in the glory of God, which characterized him through life. David was far from committing the presumptuous sin and prayed to be delivered from it. (Ps. 19: 13.) He loved the law of God and always sought to magnify it, although he proved at one time to be very weak morally.

DAVID'S RELATIONS WITH SAUL.

1. David was selected as the chief musician for the king's court. It was he who, by the soft touch of the instrument, brought forth strains of melody that drove the evil spirit from Saul, which made him as a madman.

2. David became the king's son-in-law because of his triumph over Goliath, for it was said that to him who killed the giant should be given the king's daughter. (1 Sam. 17: 25.) David did not battle for the hand of a woman, but for the glory of God and the interests of the kingdom. He did not consider himself worthy to bear such relation to the king as that of son-in-law. (1 Sam. 18: 18.)

3. David's official position in the kingdom was only third in rank from the king. Abner, captain over the hosts, and Jonathan, heir to the throne, stood above David.

4. On account of Saul's evil treatment, David is driven out from his land and people and forced to live the life of a fugitive. Listen to his piteous wail: "For they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods." (1 Sam. 26: 19.) This faithful servant of God was made to wander among strangers, living at times in the dens and caves of the earth; but his faith never wavered. He firmly trusted in God to restore him to his native land, to the people he loved. He believed, as all who claim to follow God should believe, that Jehovah would right all wrongs and reward the faithful.

DAVID'S ATTITUDE TOWARD SAUL.

1. When David finally saw that his life depended upon his keeping out of Saul's reach, he made up his mind to endure the hardships and privations of a fugitive's life. The world calls this "cowardice," but it is in reality true courage. It is better for one to run from an enemy than to stain his hands with blood.

2. Saul pursues David from place to place, hunting him like a partridge, while the treacherous Ziphites were beating the bushes before him and three thousand men were stationed to catch even the prints of his footsteps upon the hills. All this David knew, but he trusted in God to deliver him. The lesson is that no matter how many are against a soul, if God be for that soul, no power can overcome it. "If God be for us, who can be against us?"

3. David has Saul at his mercy, but refuses to harm a hair of his head, although strongly urged to do so. The only thing he did to Saul was to cut off the skirt of his robe, which thing caused David's conscience to smite him. (1 Sam. 24: 4, 5.) What a wonderful contrast between these two men! Saul is hunting David to take his life; and when he falls into David's hands as helpless as an infant, he is allowed to go unharmed. This one incident in the life of David shows him to have been one of the most remarkable men that ever lived. He respected in the highest degree and to the fullest measure the law concerning the Lord's anointed. He was willing for God to take vengeance. What a world this would be if this principle were imbibed and lived up to!

4. Finally, David mourns the death of Saul. (2 Sam. 1: 11-27.) How unlike many is this! Upon the death of an inveterate enemy, many would have rejoiced instead of lamented; but David wept and expressed in other ways his great sorrow at the death of Israel's king. Let us learn the lesson not to rejoice over the misfortune of even an enemy.

In a feeble way I have given the bright side of David's life, but in another paper I shall give the dark side.

Adam. No. 2.

BY H. LEO BOLES.

We next consider Adam as *the* man. (Rom. 5: 14; 1 Cor. 15: 22.) In these scriptures Paul teaches that Adam represented the human family. As in Adam all die, even so in Christ shall all be made alive." This seems to place Adam as the federal head, or representative, of the human race. Inasmuch as he had sinned, he represents the race as sinners. Death has passed unto all men, for all sinned. It seems that all have sinned in their representative. As a member of Congress represents the people, or his constituency, so Adam represents the human family in this sin. Not only does he represent the human family in this sin, but in a similar way he represents Christ and is spoken of often by biblical students as a type of Christ. For by one man sin entered into the world; so by one man, Christ Jesus, righteousness and a plan of obtaining that righteousness came into the world. I think that whatever was lost in Adam by the human family may be gained in Christ. So that we need not suffer eternal condemnation because of Adam's sin. Each must suffer the penalty of his own sin. We do not have to suffer or bear the guilt of Adam's sin, but we do have to suffer the consequences of Adam's sin as the federal head.

We now consider Adam as *a* man. The history concerning Adam as a man is very brief. The narratives in Genesis are to a large extent very brief. Genesis has been called the book of origins, and we need not expect to find a full description or lengthy portrayal of the early patriarchs. We must look closely at the few statements given concerning Adam as a man in order to gather the full knowledge of him. The first man may be looked at as undeveloped in many of his attributes and traits of character. Adam is presented to us as a husband and then a father. This impresses us with his responsibilities in life. No one can look clearly at his obligations as a husband and his responsibilities as a father without concluding that he was created to fulfill these positions and meet these obligations and responsibilities. We are also impressed with his early entering upon the duties and shouldering the responsibilities. There is no intimation that he tried to shirk any of the duties or dodge any of the obligations which rested upon him in filling these relations of life. His courage and faithfulness in undertaking these obligations and responsibilities impress us with an earnestness in life which should characterize all of his posterity.

He lived to be nine hundred and thirty years old. This was not quite so long as some of the patriarchs lived, yet a long time compared to our age. It is to be understood that people did not live so fast then as they do now, and possibly they did not live so full a life as they do now. We crowd life very much now, and this has its tendency to shorten our period of existence. At that time the earth had not degenerated to its present condition. The curse upon Adam and upon the earth began, I believe, at once, and the downward tendency was gradual. This may account for the long lives that the early patriarchs lived.

Tradition says that Adam's grave was at the place of the crucifixion of Christ. "Golgotha" means "skull," and tradition says that it was named from Adam's skull. I do not think that there is much confidence to be put in this tradition, and I mention it only that we may get all that has been said about Adam.

For a further study of Adam, the following scriptures may be examined: Deut. 32: 8; Job 31: 33; Hos. 6: 7; Luke 3: 38; Acts 17: 29. In Isa. 43: 27, the expression, "Thy first father sinned," may have reference to Adam. Many scholars think that the prophet is speaking of Adam's sin. Among those who so hold may be found Adam Clarke and Thomas Scott. Others think that the prophet had reference to Abraham, Isaac, and Jacob as the first fathers of the children of Israel. Jameson-Fausette Brown think that the prophet had reference to Abraham. The fact is clear that Adam sinned and also that Abraham sinned, and there is not much to be gained by a discussion as to which the prophet had reference when he said, "Thy first father sinned."

Adam was taken into covenant relationship with God. No other creature has been so exalted and honored. There are always two parties to a covenant. In this covenant, God and Adam are the parties. On the part of Adam, moral obedience to God is made a condition of the covenant; on the part of God, protection and love. Adam broke his part of the covenant, but Jehovah has never ceased to protect and love mankind. In a future study we will examine some practical lessons to be gained from Adam's relationship to God.

(To be continued.)

The Tennessee Orphans' Home, Columbia, Tenn., is moving on splendidly. A good work is being done in a quiet way. No one is now employed to solicit funds for the Home, so we have decided to ask the churches to make a contribution for the Home on July 7, the first Lord's day in July. The funds for feeding and clothing the orphans are running low.

To any church or person who will send us six new subscribers to the Gospel Advocate, accompanied by twelve dollars, we will give one dozen copies of our new hymn book, "Praise Him." Add postage for parcel post or transportation. Act promptly while this liberal offer is good. Address the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

Missionary

Do None of These Things Move You?

BY W. HUME M'HENRY AND S. O. MARTIN.

According to our promise, we herewith give you further particulars of our recent tour among the brethren. We met with a hearty reception. Leaving Aurangabad, we first visited a small village about two miles out. Here we met a small band which had only recently been immersed by Brother I. B. Sonavne. After considerable exhortation we partook of the Lord's Supper with them. On the morrow we witnessed the baptism of one woman. Commending her to the grace of God, we took our leave for Chickalthana, where we found five babes in Christ, and administered unto them "the sincere milk of the word." On the following day—Christmas Day—we assembled at the river, where twenty souls were baptized into Christ.

From there we returned to Aurangabad, and, after arranging for a bungalow, made our way to Bendala, a village twenty-two miles away. Here we found the village somewhat deserted; for, on account of famine, the people had gone in search of food. By inquiry we learned that practically all of our brethren throughout a large area of the country were almost in a starving condition. Our hearts were moved within us as we listened to their pitiful story. The former harvest was practically a failure on account of the drought. This being the case, grain of all kinds has more than doubled in price. Besides, few of the brethren ever have money, being dependent upon the grain that they are able to gather during harvest as their part for their labor. Thus they were left without grain or money. There is plenty of grain, but it cannot be obtained without money. It is yet two and one-half months until the latter harvest, or main harvest. From now until the harvest matures there is no demand for labor. Imagine, if you can, the condition of a people naturally poverty stricken, without money, food, or work. We found them reduced to the necessity of making their bread from wild weed seeds. Besides bread, their other food consists mainly of grass and weeds gathered in the jungles. It would not take a doctor to know that such a diet would contain little strength. Men who were formerly comparatively strong are weak and emaciated. Children have greatly enlarged abdomens, with arms and legs like pipestems. Few have any clothing at all. The question that concerns them is: "How shall we live until harvest?" Notwithstanding such straits, we did not learn of any who had renounced the faith or had gone to other missions where they could receive material help immediately. Many express not only a willingness, but a desire, to depart and be with the Lord. One man said: "If this condition goes on much longer, we will meet our Jesus." This was said with all earnestness.

Since they look upon the missionary as their best earthly friend, they appeal to us to relieve them of their sufferings. Our hearts truly ached when we had to tell them that we were unable to contribute materially to this end. We remembered that in following the apostolic plan the church in Satara had laid by in store about fifty dollars. We have decided to ask the church to appropriate this fund for the relief of the poor saints. This will not amount to more than sixty or seventy-five cents per capita for those who are in direct need. From five to ten cents a day will keep them from starving.

Brethren, we have tried to picture the condition, but we find that words are unable to portray the real situation. We feel sure that every soul would be moved, if they could only see poverty as it stalks about among these downtrodden brethren. The churches in Macedonia contributed liberally in ministering to the needs of the poor, famine-stricken saints of Judea. The Spirit of the Lord which prompted this liberality now appeals to you to help the saints in India. The call is urgent. The cry is incessant. We are told that the coming harvest will be much under the average, and that the time between the next harvest will likely usher in a period of greater suffering than prevails at present. Therefore it is evident that there should be an emergency fund in the hands of the missionary to be used as the need may so require. We are too far away to get relief on short notice. One thousand dollars could be easily raised by each Christian laying by in store a small mite weekly; or if one or two well-favored brethren want to invest that amount where it will yield heavy interest for eternity, let them come forward at once. Two ways are suggested as to how such a fund can be used advantageously. First, the amount not needed for present emergency can always be on interest. Second, at harvest time grain can be bought at about one-half the price that is asked during the famine. The amount estimated to tide the brethren over the famine can be bought at harvest and stored away for the emergency. In this way their need will be met at half the expenditure required should the purchase be made in the time of famine. There is this additional advantage of having the funds on hand: if during one famine grain is furnished, thus keeping them all out of the throes of death, then, out of the grain gathered during the next harvest they would be able to replace a part of the grain advanced; or the amount gathered will be almost enough, if not sufficient, to carry the most of them through the next hard season. This is the main necessity for an emergency fund; however, others arising might call for part of it.

Do not think that this is either sectarian or speculative; it is a practical solution of the problem that confronts us, and would be an ideal application in the Lord's work of the same business principle which guides successful men in the management of secular affairs. "Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard." (Prov. 21: 13.)

The Tennessee Orphans' Home, Columbia, Tenn., is moving on splendidly. A good work is being done in a quiet way. No one is now employed to solicit funds for the Home, so we have decided to ask the churches to make a contribution for the Home on July 7, the first Lord's day in July. The funds for feeding and clothing the orphans are running low.

Book Notes.

"Civil Government"—Its Origin, Mission, and Destiny, and the Christian's Relations to It. By David Lipscomb. This book is the outgrowth of the author's most matured thoughts on this subject. A. Wilkinson said of it: "I think the book is worth its weight in gold." Pages, 158. Price, 75 cents.

"Commentary on Acts of the Apostles." By David Lipscomb. A commentary on the Acts of the Apostles, with questions suited for the use of families and schools. This commentary is especially adapted to the comprehension of the masses of the people. It also contains a chronology of the Acts, map showing Paul's missionary journeys, brief biographies of the apostles, and an introductory chapter on the Holy Spirit. Pages, 249, and Index. Cloth bound. Price, $1.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$8,138.51
Mrs. Sallie Cragwall, Lebanon, Tenn.	3.00
Earl M. Hodson, Rogersville, Ala.	5.00
Miss Ollie R. Wilhoyte, Prospect, Ky.	5.00
M. L. Howard, Tampa, Fla.	1.00
Sunday-school class, Lebanon, Tenn.	2.50
Church at Friendship, Tenn.	12.42
Church at Calvert City, Ky.	9.00
"Two Friends," Calvert City, Ky.	1.00
Mr. and Mrs. W. R. Mingle, Bellbuckle, Tenn.	10.00
Miss Lillian C. Smith, Nashville, Tenn.	5.00
Mrs. Susie Messick, Ganado, Texas	.50
Mr. and Mrs. R. D. Cross, Marysville, Texas	5.00
Church at Hartsville, Tenn.	41.62
Church at Portland, Tenn.	50.00
Church at Brimstone, Tenn.	6.20
Church at Vienna, Ill.	16.00
D. M. Dodd, Vienna, Ill.	5.00
Union Grove congregation, Homer, La.	6.00
Williams' Chapel congregation, Westport, Tenn.	20.00
Mrs. Josephine B. Young, Lebanon, Tenn.	1.00
Beech Bethany congregation, Clay County, Tenn.	13.30
Cave Spring congregation, Clay County, Tenn.	8.70
Colored disciples near Celina, Tenn.	3.01
Mrs. Mallie Webb, Lebanon, Tenn.	10.00
Rogers Chapel, White County, Tenn.	7.00
Church at Fairmount, Ky.	30.00
J. W. White, Highlandville, Mo.	5.00
Friends at High Point, Evensville, Tenn.	3.75
S. A. Bell, Odessa, Mo.	5.72
W. H. M., Patton, Ala.	3.00
New Zion congregation, Rutherford County, Tenn.	21.43
White's Chapel congregation, Tennessee	5.72
Mrs. Mary A. Thaxton, Morrison, Tenn.	5.00
West End congregation, Atlanta, Ga.	22.17
Mrs. Mary I. Hobbs, Ashland, Ala.	10.00
Harbert Avenue congregation, Memphis, Tenn.	8.50
Mrs. Lizzie Morgan, Fayetteville, Tenn.	5.00
Mrs. Anne Goodrich, Fayetteville, Tenn.	3.00
R. L. Davis, Lewisburg, Tenn.	5.00
From Lewisburg, Tenn. (name withheld)	1.00
Elm Brethren, Glen Allen, Ala.	4.00
Mrs. Maude Goode, Rives, Tenn.	2.00
Elmer nad Shelton Goode (aged 10 and 7), Rives, Tenn.	.50
Mrs. Frank Sutton, Sparta, Tenn.	5.00
Mr. and Mrs. Philip Yingling, Judsonia, Ark.	10.00
Mrs. Bettie Linebaugh, Los Angeles, Cal.	1.00
Mrs. Harry Price and mother, Paris, Texas	2.50
"A Brother," Bethany Church, Lebanon, Tenn.	2.00
D. L. Lindsay, Nabors, Texas	18.00
L. S. Ivy, Nabors, Texas	2.00

Our noble coworker, Oscar L. Carnahan, of Moss, Tenn., is generously preaching for some congregations in his section free of charge, with the understanding that they will send their contributions to the war sufferers. The contribution from the Clementsville congregation, acknowledged in our issue of May 30, is one of the first fruits of this sacrifice. The contribution from the church at Brimstone, Tenn., noted above, is another. Through an error in this office this action was ascribed to another good preacher who is very active in behalf of the war sufferers.

Brother John H. Arms, of Celina, Tenn., writes: "In passing near their place of meeting to my appointment at Cave Spring, I met one of the leaders of the colored church, and, being asked if I could not give them an appointment, I told him that I could be at their place at three-thirty o'clock, and he so announced at their morning service; and as I have made up my mind to ask for help for the destitute and starving wherever I preach, I asked and received the small contribution. These are poor, yet they willingly gave their mite. I go again on the second Lord's day in July to Cave Spring, and also will be with those colored people in the evening. They promise to be better prepared by that time. Brethren, it did my soul good to see those people—even the children—give their pennies. I know them, and know they are not any of them wealthy. I only write these items that you may more fully realize how very important I deem this great work."

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Remember the Orphans.

BY J. C. M'Q.

Calls for help are steady and constant. People must get the habit of giving, realizing that "it is more blessed to give than to receive." While so many demands are being made on our hearts and purses, we must not overlook the work at home, and especially the Tennessee Orphans' Home. A noble work is being done in this Home and the interest in it must not be allowed to wane. The funds for the maintenance of the Home are running low, so we are asking the churches to give the contribution on the first Lord's day in July to the Home. A liberal and cheerful remembrance of the orphans will lead God to smile upon and bless us. "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (1 John 3: 17.)

Scott-Thompson Debate.

BY T. B. THOMPSON.

Beginning on July 2, Jehovah willing, there will be a religious discussion between J. R. Scott (Primitive Baptist) and T. B. Thompson (Christian) upon the following propositions: (1) Salvation from sin conditional. Thompson affirms. (2) Salvation from sin unconditional. Scott affirms. (3) The conditions of salvation. Thompson affirms. (4) Provision for salvation made for only a part of the human family. Scott affirms. I have not taken space to quote the whole of each proposition, but merely to give the substance of each. Four days are to be given to the four propositions, beginning as above indicated. Brother I. B. Bradley, of Dickson, Tenn., will act as my moderator. All persons expecting to attend this discussion, who reside at a distance, should write me at Murray, Ky., before coming, so ample provision may be made for their entertainment. The discussion will be at Friendship meetinghouse, twelve miles east of Murray. Cars will meet trains on Monday for all who attend.

Publishers' Items.

"Salvation from Sin." This book is composed of the editorials of David Lipscomb, collated by J. W. Shepherd, and contains many of the best and most profound thoughts of its author. It contains an index to subjects and an index to scriptures. Contains 440 large pages; printed in large, clear type. Price, $1.50.

"Letters and Sermons of T. B. Larimore," published in three volumes, should be in every library. The first volume was edited by F. D. Srygley. Volumes II. and III. were edited by Mrs. Emma Page Larimore. Cloth. Price, per set, $4; per volume, $1.50. Of this work David Lipscomb says: "His private letters and intercourse always inculcate purity and fidelity to truth and right and a constant desire to benefit others. The reading of these sermons and letters will do all good. We especially commend them to the young."

"Fifty-two Bible Subjects Examined." By John S. Durst. Illustrated with diagrams. The subjects are treated in a way to stimulate thought and investigation. All classes may be assisted in arriving at the truth. It will be found helpful to both alien and Christian. This book will be of great service to churches and classes in studying the Bible. Liberal discounts will be made to those who order a large number at one time. Young preachers who use the book as intended will derive great benefit from it. The outlines of the subjects examined will aid them in the preparation of their sermons. The book is intended to be their servant and helper—not master. Send us fifty cents for a copy. Address the McQuiddy Printing Company, Nashville, Tenn.

AT HOME AND ABROAD

Brother Elam is in a good meeting at Corsicana, Texas.

G. W. Jarrett, of Cooper, Texas, writes us that he can hold some meetings this summer and fall. If you desire his services, write at once.

Many of us are enjoying the forceful sermons of J. D. Smith, of Dry Fork, Ky. He is in a good meeting with the Joseph Avenue Church, this city.

Mrs. L. Tucker writes: "I have been taking the Gospel Advocate for eight years, and think it is the best paper published. I would feel entirely lost without it."

Wanted—A man, a member of the church of God, who is fully competent to teach sight singing. Please write at once. Address S. E. Templeton, Rogersville, Ala.

There has been an unavoidable delay in the shipment of our Sunday-school charts and lesson picture cards. Orders will be filled just as soon as the shipment arrives.

W. N. Luton, a good preacher of the gospel, is in a position to hold two meetings the latter part of August and the first half of September. Address him at Little Cypress, Ky.

Mrs. Sallie A. Watson writes from Dresden, Tenn.: "I have been taking the Gospel Advocate for nearly twenty years, and I believe it gets better all the time. I feel like we could not do without it."

Our readers will please send the names of all Christian boys at Fort Riley and Camp Funston, Kan., to James C. Scott, 1104 North Adams Street, Junction City, Kan. He wishes to meet and encourage them.

From J. Paul Kimbrell, Sharon Grove, Ky., June 13: "On account of other appointments, Brother Smith left this morning for Louisville. I will continue the meeting over Lord's day. No additions to date."

The mission meeting conducted by the Russell Street congregation at the Standard Furniture Company is progressing favorably. Joe McPherson is preaching in his usual midseason form. One has been baptized.

The trustees of the Tennessee Orphans' Home have asked the churches and Christians generally to make a special offering for the Home on the first Sunday in July. Let all bear this in mind and do something for this very deserving work. Send your offering to the Tennessee Orphans' Home, Columbia, Tenn.

The Tennessee Orphans' Home, Columbia, Tenn., is moving on splendidly. A good work is being done in a quiet way. No one is now employed to solicit funds for the Home, so we have decided to ask the churches to make a contribution for the Home on July 7, the first Lord's day in July. The funds for feeding and clothing the orphans are running low.

Mrs. Walter Murray, Oklahoma, Okla., June 12: "We met in our own building last Sunday for the first time. I would like to have you announce for the benefit of any brethren who may be in our city over Sunday, that our place of worship is located one-half block east of Belle Isle and Interurban car line on Tenth Street. It is only a small frame building, but we bought it at a bargain, and we feel that it is the first step toward a nice, comfortable place to meet."

From J. L. Hines, Meaford, Ontario, Canada, June 12: "Last Lord's day was a great day for the church here. H. L. Richardson preached at Riverside, five miles south, at 3 P.M., and at Meaford at 7 P.M.; J. E. Hammond, at the Ninth Line, nine miles north, at 3 P.M.; and the writer, at Meaford at 11:45 A.M. and at Cape Rich at 3 P.M. and 8:30 P.M. There was one baptism at the Meaford morning service. I am in the midst of a good meeting at Cape Rich. The churches here are doing great things for the Lord."

From S. C. Garner, Bakersfield, Mo.: "I am now (June 11) at Fayetteville, Ark., ready to start to Fort Worth, Texas, to-night. I have held only four meetings this spring. I was hindered for more than three months in the winter and early spring by the bad weather and sickness. Since starting from home, April 19, I have preached as follows: At Williford, Ark., eleven days; Ravenden, four days; Fayetteville, four weeks. The meetings at Fayetteville resulted in twenty-two baptisms and two restorations. I have also preached one week at Baldwin, Ark."

From J. H. Stone, Spruce Pine, Ala.: "There will be a discussion at Brilliant, beginning on July 15. The church of Christ will be represented by W. H. Sandy, of Dennis, Miss., and the Nazarene church will be represented by W. D. Killingsworth, of Fayette, Ala. General church propositions will be discussed. Brilliant is located eight miles east of Winfield, Ala., on the Illinois Central Railroad. Those who attend the discussion from a distance should write to J. J. Gilbert or W. W. Gaddis, both of Winfield, Ala., Route 4, and arrangements will be made to care for you."

From M. S. Mason, Rogersville, Mo., June 4: "Since writing, I have visited regular appointments, and found everything doing nicely. I was at Mastus, in Cedar County, last Lord's day, and will be at Crisp, Dade County, next Lord's day. Brother Packer, whom I mentioned in a previous correspondence, preached at Flint Hill on last Lord's day. I would advise jealous preachers not to have Brother Packer to go into communities where they preach. The brethren are too likely to pull feathers out of their (the preachers') caps and put in his. I will begin my protracted meeting work on July 1, to continue till January 1, 1919, if the Lord wills. Let us all pray and work together for a harvest of souls."

From R. E. L. Taylor, Decherd, Tenn., June 6: "It has been some time since I reported my meetings. I preached on the fourth Lord's-day night in April at Center Grove, and on Monday and Tuesday nights. I baptized one man, a Missionary Baptist. I preached a few nights at Oak Grove, in Franklin County, beginning on the first Lord's day in May. One was baptized. I preached on the second Lord's day in May at Fairview Schoolhouse. One was baptized. On the third Lord's day I began at Dunlap, in Sequatchie County, and continued two weeks. Two were baptized, one from the Baptists who was satisfied with his baptism took his stand with us, and one confessed his wrongs. On Monday night following I was at Bethel. One was baptized. On Wednesday night I was at Daus. E. G. Collins was with me at Dunlap, also at Bethel and Daus. He is a good singer as well as a good worker."

From T. F. Colvin, 2536 Eleventh Street, N. W., Washington, D. C., June 12: "With almost doubled membership since the war began, the work here is progressing nicely. E. E. Joynes, of Philadelphia, Pa., preached for us last Sunday. He is a faithful and zealous missionary in this Eastern field. Six days per week he is engaged in clerical work, and every Sunday finds him preaching somewhere. The Masonic Hall, Eighth and F Streets, N. E., continues to be our meeting place, and Christians coming here should bring this address with them, as it will enable them to find the church without delay and confusion. Christians having Christian friends coming here should keep in touch with them until they enlist with the congregation here. A good letter from home has more persuading power than strangers in a distant city. With increased membership, the congregation is about strong enough to support a preacher, and there is a general call for one. I would like to correspond with a preaching brother who could take up the work here relative to employment. If you cannot come, please write me of some one who can; your kindness will be appreciated. We have some as fine young people here as can be met anywhere, and it affords pleasure to know that they continue to come."

From T. W. Phillips: "Phœnix is the capital of the baby State—Arizona. The meeting included four Sundays, closing on the first Sunday night in June. Fifteen precious souls confessed faith in the Lord and were baptized in his name for the remission of sins, and more than that number were otherwise added to the fellowship of the church of Christ on the corner of Eleventh and Grand Avenue. It was indeed a great meeting. I am now in a fine meeting at Lubbock, Texas, and am making my home with Brother Liff. Sanders. The Lubbock church is one of the best in the State of Texas. Liff. Sanders has lived here for eighteen years and labored in word and doctrine with these brethren. He is loved by all the truly faithful ones, and is, indeed, one of the strongest preachers in Texas. My work for the next few weeks is as follows: I go from here to Osceola, Hill County, Texas, to include the fifth Sunday in June and the first Sunday in July; then to Troupe, where Isaac Tackett is minister, to include the second and third Sundays in July; then to Hallville for the annual camp meeting, to include the fourth Sunday in July and the first Sunday in August; thence to Charley and Burkburnett, which runs me up into September. The work is great and more than I am able to do—that is, my calls are more than I can fill."

GOSPEL ADVOCATE

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EDITORIAL

47,000,000 People Give $170,000,000 to the Red Cross.

BY J. C. McQ.

Forty-seven million people, nearly one-half the population of the United States, gave $170,000,000 in the last Red-Cross drive. The encouraging feature about this is that all classes of people gave. The poor as well as the rich helped to donate this amount. This war is awaking our people from their selfishness, and they are learning to give as never before. Nashville's quota for the last drive was $150,000. She gave $375,000. Nashville has given far more than her quota in every call made upon her.

I have been asked a number of times if it were unscriptural for Christians to support and encourage the Red-Cross work. Some have said that they would cheerfully aid the Red Cross, provided they could do it through the church; but if not that way, that they preferred not to help. No one doubts the scripturalness of doing this humane work, authorized and managed by the government, through the church. Brother Elam gives us a timely article urging the churches to heartily support this work, but also holding out the view that individual Christians can and should contribute to the support of the Red Cross. It is not a mistake to encourage people to give through the church of the Lord Jesus Christ, but it is a sin to contend that Christians cannot give as individuals, and do it in the name, by the authority, of the Christ. Such contention binds Christians where Christ has not bound them, for the Holy Spirit authorizes individual Christian giving as well as giving through the treasury of the church. The man who leads people to give only through the church treasury rejects the wisdom of God that requires individual Christian giving and living. Such teachers and leaders are creating confusion and hindering the gifts of some. "And if the blind guide the blind, both shall fall into a pit." (Matt. 15: 14.)

In the light of the Bible, it is hard to conceive just how any one can conclude that individual giving in the name of Christ is without reward. Christ says: "And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." (Matt. 10: 42.) Little acts of love and deeds of kindness drive away the clouds and brighten the whole world. How dreary and dark would the world be if we could not give and receive sympathy! A tender, affectionate word spoken in the name of Christ is not in vain.

It should be noted that the giving of the cup of cold water was not through the *church treasury*, but in the name of a disciple. Our eternal destiny depends on our daily living. If we have fed the starving and warmed the cold, it will be glorious with us at the judgment. How inexpressibly sweet and precious are Christ's words to those who have relieved the suffering and dying: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me!" To those who have fed the hungry and who have ministered to the famishing and dying, Christ will give the glories, raptures, and splendors of heaven.

Our standing before God and in the church depends on our individual efforts and devotion to the truth. The Holy Spirit, through Paul, tells us the character of a widow that shall be enrolled for the church to support. Read carefully: "Let none be enrolled as a widow under threescore years old, having been the wife of one man, well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work. . . . If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed." (1 Tim. 5: 9-16.) Here it is made the duty of the Christian woman who has widows to relieve them and not to burden the church with their support. The widow was not to be enrolled unless she had relieved the afflicted. This was her individual work, something demanded of her as an individual. The Christian who feeds the starving, gives the thirsty to drink, and clothes the cold is glorifying God through the church, and such devotion will influence people to praise God in all assemblies where Christ is preached.

Paul remembered Onesiphorus in his prayers because of his repeated ministrations unto him. He entreats: "The Lord grant mercy unto the house of Onesiphorous: for he oft refreshed me, and was not ashamed of my chain; but, when he was in Rome, he sought me diligently, and found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well." (2 Tim. 1: 16-18.) If the Spirit, through Paul, thus commends the individual ministrations of Onesiphorus, will not the same Spirit commend our individual sacrifices for the saving of lives? Most assuredly he will. For the same reason Paul speaks in words of approval of Phœbe's ministrations to many and also to himself: "I commend unto you Phœbe our sister, who is a servant of the church that is at Cenchrea: that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a helper of many, and of mine own self." (Rom. 16: 1, 2.)

It is not always convenient to gain access to the church treasury. Suffering and affliction demand immediate help. A man may die of his wounds while we are getting in touch with the church treasury. The Christian who relieves suffering is not supplanting the church, but is establishing it more firmly. The Christian who uses the Red Cross to forward help to the suffering, wounded, and dying is adding to the glory of the church instead of detracting from it. He is simply using the means at his disposal to do the work that God requires him to do. Paul acted on the same principle when he traveled on ships in order that he might preach the gospel to those who were calling for help. As God controlled the winds to bring him at the right time to the desired destination, so he may govern the elements to render our help to the wounded and afflicted more effective. God nowhere tells a Christian to wait for a church treasury to relieve distresses, famines, and afflictions. One Christian alone in a place is the church there. Jesus, in giving us the example of the good Samaritan, teaches Christians to do good whenever the opportunity presents itself. The Samaritan was not commanded to wait to call the church together. Humanity, mercy, and goodness all pleaded help right now. The poor, wounded man will die if help is delayed for a church treasury. The rich man did not care for Lazarus. He passed by unheeded his calls for food and relief. The duty was his. He could not unload on the church or others. The child of God has an individual responsibility. He may not heed the cries for help, but in the next world his cries for mercy will go unheeded. The best way I know to advance the church of Christ is to let your light shine as a Christian, to lead a holy life of self-denial, to meet cheerfully the demands for help that come to you, and to have fellowship with the church in every good work.

How the Church Can Help the Sick and Wounded Through the Red Cross.

BY E. A. E.

Everybody understands that the work of the Red Cross is to nurse the sick and wounded and to care for the suffering in every way on fields of battle and elsewhere.

Everybody knows that it is right to feed the hungry, clothe the naked, administer to the sick, help the helpless, and comfort the sad and sorrowful. To do this in the name of Christ is to feed, clothe, and visit him and to administer to him. All this, when so done, he receives as service to himself.

Whatever Christians do, in word or deed, they must do all in the name of Christ.

Without exception, all Christians desire to help the variously afflicted and suffering of all nations of earth—the starving, the naked, the sick and wounded, the widows, the homeless, and the poor and pitiful and helpless babes crying for bread. But they want to help in the name of Christ and so as to give God the glory through the church. How can this be done?

One may help the poor, needy, sick, and distressed as an individual *in different ways* through the week, not letting one hand know what the other hand does, as a Christian and, as we shall learn later, as the church. As Christians have opportunity they are commanded to "do good toward all men, and especially toward them that are of the household of the faith." (Gal. 6: 10.) Christians work as the church in all such individual service.

The United States mail service is a complete national organization or system through which all citizens may transact business, a channel through which all mail is conveyed to its destination—through which the church sends contributions to various quarters of the earth for various righteous purposes. To use this department of the government for this purpose is none the less the church doing the work. So the Red Cross, if I do not misunderstand its purpose, is a national organization, with Woodrow Wilson president, or a channel through which the government guarantees a safe passage of all funds contributed to the relief of the suffering, and, as we shall see presently, the safe passage of the funds to the place and for the special purpose for which it has been contributed. The Red Cross is neither a political nor denominational or religious institution—that is, it is in the interest of no political party or religious denomination. Then, can we not use the Red Cross as such a channel as we use the post-office department?

Looking at it thus, we at my home have been cheerfully contributing all along through the Red Cross to the relief of the suffering. We have tried to do so quietly and in the spirit of Christ, and hence without show and display. Thousands of church members have done the same.

Yet if this work can be done any more directly through the church and as the church, then let it be so done. Thinking that it can be so done to the satisfaction of all, and knowing that the church should do all in its power to help the suffering and wounded and distressed, I presented the matter first to Mr S. W. McGill, and he most kindly placed it before Mr. Guy E. Snavely, of Atlanta, Ga. I now have the following encouraging and cheerful communication from Mr. Snavely to present:

Atlanta, Ga., May 31, 1918.—Rev. E. A. Elam, Lebanon, Tenn.—Dear Mr. Elam: Mr. S. W. McGill, recently on our staff on the war fund drive for Tennessee, states that your church would like to make Red Cross contributions as a church. As we have every county in our division covered by Red Cross chapters, the only way for your church to do would be to contribute to the chapter in whose jurisdiction it may be and receive a receipt therefor. These receipts may be sent to some one of your central offices where a compilation may be made of the total amount collected for the Red Cross through your churches.

If you desire to support the expenses of a hospital bed, or something like that, in a ward in France, we shall be glad to receive donations here and send them as you desire.

With cordial appreciation of your desire to help the great cause of the Red Cross, I am

Very sincerely yours,

GUY E. SNAVELY,
Director, Bureau of Development, Southern Division, A. R. C.

This communication offers two ways in which the church as such can contribute to this work and preserve its identity as the church. (1) The church as a whole, or congregation, can make the contribution "to the chapter in whose jurisdiction it may be and receive a receipt;" and, as Mr. Snavely kindly points out, the whole amount contributed by all congregations in this way can be kept as given by the church. (2) One congregation, or several together, can support "a hospital bed, or something like that, in a ward in France," and the contribution be sent directly to the place intended and for the purpose for which made. Why cannot one congregation undertake to support continually "a hospital bed?" Or if one congregation is not able to do so much, let two or four coöperate to support "a hospital bed." Then the money goes directly from the church to the good work for which it was contributed. I shall be able shortly to report the amount necessary to support "a hospital bed." Churches by coöperation can support a hospital itself and can help to furnish the nurses.

I know I voice the sentiment of the editors of this paper when I say the Gospel Advocate will be glad to assist any church and all churches in thus working. I think, too, the churches will be glad to do this work in this way.

Again, I say I am grateful that our great government respects the consciences and various ways of work of religious people and guarantees religious liberty to all.

We shall be pleased to know what congregations can do in this way.

Fruits of Speculative Teaching in Louisville.

The following letter is self-explanatory:

Louisville, Ky., June 12, 1918.—Dear Brother Lipscomb: In response to your suggestion, kindly made after your recent ineffectual effort to bring about a reconciliation among the members of the Highland church of Christ, we, the undersigned, send you a statement of facts embracing the principal events preceding and culminating in the withdrawal from us by a part of the church. We are painfully sensible of our imperfections and cheerfully acknowledge them on all proper occasions; but if we have uttered a word or done a deed that makes us unworthy of the fellowship of Christians, or that justifies the church's action in withdrawing that fellowship from us, we are wholly unconscious of it, and we respectfully deny that any such word or deed can be justly alleged against us. Just as the committee which was called together at your request and was rigidly questioned by you proved itself unable to specify a single thing that we had said or done to justify the church's withdrawal from us, so we here unhesitatingly maintain that any one else would be unable to find any such thing in the entire record; and, as the matter has now come before the public and we are called upon to speak, we deem it proper, and that both truth and righteousness demand, that we make known the facts.

In the spring and summer of 1915 certain preachers, led by Brother R. H. Boll, began to publicly press and feature their speculative theories on unfulfilled prophecy, and Brother E. L. Jorgenson promptly became a most ardent advocate of these views. For a year or two before attempting to publicly propagate these views, the leader of them had been privately inculcating them in the minds of such young preachers as he could induce to attend some classes he was teaching. When these false and absurd theories first made their appearance in the Highland Church in the teaching of Brother Jorgenson, some of us could not conscientiously lend them our support, and he was kindly advised of the fact and was warned that to persist in pressing such theories would, for that very reason, cause trouble in the church. These entreaties were coolly ignored. Then, in 1915, when the time came for action on his annual resignation, we made no open opposition, although it was known that we opposed him, and we did not join in the vote for his recall. Following this, early in 1916, a paper, called "Word and Work," a part of the propaganda of this coterie, was moved from New Orleans to Louisville to aid in forwarding this factious movement; and, significantly enough, Brother R. H. Boll, at the same time, became its editor in chief, and Brother Jorgenson became its associate editor. True to the evident purpose of its change of locality and editorship, this magazine has persistently pressed these factious teachings in the face of the known fact that they were disturbing the unity and peace of the church, and they have since caused as complete a division in the church in Louisville, as far as it has gone, as was ever caused by pressing the organ and the society.

In the fall of 1916, when Brother Jorgenson presented his annual resignation, seventeen members actively opposed him and voted publicly to accept it, presenting a written statement setting forth conscientious reasons why they could not support him; but their protest was ignored, and, being recalled by a majority, he continued to stay. Again, in 1917, when his annual resignation was voted on, twenty-three members voted openly against his recall, this time not only opposing him on doctrinal grounds, but because of his manifest insincerity and autocratic course, on personal grounds as well; but again the members yielded to majority rule, and, strange to say, Brother Jorgenson still continued to stay—and this, too, in the face of the fact that those opposing him at the last two elections include all the charter members of the church (5), all the trustees (3), three of the brethren who preside at the Lord's table, and nine of the oldest members in point of years of attendance.

When we who could not conscientiously support Brother Jorgenson endeavored to induce the church, both in 1916 and 1917, to accept his annual resignation, it devolved on us to make the public statements both for ourselves and for the others who stood with us, setting forth the reasons for a change in our leader. This made both of us more unpopular with Brother Jorgenson than any of the others who opposed his recall; and we believe that he deliberately conceived and executed an unprincipled political scheme to get rid of *the two members* who he believed stood, more so than the others, in the way of the success of his plan to hold the Highland Church for the special purpose of using it to propagate and press his peculiar views on unfulfilled prophecy. This view is confirmed by the fact that the final action of withdrawal, contemplated by his scheme, embraced nobody but us two, although many others in the church not only stood with us and encouraged us in all we did, but did the same things themselves. Both common sense and justice ask, if some should be withdrawn from because of pursuing a given course, why not withdraw from all others who pursue the same course? The answer to this question and the reason for the difference here is that the scheme in process of execution in this case did not contemplate justice, *but getting rid of men who stood in the way.*

This scheme to get rid of those who had the temerity to oppose him was based largely on the results hoped to be obtained by sending out a letter under date of March 26, 1918, purporting to come from the "Membership Committee" of the church, but which was actually written by Brother Jorgenson himself and was sent to a list of members prepared by him without either knowledge or consent of a single other member of the so-called "Membership Committee." This letter was sent under the pretext of clearing the membership roll for a new directory, and, under the existing circumstances, it was extremely offensive to those members opposed to him, and a joint reply was prepared for presentation to the regular monthly business meeting of the church on April 7, 1918. Though unusual for the preacher of a church to preside over its business meetings, Brother Jorgenson was chairman of this meeting, as he had also been of the business meeting the month before. When a brother arose to present the reply prepared by the twenty members who were offended by the letter they had received, Brother Jorgenson, in that autocratic spirit and manner which have marked his course throughout, ruled that no reply could be made *to the church* (though the letter sent to us was sent *as coming from the church*); but that all replies must be sent to the committee of which he was chairman. Two brethren arose to appeal from such an unjust, unparliamentary, and unchristian ruling, but Brother Jorgenson refused to recognize either of them and called for a motion to adjourn. One of his active supporters immediately moved to adjourn, another seconded the motion, and the majority forced an adjournment.

Having failed, through the autocratic course of Brother Jorgenson, to get our reply to the members of the church, we then had it printed in the form of a booklet, under the title, "Autocracy versus Christianity in the Highlands," and mailed it to them, with a statement signed by R. O. Rubel, M. S. Jean, E. F. Tucker, and C. A. Taylor, giving a "synopsis of facts" showing what has been going on in the Highland Church during the past three years.

Promptly after Brother Jorgenson refused to permit the reading of our reply at the business meeting, he arranged, as the next step in the execution of his scheme, for committees to visit both of us, Brother Jorgenson himself being on every committee visiting R. O. Rubel, and he was also a member of, and acted as spokesman for, the committee that visited both of us the night before their action of withdrawal was taken.

Thursday, May 16, being prayer-meeting night, we attended services with no idea that any such action as was taken would be taken in our case that night, though we thought it possible that the committee that met us the previous night might make its report and that we might be notified when to appear before the church and make our defense. However, there was no prayer meeting, but a business meeting was in session, with Brother Jorgenson in the chair. The clerk presented a written report from the committee that visited us, which was to the effect that we had no apology to make for the course we had been pursuing. Brother Don Carlos Janes, an ardent supporter of Brother Jorgenson, moved that the church withdraw from us, charging us with being "factionists." Another one of Brother Jorgenson's supporters seconded the motion, and we were asked if we had anything to say. We were not prepared, on the spur of the moment, to make our defense before the church against the charge of being "factionists," and so requested time to prepare our defense, and that action on the motion be postponed to another meeting a day or two later. This reasonable and in every way proper request was coldly refused us. Brother A. Y. Malcomson, a visiting brother from Detroit, Mich., being in the city on business and having heard that it was prayer-meeting night with the Highland Church, had come to the meeting; and seeing the evident disposition to ride over us without even granting us a proper hearing in answer to the charges against us, he arose and made an earnest and brotherly appeal in our behalf and pleaded, in the name of simple justice and fairness, to give us time to prepare our answer to the charges made against us; but he, too, was coldly turned down, some of the members speaking out

loud in a most disorderly way and treating his appeal with marked disrespect, and we were informed that we would have no other opportunity to make our defense except to do so then and there. We were not prepared to do this at once and declined to attempt it, again requesting a short delay until we could prepare our answer. But such fairness and justice, recognized and acted on in all courts of justice throughout the civilized world, had no place in the scheme then in process of execution, and again our request was ruthlessly refused, and a vote on Brother Janes' motion was called for and taken and a majority voted to withdraw from us. The reader should here be informed that only three of the members present and voting to withdraw (Brethren Jorgenson, Don Carlos Janes, and Logsdon) had ever heard one word of our defense, and of course they could not vote intelligently; but it seems that neither intelligent voting nor any other just thing had any place in the scheme that had been conceived and was being carried out. The meeting was most disorderly, and after voting on the motion to withdraw it broke up in utter confusion without even a prayer of dismissal! As soon as the unjust action of that Thursday night became known, many members who were not present when the action was taken promptly notified the Highland congregation that they could no longer be identified with such a church and requested that their names be withdrawn from the church roll. Between thirty-five and forty have now left the congregation and worship with us in a public hall which we have rented.

The activities of Brother Don Carlos Janes, as unwise as they have been persistent, in encouraging and upholding Brother Jorgenson both in his false teaching and in his autocratic course, have aided materially in that direction and are largely responsible for the unfortunate condition in the Highland Church. He has been particularly active in encouraging the scheme to bring about our excommunication, a part of his course being to *call* us "disorderly" and then turn to the Scriptures and read where we are commanded to withdraw from the "disorderly." We do not doubt that among those voting to withdraw from us there are good members who were sincere in their action and were led, by Brethren Jorgenson and Janes, to really think they were obeying the Scriptures.

As was carefully explained to you when you were here, we respectfully deny the charge that we are "factionists" or that we have been in any other way "disorderly." The head and front of our offending is that, in common with many of the other members, we have opposed, and still oppose, the false teaching and the autocratic course and methods of Brother Jorgenson, and we sincerely deplore the unhappy condition.

We feel glad and grateful to add that Brother L. T. Logsdon, a noble man and one of the best men in the church and a member of the committee which visited us, having been induced to vote for withdrawal from us, came to us a few days after the church's action, and in a most magnanimous and Christian way acknowledged that he had done wrong in taking such action against us. With equal frankness he said we had done things which he did not approve at the time and did not yet approve, but that they were not of a character to justify the action taken against us; and that while, for the moment, he thought he was doing right in voting for withdrawal from us, yet immediately after casting his vote he realized that he had done us a great wrong, and that, having been unable to rest over the matter since it occurred, he had come to undo, as far as possible, what he had done. Of course, we accepted his magnanimous apology and were glad to forgive him. We hope and pray that the others may repent of their act. Yours fraternally, R. O. RUBEL, SR.
C. A. TAYLOR.

Several weeks ago the attention of the Gospel Advocate was called to the very sad and hurtful division in the Highland Church at Louisville, Ky., described in the above letter. Being more anxious to reconcile than to expose, and in order that I might become better acquainted with the circumstances which have created this division, and acting upon the suggestion of Brother E. L. Jorgenson, its minister, that I might say or do something that would lead to a better understanding, and upon the assurance from Brother Jorgenson that he was willing to do his part, I made a trip to Louisville and consulted freely with representatives from both sides. It was stated to me at the outset that Brother R. O. Rubel and Brother C. A. Taylor had been withdrawn from on the charge of "factious conduct." From a long and intimate acquaintance with these two brethren during my stay in Louisville, I had found them to be honest, upright men, true to conviction, and so far from being factious in their disposition, were just the opposite. I therefore asked the pertinent question: "Of what did their factious conduct consist?" During two sessions of several hours each this question was pressed, with no satisfactory answer. They were repeatedly called upon to name or specify a single thing done by these brethren that makes them unworthy of Christian fellowship, but they failed to specify any such thing. I was more than ever convinced that the chief offense committed by these two brethren in the eyes of those who had withdrawn from them had been their conscientious and steadfast objection to certain speculative teachings on unfulfilled prophecies as featured by Brother Jorgenson. After hearing his testimony and noting the willingness of Taylor and Rubel to settle any little personal differences where the question of doctrine was not involved, it was plain to me that the withdrawal action had been wholly unjust and unscriptural and that justice demanded it should be rescinded. This I urged to no avail.

The situation as I found it stands as follows:

(1) About thirty-five members object to Brother Jorgenson on account of his teachings and cannot conscientiously indorse or support him. This number includes all the charter members of the church (men and women who established the work and procured the church property), all the trustees, three of the brethren who preside at the Lord's table, and nine of the oldest members in point of years of attendance. These members have borne patiently with the situation for the space of three years, making the best of it, in the hope that Brother Jorgenson would eventually leave for the sake of peace and harmony in the church.

(2) Brother Jorgenson, notwithstanding the conscientious objections of these brethren, persisted in remaining, when he must have known that his course would only serve to widen the breach and perpetuate the division in the church.

In view of this sad situation, I further urged that the only possible remedy would be for Brother Jorgenson to sever his connection as minister for the congregation. He expressed a willingness to do this, provided it met the approval of the majority who voted for his retention. Irrespective of what either the majority or the minority thinks, Brother Jorgenson should do his duty. Since he knew he had the majority with him, his attitude is equivalent to saying, "I will not do it." It occurs to me that not only a love for souls and a sincere desire for peace and harmony, but proper self-respect and a proper regard for one's future usefulness, would have prompted a different course.

It is fair to state that Brother Jorgenson proposed as a unity basis that in the future he would teach on the controverted points only that for which he could give his authority in the words of the Bible. This is exactly what Brother Jorgenson claims to have done in the past, but brethren good and true and competent to judge know that what he claims to have found in the Bible on these points are his own deductions and opinions, which the word of God demands should be held as private property. What assurance, therefore, have they that Brother Jorgenson would change his manner of preaching? To all candid minds this proposed unity basis would leave the matter in the same condition that caused all the trouble.

It is not pleasant, by any means, to comment upon this unfortunate affair, and we would not do so did we not feel that duty demands a defense of the innocent and a warning to the churches concerning these speculative doctrines. It has been my observation that in all the churches where these peculiar doctrines have been featured ill feeling and alienation among brethren have resulted.

A. B. LIPSCOMB.

Training Little Children

By MRS. LENORE R. RANUS.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 14.

Enter Into the Play Spirit of Your Boys and Girls; Teach Them that Sometimes Work Can Be Made Into Play.

The play instinct is inborn in all children the world over. It is nature's own method for developing the senses, the muscles, and all bodily growth. Play is even more than this: it is the outlet of expression of the child's inner life. Many faults, as well as virtues, may be discovered while watching children at play. Perhaps a mother will find that her child is selfish or rude, and it is easy to discover a generous disposition and a good temper in the course of a play hour.

Games are the expression of the play spirit, and toys are the instruments necessary for the expression of this activity of child life. As a farmer needs garden tools to do his work, so a child needs toys for his play, or work, which play really is to him; and if toys are not provided ready-made, he will invent them, in order to be able to express his play spirit.

All play depends upon the physical condition of the child. A normal, healthy child plays all the time, is easily interested in his toys, and as he grows older invents games with them. If a child plays but little, cannot easily be interested in his toys, will not play alone, and is cross, look first to his physical condition, then begin a course of training, or directed play. Start with a suggestion, "Why not build a high steeple?" or, "Make mother a train of cars with your blocks." Often, especially in the case of an only child, if mother can enter into the play spirit and play hide and seek, or march and sing, or even build with the blocks, it is such a treat, and often a real help in promoting a readiness to play alone when mother must go back to her work.

Almost every child wants to help mother sweep, dust, make beds, wipe the silver, or run errands. Make play out of the work, and yet let the little one feel he is really doing something. With tiny babies too little even to walk, a mother can make play out of work. Have the high chair or the bassinet or carriage in the room where you are working and keep baby busy with toys. For instance, if you are working in the kitchen, let the baby have a big spoon, clothespins, tin covers, or anything new and safe; but always keep these things for the kitchen. If he is allowed to have them all the time, they soon lose their interest and he becomes restless and unhappy.

A sense of newness even with old toys makes them desirable to a child. Children need change and variety, because their power of concentration is not fully developed. This is the plan I use with success with my own little girl: Her box of dominoes, her nest of blocks, and her box of building blocks (composed of sixteen cubes), I keep on a shelf in a closet out of sight. I also keep some picture books and toys out of sight. Then when the time comes, as it does so many times a day, when Little Girl says, "What I do now, muvver?" I go to the closet for a surprise. If I give her the blocks, it is always with a suggestion for making something with them. She now comes to me and asks for "a s'prise, muvver." When she tires of the blocks, I have her pick them all up, ready to put away, before she can have another "surprise." Sometimes, days at a time, she does not ask for a surprise, and then when I do bring out the dominoes, for instance, she is as delighted as if they were brand-new. Her dolls I separate in groups. If she has four, I put away two, and at the end of a week I bring out these two and put away the two she has been playing with. If you follow this plan with all toys, grouping them and keeping one set put away, you will always keep the little ones interested and happy.

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Near the Dividing Line.

BY J. C. ORSBURN.

"Where shall we go to work to-day?"
I heard the devil's angels say.
"What kind of help our work best suits?
What kind of men for our recruits?
What shall we tell them you will pay
For good, skilled laborers per day?"
"Just keep near the dividing line,
Where it's hard to tell the Lord's from mine,"
I heard the crafty devil say.
"Don't mention me, don't mention pay,
Just lead them gently on by treats—
Dance, idleness, and passing sweets;
For serve me well, I give my word,
They who are not strong for the Lord.
You've heard the Lord say, have you not,
He would that they were cold or hot?
His meaning was that the lukewarm
Were doing him and his cause much harm.
The best servant I ever had
Did nothing very good or bad;
His plus and minus signs he wrought
In such a way they equaled naught.
When summing up what he had done
In net results for the Holy One.
Just keep near the dividing line,
Where it's hard to tell the Lord's from mine;
Don't mention me, don't mention pay,
We'll take that up some future day."

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Do Every Task Well.

Instead of belittling any job, think of it in terms of finished production. If the thing still looks crude, you have not put your best into it. You must see improvement in the next item. Keep straight lines out of your curves, and the curves out of what should be straight. Do every task so well that it will be a constant testimonial to the hand that has done the work. At times it will slow down your pace, but it will add to your value as a workman. In the end it will add to your speed and all you do will be well done. Get the habit of putting pride into your efforts and you are on the road to sucess, however hard it may be to travel. Remember, there can be but little merit in the thing you are ashamed of.—Pennsylvania Grit.

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Law Inexorable.

The unpreventable fraction of disease is not as great as one might suppose; it is steadily growing less. While there are ninety causes of mortality, seven only are responsible for more than half of the shortening of life. We bring these woes upon ourselves by disobeying the laws of God. He does not maliciously thrust them upon us. We should live out a disease-free life for something like one hundred and fifty years, and finally die from the decline of our vital powers.—Dr. Daniel Morton, in Methodist Review.

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Many of our prayers are like letters which are insufficiently addressed. They get lost in the Dead Letter Office of Heaven. There is not sufficient direction about them. —Donald Sage Mackay.

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A Den of Thieves.

BY J. J. VANHOUTIN.

Jesus found the house of prayer in a very filthy, deplorable state. I do not claim that oxen and sheep were kept in there for sale, but men had established their offices in there, and were selling stock and exchanging money at a discount in place of praying and worshiping God in the "beauty of holiness." The Lord required the Jews to bring their ox or sheep from their home farm, but they concluded it would be so much easier for them to sell the ox and carry the money than it would be to drive the ox so far, as they could buy one after they got there. Different nations had different money from the Jerusalem standard, and it would not pass on the same ratio; so some, seeing a chance to speculate, established money exchange offices where they could give Jerusalem money and discount the foreign money at perhaps about one-half, so the man could have Jerusalem money with which to buy his sacrifice which he should have brought from home. Jesus said to these men, "Take these things out of here," or words to that effect. They knew they were wrong; so they got out in a hurry when he quoted the scripture in Jer. 7: 11, which reads: "Is this house, which is called by my name, become a den of robbers?" And from the statements given by Matthew, Mark, Luke, and John, it appears to me that he also quoted from Isa. 56: 7, and especially verse 11, which reads: "Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." The house in which the worshipers met was designed to be a house of prayer, but it was being used as headquarters for robbing the Almighty of the offerings which the people were required to bring. No wonder that the house of prayer had become a den of thieves. To-day the true church of Christ is a house of prayer, a spiritual temple in contrast with the court of prayer in Solomon's great earthly temple. "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Pet. 2: 5.) Christians should heed the warning which Jesus gave, and be very careful about making merchandise of the singing, praying, preaching, and all other spiritual sacrifices which might be placed upon a money basis, for what money they can make out of it by selling their spiritual sacrifices.

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OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Rhoton.

The church at Corinth, Monroe County, Ky., has lost one of its best members—Sister Nancy E. Rhoton, aged eighty years, ten months, and twenty-three days. She was born on July 6, 1837, and died on May 29, 1918, about 9 P.M. She became a member of the church in the fall of 1856. She was a devoted Christian from that time until she died. She was a light and pattern of good works in the community in which she lived, her example unexcelled. Her seat was always filled as long as she was able to go to church. She leaves seven children and many friends to mourn their loss. May we all strive as she did and meet her in the eternal rest to which she has gone.

A. N. HALL.

Larimer.

Reva Veru, the little daughter of Mr. and Mrs. C. L. Larimer, of Tulare, Cal., was born on July 13, 1917, and crossed the silent stream on May 27, 1918. Though this dear little one was never strong, yet the last six weeks of her life was so full of pain that this mother could say, in this hour so trying to us all, that she felt glad to know that suffering is all over. She leaves a father, mother, one little brother, and a grandmother. Everything was done for her that loving hands could do; but she could stay no longer, for God saw best to take her away. Her stay on earth was short and it was hard to give her up; but weep not, dear ones, as those who have no hope, for little Reva is safe in the arms of Jesus. She will never return to you, but you can go to her. We admonish that you so live and so teach the little brother to do the will of God that we may all meet together in that happy home where sad partings never come.

L. MEADE WILLIAMS.

Funderburk.

The home of Brother and Sister Walter Funderburk was made exceedingly sad on June 7, 1918, by the sudden and unexpected death of their only child, Edwin Bernard, a sweet little baby boy almost four months old. Bernard was a most lovable baby and the source of much happiness to his young parents. He was sick only a few hours, but suffered intensely. He died of bronchial pneumonia after medical aid had exhausted every effort to bring relief. Funeral services were conducted in the home of Brother David O. Griffith. The remains were quietly laid to rest in the beautiful cemetery in the presence of friends and loved ones. Brother and Sister Funderburk have our sincere sympathy in this sore bereavement. Pray for them that they may appreciate the full meaning of the words: "The Lord gave, and the Lord hath taken away." May we all so live that we shall meet this precious jewel in glory.

EUNICE JEFFCOAT.

Bandy.

The death angel visited our neighborhood and claimed for its victim our dear brother, W. J. Bandy. He was born on August 28, 1845, near Denson's Landing, on the Tennessee River, in Perry County. He obeyed the gospel in the year 1874, under the preaching of Cain Land. He was married to Miss Linda Terry on October 29, 1874. To this union were born three boys and four girls, all of which survived him. I would say to the bereaved family: Grieve not for the dead that die in the Lord; only live the life that is well pleasing to the Lord, and you all will meet your dear father in the world where there will be no more sorrowing nor sad parting, but where we can live for evermore in the beautiful home not made with hands. I would say to the mother and wife: Weep not as one that has no hope; when the Lord comes to gather his jewels home, only be ready to meet him. My heart goes out in sympathy for the bereaved family. We all miss Brother Bandy. Let us all work and pray together.

L. W. HINSON.

Maupen.

On April 22, 1918, I was called to Manchester, Tenn., to conduct the funeral of Brother James S. Maupen, whose life reached much beyond that allotted to man. He was born on April 15, 1826, and died on April 21, 1918—aged ninety-two years and six days. He was a man of vigorous constitution and, until feebleness from age came on, was blessed with the best of health. I had known him for many years, and from the beginning of our acquaintance had the highest conception of his honor and integrity as a man. In deportment, he always acted the gentleman. In his young manhood he united with the Missionary Baptist Church, but some twenty years ago he united with the church of Christ at Lynchburg, Tenn. He was always firm in the faith, but quiet. The current of his religious life flowed on smoothly like the majestic river, not like the turbulent, noisy brook. He leaves a widow, Sister Rice Maupen, who deserves to have a place in the ranks of the faithful women because of the faithfulness with which she cared for him in his enfeebled condition. A generation of a noble type of men has about passed away. May the new generations coming on be as true to duty as they were.

J. D. FLOYD.

Croom.

On May 10, 1918, I was called from the field to receive from the arms of my wife the lifeless form of my darling boy, Paul Jett Croom. His death was by accident. He had climbed upon a fence, and, trying to go through, his feet slipped off the lower plank, and, his head catching in the crack, his neck was broken. He was dead when found. He was our only living child, and in his short life of just a few days over two years he had made many friends. "There was never a sweeter child." "Knowing what wonderful things you have always had in store for little Paul, I feel that a life that might have been grand has been cut down in infancy." "Brother B—— said he thought Paul so bright, such a fine prospect for a brilliant man." "Not an hour passes that I do not think of you all, how you are bereft of the bright little sunbeam." The above are some of the many expressions from sympathetic friends and relatives. I give them because language is not strong enough to express my own estimate of his worth and loveliness. He is gone, but not forgotten, and though our hearts still ache, we realize he is with One who said: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven." We are preparing to meet our darlings where there will be no more death in the "sweet by and by."

T. W. CROOM.

How Many Are Buried by Baptism?

BY WILLIAM J. MILLER.

Have not all baptized people been "buried by baptism?" According to the sacred Scriptures, they have. Jesus was buried in the ground and raised from the burial. Applicants for baptism are buried in the water and raised from the burial, like as Christ was raised from the burial in the ground. If a corpse in a ship is thrown overboard into the water, it is thus buried.

"Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead by the glory of the Father, so we also might walk in newness of life." (Rom. 6: 3, 4.) According to the quotation, every one that was baptized was buried by baptism. Paul included himself. It cannot mean that Paul was speaking of any burial in the ground, except that Jesus was buried therein. If it were a burial in the ground that Paul was speaking of, it would be that every one that has died and been buried in the ground has been thus baptized. Who is ready to admit that all dead people that have been buried have thus been baptized? Baptized people have been buried in the water. "Having been buried with him [Christ] in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." (Col. 2: 12.) Having obeyed the command, as in Acts 2: 38, to be baptized by being buried or immersed in the water, there was no need of sprinkling.

Paul set this example to others, and said: "The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you." (Phil. 4: 9.) Are you following the example Paul set for his followers? If not, you are not safe. Though Paul was writing to people that had been baptized, they who had not been baptized were not exempted from the necessity of walking in Paul's ways. If aliens were to be followers of the law of Moses (Acts 13: 39), they should be sprinkled with water mixed with the ashes of a red heifer (see Num. 19: 2, 9; Heb. 9: 13). As they are to be followers of the law of Christ (Gal. 6: 2), they are to be baptized by being buried with Christ by baptism (Rom. 6: 4). In John 3: 5 Jesus speaks of the necessity of undergoing the action of being immersed, informing us that unless a man thus comes forth from the water he "cannot enter into the kingdom of God."

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(1) Faculty unsurpassed in preparation, experience, and teaching ability. Personal interest taken in every student. (2) Satisfactory elective courses leading to A.B., B.S., M.A., P.Th.B., and B.D. degrees. (3) Adequate equipment in buildings, grounds, libraries, laboratories, gymnasium, and athletic field, representing $700,000. (4) Situated in the midst of the world-famed blue-grass region. (5) Opportunities for students to make a large part of expenses. Scholarship aid for sons and daughters of ministers, high-school honor graduates, ministerial and missionary students, and those financially embarrassed. A large number of pulpits available for our ministerial students. (6) Expenses reasonable. All regular fees, including library, athletic association, college magazine, etc., $60; furnished room for men (Ewing Hall), $40 for session; for women (Lyons Hall), $60. Reservation fee of $2 should be sent at once. (7) Faculty of College of the Bible: R. H. Crossfield, B. C. DeWeese, A. W. Fortune, W. C. Bower, E. E. Snoddy, George W. Brown, Edward Saxon.

Former students are sending their sons and daughters to us.

Write for catalogues and attractive booklets.

R. H. CROSSFIELD, President, Lexington, Ky.

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For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

God's Will.

Thy will—it bids the weak be strong,
It bids the strong be just;
No lip to fawn, no hand to beg,
No brow to seek the dust.
Wherever man oppresses man
Beneath the liberal sun,
O Lord, be there, thine arm make bare,
Thy righteous will be done.

—Selected.

Fight for Honor.

Think well about great things, and know that thought is the only reality in this world. Lift up nature to thine own stature, and let the whole universe be for thee no more than the reflection of thine own heroic soul. Combat for honor's sake; that alone is worthy of a man; and if it should fall to thee to receive wounds, shed thy blood as a beneficent dew, and smile.

—Cervantes.

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You Will Write a Letter Like This.

I wish I knew which one of the thousands of letters I receive would have the most weight with *you*, my friend. I cannot quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make *you* write me one very much like them:

Barnard Street, Savannah, Ga.

Mr. N. F. Shivar, Shelton, S. C.

Dear Sir: I was suffering with indigestion, stomach and liver disorders, and all its train of horrifying phenomena for several months. I had lived on milk, soft-boiled eggs, shredded wheat—a very insufficient diet for an active working man—and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantity as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M.D.

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find it has acted nicely in each case; and I believe that if used continuously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys, and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers, and every conceivable profession. I want the satisfaction of receiving such a letter from *you*. No matter what your complaint may be—dyspepsia, indigestion, nervous headache, rheumatism, kidney or liver disease, or any curable ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you, say so, return the empty demijohns, and I will promptly and willingly refund your money—every cent. Sign below.

Shivar Spring,
Box 21C, Shelton, S. C.

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name.....

Address.....

Shipping Point.....

(Please write distinctly.)

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am, therefore, well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

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Our Comfort.

BY S. WHITFIELD.

God's children have always needed comfort, and always will. There is always lots of trouble in the world. Sin is the cause of it. We are likely to look on the dark side of questions. If we always had the faith in God that we could have, we would look at things in a different way. If we would remember that God has always overruled things for the good of his cause and of his people, it would keep us from a great deal of worry.

Jesus told the disciples that he was going away, and that it was for their good that he was going; yet when he went they were troubled, disappointed, and discouraged. They even said that they would go back to their fishing. Could they have seen the great blessings that would come to them by Jesus' going away, they would have rejoiced. In their darkest hour the greatest of all blessings was coming to them. Jesus must die that salvation might come to them and to us. The darkest hour is often just before light comes. "The darkest hour is nearest the dawn" is an old saying that is worth remembering.

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts 20: 32.)

Paul was addressing the elders of the church at Ephesus for the last time, and he commended them to God and to his word. These are our refuge and comfort in time of trouble. To these we can go at all times and find the very comfort that we need. God is the same as he always has been. Men may fail and do, but God never fails. He has always stood by his people, and he will, if we put our trust in him. Blessed are all those that put their trust in Jehovah.

The word of the Lord is sure and abiding. It will endure forever. Its promises are the same as they always have been. There are exceeding great and precious promises to all who will do God's will. We need to read the word of God much and notice these promises, for we need them now. They will give us the very encouragement that we need. We need a kingdom that man cannot overthrow—one that will stand. The kingdom of Christ is just such a kingdom. If we continue to be faithful members of this church to the end, all will be well.

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

SUFFERING CATS! GIVE THIS MAN THE GOLD MEDAL

Let folks step on your feet hereafter, wear shoes a size smaller if you like, for corns will never again send electric sparks of pain through you, according to this Cincinnati authority.

He says that a few drops of a drug called "freezone," applied directly upon a tender, aching corn, instantly relieves soreness, and soon the entire corn, root and all, lifts right out.

This drug is a sticky ether compound, but dries at once and simply shrivels up the corn without inflaming or even irritating the surrounding tissue.

It is claimed that a quarter of an ounce of freezone obtained at any drug store will cost very little, but is sufficient to remove every hard or soft corn or callus from one's feet. Cut this out, especially if you are a woman reader who wears high heels.

To any church or person who will send us six new subscribers to the Gospel Advocate, accompanied by twelve dollars, we will give one dozen copies of our new hymn book, "Praise Him." Add postage for parcel post or transportation. Act promptly while this liberal offer is good. Address the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

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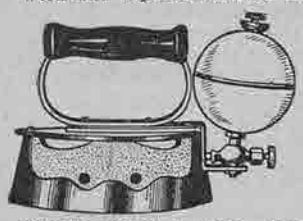

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Your own back yard can be made to produce a handsome profit. Its easy. **Raise Pigeons.** They are inexpensive, little trouble, and absolutely clean. Make use of an old outhouse. Start today and order a few good birds that are guaranteed to be rapid breeders. In a very short while they will begin work and with little attention will put money in your pocket. The markets are

Clamoring for Squabs.

Never yet has the demand been supplied. There is a ready market always at handsome prices. Furthermore, good breeders are hard to obtain.

Not only is it easy to make money raising pigeons but it is a pleasant occupation and very helpful to be able to supply your own table with tender, juicy Squabs.

It costs very little to start but be sure and start right with good breeders and

Start Today

while the market is so good and get your share of the profits.

Drop us a line and we will send you **Absolutely Free** our booklet on "Profits in Pigeons." It will show why there are profits in Pigeons and how to begin.

CAROLINA PIGEON PLANT
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CLINTON, S. C.

to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." (Josh. 1: 7, 8.)

Surely these are days in which we need to be strong and have lots of courage. We need to meditate upon the word of God both day and night.

"From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." (John 6: 66-68.)

We cannot afford to go back; and, if we did, where would we go? To go ahead and be true to God means nothing but eternal gain. To go back means to be lost. Onward in the Lord's work and service is the only thing we can do.

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8: 38, 39.)

Not even war should separate us from God and his goodness and love. These are trying times we are passing through, but God is able to bring good out of all this trouble. Would not Jesus say to us, "Let not your heart be troubled?"

Thorp Spring College Notes.

BY W. F. LEDLOW.

Prospects for another year are good. We hope to have a new dormitory ready to use not later than Christmas, and shall do our best to complete it much sooner. The management has several other important improvements under consideration, and we see no reason why the school should not have a most prosperous year.

We have secured some very excellent men as new assets to our faculty. A definite statement will be made soon relative to the faculty. We are sure that it will be stronger than ever, and the present standing will be maintained.

Next year will be the best year in your life to go to college. There never was such an opportunity for young people. The country calls on every hand for the boy or girl who is prepared. You must not neglect your education. We mean to make every possible effort to adjust ourselves to present needs and help boys and girls prepare for the greatest usefulness in life.

Pure New Testament Christianity will be one of the main features of the college; all bad habits will be discouraged and everything good will be stressed. The world needs wise men, but it needs good men as well. Combine the two, and you have the best people in the world.

The college will remain a first-class junior college and will retain all the rights and privileges such schools have. Work done with us will be fully credited at State institutions.

I should like to hear from every boy and girl who intends to attend college next year, and who prefers to attend a Christian college. Let me send you our new catalogue. A post card will bring it. Address W. F. Ledlow, President, Thorp Spring, Texas.

Hatched 117 Chicks.

John A. Clark, of Jonesboro, Ark., writes: "I hatched one hundred and seventeen chicks, and did not lose one. Not a weak one in the flock." Mrs. J. B. Courson, of Cordova, Ala., writes: "I have been using your tablets and did not lose a single chick. My neighbors want your tablets."

You will not lose a single chick, either, if you will use Reefer's Ready Relief, which every poultry raiser knows saves baby chicks from dying of that dreadful white diarrhœa plague. A package of this new scientific discovery will save five hundred baby chicks. Are not five hundred of your baby chicks worth one dollar? That is less than one-half cent apiece. I take all the risk and will refund every penny of your money if Reefer's Ready Relief fails to save your chicks. A million-dollar bank backs up this guarantee. Send for a dollar package to-day, or write for my free poultry book, which tells the experience of a man who has made a fortune out of poultry. E. J. Reefer, 6525 Reefer Building, Kansas City, Mo.

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Genuine Panama, Blocked Silk Band, Trimmed. Light weight, Durable. State size. Guaranteed like $5 brand, only not as fine a weave. Postpaid $1. Bargin Book FREE
FITTED RUSSIA LEATHER SWEAT BAND, 25c. Extra
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Catch Fish, Bears, Mink, Muskrats, and other fur-bearing animals in large numbers, with the New, Folding, Galvanized Steel-Wire Trap. It catches them like a fly-trap catches flies. Made in all sizes. Write for descriptive Price List, and our Free Booklet on best bait known for attracting all kinds of fish.
J. F. GREGORY, Dept. 260, St. Louis, Mo

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Bloating, Gas, Coated Tongue, Sick Headache, Bad Breath, Biliousness, Indigestion or Constipation—take

FOLEY CATHARTIC TABLETS

They cleanse the bowels, sweeten the stomach and invigorate the liver. Do not gripe or sicken.

P. S. Meehan, Elm St., Hancock, Mich.: "I have given Foley Cathartic Tablets a thorough trial and can positively state that they are the best laxative."

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A scientifically constructed and a wonderfully effective remedy for the relief of Asthma in all its stages.

One bottle will convince the most skeptical of the wonderful merits of this preparation.

An internal remedy, different from anything on the market, for the permanent relief of this distressing disease.

Why hesitate when others are obtaining such wonderful results?

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UGH! CALOMEL MAKES YOU DEATHLY SICK

Stop using dangerous drug before it salivates you! It's horrible!

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

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

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

CARBOIL

To quickly relieve boils, carbuncles, felons, use Carboil. It stops the pain, hastens discharge of core and heals. Also fine for sores, abscesses, piles, itch. Large 25c boxes at good drug stores. Write **Spurlock-Neal Co., Nashville, Tenn.,** for sample and literature.

The Master's Vineyard

Kentucky.

Roseville, June 11.—Our services were well attended at Fairview last Sunday. I am now at this place, beginning a meeting. Pray for me.—Emmett Creacy.

Monticello, June 10.—Brother Price Billingsley has just closed an eight-days' meeting here. There were seven additions during the meeting, six of whom were baptized. Brother Billingsley preached sound, gospel sermons, and we feel greatly blessed by his labors. The prospects for "greater things for God" in Monticello and Wayne County are, indeed, very encouraging. The faith of our brethren here has been greatly strengthened by the persecution which they have had to suffer.—Eugene Pearson.

New Mexico.

Roswell, June 10.—We are entering the second week of our meeting, with good interest. Thus far there have been fourteen confessions. I will close here next Sunday night and return to Tennessee for two meetings before taking up the work at Cleburne, Texas, August 1.—G. Dallas Smith.

Oklahoma.

Gracemont, June 10.—I came to Gracemont last Saturday and began with a good audience and splendid interest. The people here seem anxious to hear the truth to such an extent as is encouraging. I will remain here this week, and hope for a splendid meeting. As this is a mission meeting, I would very much appreciate any assistance that any brother might send by way of contributions. Wife is with me. Send any contributions to me at Comanche, Okla.—U. G. Wilkinson.

Tennessee.

Gassaway, June 10.—I went to Auburn yesterday to church meeting, and preached. Had one confession and baptism.—L. L. Melton.

Dunlap, June 13.—I have been here a few days, and baptized the leading father here yesterday. I am at the mines. Last week two girls came down from Dunlap to Daus and were baptized by me. These girls were Baptists. The old man I baptized was sprinkled when he was a small boy by a Methodist. I am anxious to keep going. My mother has been very ill for several days, but is better now. Let us all be careful and watch our words, watch our actions, watch our thoughts, watch our character, watch our hearing. The first letter of each of these characters spells the word "watch." Watch and pray.—J. C. Mosley.

Brownsville, June 10.—We bought a lot close to the Square last year and paid for it. We are having preaching once a month, at the courthouse, by Brother W. S. Long, and have raised a church fund from our small crowd of members to the amount of about fifteen hundred dollars, and the people in town and county have given us about five hundred dollars. We have made a note of fifteen hundred dollars with the bank and have ordered enough material to start a nice house of worship. The total of these amounts will get it up so we can worship in it, but we will need about two thousand dollars more to finish it and seat it. We have only about thirty members, and nearly all the financial part of the work falls on four families. I will say frankly, if you are the person or church that wants to help a small, worthy congregation whose members are doing their best, you will make no mistake in helping the cause here. As proof of the worthiness of the cause here of your financial support, I refer you to W. S. Long, Jackson, Tenn.; John T. Smith, Sparta, Tenn.; and Prof. N. B. Hardeman, Henderson, Tenn. We have received some of the material already and will start on the building about the middle of July. We aim to build a nice, substantial house, and it is a big and worthy undertaking for a small and financially weak congregation, as we have to begin and shoulder the responsibility; but we are going to ask you to consider our position these hard times and send us a contribution you will be proud of, and I pledge you it shall be used wisely and to advantage. May God bless you in the fellowship of the cause. Send contributions to Walter L. Brummett, Brownsville, Tenn., Route 1.

Huntland, June 12.—On the third Lord's day in May, Brother R. E. L. Taylor and I began a meeting with the brethren at Dunlap, and closed it on the first Lord's day in June, with good interest, but about two weeks too soon, as is frequently the case. Two were baptized; one wandering child returned to the fold; and one, who had been baptized by the Baptists, placed his membership with the church there. The brethren at Dunlap did what would be a good thing for the brethren everywhere to imitate when they want to give to Red-Cross work. Instead of giving way to a concert for Red-Cross purposes, we had meeting as usual, and a good crowd, too. Then on Sunday night we took up a collection of twenty-six dollars and fifty-four cents, a little more than half the amount realized from the concert. This collection was contributed to the Red Cross in the name of the church. On Monday night following the meeting we went up the valley to Bethel and preached to a good audience. On Tuesday Brother Taylor baptized a young man who was convinced of the truth in one of his former meetings, and on Tuesday night we held services in his home at Atpontley. Wednesday night we came down to Daus and preached to a good audience. This is the home of Brother J. C. Mosley, who is doing a good work in the valley and on the mountain. Throughout I was more and more impressed that what we need to-day is the pure, simple gospel preached uncompromisingly,

as strong to saint as to sinner; and as Brother Floyd said, "Brother Taylor knows no better than to preach the gospel." While at Dunlap, I was in a conversation with a Russellite, and he told me that the last of the seven stars which John saw in the right hand of the Son of man represented Pastor Russell, and that he was the angel (messenger) of the church at Laodicea. Of course no one but a Russellite could explain (?) how Pastor Russell, living in the nineteenth and twentieth centuries, could carry a message to a church which became extinct hundreds of years before Russell was born. If this feat had been done, it would equal that of Christ "preaching to the spirits in prison." I was with the brethren at Garth, Ala., last Saturday and Sunday and preached to three interested audiences.—E. Gaston Collins.

Texas.

Terrell, June 10.—Our meeting of one week's duration closed last night, with a good attendance. The meeting was interfered with some on account of rain and the rush of crops and the harvesting of grain, but the attendance was fair. I have a little time left for meetings in July or August. My first meeting will be with the church at Lewisville, beginning on the third Sunday in July.—R. D. Smith.

Cleburne, June 9.—After continuing seven days, the Godley meeting closed last night. There were fourteen baptized. I trust that there was other good done that shall bear fruit later. I leave Friday for a mission meeting at Somerville. I go in answer to a Macedonian call uttered by Sister McQueen. I trust it shall be as prolific of good as the one to which Paul responded. Brethren, pray that there may be an open door for the word.—F. L. Young.

Dallas, June 12.—I have the first and second Sundays in July, including all the week between and two or three days before the first Sunday. I shall gladly serve those who may want me in a meeting at this time or any part of this time. All my other time is promised till the second Sunday in September. These two Sundays mentioned were engaged in monthly work, but they will gladly release me to hold a meeting. I am busy all the time. Address me at 401 Montreal Avenue, Dallas, Texas, if you need me.—J. C. Estes.

Henrietta, June 10.—The mission meeting near Tulia was rained and stormed out so many nights that we never got a good interest waked up till we had to stop; but the people who heard and gave attention were pleased with our work, and saint and sinner hoped we would get another chance at the devil in their community. Some of the brethren at Tulia spoke of having me hold a meeting for them next year. I have booked three meetings for next summer since I saw them; so if they want me they must say it quick, for I cannot wait. I began at Bluegrove last Saturday night, and we are having a good meeting. Brother C. R. Taylor, of Burkburnett, is with me in this meeting, and he is a noble fellow worker. He will preach next Sunday night at Henrietta. I will begin at Nocona on the night of June 22, and at Comanche, Okla., on the first Lord's day in July.—Tice Elkins.

Renwar Relieves Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve, or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50-cent bottle has done me more good than all sanatorium treatment; and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists; price, 50 cents; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

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God's Help.

Build a little fence of trust
Around to-day.
Fill the space with loving deeds,
And therein stay.
Look not through the sheltering bars
Upon to-morrow;
God will help thee bear whatever comes
Of joy or sorrow.
—Mary F. Butts.

Tribute to Friendship.

"Friends," said John Hay, "are the sunshine of life. All men seek sunlight, and every man seeks a friend after his own kind and nature. The best and most intelligent of us admits the rarity and value of friendship; the worst and most ignorant of us is unwittingly the better for knowing some friendly companion."—Atlantic Monthly.

PANAMA HATS HAND-WOVEN

New Discovery Brings Costly Panama Within Reach of All.

New York, N. Y. (Special).—It is now proven that the stylish Panama, up to now only worn by the best-dressed people, can now be sold for $1. You don't have to be skeptical about the low price, as it gives service like the $5 and $10 kind, but not so fine a weave; and by this new discovery of weave one can hardly tell the difference. A Panama gives a man or woman distinction and at the same time comfort. Mr. George J. Bungay, 28 South William Street, of New York City, is backing up his discovery by sending a real hand-woven Panama, any size, trimmed, blocked, with silk band, to any one for $1, postpaid. Fitted with leather sweat band, 25 cents extra. Furthermore, his policy is that, if you are not entirely satisfied, he will return your money. —Advt.

How to Conquer.

Infinite toil would not enable you to sweep away a mist, but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which could have no hold upon us if we ascended into a higher moral atmosphere.—Helps.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents. —Advt.

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To Make Healthier Women and Stronger, Sturdier Men

NOW BEING USED BY OVER THREE MILLION PEOPLE ANNUALLY

By enriching the blood and creating thousands of new red blood cells, it often quickly transforms the flabby flesh, toneless tissues, and pallid cheeks of weak, anaemic men and women into a glow of health. Increases the strength of delicate, nervous, run-down folks in two weeks' time in many instances.

IT is conservatively estimated that over three million people annually in this country alone are taking Nuxated Iron. Such astonishing results have been reported from its use both by doctors and laymen, that a number of physicians in various parts of the country have been asked to explain why they prescribe it so extensively, and why it apparently produces so much better results than were obtained from the old forms of inorganic iron.

Extracts from some of the letters received are given below.

Dr. Ferdinand King, a New York Physician and Medical Author, says: "There can be no vigorous iron men without iron. Pallor means anaemia.

Dr. Ferdinand King, New York Physician and Medical Author.

"Anaemia means iron deficiency. The skin of anaemic men and women is pale; the flesh flabby. The muscles lack tone, the brain fags and the memory fails and they become weak, nevous, irritable, despondent and melancholy. When the iron goes from the blood of women the roses go from their cheeks.

"In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated corn-meal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste-pipe the water in which our vegetables are cooked, is responsible for another grave iron loss.

"Therefore you should supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt."

Dr. A. J. Newman, late Police Surgeon of the City of Chicago and former House Surgeon, Jefferson Park Hospital, Chicago, in commenting on Nuxated Iron, says: "It has been my particular duty during the past six years to assist in keeping Chicago's five thousand blue-coats in good health and perfect fighting trim so that they would be physically equipped to withstand all manner of storms and the ravages of nature's elements.

Dr. A. J. Newman, late Police Surgeon of the City of Chicago and former House Surgeon Jefferson Park Hospital Chicago

"Recently I was prompted through an endorsement of Nuxated Iron by Dr. Schuyler C. Jaques, formerly Visiting Surgeon of St. Elizabeth's Hospital, New York, to give it a trial. This remedy has proven through my own tests of it to excel any preparation I have ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders."

Dr. James Francis Sullivan, Formerly Physician of Bellevue Hospital (Outdoor Dept.) New York, and the Westchester County Hospital.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), N. Y., and the Westchester County Hospital, said: "I have strongly emphasized the great necessity of physicians making blood examinations of their weak, anaemic, run-down patients. Thousands of persons go on year after year suffering from physical weakness and a highly nervous condition due to lack of sufficient iron in their red blood corpuscles, without ever realizing the real and true cause of their trouble. Without iron in your blood your food merely passes through the body, somewhat like corn through an old mill with rollers so wide apart that the mill can't grind.

"But in my opinion you can't make strong, vigorous, successful, sturdy iron men by feeding them on metallic iron. The old forms of metallic iron must go through a semi-digestive process to transform them into organic iron —Nuxated Iron—before they are so ready to be taken up and assimilated by the human system.

"Notwithstanding all that has been said and written on this subject by well-known physicians, thousands of people still insist in dosing themselves wtih metallic iron simply, I suppose, because it costs a few cents less. I strongly advise readers in all cases, to get a physician's prescription for organic iron — Nuxated Iron— or if you don't want to go to this trouble then purchase only Nuxated Iron in its original packages and see that this particular name (Nuxated Iron) appears on the package. If you have taken preparations such as Nux and Iron and other similar Iron products and failed to get results, remember that such products are an entirely different thing from Nuxated Iron."

Dr. Schuyler C. Jaques Formerly Visiting Surgeon. St. Elizabeth's Hospital, New York.

Dr. Schuyler C. Jaques, formerly Visiting Surgeon of St. Elizabeth's Hospital, of New York City, said: "I have never before given out any medical information or advice for publication, as I ordinarly do not believe in it. But in the case of Nuxated Iron I feel I would be remiss in my duty not to mention it. I have taken it myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

Dr. T. Alphonsus Wallace, a physician of many years' experience in this country and abroad, says: "I do not make a practice of recommending advertised medicinal products, but I have found Nuxated Iron so potent in nervous, run-down conditions, that I believe all should know of it. The men and women of today need more iron in their blood than was the case twenty or thirty years ago. This because of the demineralized diet which now is served daily in thousands of homes and also because of the demand for greater resistance necessary to offset the greater number of health hazards, to be met at every turn."

If people would only take Nuxated Iron when they feel weak or run-down, instead of dosing themselves with habit-forming drugs, stimulants and alcoholic beverages, there are probably thousands who might readily build up their red blood corpuscles, increase their physical energy and get themselves into a condition to ward off the millions of disease germs that are almost continually around us. It is surprising how many people suffer from iron deficiency and do not know it.

Dr. T. Alphonsus Wallace, a Physician of many Years' Experience in this Country.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while have most astonishingly increased their strength and endurance simply by taking iron in the proper form. And this, after they had in some cases been going on for months without getting benefit from anything. Many an athlete and prize-fighter has won the day simply because he knew the secret of great strength and endurance which comes from having plenty of iron in the blood; while many another has gone down in inglorious defeat simply for lack of iron.

Manufacturers Note: Nuxated Iron, which is prescribed and recommended above by physicians, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser, or they will refund your money. It is dispensed by all good druggists and general stores.

To a Garden.

"Gethsemane—Gethsemane—
How like a soft breeze o'er the sea
Your name comes gently back to me!

"Back from the hills of Galilee,
Back through the red years' panoply,
Through faith you sing of peace to be—
Gethsemane."

Do you ask to be the companion of nobles? Make yourself noble, and you shall be. Do you long for the conversation of the wise? Learn to understand it, and you shall hear it.—Ruskin.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

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Without the Expense and Loss of Time Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about a much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their ***wealthy*** patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the ***poor*** man who has not the money or the ***busy*** man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the ***utmost*** confidence in the Shivar Mineral Spring Water for to it I owe ***my*** Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them ***my friends*** for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for ***your*** benefit, and if ***you*** find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying ***my absolute confidence*** in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy,

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH.
Vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

Shivar Spring,
Box 21T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

P. O.....

Express Office.....

Please write distinctly.

Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.

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

C. A. CROSBY, M. D.

Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable — its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The Hidden Man of the Heart.

Is it not an awe-inspiring thing for a thoughtful man to consider that there is in his make up, not one man only, but two men? There is his *external self*, which the world sees and sometimes appreciates; there is his *inner self*, or what Peter calls "the hidden man of the heart," which sometimes only God knows and appreciates. It is important to know that God loves this hidden man more than any other. That is the chief thought in Peter's admonition. Outward apparel and adorning may catch the eyes of men; but in order for a woman to please God, she must wear "the incorruptible apparel of a meek and quiet spirit." Now this meek and quiet spirit may not have any money value in men's eyes, but in the sight of God it is of great price.

I also get the idea from the Bible that God never intended that we should make a display of the hidden man of the heart. He would keep this as his own peculiar possession, and it serves his purpose best that it shall be hidden. We are reminded of a word that has recently come into vogue. "Camouflage" is a French word of military usage which denotes clever concealment. A long cannon is painted so as to resemble a fallen tree—that is camouflage. A listening post is converted into the shape of a cow innocently browsing in the meadow—that is camouflage. Ships are painted so as to be hardly distinguishable from the waves over which they sail or like the fleecy clouds above them—that is camouflage.

☼ ☼ ☼

Camouflage Not a Modern Invention.

Camouflage is not a modern invention by any means. I think you will find its first appearance in the garden of Eden, where Satan in the form of a serpent pretended to be the friend of man. Joseph, one of the purest and strongest characters in the Old Testament, was an adept in the art of camouflage. I refer to that period in his life when Pharaoh had given him a place second only to the sovereign. The brothers, who years before had sold him into slavery, came from their famine-stricken home into the land of Egypt seeking sustenance, never thinking for one moment that it was in the power of their long-lost brother, Joseph, to give or to deny. How strange and yet how suggestive is the manner in which Joseph conducts himself in these several interviews with his brethren! On the one hand, he speaks roughly to them; he charges them with being spies and casts them into prison. Then we read in Gen. 42: 24 that "he turned himself about from them, and wept." There you have the true Joseph. His heart is that of a woman and his strong frame is shaken with convulsive weeping. But reading the same verse further, we find that Joseph "returned to them, and spake to them, and took Simeon from among them, and bound him before their eyes." There you have another Joseph who appears to be a tyrant, harsh, resolute, and pitiless.

☼ ☼ ☼

Patriarchal Camouflage.

Some time later Joseph's brethren, driven by the stress of famine, came a second time to Egypt to buy corn. Benjamin, his own mother's son, is with them. Joseph had not seen him for more than twenty years. Their eyes met—these two sons of Rachel—and Joseph's heart goes out to the younger brother, like a mother's to her child. He can scarcely resist the impulse to throw his arms around him and weep upon his neck. But the time has not yet come. So "he entered into his chamber, and wept there. And he washed his face, and came out; and he refrained himself." What an interesting and beautiful instance of patriarchal camouflage!

☼ ☼ ☼

Self-Respect Demands Concealment.

The part that Joseph played is suggestive of what many a man must do to-day under circumstances equally difficult and sometimes equally pathetic. No man who would retain his self-respect can afford nowadays to "wear his heart upon his sleeve." Conditions are admittedly such that men who are normally cheerful are tempted to think that the nation is trembling in the balance, that the church is on the retrograde, and that all good human society is about to be disrupted. Recently I have heard some evangelists who have given the best part of their lives to preaching the gospel say that they did not know whether or not it was best to arrange for protracted meetings. The minds of the people were all so completely occupied with the war and its exigencies that it seemed a hopeless task. But the time when the sheep are most afraid and about to be scattered is the time when they most need the

shepherd. Jesus Christ, in giving the great commission, made no provision for a lull or a respite from duty. The message must be sounded out till the end of time and in the face of the greatest obstacles. Paul wrote to the Thessalonians: "We ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure." (2 Thess. 1: 4.) If we are tempted to quit, let us read that lesson and go on.

☼ ☼ ☼

Commendable Camouflage.

No one denies that conditions are the worst with which we have ever had to deal. To stay at home and do one's duty here demands a self-possession and self-control, a courage and heroism, as great as any displayed on the battle field. All honor to the people who are doing it! I know a brave little woman—and God knows there are many such in these sad days—whose husband has gone to the war, leaving her with the sole responsibility for the home, and sometimes she cannot help having a good cry; but when the children come home from school, she has washed her face and is as bright and cheerful as if life were without a care. The men and women who, in these anxious and critical and tragic times, can conceal their grief and keep their tears for God, and can go among their fellows with a hopeful spirit and a cheerful word, are rendering a service which only the ages can tell. It may be camouflage, but it is a camouflage that God and right-thinking people will commend. This was the way with our Lord himself. Christ was not without sorrow. He "was a man of sorrows, and acquainted with grief." Paul says that "in the days of his flesh" he "offered up prayers and supplications with strong crying and tears unto" God. (Heb. 5: 7.) But most of his crying was done in the secret chamber, under the cover of night, on the mountain side, in desert places, in the garden of Gethsemane, while his disciples slept and only God and the stars looked down. When he came to the multitudes, the tears were gone; his words were full of hope and cheer; his joy was contagious. He had washed his face and refrained himself.

Our Contributors

Reply to R. H. Boll's Criticism.

BY J. E. THOMPSON.

In the April number of Word and Work an article appeared, written by R. H. Boll, its chief editor, purporting to be a partial review of my book, "The History of the Fall and Dissolution of Christendom." This review was such a flagrant and wicked misrepresentation of the book that I asked the privilege of making reply in Word and Work. This was denied me. On that account I have asked the editors of the Gospel Advocate to print my review of Boll's criticisms in their columns.

He says: "In endeavoring to explain the Bible expressions which imply the nearness of the Lord's return, the author falls into the error popularly called 'soul sleeping' (though that term may not describe the position accurately). He thinks that the departed Christian is not aware of the duration of the dreamless sleep, the unconscious interval between death and the coming of Christ."

The author thinks nothing of the kind, and his book does not teach it. On page 371 the author says: "Let us realize that at the hour of death we may [and not "we will"] enter upon a state of dreamless sleep." We use the word "may" at this point in our book to show that even if the doctrine of soul sleeping is true, it would not invalidate the teaching of the great apostle Paul, who teaches that "to be absent from the body [or, to die] is to be at home with the Lord." Read pages 370 and 371 and see that the author does not assume responsibility for that doctrine, as he is here accused. He does not pass upon it; he leaves it an open question for future light, if there be any; and we do not like to be misrepresented by our reviewer or any one else and put before the public as a teacher of that theory, for it "may" be untrue, and the book clearly shows its author does not teach it or assume any position in regard to it.

He says again: "But Dr. Thompson's book interposes stretches of unmeasured centuries and long terms of peace and world conversion between the Christian and his Lord's return; so that whatever is uncertain as to the time of his coming, this much is certain, according to the Doctor, that none of us need to look for him in our lifetime."

This statement coming from Brother Boll, who claims to have found it in the book, is surprising, is astonishing, and I might say that it appears to me to be inexcusable, for there is no such statement in the book; neither is there a sentence from which such an idea can be legitimately inferred as my product.

He then says: "This is so different from the doctrine of the New Testament on the subject that this point alone refutes Dr. Thompson's theory." If this was in the book, it might do so; but not being found therein, and being nothing but Brother Boll's statement and adjunct thereto, it is without effect, because it is not taught in the book.

The following is the only positive teaching as to the coming of Christ found on any of its pages: "'But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.' (Matt. 24: 36.)" (See last paragraph on page 21.)

On page 380 the reader will also find this positive and clear statement as to the coming of Christ: "We have no theory upon this subject. The Bible itself is absolutely silent prior to this beginning. We doubt not that every scene in the whole Apocalypse is in the future and that they are grouped with the coming of Christ. We know as well as we know we have correctly read these symbols and that the Bible is true that Christ will not come to earth in the next seven years. We know this as well as we know every event revealed in the Apocalypse will transpire before and with his coming, and that they cover a period of little over seven years. They have not yet begun, and they may not for centuries.

This is the position and teaching of the whole of my book—that is, that Christ will not even be due to come, and, therefore, cannot come, before the prophecies which the Bible places before his coming have been fulfilled. It may be but a short time or it may be long years and centuries; no one can tell, and we do not attempt to say. Thus the reader can see that the author of that book claims that Christ is not yet due to return to earth; but he believes he will come the very day and the very hour he is due to come. This places the book above the accusation of Brother Boll as to its teaching a delay in Christ's coming. There can be no delay in his coming before it is due; yet in the face of this clear statement he says: "One point alone I would mention: the whole purport of the book goes (without such design, of course) to confirm and justify the view of that evil servant, a view against which our Lord has especially warned us—to wit: 'My Lord delayeth his coming.' (Matt. 24: 48.)" How he could write such a plain piece of misrepresentation without absolutely knowing it was untrue, I cannot conceive. While we dislike to

have our book paraded in false garments, garbled, misquoted, and loaded with extrinsic position and heretical doctrine before an unsuspecting public—those who have not read it—yet this is a small sin when compared to the promulgation of his doctrine of the imminent coming of Christ, as he presents and defines it himself, along with his mental squint at my book. Brother Boll's position, as he states it himself, makes him the exact personification of that evil servant whom he presents above as my symbol. He claims that the Bible teaches us, and has taught all Christians who have lived since and in the days of the apostles, to look for and expect the coming of our Lord each day. In other words, he claims that Christ is due and has been due to come to the earth for eighteen centuries, and, like that evil servant, claims, "My Lord delayeth his coming," and has been delaying from day to day and from century to century. Their teaching is exactly the same along this line, while my teaching is in striking contrast with his, for it clearly states that his coming is not yet due and will not be due until every prophecy and event is fulfilled which the Bible places to transpire before his coming. He says in his article that the Scriptures "set forth the coming as imminent, rather than immediate" (using a word not found in the Bible), and he defines it in a very flexible way. He makes it first mean "always near, always about to transpire, at the door." Then he gives the word another twist and brings out an entirely different meaning. He says: "However, it may tarry." That is, according to his theory, it does tarry and has tarried for eighteen centuries after his coming was due, and therefore he advises all Christians to patiently look for the coming of Christ "while my Lord delayeth his coming." That evil servant referred to will doubtless be glad to back this position. I say with the greatest kindness, and in love of justice and truth, that his theory is the purest seeds of infidelity. It is an outrage upon the Author of Christianity and the God of the Bible; it is a blasphemy against his holy character and name; it is a wicked and vicious doctrine, because it presents God to his disciples as a deceiver, a dissembler, and a fraud. It does so in that it presents him as having taught his servants (and is now teaching them) to look for the coming of Christ every day for the last eighteen centuries, when he (God) knew perfectly well that Christ would not come during all those ages. Does God practice fraud, imposition, and deception on men and women to make them righteous and good? Does he become a dissembler and a concealer of the real truth for the salvation of the world? Does he practice premeditated daily deception to reconcile his servants and keep them patiently waiting "while my Lord delayeth his coming?" Brother Boll tells us he does. If this is God's character, why did he slay Ananias and Sapphira for lying? This doctrine is not true; it is, of course, out of harmony with every statement in God's word; it is a reproach to the infinite wisdom and greatness of our Creator, and all Christians should resent it and condemn it. What character of man would be guilty of promising a great and good gift to a credulous neighbor, and repeating the promise from day to day, when he knew perfectly well that he never intended to deliver the goods or fulfill his promise, but that he had already bequeathed it to a distant generation? This doctrine degrades the God Brother Boll asks people to worship to a level beneath Mohammed, Buddha, or any of the gods of the nations of old. He could not analyze this doctrine and show what it really means and attempt to teach it to any congregation of Christians in the land that would not shut their doors against him. No Christian could or would accept a theory which has been teaching us that God has been telling and is now telling men and women to look for the imminent or immediate coming of Christ, when he absolutely knew it would not take place, and that by his own decree Christ would not be due to come and would not come during the great expanse of time embracing now nearly nineteen centuries. The most charitable way to regard his theory is that he does not know himself what he teaches; and if he did know its vicious character, he could not believe it and would not teach it. I cannot think he would.

Not a real position in my book has Brother Boll criticized or called in question in his alleged review, but everything presented by him has been something not to be found on any of its pages.

I have herein used the kindest, the softest, and the gentlest, as well as the most forceful, expressions at my command in presenting my views of his obnoxious theory of God teaching the imminent or immediate coming of Christ for eighteen centuries, when God knew all the time it was an untruth and that he would not come, and I have done so in tenderness to him, and that he might in justice feel impelled to give this article in full to his readers. I take pleasure now in inviting him to come inside my book, pick out any scene in it and show that it is not in harmony with every scripture in both Old and New Testaments. It places the metallic image of Daniel, as well as all the beasts of the Apocalypse, with their surrounding scenes, which includes most of the book of Revelation, in the future, and to transpire before the coming of Christ. If this position is correct, then why should he not learn the truth, and let it free him from waiting while "my Lord delayeth his coming," as he says? If these prophetic revelations have been fulfilled in the past, then let him show what any one of them represents and at the same time stay in harmony with God's word and point us to the page of some authentic history showing its fulfillment. He will not do this; for I do not believe he can define them or tell us what they are, and stay within God's meaning of the words he has used in describing them, without accepting the positions of my book. I offered him one hundred dollars to find such error in my book; he did not accept it. I now offer him, whether he renders this service or not, and without his asking, my free and full forgiveness for attempting to put his own ideas and deducements up as the teaching of my book, and then upon a false premise unjustly condemn it. But I must not and cannot avoid holding the sin of his attempt upon the character of our holy, true, and allwise Creator against him until he brings forth fruits meet to show his repentance from so great a sin. I say with the great apostle Paul: "Let God be found true, but every man a liar." (Rom. 3: 4.)

I have endeavored to show the real gravity with which I regard, as well as with which all thinking Christians should regard, this baneful and deadly doctrine. There are many Christians all over the land who, not understanding his position, have felt that there might be some persecution against Brother Boll by some of our best brethren. But this is the first time that his theory of "the imminent coming of Christ" has been seen by me, or was ever defined by him to my knowledge, and it exonerates any one from opposing him and attempting by any legitimate means to break down his theory. I have stated his own theory, in his own language, and have done so to make it plain and that no injustice be done him.

The price of the book is $1.50 and not $1, as stated by our reviewer.

EDITOR'S NOTE.

In view of R. H. Boll's past conduct, for which he has made no amends, the Gospel Advocate prints nothing that would give him recognition in its columns, and our only reason for admitting, at this time, an article which deals with him personally at all is that we may counteract, as far as possible, his misrepresentation of Dr. Thompson's book, and thus do justice to a brother whom he has

wronged. He not only misrepresented the Doctor, but, when reminded of it, refused the latter space in his paper to correct the misrepresentation.

The Doctor not only corrects the misrepresentation of his book, but he makes a scathing exposure of the brother's speculative doctrine on the imminence of Christ's second coming and how that doctrine reflects on the character of God himself. We heartily commend the Doctor's exposure of this doctrine.

Wisdom, the Better Part of Valor.

BY F. W. SMITH.

Brother Moore exhibits wisdom in steering clear of the difficult problems placed before him in response to his attack upon my preaching in Fulton, Ky. Note his effort at reply:

Yes, you are right, Brother Smith, we went to get a bone, and verily we were not disappointed, for Campbellism, pure and simple, has nothing else but bones. They have the form of godliness, but deny the power that gives life and gospel meat. Therefore, we could not expect any more.

I am sorry that I upset all your good resolutions favorable to Baptists; but good resolutions for Baptists and preaching a gospel contrary to truth would never do you nor the people any good, and maybe it's the best for all concerned that you examine your resolutions to let Baptists alone. When one turns away from Baptists, he turns away from a people with whom, only, the Lord left his commission to preach the gospel, and evangelize the world. You, Brother Smith, should examine the motives you had in making good resolutions to let the Baptists rest.

No, no, my dear Smith, I did not want to hinder the gospel, but that that you preach is not the gospel of Christ, but a message from some human brain which deceives you and the people who hear you. Did you not tell the sinner that night that it was his own actual transgressions that made him a sinner to begin with? Then do you not tell him his life of obedience will save him from sin and finally save him in heaven? Hence the gospel you preach proclaims a salvation by law and is no akin to the gospel Jesus and the apostles preached.

Yes, I believe in depravity—first, hereditary; second, total; third, universal. A man is by nature, or birth, depraved. Man in his entirety and all men are included in the fall.

You ask me: "What caused Adam and Eve to sin?" It was the tempter who beguiled Eve, and she caused Adam to fall with her.

This first pair was put under law, and by obedience to said law they were to continue in their created happy state; by disobedience was the death penalty. They disobeyed and fell under the death penalty. Their descendants inherited from them just what they were. Our Father, being all-wise, had before he created man made provision for his reclamation. He, Jesus, stood as a lamb slain from the foundation of the world. (Rev. 13: 8.)

I understood you to say that God breathed your soul into you at birth. If this is true, and you did inherit your real self directly from God, and all men were thus given souls, then the race is not corrupt. But this introduces a new subject into the discussion—the origin of the soul.

There are three theories held by theologians: (1) "The preëxistent theory—that the souls of all were in existence from all eternity. (2) The creative theory—which is Brother Smith's theory. (3) The traducian theory—that our souls, like our bodies, are derived from our parents by natural generation."

This last theory is the only reasonable one and the one we accept. The child partakes of the nature of the parents, both mental as well as bodily likeness. We cannot account for this in any other way only that it derives it from its parents.

If this last theory is true, then the child cannot be more pure than its source or head. If your theory is true, every child born of righteous parentage is as pure as God could ask; hence Methodism is true in teaching that such need no regeneration and no Savior. Jesus Christ came to seek and to save the lost, only. Therefore our Lord did not die for infants. "He was made under the law to redeem them who were under law." The infant of righteous parentage is not under law; therefore Christ did not die for him, if your theory is true.

Meaning of the word "nature" in this Eph. 2: 3: "Phuoi—the nature, inborn quality." (Liddell & Scott Greek-English Lexicon, page 772.) The inborn is not anything we attain by practice, and you are left again, Brother Smith. Whom shall we believe, you or Liddell & Scott? As you are only a theologian, and this lexicon is nonpartisan, I am forced to his definition instead of yours.

No, the writer would not have to say by your hereditary depravity, for it is stated more briefly—children of wrath by nature.

Why do all the inhabitants of heaven have on garments washed and made white in the blood of the Lamb? (Rev. 7: 9-14.)

He confesses that he went for a "bone," knew beforehand that he would get nothing but a bone, and, consequently, was not disappointed. If in this he does not pass a sad commentary upon himself, then it would be difficult to see how one could thus injure himself. Think of a man working hard all day at his desk, writing editorials, and attending to the heavy correspondence entailed upon a newspaper man, and then walking a long distance at night, depriving himself of a much-needed rest and sleep, *simply* and *solely* to get a "bone!" Hooverism must have played havoc with Brother Moore's home, necessitating his prowling after "bones;" and the case becomes more *desperate* when we see him with a "Campbellite" bone in his mouth, a thing he detests and loathes with all his soul. Well, I venture the assertion that he got more rich juice, more spiritual pabulum, out of that "Campbellite" bone, as he terms it, than out of anything that has come his way in many a day. My attention to Baptist editors and scribes has been due to the fact that, like Brother Moore in his attack upon my preaching and his ugly thrusts in this article, they delight in *abusing* and *misrepresenting* those who desire to be known simply as Christians. As I had seen nothing of late in the exchanges coming to this office demanding my attention, I decided to say nothing until the attack was renewed. But as Editor Moore, tired and weary, came a long distance to snatch one of my "bones" (?), labeling it "Campbellism" and thrusting it in his paper to growl over before the public, I determined that he should have more "bones."

He says that which I preach is "a message from some human brain." Well, here is what I preach to the alien sinner: "He that believeth and is baptized shall be saved." (Mark 16: 16.) "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.) "Which also after a true likeness doth now save you, even baptism." (1 Pet. 3: 21.) To those in the kingdom I preach: "Work out your own salvation with fear and trembling." (Phil. 2: 12.) "Denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world." (Tit. 2: 12.) "And having been made perfect, he became unto all them that obey him the author of eternal life." (Heb. 5: 9.) Brother Moore will not preach these scriptures without note or comment. Why? Because he is afraid to risk the people with them. He is afraid they will believe just what they say, thus becoming "Campbellites."

Our friend shows himself to be an artist at dodging, as is evidenced by the way he treats my question: "What caused Adam and Eve to sin?" He says: "It was the tempter who beguiled Eve, and she caused Adam to fall." This is a complete surrender of his cherished doctrine of "total, hereditary depravity." Here is his predicament: Adam and Eve sinned, not because they possessed "total, hereditary depravity;" but their offspring sin because they do possess this "total, hereditary depravity," in conse-

quence of which they cannot help sinning! The fact is, Adam's children sin from the same *cause* that he and Eve sinned; and if "total, hereditary depravity" be the cause in the one case, it must be the same in the other. No wonder he dodged my question, for the logical and inevitable consequences of his doctrine were too much for him to swallow. Hence he runs away from it rather than charge God with creating Adam and Eve "totally depraved," which depravity they bequeathed to their offspring. But he has Adam begetting souls or spirits. He thinks to escape from his entanglement upon the principle that like begets like; but this can furnish him no relief. A body of flesh and blood in which resides a "regenerate soul" could hardly beget a soul "totally depraved," or depraved without the total. But one statement from the Son of God knocks my friend's theory into smithereens: "That which is born [or begotten] of the flesh is flesh; and that which is born [or begotten] of the Spirit is spirit." (John 3: 6.) This plainly says that flesh cannot beget spirit. But again: "Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12: 9.) Here is a clear distinction between the origin of our flesh and our spirits, and it destroys friend Moore's doctrine. Once more: "Thus saith Jehovah, who stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him." (Zech. 12: 1.) "For I will not contend forever, neither will I be always wroth; for the spirit would faint before me, and the souls that I have made." (Isa. 57: 16.) Yes, my friend, God made, or created, my soul or spirit within me; and he did not weight it down with your "total, hereditary depravity," either.

Editor Moore treats the lexicons like he does the Bible—viz., misuses them. The word for "nature" in Eph. 2: 3 is from "phusis," and, according to J. H. Thayer's Greek-English lexicon of the New Testament, is as follows: "Phusis—C. A mode of feeling and acting which by long habit has become nature." This noted lexicographer, which my friend will admit is the best in the world, says they were by *habit*, or *practice*, the children of wrath, and not, as the Baptists claim, because of "total, hereditary depravity." Young, in his Analytical Concordance, gives the same word for "nature" in Eph. 2: 3, and cites 1 Cor. 11: 14, "Doth not even nature itself teach you, that, if a man have long hair, it is a dishonor to him?" as parallel in meaning to Eph. 2: 3. Whom shall we believe—Brother Moore or J. H. Thayer and Robert Young? He is only a theologian, and these lexicographers were nonpartisan. Say, my friend, what becomes of the infant full of "hereditary total depravity" dying in infancy? Will you, like Jeter, say that God regenerates dying infants by a direct, immediate work of the Spirit? If so, please cite the scripture that so teaches. Please do not ignore this question as you did in your reply.

A Letter from Camp Sevier.

BY JOHN E. DUNN.

In these days when the entire world is in turmoil and strife—world upheaval—and when all the nations of the earth are in travail and experiencing terrible convulsions, stirring things may happen at any moment without warning.

I have been in this camp six months. Every day has been filled with new and intense activities. During the month of May your "Uncle Sam" did things the like the world had never seen done in so short a time. In thirty days three hundred thousand American soldiers were moved from the camps of the United States across the Atlantic to be hurled against the monster beast of barbarism who in his mad onslaught is threatening the lives and liberties, the peace and happiness, of the whole world.

All of a sudden, like a clap of thunder from a clear sky, at about 1:30 P.M., April 27, a beautiful Saturday afternoon, quarantine was put on Camp Sevier and the entire machinery of the Thirtieth Division, U. S. N. G., was set in motion making ready to entrain for some port to embark for overseas service. Such a stir of nearly forty thousand men, and yet without any confusion or disorder, I had never seen before.

Our unit was the center of the busy scene. Thousands of men streamed through our building sending telegrams, telephoning, mailing parcel-post packages and special letters, and in every way making ready to depart at a moment's notice. For days and nights, almost without rest or sleep, we quietly toiled, rendering all kinds of service to our dear boys.

Before daylight next morning (the following Sunday morning) the folks from back at home were pouring into camp to bid their boys their last good-by. They came by thousands—mothers, fathers, wives and babies, sisters, sweethearts, and other friends—to say their last farewells to those who were as dear to them as their own lives. O, the torn and bleeding hearts! And this is what war is. The boys went about their duties, obeying orders calmly, coolly, and determinately. I think practically all of them were ready and anxious to go. Within three days the companies began to entrain. By the twenty-fifth of the month the division was gone. I made two trips to concentration camps at ports of embarkation.

At times like these there is an unlimited amount of service a Christian can render. He can comfort the sorrowing, give advice, pray with and speak words of cheer. Sometimes he is called on to arrange and hastily baptize some one, help them make their wills, and in every conceivable way help the boys quickly to wind up their affairs.

Before the Thirtieth Division was out of camp the Eighty-first Division was coming into camp. Eight thousand new draft men from Alabama and two thousand from New York City came. This is a new and strange experience to these young men just from home and into army life.

We have Sunday school at our building every Sunday at 9 A.M., followed with preaching. I usually preach on Sunday nights. We have a religious service again every Wednesday evening at eight o'clock. We have the Lord's Supper every Sunday afternoon at half past three o'clock.

Let any one who has friends in Camp Sevier, who desires them to get in touch with me, notify them to call on me at Y. M. C. A. hut, Unit 85. It is just across the road from the Divisional Stockade, near 162nd Brigade (General McFarland's) Headquarters. A number of the new men have come to see me. I am anxious to do them all the good I can. My post-office address is Army Y. M. C. A., Camp Sevier, S. C., Unit 85.

I intended to have gone home in May and be at the commencement of David Lipscomb College; but when the movement of our division came at that time, I could not get away. I am now promised a furlough of ten days, embracing the third and fourth Sundays in June. I hope to be at Cookeville one Sunday and at my home church (Lawrence Avenue) the other Sunday.

I hear of some others of the brethren going into the work among our soldier boys. I do not know how you view the matter, but from my own experience and my conception of duty as a servant of the Lord Jesus Christ, I consider it the greatest call to service of my day and generation, and perhaps the greatest opportunity to serve mankind since the apostolic age. I should rejoice to see thousands more Christian men and women going to these millions of our own young men, our own flesh and blood. They need our ministrations unto them physically, mentally, and spiritually.

Training Little Children

By MRS. LENORE R. RANUS.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 15.

Every one knows that a normal child has an active mind; but many parents do nothing to strengthen or train this vital part of their child's life, leaving all mental development to the teachers in the schools. Those parents are indeed fortunate who have kindergartens in their town or city, for the kindergarten gives systematic mental training to children as early as the fourth year.

The easiest way to teach a child to think is through play. The mother can begin to sing "Mother Goose" rhymes to the mere infant in her arms; as the child grows, he recognizes the words and often the tunes. Later he will ask for his favorite songs or rhymes and then begin to sing or recite himself. Up to this point the mother has accomplished three things—strengthened the memory, cultivated an ear for music and the ability to carry a simple tune, and enlarged the child's vocabulary.

Be sure to use only the best grammar when talking to a child. Baby talk is funny for the grown-ups for a while, but the difficulty the child faces in overcoming this is tremendous.

As the child grows older, a story hour should become a part of each day. This is really a lesson in language. The mother should begin with the finger plays when the child is eight or nine months old, such as, "This is the church and this is the steeple," "Pat-a-cake," and the counting lesson: "The thumb is one; the pointer, two; the middle finger, three; ring finger, four; little finger, five; and that is all you see." "What the child imitates, he begins to understand." That is the great purpose of the finger plays.

As the child grows, other stories can be added to the story hour. A normal child, from about two years of age on, loves the stories of "The Three Bears," "The Three Pigs," "Little Half Chick," "Little Red Hen," and other similar simple tales, a list of which will be found at the conclusion of this article.

In telling stories to children, especially to very young children, avoid the element of fear. Children love best the stories they have heard before. A good rule is to let the child choose his own story. Mother can introduce a new story when she deems best. Another good plan is to have the child tell mother a story sometimes, as this will aid self-expression and be a lesson in language.

To teach counting, make use of the play spirit again. In bouncing a ball, repeat the old-time jingle: "One, two; buckle my shoe." You will be surprised at how quickly the little ones will begin to count. Again, in building blocks, make a game of counting by saying: "Give mother one block;" then, "Give mother one, two, three blocks," etc. It is unwise to teach a child under three numbers higher than ten. They are well started if they are able to count as high as this correctly.

To develop the power of concentration, without which no human beings can be successful in life, there must be a certain amount of directed play each day. Children are given this in kindergarten, and the mother can also give it to them in the home. When mother sews, the opportunity to direct play is at once afforded by having the child sit close by and sew a piece of loose-woven cloth, such as canvas or scrim. A big, blunt-pointed needle should be chosen for the purpose and tied securely to a heavy thread. When the child shows evidences of fatigue, the work should be laid aside for another day.

Large, colored, wooden kindergarten cubes and spheres, one inch in size, with a hole through the center to string on shoe laces, are also fine for a lesson in concentration. This occupation should be permitted only when mother is close by to watch and help.

(Kindergarten materials can be secured either from E. Steiger & Co., 49 Murray Street, New York, or from Milton Bradley Company, Springfield, Mass.)

For a child of three, or older, kindergarten sewing cards, which are perforated and to be worked in colored worsteds, are interesting and instructive. An economical way to procure such cards is for the father or mother to cut squares or oblongs out of cardboard, lightly trace an apple, ball, or some other object on one of the pieces, and then perforate the outlines every half inch, making the holes as large as the head of a pin. These outlines can then be sewed by the child in bright colors, working up and down in the holes. Be sure the outlines of the object to be sewed are large, as small objects are too trying for young hands and eyes.

Books to Help the Mother in Telling Stories.

"For the Children's Hour," Carolyn Bailey; "How to Tell Stories to Children," Sarah Cone Bryant; "Stories to Tell to Children," Sarah Cone Bryant; "Children's Book," H. E. Scudder; "Half a Hundred Hero Tales," Francis Storr; "Mother Stories," Maud Lindsay; "More Mother Stories," Maud Lindsay; "Kindergarten Story Book," Jane L. Hoxie; "Firelight Stories," Carolyn Bailey; "The Children's Reading," Frances J. Olcott; "Three-Minute Stories," Laura E. Richards; "Story Telling in School and Home," E. N. and G. E. Partridge; "Tales of Laughter," Kate Douglas Wiggin and Nora Archbold Smith; "The Talking Beasts," Wiggin & Smith; "The Story Hour," Wiggin & Smith; "Wonder Book," Hawthorne; "Tanglewood Tales," Hawthorne; "Just So Stories," Kipling; "Jungle Book," Kipling; "Nights with Uncle Remus," Joel Chandler Harris; "In Story Land," Elizabeth Harrison; "A Little Book of Profitable Tales," Eugene Field; "Fairy Tales," Grimm, Anderson; "Æsop's Fables;" "Peter Rabbit Stories," Beatrix Potter; "Index to Short Stories," Salisbury & Beckwith; "Myths That Every Child Should Know," Hamilton Wright Mabie; "In the Child's World," Emilie Poulsson.

Poems and Songs.

"A Child's Garden of Verses," Robert Louis Stevenson; "The Posie Ring," Wiggin & Smith; "Small Songs for Small Singers," Niedlinger; "Mother Goose Set to Music," J. W. Elliott; "Finger Plays," Emilie Poulsson.

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How to Be Happy.

The art of being happy is the finest of the fine arts.

Cultivate the habit of looking on the bright side of every experience, no matter what it is.

Accept cheerfully the place you find yourself in to-day.

Throw your whole soul into your work.

Do as many courtesies as possible for the people you are thrown with every day.

Adopt and maintain a childlike attitude of trust in your God.—Expositor.

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Friendship is the transfiguration of service, the creation of a new motive, redeeming life from its drudgery and sending the pulse beat of joy into the most trivial task.—Donald Sage Mackay.

MISSIONARY

Money for Missionaries.

BY NELLIE STRAITON.

The following amounts were forwarded to our missionaries in India on May 31:

To Brother Jelley: From Mrs. Nathan Corder, Cheat Haven, Pa., $2; S. E. Holt, Tennessee Colony, Texas, $1.50; Mrs. B. B. Miles, O'Donnell, Texas, $1; Miss Bertha Talley, Petersburg, Tenn., $4; A. J. Terrell, Frisco, Texas, $1; T. N. Parrish, Kentuckytown, Texas, $5; Miss Neppie Rutherford, Lexington, Texas, $1; Mr. and Mrs. G. W. Anderson, Gainesville, Texas, $5. Total, $20.50. The first four amounts listed above were given to help with the expenses of Brother Jelley's trip home.

To Brother Martin: From Mrs. J. N. Carter, Milton, Tenn., $2; Mrs. M. J. Shields, Port, Okla., $5; Mr. and Mrs. G. W. Anderson, Gainesville, Texas, $5; J. L. Broad, Denison, Texas, $3; church at Huckabay, Texas, through L. Watson, $5. Total, $20.

To Brother and Sister McHenry: From church at Del Rio, Texas, through W. A. Earnest, $13.56; Beulah and Carl Sullivan, Louise, Texas, $2; Miss Maida Austin, Scott's Hill, Tenn., $1; Mr. and Mrs. G. W. Anderson, Gainesville, Texas, $5; Nellie Straiton and Sunday-school class, 44 cents. Total, $22.

To Sister Armstrong-Hopkins (May 10): From Mrs. M. E. Smith, Bradley, Okla., $5; church at Plainview, Texas, through John Straiton, $9.05; Mrs. J. H. Wise, Monterey, Tenn., through Thomas D. Rose, $10; Mrs. R. Rose, Varna, Ill., $2; C. K. Matthews, Turkey Creek, La., through D. C. Janes, $1; Miss L. A. Powell, Philadelphia, Pa., through D. C. Janes, $2; Mr. and Mrs. D. C. Janes, Buechel, Ky., $1; Mrs. B. P. Sloan, Humboldt, Tenn., $1; Miss Ina Straiton, Fort Worth, Texas, $2; D. A. Whisnant, Goldsboro, Texas, $5; Mrs. Mollie Cameron, Thornton, Texas, $1; "A Sister," Farmington, W. Va., $1; North Side Church, Fort Worth, Texas, through J. S., $3.50; R. V. Hamric, Cedar Hill, Texas, $5; Miss Laura Cooke, Mrs. E. Emberson, and Mrs. S. A. McKinney, Pilot Point, Texas, $3; A. J. Terrell, Frisco, Texas, $2; Glenwood Church, Fort Worth, Texas, through J. S., $15; Mrs. A. Paden, Center, Ark., $2.50; T. N. Parrish, Kentuckytown, Texas, $5; Nellie Straiton, $3.95. Total, $80.

To Sister Armstrong-Hopkins: From Mrs. Harriet Shallenberger, Dawson, Pa., $2; Mary A. Plum, East Liverpool, Ohio, 50 cents; Mr. and Mrs. J. T. Donald, Justin, Texas, $2; Mrs. M. E. Johns, Murfreesboro, Tenn., $1; church at Handley, Texas, through J. S., $8; A. O. Colley, Dallas, Texas, $1; Mrs. J. R. Schoolfield, Stony, Texas, $5; Mrs. Nathan Corder, Cheat Haven, Pa., $2; church at Gainesville, Fla., through B. R. Colson, $5; two Sunday-school classes, Gainesville, Fla., through B. R. Colson, $1.46; Mr. and Mrs. J. E. Boyd, Andalusia, Ala., $3; H. D. Griffin, Anarene, Texas, $2; Miss P. Sharp and Sunday-school class, Denison, Texas, $1.50; church at Red Springs, Texas, through L. A. Powell, $2.05; church at Alameda, Texas, through Mrs. J. D. Garner, $3; Paul C. Young, Westbrook, Maine, through D. C. Janes, $5; Mrs. B. P. Sloan, Humboldt, Tenn., $1; W. A. Nell, Pilot Point, Texas, $1; Mrs. J. P. McMinn, Martin, Tenn., $1; G. W. French, Altus, Okla., $1.50; church at Kirkland, Texas, through J. Straiton, $8.40; Mr. and Mrs. B. M. Wales, Sabinal, Texas, $5; Mrs. Anna L. Hill, Clyde, Texas, $1; Mr. and Mrs. G. W. Anderson, Gainesville, Texas, $5; Oliver Buchanan, Detroit, Mich., $3; K. M. Van Zandt, Fort Worth, Texas, $10; Nellie Straiton and Sunday-school class, 59 cents. Total, $82.

I also received sixty cents in postage this month, which was very much appreciated.

One sister wrote that the drought in her part of the country was the worst that she had seen in many years, yet she found it in her heart to send something for the missionaries. Another sister explains that she has a cow; that she cares for it, milks it, and sells milk and butter, and in this way earns the money which she gives to the mission cause. A brother writes that he is sixty-five years old, makes his living from a dairy, has preached every Lord's day since 1892, and that he tries to give as much to the Lord as he pays taxes to the government. Another brother writes that the churches at Del Rio, Texas, has adopted the percentage system, and that five per cent of their collections will go to foreign missions. Although the membership is only about forty, they gave $13.56, which represented five per cent of March and April collections. These are only a few of the many interesting ways in which churches and individual Christians may give. How are *you* giving?

Contributions sent to Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas, will be promptly forwarded.

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Peculiar Customs in Japan.

BY NELLIE STRAITON.

I have very interesting letters from Sister Sarah Andrews and Sister Lillie Cypert, both in Tokyo, Japan, in which they acknowledge receipt of the money I forwarded in January. Among other things, Sister Cypert says: "I am now in school learning the language. It is very necessary to know something about the language and the customs of the people before one can do very much effective work. The people are very different from those at home, but are, indeed, very interesting. Japan in general is very interesting. The ways of the people, many of them, are very much like those of old Bible times. The temples and their forms of worship are in many ways like those mentioned in the Old Testament."

Sister Andrews says: "For various reasons Miss Cypert and I decided it would be better to move into a Japanese house, and acted upon our decision, and are now comfortably situated in a real Japanese house with sliding doors and windows and mats on the floors. The house is a new one and is so easy to keep clean. The rooms in a Japanese house are made so many mats large. The mats are six by three feet, and about two inches thick. This thickness causes the floor to be real soft, and until one becomes accustomed to the softness he has a sensation while walking across the room that he is on dangerous ground. At any rate, that was my experience. We remove our shoes at the entrance and wear soft bedroom slippers in the house. The strangest thing I think about a Japanese house is that the prettiest part of the house and yard is at what we would call the back, and the kitchen, etc., is alongside the entrance. We have great fun sitting on the floor on receiving our guests. We are both very fond of Japanese food and have it quite often. I love Japan and love the work, but find the language quite difficult, although it is easier now than at first. I have two private teachers now, and am beginning to do some direct work—that is, without an interpreter—and find it much more satisfying. I do some work among the English-speaking Japanese, and enjoy it. I am to begin an English Bible class on Sunday, and am looking forward to it with joyful anticipation.

Japan is ready to receive the gospel. Will you help send it there? Brother I. B. Bradley has been very faithful in sending funds to Sister Andrews, but Sister Cypert has not been receiving sufficient to meet all expenses. Will you send a gift for her now, and who will plan to send something, whether much or little, once each month? Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$8,567.05
G. F. Moore, Granite, Okla.	5.00
"A Friend," Nashville, Tenn.	6.00
Intermediate Sunday-school class, Hebron, Ky.	4.92
Mrs. J. M. Ransom, Kensington, Ga.	6.00
Mrs. E. N. Arnold, Centerville, Tenn.	1.00
Church at Albany, Texas	10.00
Mrs. E. C. Hooper, Pegram, Tenn.	1.00
Ben F. Hollins, Gallatin, Tenn.	10.00
W. W. Young, Sparta, Tenn.	1.00
Mrs. B. P. Sloan, Humboldt, Tenn.	1.00
Emma Sloan, Humboldt, Tenn.	4.00
W. G. Deleshaw, Nashville, Tenn.	2.50
Church at Hopeful, Ala.	25.00
Nannie Cathey, Hampshire, Tenn.	2.00
H. B. Young, Windrock, Tenn.	10.00
Church at Clementsville, Tenn.	10.00
Mrs. Nesbit and daughter, Columbia, Tenn.	2.00
Pine Branch congregation, Celina, Tenn.	7.80
Christine, Sam, and Lois Bell, Odessa, Mo.	1.50
Mrs. E. B. Ketcherside, Los Angeles, Cal.	2.00
Parilee Biggerstaff, Bonham, Texas	1.00
Church at Tunnel Hill, Ga.	5.00
M. C. Kinnard, Nashville, Tenn.	11.00
Church at Childersburg, Ala.	33.00
L. W. Waters, Milstead, Ga.	5.00
E. S. Kern, Brookport, Ill.	10.00
Church at Arcot, Tenn.	11.00
Mrs. J. S. Kennedy, Franklin, Tenn.	1.00
Bethel congregation, Marmaduke, Ark.	6.00
Church at Hartsville, Tenn.	28.00
J. W. West and others, Hopkinsville, Ky.	3.50
Sulphur College congregation, Hartsville, Tenn.	10.00
Church at Curve, Tenn.	20.00
T. A. Miller, Corsicana, Texas	6.00
"A Friend," Nashville, Tenn.	1.00
"Two Friends," Millville, Ark.	3.00
Church at Dunlap, Tenn.	13.25
Church at Owen's Cross Roads, Ala.	20.00
Church at Sinton, Texas	12.00
N. H. Brown, Driscoll, Texas	2.00
Lectie Brown, Lebanon, Tenn.	5.00
Church at Hazel, Ky.	45.60
H. Leo Boles, Nashville, Tenn.	5.00
Mrs. M. L. Turner, Temperance Hall, Tenn.	6.00
Hopedale congregation, Ozark, Mo.	4.00
E. H. McKennon, Howell, Tenn.	1.00
Bethel Church, Simpson County, Ky.	22.10
Friends at Grafton, W. Va.	8.30
Citizens of Celina, Tenn.	26.00
W. S. Head, Fort Worth, Texas	1.00

Mr. W. A. Gorski, Secretary of the Polish Victims' Relief Fund, sends the following acknowledgment: "On behalf of the starving women and children of Poland, we acknowledge with deep gratitude receipt of your generous contribution of $503.12. Will you forgive me for being so bold as to allow myself to congratulate you upon the splendid results which have been achieved by your paper on our behalf? May I also be allowed to express to you, on behalf of our committee, our very heartfelt and sincere thanks for all you have done and are doing for us?"

Here is another acknowledgment from Edward J. Williams, Assistant Treasurer of the Commission for Relief in Belgium: "The commissioner begs to acknowledge with many thanks your generous donation of $76.87, representing contributions from the readers of the Gospel Advocate."

On the same date we sent a check for $1,172.64 to the American Committee for Armenian and Syrian Relief and await their acknowledgment, which will appear later.

Brother John H. Arms writes from Celina, Tenn.: "Permit me to give you a little scheme that Brother W. T. Roberts (the leader) and I have worked out for the Pine Branch congregation. He suggested to me that he thought it a good plan to have a once-a-month meeting instead of a protracted meeting, and asked me to visit them once a month, with the understanding with the people that this plan had been adopted for the remainder of this year. This suggestion was made in the spring. I told him that I would accept the plan on one condition—to wit: That all the monthly contributions on the days that I was with them were to go to relief of war sufferers, thus turning the amount which otherwise would go to defray the expenses of the protracted meeting over to this God-ordained and blessed work of—like our Lord—relieving human suffering in His name. May God help us all to see and do our duty in this hour of calamity, and more fully realize what a blessed privilege it is to be able to serve as He served."

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

"A Correction of T. B. Larimore" Corrected.

BY J. W. CHISM.

In the Gospel Advocate of June 6, on page 531, I note a criticism, called "A Correction of T. B. Larimore," by H. L. Walling, in which the corrector is the one needing correction. He contends that there is a difference in the word "bread" and "loaf," and thinks Brother Larimore should follow the words as used in the Common Version of the Bible. He says: "In feeding the five thousand it is 'loaf'—five loaves. Not so in the passover supper. In the passover supper it was 'unleavened bread.' . . . A loaf of bread is leavened, *massive*. So Jesus used unleavened bread, and he and all inspired men called it 'bread.' I am greatly surprised that Brother Larimore has never seen the difference. Matthew called it 'bread,' Mark called it 'bread.' . . . I am going by the Bible, and it says 'bread' all the time when speaking of the cake in the Lord's Supper. Paul speaks of the 'bread.' See 1 Cor. 10: 17: 'For we being many are one bread, and one body: for we are all partakers of that one bread.'"

Permit me to say, Brother Walling, that the mistake is yours all the way through, and not Brother Larimore's. For in Matt. 14: 17, "five loaves," Greek "artous;" Matt. 26: 26, of the supper, "bread," Greek "arton;" 1 Cor. 10: 17, for "bread," Greek "artos" and "arton." The only difference in these Greek words is the difference in case, and one is plural. So the same Greek word is used by both the Lord, Matthew, and Paul for the common loaf, or bread, and for the unleavened loaf, or bread. The only distinction not being one is bread and the other loaf, but the word "unleavened" is used to qualify and tell what kind of loaf or bread was used in the passover. Now, I suppose Brother Campbell, being a scholar, said in the Greek it was the same word. I did not see his statement, so I cannot say. But Brother Campbell was a scholar, and knew that there was no difference in the words given in the Bible, and only a difference in the Common Version. Permit me to say that corrections based on the Common Version may not be well taken, because it does not at all translate the same word the same way every time.

I hope Brother Walling will get his Greek Testament and look this up, or, if he cannot himself, go to some brother and have him look it up for him.

The Tennessee Orphans' Home, Columbia, Tenn., is moving on splendidly. A good work is being done in a quiet way. No one is now employed to solicit funds for the Home, so we have decided to ask the churches to make a contribution for the Home on July 7, the first Lord's day in July. The funds for feeding and clothing the orphans are running low.

"Commentary on Acts of the Apostles." By David Lipscomb. A commentary on the Acts of the Apostles, with questions suited for the use of families and schools. This commentary is especially adapted to the comprehension of the masses of the people. It also contains a chronology of the Acts, map showing Paul's missionary journeys, brief biographies of the apostles, and an introductory chapter on the Holy Spirit. Pages, 249, and Index. Cloth bound. Price, $1.

AT HOME AND ABROAD

Brother McQuiddy has returned from a brief stay at Red Boiling Springs, Tenn.

Do not overlook the offering for the Tennessee Orphans' Home the first Sunday in July.

I. B. Bradley, of Dickson, Tenn., is in a good meeting at Riverside, Tenn. There were two confessions at last report.

James A. Allen is conducting a meeting at the mission on Twenty-second Avenue, North. Services every night this week.

Brother Elam was called home from his Texas meeting on account of sickness. The prospects for a successful meeting were very bright.

C. R. Nichol has severed his connection with the school at Thorp Spring, Texas, and will be in the field from this time forward for meetings.

From L. M. Ward, Poplar Bluff, Mo.: "I wish to express my heartfelt thanks to you for continuing the paper to me, for it certainly is a welcome visitor to our home."

A. B. Lipscomb has gone to Dallas, Texas, for a meeting, and will be absent from the office until July 16. The indulgence of correspondents is asked pending his return. And he also asks for the prayers of the saints.

W. A. Austin writes: "I have been a subscriber to the Gospel Advocate for twenty-seven years. I intend to continue such as long as I live. As the old brother said in a recent issue, 'my family need it,' and I will add that I also need it. Long may it live to uphold the truth!"

The Gospel Advocate learns with sorrow of the death of Sam P. Pittman's father, aged eighty years. He died at Jacksonville, Fla., June 17, and was buried at Bells, Tenn., June 20. We hope to print a longer notice of this departed saint. To all the bereaved we extend loving sympathy.

From P. C. Rankin, Monticello, Ky., June 11: "On account of the sickness of Brother Billingsley and the coming of the Chautauqua, our meeting closed on Lord's-day night, with six additions and the church greatly strengthened. Brother Eugene Pearson was with us also during the meeting. He is making a great many friends."

From Isaac C. Hoskins, Florence, Ala., June 17: "Please kindly state in your valuable paper that the church of Christ in Florence meets in a large, red, brick house with a spire, at the corner of Tombigbee and Poplar Streets. I mention this because 'The Central Christian Church,' a digressive organization, is but two blocks away from us. Many visitors are coming here."

To any church or person who will send us six new subscribers to the Gospel Advocate, accompanied by twelve dollars, we will give one dozen copies of our new hymn book, "Praise Him." Add postage for parcel or transportation. Act promptly while this liberal offer is good. Address the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

Brother Larimore writes: "We are pleased with California, and are getting along very nicely. While we are now staying in Berkeley, I am preaching in San Francisco each Sunday and every night, the round trip from here to our preaching place being twenty-five miles, across the bay. We expect to leave Berkeley for Nashville on July 9 and reach Nashville about July 20. We will spend a week or ten days in Nashville."

T. H. Young and Mrs. Susie S. Fulmer each have a farm for sale, about eight miles from Florence, Ala., near the nitrate plant that is now under construction by the United States government. Their reason for selling is to locate near a good Christian college and a congregation of loyal disciples of Christ. The farms join each other, consisting of one hundred and twenty-two acres. Three farms can easily be made out of the tract.

From J. P. Lowrey, Senatobia, Miss.: "I had a fine meeting at Paragould, Ark., with six additions. I spent two days in Memphis with Brother Hardeman in the Harbert Avenue meeting last week, and saw Sister Neely for the first time since she moved to Memphis. I appreciate your favorable comment on my appeal in the interest of the church at Senatobia. We must have some help here that we may be able to push this work."

Mrs. Jennie Clarke writes from the Belle Haven Orphans' Home, Luling, Texas: "Within the next ten days we are planning to start the erection of our church house at the Belle Haven Orphans' Home, and we earnestly request that you send liberal offerings during the progress of the work, so that we may be able to settle in full by the time the building is completed, which is to be of hollow tile, a more substantial building than the one we lost in the cyclone."

From U. G. Wilkinson, Comanche, Okla., June 20: "The mission meeting at Gracemont, Okla., closed last Sunday morning with fine interest and good attention. It was well supported in every way, for which we are very thankful. We start soon for Arkansas and Missouri for summer and fall meetings, beginning at Bristow, Okla., and proceeding northward into Arkansas and then into Missouri. I hope that all places where I am booked for meetings will do their best to be ready."

From Mrs. T. J. McRae, San Francisco, Cal., June 16: "T. B. Larimore began our meeting, preaching to good congregations morning and evening. There were a number of visitors present. We thank God and take courage, trusting that much good may be accomplished through this meeting of four weeks, every evening except Saturday, at our new address, 222 Van Ness Avenue, near the City Hall. We would be glad to have all who can to come and enjoy these meetings with us."

From H. B. Young, Windrock, Tenn.: "I am preaching again on Sundays. I will visit my family next Saturday and Sunday and preach on Saturday night and Sunday evening. I am to do some baptizing Sunday morning. A word of explanation is probably in order in regard to my visiting my family. I am working at Windrock, in Anderson County, some fifty miles from my home, near Evensville. I think I will quit here about the first of September. After then I think I will be so situated that I can devote one-third of my time to preaching in destitute places at my own charges."

From John R. Weathers, Washington, D. C., June 16: "The church of Christ worshiping at the Masonic Temple, near the corner of F and Eighth Streets, Northeast, this city, is increasing nicely in numbers, the congregation having grown from a few to perhaps more than seventy-five souls. We are greatly encouraged and feel that the Lord is blessing the effort here to establish a congregation of faithful disciples of the apostolic type. Christians of this character coming to this city at any time will find a sincere, brotherly welcome at our place of worship. The elders of our congregation are T. F. Colvin, 2536 Eleventh Street, N. W., and J. W. Gibson, 2500 Pennsylvania Avenue, S. E."

We sincerely hope that our readers will consider carefully and respond liberally to the appeal in behalf of Miss Sarah Andrews' mission work in Japan. Concerning this work I. B. Bradley writes: "The Sarah Andrews' mission fund is running pretty low, and as treasurer of this fund I make this appeal to all those who have formerly had fellowship in this work to send me a contribution for this work right away. The June remittance is due to go forward the 30th inst., and the amount is short about one-third at this writing. Can you not send again to the work, and do it right away, so that I can start the usual amount on the accustomed time? Do not lay this aside and forget this reminder and request, but write me that note and inclose me your contribution now. Do this, and then at the end of next month do not forget that we will need your fellowship again. The workers, Miss Sarah Andrews and Miss Lillie Cypert, are not complaining, but they require a certain amount each month or they must be embarrassed for lack of the necessary funds to meet their expenses. Can we afford to let our workers be humiliated for lack of the small amount that we ought to give to assist in this work? They have left their comfortable homes and loved ones and are making great sacrifices to teach the Japanese the word of God. Shall we not fellowship them in this noble work? Yes, and we will. Send by check (bank or private), money order, or currency. 'I thank God for your fellowship in the gospel from the first until now.' 'The Lord loveth a cheerful giver.' 'He that giveth, let him do it with liberality.'" Brother Bradley's address is Dickson, Tenn.

GOSPEL ADVOCATE

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When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to **Gospel Advocate**, 317-319 Fifth Avenue, North, Nashville, Tenn.

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All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

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EDITORIAL

The Sad Case in the Highlands and the Duty of the Hour.

BY M. C. K.

One of the saddest chapters in Louisville religious history culminated in the wholly unscriptural and *almost* unprecedented action taken by the Highland church of Christ in its withdrawal of Christian fellowship from Brethren R. O. Rubel and C. A. Taylor on the evening of May 16, 1918. In last week's issue of the Gospel Advocate, our readers, in the statement placed before them by Brethren Rubel and Taylor and by the comments of my editorial colleague, were introduced to some of the details of that unique chapter. As this most regrettable culmination of unwise teaching and methods has not only occurred right in my own home city and field of labor, but is concerned directly and personally with two men whose unassailable business and Christian characters are minutely known to me and to hundreds of others to be stainless and above reproach, some kind of statement, on the merits of the case, is expected from me, and I shall try to make that statement in the fear of God.

First of all, on account of the well and widely known character and high standing of the two men singled out and made the hapless victims of the unholy proceedings described in our columns last week, good and intelligent people of our city, who know the two men thus dealt with, are thoroughly indignant over the action and do not hesitate to pronounce it an outrage. They could not bring themselves to believe, until forced to such belief by facts, that a church could ever become so blinded and misled, even under unwise leadership, as to be guilty of such a deed against such men.

In my statement and discussion of facts concerning the sad affair, I shall speak, not only in the light of the speculative opinions which have been so unnecessarily and so unwisely pressed in our city and elsewhere in recent years, and which, at least in some of the positions advocated, are merely a revamp of Russellism, but I shall speak especially in the light of my personal knowledge of the two men dealt with in this action; and I think it not improper to say that if, under the circumstances which I shall name, I have not been able to find out these men and to know their characters, then it would be impossible ever to find out and know the characters of men. I have known R. O. Rubel over thirty-two years, and have had unbroken association with him of more or less intimacy during all of these years, and there has never been a day during that period when, on the roll of sterling integrity and spotless Christian character, any man stood higher in either the business or the religious community; and I have known C. A. Taylor over twenty-five years and have been similarly associated with him during all of this time, and there has never been a day throughout that long period when, on the same honorable roll, he did not occupy the same high position. When I was called to the Campbell Street Church in February, 1886, Brother Rubel was one of its deacons, and remained in that capacity for about twelve years, when there came an opening to establish a new congregation in his neighborhood in the Highlands. Then he and a number of other noble men and women of the Campbell Street Church, and some from other places, united in forming the new congregation; and from that bright and auspicious day on without a break, until Brother Jorgenson's ministerial administration came, there was the sweetest friendship and fellowship between the two congregations. That happy condition is now destroyed.

Brother Taylor is a son of the lamented and venerable preacher, George G. Taylor, a model Christian gentleman and one of the most pious of men, and it was by that noble father and an equally noble mother that he was brought up to a life of rigid piety and the strictest reverence for the word of God and for the church. Endowed by nature with more than ordinary talent and speaking ability and equipped with a good education, including a knowledge of the word of God, he is more than a match for any man in the pulpit who dares to depart from that word. In addition to this splendid equipment, it would be difficult to find a man in whom the qualities which constitute high Christian character are more evenly poised or more prominent than they are in Brother Taylor. He is not only a cultured and polished Christian gentleman in all the walks of life, but particularly in his church life, in contending for what he believes to be the truth and opposing what he believes to be error, he is calm, deliberate, and gentle in his manner and methods, exhibiting the power of self-control in an eminent degree; and even in critical situations and under strong provocation, when his positions are under fire and he is bitterly opposed, the same calm and unruffled manner marks his conduct. In short, I know of no two men in the church of God to-day, either in Louisville or anywhere else, more worthy of Christian fellowship than are these

two men, and scores of witnesses would gladly testify that they have this character. I would be inexcusably remiss, when I know these things to be true of them, if I did not state them at an hour when they are made the victims of cruel injustice. Hence, anybody who knows them *knows* that there was *something* wrong somewhere in some way and for some reason on the part of those who managed to bring about the church's withdrawal from them.

Hence, let us look into the merits of that action. Aside from any consideration of the speculative opinions which have been pressed in that congregation to the point of alienation and division, some things occurred at that withdrawal meeting which, even if we did not know the splendid Christian life and character of the two men withdrawn from, show plainly and conclusively that, for some reason, those carrying out the program were determined not to be just, but to carry their point in spite of justice. We need no further proof of this than the following, which, having occurred the moment before the withdrawal, is a complete demonstration of it:

"We were asked," say Rubel and Taylor, "if we had anything to say. We were not prepared, on the spur of the moment, to make our defense before the church against the charge of being 'factionists,' and so requested time to prepare our defense, and that action on the motion be postponed to another meeting a day or two later. This reasonable and in every way proper request was coldly refused us, . . . and we were informed that we would have no other opportunity to make our defense before the church except to do so then and there. We were not prepared to do this at once and declined to attempt it, again requesting a short delay until we could prepare our answer; . . . and again our request was ruthlessly refused, and a vote on Brother Janes' motion was called for and taken and a majority voted to withdraw from us."

As our readers were informed last week, Brother A. Y. Malcomson, a prominent business man of Detroit, Mich., who is not only a very intelligent and well-informed man in both business matters and in religion, but is every inch a Christian gentleman, was present at the meeting. As the air in Louisville was thick with rumors of what had occurred and he was the only disinterested person present, he was subsequently asked to kindly give his impressions of the meeting and its action in such a statement as he would be willing to have given to the public. Complying with this request, he makes the following statement:

610 Congress Building, Detroit, Mich., June 5, 1918.—To the Brotherhood: I have been requested by some of the brethren of the Highland Church at Louisville, Ky., to relate my recent experience at a meeting held there Thursday evening, May 16, 1918. I happened to be in Louisville to keep an appointment with a gentleman from Chattanooga on Thursday morning, and expected to leave for home on the noon train of the same day. Before noon I received a wire asking that I remain in town until Friday, as my party had not received word from me in time to keep our original appointment.

Learning that there was a regular midweek prayer meeting at the Highland Church on Thursday evening, I went out to meet the brethren, and to enjoy that fellowship which, to me, is always inviting. When I arrived, I found that the meeting was largely of a business nature, called to dispose of several matters of interest, which were soon laid before the meeting. It was quite evident that an underlying spirit of unrest, of uneasiness, pervaded the meeting, and the developments of the evening showed that the very peace and integrity of the congregation were at stake. Many gravely important questions came up which called for the wisdom and best judgment of the brethren for safe guidance and prayerful direction. Brother Jorgenson, their preacher, acted as chairman of the meeting.

It appears that certain charges had been brought against Brethren Taylor and Rubel, and that many conferences had been held in relation to the matter, apparently without solution. A committee had been appointed, of which Brother Jorgenson was a member, and had arrived at a definite conclusion based on which they were prepared to take action at once. Consequently, a report was read, recommending withdrawal of fellowship from Brethren Taylor and Rubel, and the congregation was asked to vote on it. Before the question was formally put, however, Brother Taylor arose and stated that he did not wish to speak for or defend himself, but he did want to see Brother Rubel receive a fair trial, and that, if Brother Rubel so desired, he would speak for him. Brother Taylor, therefore, suggested a postponement of action until Monday or Tuesday following, enabling him and Brother Rubel to get their bearings and present their case to the congregation in a more intelligent and clear-cut manner. This request seemed reasonable, but, after much discussion, was overruled in favor of the following action. Brother Rubel was given the privilege of having Brother Taylor speak for him right then and there, or, if postponement for a few days be granted, he would have to speak for himself, and then submit the substance of his defense, preferably in writing, to the committee before he would be allowed to speak. Both propositions were declined.

Brother Jorgenson then called on me to address the meeting at the request of Brother Don Carlos Janes. I accepted his invitation to say a few words, and in substance said I was glad and sorry to be present—glad to meet the brethren and sisters of Highland, but sorry to learn of the disturbance. I emphasized the fact that Brethren Taylor and Rubel should be granted their request, and that as brethren they were entitled to a fair hearing. I did not know the merits of the case—in fact, I had never seen Brother Rubel before—but I did know Brother Taylor. No matter what the circumstances, however, the principle of a fair trial is sound and based on universal legal experience. I further offered to send Brother Campbell from Detroit, at my own expense, to advise with the Louisville brethren and try and straighten the matter out for the best interests of the church. My suggestion was resented and, from many expressions which I heard, was taken as a matter of interference.

The motion to withdraw fellowship was then voted on and passed. (Personally, I have always been opposed to church voting on matters of this kind; such action seldom brings anything but unsatisfactory results.) I regret to say that, to me, the whole atmosphere of the meeting was arbitrary and unchristian, and I cannot but feel that if the brethren and sisters fully realized the seriousness of the situation, some other solution would have been found. The meeting broke up in disorder, and without even a prayer of dismissal.

Deeply regretting the situation, and hoping that righteousness may yet prevail, I am, Yours fraternally,

ALEXANDER Y. MALCOMSON.

Exactly so. And thus it is seen that the testimony of Brother Malcomson, an intelligent and wholly disinterested witness, is in perfect harmony with that of Brethren Rubel and Taylor and confirms their statement touching the character of the proceedings. It is not surprising that a meeting which "was arbitrary and unchristian," and called for the purpose of dealing in such a manner with such men, "broke up in disorder and without even a prayer of dismissal." Neither *order* nor *prayer* would be appropriate to its purpose; and every right-thinking Christian who knows the facts, as stated by Brother Malcomson, would be ashamed not to look upon such gross injustice to men as a piece of high-handed wickedness. It is to be regretted that his generous offer to send Brother Campbell to advise with the brethren was not accepted instead of being "resented." What a pity that either he or some other good and wise man, outside of the local field, could not have been permitted to advise the Highland brethren and thus, perhaps, save the church from the stain and guilt of such action as now lies at its door! It is universally conceded among all civilized peoples that even the basest criminals, brought before courts of civil justice, are entitled to be heard in their own defense; but here is a church of the living God trampling the sacred principle underfoot and refusing two of its accused members time to answer charges that are made against them! Why this hasty action? Even granting, for argument's sake, that they were "factionists" and much else besides, why such haste? Why not give them time to prepare and present their answer to the charges against them? Such proceeding carries on its very face its own condemnation, and that church will stand in this light until it rights the wrong.

There are gray-haired men and women in the Highland Church who I cannot believe indorse such proceeding, and they owe it to Brethren Rubel and Taylor, to their own congregation, and to the church of God at large, to bring the leaders and instigators of the crime to a strict account and to demand of them to undo, as far as they can, the great wrong that has been done. I am glad to see that Brother Logsdon, one of the best men among them and who was induced to vote for the wrong action, has already acted the true and noble Christian that he is by magnanimously going to Brethren Rubel and Taylor and acknowledging that he had wronged them by taking part in such action, and proposing to do anything within his power to right the wrong.

I spoke advisedly when I said that this case was "*almost* unprecedented." In 1892, now twenty-six years ago, another case, exactly parallel to this one, occurred in one of the Louisville churches in the controversy over the organ and societies. Brother John T. Frazier, of blessed memory, who was the brother who took the lead in opposing these innovations, was charged with being "disorderly," but the only specification in the charge brought against him, according to that church's own statement of the case, was that he made "public announcement in the congregation of dissent from a position taken by the preacher." These are the exact words of that church in its statement of the charge brought against him; and not only upon this charge alone was he withdrawn from by the majority of that part of the church that was induced to attend the meeting to act on his case, but in the face of his earnest plea, and the plea of some of his friends, to be allowed to be heard before the church in his own defense, they refused to grant the request and turned him out without a hearing! Thus he was gotten out of the way of the "progress" the church wanted to make, and it continued its support of the societies and in a short time introduced the organ. The following Sunday morning Brother Frazier applied at the Campbell Street Church for membership, and, of course, we received him cordially and gladly into the fellowship of the church. The scene is still fresh and vivid in my mind as we received him amid tears of both joy and sadness. We treated him as Jesus treated the blind man who was unjustly turned out of the synagogue—we "found him" and stood by him.

And again, on Sunday morning following the withdrawal from Brethren Rubel and Taylor, the Campbell Street brethren, having been notified that they and others of the Highland Church would come to worship with us that day, held a conference and, among other things, unanimously authorized me to read from the pulpit the following statement: "In view of the unmitigated outrage committed by one of our city congregations against some of its best members, some of whom, we are glad to note, are in our audience this morning, we deem it proper to say, and are sure that it voices the sentiment of this entire church, that, while they have under consideration the matter of deciding on what course they will pursue, they will be cordially and entirely welcome in our worship here on Sunday morning, and we shall be glad at all times to see them."

Here are two strange and sad coincidences. One of the men who stood by Brother Frazier and assisted and upheld him in his brave and manly course was Brother George C. Taylor, the father of C. A. Taylor; and some of the members of the church withdrawing from Frazier, who left that church with him and came to the Campbell Street Church, are now with, and standing by, those who have withdrawn from Brother C. A. Taylor. The latter church has done to Brother Taylor precisely what the former church did to Brother Frazier and in precisely the same way. It would be interesting for them to explain the logic by which they turn away from one church for doing a thing to Brother Frazier, and then stand by another church in doing the same thing to Brother Taylor.

To all well-informed persons the duty of the hour in such a situation is plain. Such usurpation and abuse of power as is disclosed by this case is an outrage upon New Testament church polity, and the churches and preachers everywhere should look upon it as such. Whatever differences may exist and may even continue to exist, it is an established fact, beyond all controversy, that a most unwise and unchristian course has been pursued and a great injustice done, and I hope and pray that the brethren who ought to be in control in the Highland Church will yet realize the true nature of their unfortunate act, and that they will make proper amends for it. May the Lord overrule and lead them to do so.

The World Against the Church. No. 8.

BY E. A. E.

We Must Believe the Scriptures.

My kind readers, without "any ifs or ands" and "buts," without any speculations and theories of our own, without any hobbies or dodging, and regardless of the failure of the many or the few to practice them, do you believe with all your heart the scriptures quoted last week and all the rest which could be quoted on the fact that Christians are the house of God, the family of God, the building and temple and church of God? Do you believe with all your heart "that the temple of God is holy;" that your "body is a temple of the Holy Spirit which is in you, which ye have from God;" that you are not your own, but have been bought with a price; and that you must "glorify God in your body?" Do you really believe that each one is a living stone built "unto a spiritual house," fitly framed together" by the divine Architect "for a habitation of God in the Spirit?" Do you know that you cannot abuse in any way your body, because it is a temple of God? Do you know that God declares that if any man destroys the temple of God, him will God destroy?

Paul was not an extremist, but he teaches all to keep their consciences void of offense toward God and men, and points out the great sin of influencing the weakest child of God to violate his conscience. He teaches that the men whose consciences are seared as with a hot iron cannot be moved by the gospel of Christ or any principles of justice and mercy, righteousness and true holiness. There is no salvation for the man without a conscience. Paul teaches us to follow him because he followed Christ. (1 Cor. 11: 1.) Paul kept his body under; we must keep ours under. Paul kept a conscience void of offense toward God and men; so must we.

Neither was Paul a *hobbyist;* yet he determined to know nothing "save Jesus Christ, and him crucified"—that is, he preached Christ crucified at all times and in all places—"in season, out of season"—and determined to preach nothing else.

Let me ask again in seriousness and in earnest and in view of the judgment, what right has the preacher of the gospel to preach anything else? What blessing has God bestowed on the preacher who preaches anything else?

The greatest preachers in the world to-day are the ones who in the spirit of Christ and in reverence for God do not *shrink* from declaring "the whole counsel of God," who "preach the word," who are "not ashamed of the gospel," who determine to know nothing else, and who *are afraid* to go "beyond the things which are written" (1 Cor. 4: 6).

It is not difficult to learn what "the whole counsel of God" is when preachers determine to preach nothing else. It is "all things that pertain unto life and godliness" (see 2 Pet. 1: 3, 4); all things that are "profitable for teach-

ing, for reproof, for correction, for instruction in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3: 16, 17).

Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. (2 John 9.)

It is a most fearful thing to teach more than the word of God or to shrink from teaching, or to fail, and especially, to *refuse*, to teach, the whole of the word of God. Paul *determined* not to teach more, not to teach less, and not to know anything else.

The covetous and false prophet, Balaam, "who loved the hire of wrongdoing" (2 Pet. 2: 15, 16), knew he could not go beyond the word of God "to do more or less." To the messengers of Balak, who had "the rewards of divination in their hands" to pay him, and who requested him to only name his price, if they had not offered him enough (see Num. 22: 7, 16, 17), he replied:

If Balak would give me his house full of silver and gold, I cannot go beyond the word of Jehovah my God, to do more or less. (Num. 22: 18.)

He wanted the money, he coveted and loved it, and would have cursed and betrayed God's people in order to get it, but he knew he could not change the word of God. He would have changed it for money if he could have done so, but he knew he could not; and yet, after God's refusal to allow him to go and God's strong reproof, he went and made three efforts to curse the people God had blessed.

I devoutly wish that all preachers to-day knew as much as Balaam—namely, that they cannot "go beyond the word of Jehovah . . . to do more or less." Knowing that we cannot do this, we must know it is foolish to attempt it.

Paul asked the Corinthians, who were disturbed by the worldly-wise (see 1 Cor. 1: 18-31; 2: 6-9; 3: 18-22), if the word of God went forth from them, or, at least, if God spoke through them alone, or if to them alone the word of God had been revealed (see 1 Cor. 14: 36). "No prophecy of scripture is of any private ["special"—margin] interpretation." (2 Pet. 1: 20.) No one man, no one congregation, no earthly ecclesiasticism has any "corner" on the word of God, to give it some "private" or "special" interpretation or denominational twist, or to say, as in the Dark Ages, who shall study it or teach it to others, and *when* and *where*.

Let us study anew Paul's speech to the elders of Ephesus. (Acts 20: 17-38.) He first emphasized the fact that they knew his manner of life "from the *first day*" he had "set foot in Asia until his departure"—namely, that he had served the Lord "with all lowliness of mind, and with tears, and with trials" which befell him "by the plots of the Jews." He set a good example, even working with his own hands in order to *show* the church that *so laboring* they should make something to give to the needy. He did not preach the importance of work while he himself with soft hands stood aloof from it and refused to do it. For the purpose of showing the church how to help the weak and that they ought to work, he worked with his own hands. With all the persecution of the Jews upon him, he did not *shrink* from declaring anything profitable to the church; but he taught "publicly, and from house to house," the things which aroused prejudice and brought upon himself persecution. With bonds and afflictions awaiting him at Jerusalem, he was on his way to that city, not holding *his life* dear unto himself in order "to testify the gospel of the grace of God." He was "pure from the blood of all men," because he had not shrunk "from declaring" unto them "the whole counsel of God," and for "the space of three years" had "ceased not to admonish every one night and day with tears." He warned the elders to first take heed to themselves—to *set the church a good example*, as he had done—and next to feed the flock. He then commended all to God and to the study and guidance of "the word of his grace."

No preacher has any right to spend any of his time—not an hour—in preaching his private interpretations, riding his hobbies, and giving his views; he must "preach the word," "first, last, and all the time," and he must teach all to worship God "as it is written" "in spirit and truth," must not go "beyond the things which are written," and, if he would resist Satan, he must say as did Jesus so often, "It is written." (Matt. 4: 4, 7, 10.) Were it not for that which "is written," we would have no "sword of the Spirit," no word of God, no guide, and no light.

What God has "written" is no *man's* view, speculation, hobby, theory, or private interpretation. That Christians must not love the world, must come out from it and be separate, must keep unspotted from it, must not have its spirit, and must not be governed by its wisdom, but must love God, must love men—neighbors, brethren, and enemies—are not *the views* and *interpretations* of men, but the commands of God, which all must obey or be lost. God's word cannot be set aside by saying it is some man's view, or hobby, or speculation. People worship God to-day either "as it is written" or according to the doctrines and commandments of men. The latter is vain worship. We must preach "as it is written," practice "as it is written," live "as it is written," die "as it is written," be judged "as it is written," and be saved "as it is written."

Just "as it is written" we are endeavoring to learn what the church is, what the world is, what "church work" is, and the difference between the church and the world.

Publishers' Items.

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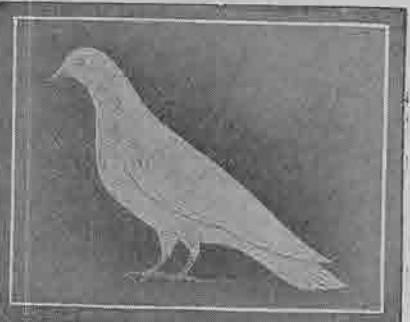

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The Henderson School.

The commencement exercises of the National Teachers' Normal and Business College, Henderson, Tenn., June 2-6 inst., were considered by all the best in its history. The attendance was large. The visitors were numerous. Everybody enjoyed the varied and numerous programs for four days. There were in all departments fifty-one diplomas issued. A special feature was the placing of the college service flag in Chapel Hall, with nearly two hundred stars. But few schools have furnished more soldier boys.

The session, notwithstanding the war, has been a great one. Students have enrolled from fourteen States. Our ranks were thinned by the call to arms, but others fell in. The year's work was well done by both students and teachers. Friday was farewell day. Every train was filled with trunks and eager, anxious boys and girls to see home, some as far away as Texas and Iowa. Henderson is now quiet. The college bell is silent. The halls and classrooms are deserted. Many homes are sad. But all have turned their eyes toward the opening again in September.

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A Message from Isaiah to the People of To-Day.

BY MORGAN H. CARTER.

"Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins. Yet they seek me daily, and delight to know my ways: as a nation that did righteousness, and forsook not the ordinance of their God, they ask of me righteous judgments; they delight to draw near unto God." (Isa. 58: 1, 2.)

Why should a people thus described be condemned? Have we to-day measured up to this standard—seeking God daily, delighting to know his ways, asking of him righteous judgments, and delighting to draw near unto him, even as a nation that did righteousness? Yea, furthermore, they fasted, and afflicted their soul; yet God did not hear them. "Wherefore seest thou not?" they asked; "and wherefore takest thou no knowledge of us?" Then comes Jehovah's reply: "Behold, in the day of your fast ye find your own pleasure, and exact all your labors. Behold, ye fast for strife and contention: . . . ye fast not this day so as to make your voice to be heard on high."

To bow down as a rush, to afflict their soul, to put on sackcloth and sit in ashes—this was their idea of a fast. They were ritualists. Having a form of godliness, they denied and forsook the power thereof. Having the letter of the law, they disregarded the spirit. The outward form, and not the God-given purpose, became the chief thing with them. Therefore God's messenger was commanded to cry aloud and "spare not." God hates callous indifference, dead forms. For even if they offered just the sacrifice God commanded, at the time he directed, what if love for Jehovah was not the supreme motive?

God had made the fast to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free. But they misused the fast. They went through the outward form, but did not obey the spirit of the holy command.

Furthermore, it was to deal bread to the hungry, to clothe the naked, to help the poor and outcast. They neglected these things, and God refused to hear their prayers and bless them. They said, "Wherefore?" So do men and churches to-day wonder at God's refusal to hear them. They see the church in their community drying up, the audiences decreasing and the worldliness increasing. They ask why. And may we not well reply, in the light of this message, that there is form without the spirit, empty ritualism without Christ?

"But," you say, "we were baptized; we confessed Christ; we eat the Lord's Supper; we give of our means to God's work, and about as much as the average church; we are not extremists; we haven't gone wild about missions, but we do well, considering our ability." O, you do? And so did the Israelites flatter themselves in not only being as good as the average, but somewhat better, they thought, than those about them. Yet Jehovah said: "Ye make not your voice to be heard on high." And James said: "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures."

Let God counsel us to-day, as he did Israel through Isaiah, that we put away from us the yoke of injustice and wicked speaking (for impure, unclean gossip and vulgarity are used by many claiming to be of Christ, and this is a great and inexcusable shame).

Let your Christianity express itself in something worth while. "Draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in darkness, and thine obscurity be as the noonday; and Jehovah will guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." The secret of a living, giving, growing, going success is loving, faithful obedience to the whole program of the Christian as practiced and commanded by our Lord.

Some will give and pray long prayers to be seen of men; some will rob God and escape for the moment, and will say to the hungry, "Be warmed and filled," and will not give them the food and clothing essential; but the end of all such is certain and their destruction lingereth not. It shall come as a thief in the night. And they need not call for the mountains to fall upon them; for though they dig down to hell, yet they must meet their God, and in that day he shall say: "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." They can mourn long and loudly, but it will be of no avail. A rejection of the wants and needs of our fellow men is a rejection of the wants and needs of God.

This is a day of grave responsibility and great opportunity. Unto those who, in their selfish, callous, ritualistic indifference, reject the call of God to serve and suffer and sacrifice, God will come as a burning fire, and will leave neither root nor branch. But unto those whom Jesus shall set upon his right hand, for whom the kingdom of heaven is prepared, his coming shall be for healing, and they shall enter in to dwell with the King. Which shall it be for you, my friend—burning or healing? As you sow, so shall you reap. "Prepare to meet thy God."

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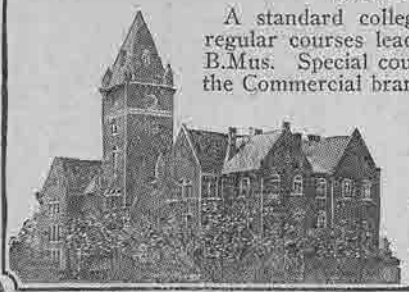

A standard college under Christian influences. Four regular courses leading to the degrees B.A., B.S., LL.B., B.Mus. Special courses in Domestic Science and Arts, in the Commercial branches, and in Education.

Unexcelled location, large campus, ample athletic facilities, active student organizations.

Necessary expenses, low. Date of opening, September 11, 1918.

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VANDERBILT UNIVERSITY
FALL TERM OPENS SEPT. 30
PREPARES FOR WAR SERVICE

PREPARATION IS PATRIOTISM—
Often the Highest Service Possible.
Military drill offered as an elective, also Red-Cross work, in the College of Arts and Science. College students may return to the farm after two terms' work. Professional training in Medicine, Dentistry, Pharmacy, Engineering, Law, and Religion. Write for catalogue, stating department.
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STOPS PAIN
The action of Carboil is wonderful in the treatment of boils, carbuncles, felons. It stops the pain, draws the inflammation to a head and heals the wound. Large 25c boxes at good drug stores. Write Spurlock-Neal Co., Nashville, Tenn., for free sample.

In answering advertisements, please mention the Gospel Advocate.

FEELING BLUE TAKE A CALOTAB

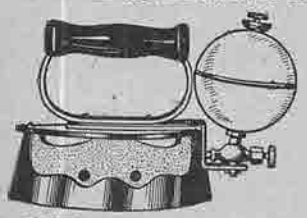
Wonderful How Fine You Feel After Taking the New Nauseless Calomel

If you have not tried Calotabs, you have a delightful surprise awaiting you. The wonderful liver-cleansing and system-purifying properties of calomel, the doctor's favorite among all medicines, may now be enjoyed without the slightest unpleasantness. One Calotab at bedtime, with a swallow of water—that's all. No nausea, nor the slightest unpleasant effects. You wake up in the morning feeling fine, your liver cleansed, your system purified, and with a hearty appetite for breakfast. Eat what you please, go where you please, no restriction of habit or diet.

Calotabs are sold only in original, sealed packages; price, thirty-five cents. Your druggist recommends and guarantees Calotabs, and will refund your money if you are not delighted with them.

IRON IN COMFORT

Iron any time or anywhere. Save half the work and expense involved in ironing. The



"COMFORT" TWO-POINT SELF-HEATING IRON

enables you to do all this and more. Simple, safe, serviceable, durable.

SAVES TIME, LABOR, MONEY. FULLY GUARANTEED. Your dealer knows about it. Ask him or write direct. Dept. 22,

NATIONAL STAMPING AND ELECTRIC WORKS
410-424 S. Clinton St., Chicago, Ill.

To any church or person who will send us six new subscribers to the Gospel Advocate, accompanied by twelve dollars, we will give one dozen copies of our new hymn book, "Praise Him." Add postage for parcel post or transportation. Act promptly while this liberal offer is good. Address the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

McMurrien.

Ellis Key McMurrien was born on July 12, 1916, at Daisy, Ark., and died on June 11, 1918, at Buena Vista, Ark. Little Ellis was the grandson of Brother W. R. Key. He was sick but a few days. He was the life and joy of the family, and his calling away has cast a gloom that time alone can dissipate. He was such a bright, sweet little boy. May our God comfort and bless the parents and grandparents of this angel child. J. A. Cook.

Robinson.

On May 15, 1918, the angel of death visited the Robinson home at Bluff Springs, Ky., and claimed as its victim the wife of G. A. Robinson, deceased. Mary Elizabeth Robinson, daughter of Joseph W. and Mary Gosler Scates, was born on May 20, 1838, and was baptized into Christ in 1853 or 1854 by Alexander Campbell. She was married to G. A. Robinson on May 7, 1861, and to this union were born eight children. Sister Robinson leaves her children, ten grandchildren, two great-grandchildren, and a host of friends to mourn their loss. The writer was called to conduct funeral services at the Robinson graveyard.

C. H. Baker.

Boyte.

The home of P. G. and Dockie Boyte has been filled with sadness. On March 26, 1918, death visited this home and took from them their only child, Margaret Ethridge. She was born on October 2, 1917. Little Margaret's life in this world was not long, she being permitted to live with her beloved parents only a few short months; but God always knows best. She was such a bright, sweet child, and we loved her so much. It is so sad to live here without her; but we have the sweet assurance that she is safe in the arms of Jesus, where nothing can harm her. The little darling has been permitted to enter into the joys without the sorrows of this world. We cannot bring her back to us, but by following Jesus faithfully we can go to her. She leaves a heart-broken father and mother and a host of relatives to mourn her departure. To the sorrowing I would say: Listen to the words of Jesus: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Brother Lum Hall conducted the funeral services, after which her little body was laid to rest at Cane Creek cemetery, to await the resurrection morn. Her Aunt.

Black.

It is my purpose in writing this to bear some tribute to the memory of Alexander Black. He was born and reared in Warren County, Tenn., and was a soldier in the Confederate Army during the Civil War. He was born on August 22, 1846, being about sixteen years old when he entered the service. After the war was over, he married, on September 15, 1868, Miss Martha J. Luck, near Alexandria, Tenn. Had he lived till September 15, 1918, they could have celebrated their golden wedding. He leaves his wife and his widowed daughter, Mrs. Alice Allen, with her three sons, to mourn their loss. I first knew Brother Black at Leiper's Fork (Hillsboro), where, after the war, he engaged successfully in the mercantile business. I have known him for thirty years, and for several years worshiped with him at the Hillsboro Church, where he maintained the reputation of a good, Christian gentleman. His integrity was unquestioned. Several years ago he sold out his business at Hillsboro and moved to Nashville. With constantly failing health, he passed away at his home in Inglewood on Saturday, May 12, 1918. A warm-hearted, genial, friend he was to all with whom he came in contact; a loving, loyal husband and an indulgent father; a member of the body of Christ. Let all of us mourn his loss to us, but hope for his gain in heaven.

James E. Scobey.

Hatched 117 Chicks.

John A. Clark, of Jonesboro, Ark., writes: "I hatched one hundred and seventeen chicks, and did not lose one. Not a weak one in the flock." Mrs. J. B. Courson, of Cordova, Ala., writes: "I have been using your tablets and did not lose a single chick. My neighbors want your tablets."

You will not lose a single chick, either, if you will use Reefer's Ready Relief, which every poultry raiser knows saves baby chicks from dying of that dreadful white diarrhœa plague. A package of this new scientific discovery will save five hundred baby chicks. Are not five hundred of your baby chicks worth one dollar? That is less than one-half cent apiece. I take all the risk and will refund every penny of your money if Reefer's Ready Relief fails to save your chicks. A million-dollar bank backs up this guarantee. Send for a dollar package to-day, or write for my free poultry book, which tells the experience of a man who has made a fortune out of poultry. E. J. Reefer, 6525 Reefer Building, Kansas City, Mo.

Renew your subscription to-day.

Churchgoing and Matrimony.

City people are learning what has been known to the way-back country folks from time immemorial—that churchgoing leads to love and matrimony.

The institutional church scheme is proving wonderfully productive of marriages. One church, with its large Sunday school, its gymnasium, athletic clubs, sociables, picnics, and its hundred other interests, is averaging about a dozen marriages a month. The big choir of one hundred and fifty members has been keeping cupid and the parson on the jump. Fortunately, the law restricting marriages of teachers does not hold in Sunday schools, and several have taken advantage of the privilege.

Human nature is much the same in all grades of life the world over. The bashful young man of the country whose soul is in his gaze across the meetinghouse at the girl of his choice in her Sunday best, and who at last generates enough courage to wait for her at the door and ask to see her home, is not different either in instinct or in temperament from the more polished and more bold young man of the big city. Love levels us all.

In the country and the small towns the church is the center of social intercourse; and to thousands of young men and young women who have gone into the cities to work, and have few connections or acquaintances there, the church serves the same social purpose. The young women in city boarding houses who have no opportunity to meet young men of their class, nor any place to receive them, find both in the institutional church.

"The club and social life for the city's young people," says a Brooklyn superintendent, "is most beneficial. While I would not say that it is a necessity for church existence in a large city, I must say that it is very helpful to our work in the church and helpful as well to the young."

In these times of hasty, reckless marrying, the church courtship exerts its beneficent influence. The truest and most perfect unions are contracted through the wholesome friendships begun in the churches.—The Christian Herald.

Left-Handed People.

Nearly everybody is born right-handed; and yet two, and some authorities say four, out of every hundred are left-handed. In a test of two thousand school children, it was found that four and one-half per cent of the girls and five and one-half per cent of the boys used the left hand in preference to the right. The popular impression has been that to be born left-handed is a misfortune and to a certain degree a hindrance, to be cured as soon as possible by teaching the children to use the right hand in preference. This is a mistake. Nature made no slip at all. She intended to make the person left-handed by making the right lobe of the brain larger, throwing the emphasis on the muscles of the left arm. Hence the time and labor in curing the person of left-handedness is lost, and makes only a moderately efficient right hand at the cost of the left. If any boy ever played snowball with a left-handed schoolfellow called a "southpaw," he knew that he would get it in the face, breast, or legs, as the thrower intended. Or, if the test were made as to who could knock a tin can off the top of a stick a certain number of yards away, with a stone, it would be seen that the left-handed boy would be far in the lead, thus illustrating the fact stated in the Bible that it takes a left-handed man to hit a mark with a stone. Here it is: "Among all this people there were seven hundred chosen men left-handed; every one could sling stones at a hairbreadth, and not miss." (Judg. 20: 16.)—F. C. Iglehart, in The Christian Herald.

PANAMA HATS HAND-WOVEN

New Discovery Brings Costly Panama Within Reach of All.

New York, N. Y. (Special).—It is now proven that the stylish Panama, up to now only worn by the best-dressed people, can now be sold for $1. You don't have to be skeptical about the low price, as it gives service like the $5 and $10 kind, but not so fine a weave; and by this new discovery of weave one can hardly tell the difference. A Panama gives a man or woman distinction and at the same time comfort. Mr. George J. Bungay, 28 South William Street, of New York City, is backing up his discovery by sending a real hand-woven Panama, any size, trimmed, blocked, with silk band, to any one for $1, postpaid. Fitted with leather sweat band, 25 cents extra. Furthermore, his policy is that, if you are not entirely satisfied, he will return your money. —Advt.

BOILS? CARBOIL

The action of Carboil is wonderful in the treatment of boils, carbuncles, felons, abscesses. It stops the pain, draws out the inflammation and heals the wound. Fine also for sores, piles, cuts, burns Large boxes 25c at good drug stores. Write **Spurlock-Neal Co., Nashville, Tenn.,** for sample.

Heal Itching Skins With Cuticura

All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

Let the McQuiddy Printing Company do your printing, binding, lithographing, engraving, and make your blank books.

A Woman's Burdens

are lightened when she turns to the right medicine. If her existence is made gloomy by the chronic weaknesses, delicate derangements, and painful disorders that afflict her sex, she will find relief and emancipation from her troubles in Dr. Pierce's Favorite Prescription. If she's overworked, nervous, or "run-down," she finds new life and strength. It's a powerful, invigorating tonic and nervine which was discovered and used by an eminent physician for many years, in all cases of "female complaints" and weaknesses. For young girls just entering womanhood; for women at the critical "change of life"; in bearing-down sensations, periodical pains, ulceration, inflammation, and every kindred ailment, the "Favorite Prescription" is the only medicine put up without alcohol—ingredients on wrapper.

Send Dr. V. M. Pierce, Buffalo, N. Y., 10 cents for trial package of the tablets.

OBION, TENN.—"I suffered from woman's trouble, congestion, ulceration and a catarrhal condition for three years. I took several different medicines but none of them did me any good. I have taken four bottles of 'Favorite Prescription,' one of 'Golden Medical Discovery' and used the 'Lotion Tablets,' and 'Healing Suppositories,' and they have done me more good than all the other remedies.

"I hope this will help some woman who is suffering to find the road to health."—MRS. M. C. PHIPPS, Box 65, Route 2.

PORTERVILLE, MISS.—"During my first expectancy I suffered with a heavy, bearing-down feeling and backache all the time. Before my second baby came the doctors said I could not live. I was in Florida at the time. My mother came and carried me back to Mississippi with her and began giving me 'Favorite Prescription,' and it saved my life. I took six bottles. The 'Prescription' is *worth its weight in gold;* it saved my life when the doctors had given me up."—MRS. EVA GRANTHAM.

Calomel Salivates and Makes You Sick

Acts like dynamite on a sluggish liver and you lose a day's work.

There is no reason why a person should take sickening, salivating calomel when a few cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid, which will start your liver just as surely as calomel, but it does not make you sick and cannot salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick, and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue, or sour stomach. Your druggist says if you do not find Dodson's Liver Tone acts better than horrible calomel, your money is waiting for you.

PERUNA Made Me a Well Woman

No sufferer from catarrh of the stomach can read Mrs. Van Buren's letter without a feeling of thankfulness.

"I have spent a great deal of money with **doctors for catarrh of the stomach** and at times have been compelled to give up my housework for days. For years I did not **know what a well day was** and cannot help but feel that **I would not be alive to-day had I not** been induced to try Peruna. **Six bottles of Peruna made me a well woman.**"

For Years Did Not Know a Well Day

Mrs. Mattie A. VanBuren, 17 Highland St., Grand Rapids, Mich., Past Commander Valley City Hive, L. O. T. M.

Liquid or Tablet Form
Sold Everywhere

PRICES OF OUR HYMN BOOKS.

PRAISE HIM.

Music Edition—Boards.		Music Edition—Cloth.	
Single copy	$ 45	Single copy	50
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Single copy	$ 45	Single copy	50
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WORDS OF TRUTH.

Music Edition—Boards.		Music Edition—Cloth.	
Single copy	$ 35	Single copy	40
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Single copy	$ 25	Per fifty	10 50
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CHRISTIAN HYMNS AND WORDS OF TRUTH, COMBINED—CHRISTIAN HYMNS AND VOICE OF PRAISE, COMBINED.

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Music Edition—Boards.		Music Edition—Cloth.	
Single copy	$ 40	Single copy	50
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SEVENTY-SEVEN SWEET SONGS.

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Single copy	$ 15	Per fifty	5 00
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NEW CHRISTIAN HYMN BOOK.

Music Edition—Boards.		Music Edition—Cloth.	
Single copy	$ 30	Single copy	40
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SPECIAL NOTICE.—Prices on all Hymn Books are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

McQUIDDY PRINTING COMPANY,
NASHVILLE, TENNESSEE.

Send us a new subscriber to the Gospel Advocate

Abilene Christian College Notes.

BY J. P. SEWELL.

Abilene Christian College has just closed her best and most pleasant year. In spite of drought and war, our attendance was larger than ever, the students did better work, and our faculty was stronger. Forty-seven did the work entitling them to first-grade State teachers' certificates and there were nine graduates. The commencement exercises were very nice, and more of our friends and patrons attended them than in the past.

Our students accepted Christ up to the very close. On Sunday night before the programs were to begin on Thursday night there was a confession, and this was repeated each night until the programs began. And after it was all over and almost every one had gone, one fine girl came and asked to be baptized before she went home.

Without being urged, but because of the teaching and influence, several of the best boys in school determined to preach the gospel.

Prospects are fine for next session. A majority of our rooms are engaged now before our campaign begins.

We are extending our Bible work by adding many courses of practical work for preachers and others who desire to become efficient church workers. We are making our Fine Arts Department as strong as the very best. We are adding much to our College Department. We have twenty-one strong teachers in our faculty for next year.

We are thankful for the blessings of the past and are looking to the future with hope.

Minneapolis Mission Report.

BY IRA B. HENTHORN.

I here give a report of the Minneapolis mission as of June 5:

Receipts: From Sophie Wiley, California, $3; Highlands congregation, Louisville, Ky., $5; A. M. Burton, Tennessee, $10; "A Brother," Indiana, $2; E. H. Martin and wife, Minnesota, $4; Minneapolis contributions, $41.65; balance on hand, April 1, $143.51. Total, $209.16.

Disbursements: Supplies, song books, etc., $8.75; rent on building for meeting, $45; advertising meeting, $32.77; evangelist for meeting, $79. Total, $165.52.

Balance on hand, June 5, $43.64.

The above statement leaves us with a few unpaid items of expense of small amounts. We had great difficulty in finding a hall which we could secure every night and Lord's day also, and finally had to take a building formerly used as a moving-picture theater in a Catholic neighborhood.

In spite of wide advertising and many personal calls on the people of the locality, we were unable to get out a great many. The net visible results were two baptisms and a strong impression on a number of both friends and strangers who heard the gospel preached in its purity probably for the first time.

Brother Maple and wife went on to Huron, S. D., for a meeting, and will stop on their way east about July 1, and we plan a few-days' effort in a different location if one can be found.

We found Brother Maple a true and fearless workman, declaring the whole gospel and denouncing error in a firm, friendly fashion that impressed all who heard him. He and Sister Maple were tireless in their personal efforts to get people out. What a needy field this is, and how small the interest! Brethren, we ought to have enough help thrown into this nucleus started here to keep an evangelist busy here every day for a campaign of months. A few are helping regularly now. Ten times as much ought to be put into this radiating point and a strong church established here. If *you* will help, write me. My address is 4409 Xerxes Avenue, South, Minneapolis, Minn.

Nature's Law.

BY J. J. VANHOUTIN.

A noted man who tried to disprove God's creation said: "All things exist by nature's law." He was a lawyer and should have known that back of nature's law was a Lawgiver. There certainly was a beginning of everything. Even those who teach that this earth was thrown from the sun two hundred billion years ago admit there was a beginning. Then, after the earth cooled off, how came life and the first of everything in creation? Take the oak tree as a first product by nature's law. If you say the tree was first, you set aside the law of nature; for it is nature's law for the oak trees to spring from the acorns, and there were none. If you say the acorn was first, you set aside the law of nature; for it is nature's law for acorns to grow upon trees, and there were none. Which was first, the acorn or the tree? No man can answer this question without admitting the existence of an intelligent first cause, God, who created the first acorns or the first trees. And this proves the divinity of the writings of Moses. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." (Gen. 1: 11.) Here was the establishment of the law of nature after the creation of the first of everything. So back of nature's law was the great intelligent first cause, God. And he is the God of the Bible. "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." (Ps. 90: 1, 2.) David was not an atheist. He also said: "The heavens declare the glory of God, and the firmament sheweth his handiwork." The whole constellation of heaven is governed by law. As far back as we can trace the history of man, the sun has risen on time and the moon has kept up its changes; the seasons come and go; the north star keeps its place; the great Dipper makes its circuit; and all nature moves in one harmonious song of praise to Him who created all things, then established nature's law.

Former Health Commissioner Says Nuxated Iron

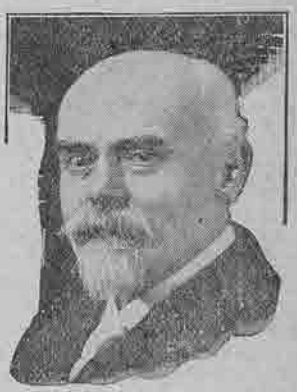
Should Be Used in Every Hospital and Prescribed by Every Physician—Attributes His own Great Physical Activity Today at Over 60 Years of Age Largely to His Personal Use of Nuxated Iron

WHAT FORMER HEALTH COMMISSIONER KERR SAYS

"As Health Commissioner of the City of Chicago, I was importuned many times to recommend different medicines, mineral waters, etc. Never yet have I gone on record as favoring any particular remedy, but I feel that in Nuxated Iron an exception should be made to the rule. I have taken Nuxated Iron myself and experienced its health-giving, strength-building effect, and in the interest of the public welfare, I feel it my duty to make known the results of its use. I am well past my three-score years and want to say that I believe that my own great physical activity is due largely today to my personal use of Nuxated Iron, and if my endorsement shall induce anaemic, nervous, run-down men and women to take Nuxated Iron, and receive the wonderful tonic benefits which I have received, I shall feel greatly gratified that I made an exception to my life-long rule in recommending it. From my own experience with Nuxated Iron, I feel that it is such a valuable remedy that it ought to be used in every hospital and prescribed by every physician in this country."

Wm. R. Kerr

Former Health Commissioner, City of Chicago.



Former Health Commissioner Kerr has given years of his life fighting for public health in his own and other cities. It was he who introduced Anti-toxin for Diphtheria in Chicago's Health Department. He purified the milk for the Consumers and thereby helped to save the lives of thousands of babies. He introduced the anti-spitting ordinance which has been copied all over the country and also took care of the sewers and garbage in the interest of public health. He is positive that the widespread use of Nuxated Iron would greatly lessen the worries and troubles of Health Commissioners in keeping up a high standard of public health.

Manufacturer's Note—Nuxated Iron, which has been used by Former Health Commissioner Kerr with such surprising results, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists and general stores.

Fifty Against Two. It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement. Take Hood's Sarsaparilla along with you. It refreshes the blood, improves the appetite, makes sleep easy and restful.—Advt.

Let the McQuiddy Printing Company do your printing, binding, lithographing, engraving, and make your blank books.

With the Fingers! Says Corns Lift Out Without Any Pain

Sore corns, hard corns, soft corns, or any kind of a corn can shortly be lifted right out with the fingers if you will apply directly upon the corn a few drops of freezone, says a Cincinnati authority.

It is claimed that at small cost one can get a quarter of an ounce of freezone at any drug store, which is sufficient to rid one's feet of every corn or callus without pain or soreness or the danger of infection.

This new drug is an ether compound, and, while sticky, dries the moment it is applied and does not inflame or even irritate the surrounding tissue.

This announcement will interest many women here, for it is said that the present high-heel footwear is putting corns on practically every woman's feet.

Catch Fish, Eels, Mink, Muskrats, and other fur-bearing animals in large numbers, with the New, Folding, Galvanized Steel-Wire Trap. It catches them like a fly-trap catches flies. Made in all sizes. Write for descriptive Price List, and our Free Booklet on best bait known for attracting all kinds of fish.
J. F. GREGORY, Dept. 260, St. Louis, Mo

Try This For Your Health.

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, uric-acid poisoning, and diseases of the kidneys, bladder, and liver, the best physicians send their *wealthy* patients to the famous mineral springs. Some even spent months at the spas of Europe, and were almost invariably benefited or permanently relieved.

I believe that the Shivar Spring is the greatest mineral spring ever discovered; and I believe it *so firmly* that I offer to send you enough water for a three-weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable, and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win, you become a life friend of the Spring; if I lose, I will be sorry for you, but I will appreciate your courtesy in giving the water a trial, and will gladly refund your money on request. Sign the following letter:

Shivar Spring,
Box 21E, Shelton, S. C.

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if I report no benefit, you agree to refund the price in full upon the receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Address .....

Shipping Point .....
(Please write distinctly.)

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

To any church or person who will send us six new subscribers to the Gospel Advocate, accompanied by twelve dollars, we will give one dozen copies of our new hymn book, "Praise Him." Add postage for parcel post or transportation. Act promptly while this liberal offer is good. Address the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

A Real $1 Hand Woven Panama

Genuine Panama, Blocked Silk Band, Trimmed. Light weight, Durable. State size. Guaranteed like $5 brand, only not as fine a weave. Postpaid $1. Bargin Book FREE

FITTED RUSSIA LEATHER SWEAT BAND, 25c. Extra

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First Steps in Breaking Bad Habits.

The first thing necessary in breaking a bad habit is to want to break it. Some people do not. They fancy that they would like to stop smoking, or whatever it may be, but in reality the thing that they want to do is the thing that they do.

The same is virtually tru of many other habits. There is often the feeling that—O, well, it is not so bad after all! It is only when one arrives at a strong conviction that the practice, whatever it may be, is truly, seriously detrimental, and the desire for self-betterment is sufficiently intense to dominate one's course of action, that the breaking off of any bad habit becomes possible.

The second great requirement is to substitute something in place of the habit that you expect to abandon. This is absolutely indispensable. Remember that nature abhors a vacuum, and that this applies to time as well as to space. If a certain space or a certain time is occupied by one thing, that means that something else will be crowded out. This, of course, applies to your mind as well as to space and time. If your mind has been occupied with a certain practice that you wish to abandon, it will never do for you to try to forget it without, at the same time, putting something in its place to occupy your mind. This should be the fundamental philosophy of all habit-breaking methods.—Hugo Masters, in Physical Culture.

Manufacture of Gluten Flour Stopped.

The manufacture of gluten flour from the 1917 wheat crop has been closed down tight because sufficient stocks are now on hand to supply meritorious demands.

The largest manufacturer of gluten flour in the United States ordinarily consumes ten thousand barrels of good standard wheat flour in making seven hundred and fifty barrels of gluten flour; the other nine thousand two hundred and fifty barrels is utilized as wheat starch or absolutely lost. The best record at hand is of a barrel of flour (196 pounds) making eighteen pounds of gluten flour. The average saving is eleven pounds of gluten flour to a barrel of ordinary wheat flour.

Medical opinion is divided as to the necessity of gluten flour for diabetics, but a preponderance of opinion now seems to be against its use.—Exchange.

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Further Meat Restrictions in England.

Still further restrictions against the use of meat have been put in effect in England. Only two coupons for butchers' meat can be used per week, instead of three as has been done since the country was rationed and distribution put under the card system.

Another coupon may be used, but only for bacon, fowl, or other food not classified as butchers' meat. Four coupons are included on each card. As originally planned, three of them could be used for butchers' meats which entitled the holder to a ten-cent purchase, while the fourth was for meats under other classifications. The new restrictions provide that after May 5 all may still be used for bacon, fowl, rabbit, venison, horse flesh, etc., but that only two may be used for beef, pork, mutton, and other meats of that character.

The British meat shortage is being felt more severely than at any time since the war was started. That the shortage is not confined to meats, however, is shown by the fact that effective control of the milk supply is already being considered in order to meet a possible greater shortage later in the year, and that some sections of English labor are favoring extensions of the compulsory rationing system of bread, cheese, and tea. There is a marked difference of opinion as to the efficacy or desirability of such a move, however.

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Feterita Flour.

Of all the cereal substitutes for wheat flour, feterita flour and meal have created the most numerous inquiries, especially in sections where this sorghum crop is unknown. When this cereal substitute was first announced, even many food officials in the East, Middle West, and Northwest were unable to answer the inquiries which poured into their offices. These inquiries were later followed by requests for the product itself.

Many milling concerns in the Southwest report that since they began to grind feterita meal it has been almost impossible to fill orders. According to the Price Current, feterita is equal to corn meal in food value and can be ground finer and bolted for mixing with other products in bread. Feterita and kafir corn, ground midway between corn meal and flour as to fineness, have been found most satisfactory. Some time ago a miller in Kansas experimented with finely ground feterita flour milled like wheat flour, but it was not satisfactory for baking unmixed with wheat, as it lacked gluten.

Maintenance.

For the continuous and abundant maintenance of the Christian life, obedience to the Lord is a necessity. On our part that obedience expresses our love for Christ, and that is the very center and indispensable condition of a real Christian life. Such loving obedience rendered insures the approval and presence of God. On this our happiness and power alike depend. In Ps. 103: 17, 18 this blessed assurance is made, that God's loving-kindness shall be the everlasting possession of the obedient. In 1 John 2: 3-6 obedience is made the condition of a real and vivid consciousness of God and his love; and in verse 17 of that same passage the abiding blessing of the obedient soul is contrasted with the passing pleasure of the world. In John 14: 22-24 our Lord clearly and tenderly asserts the principles we have been discussing. In answer to a question as to how he will make himself known in the believer's experience, he replies that loving obedience on the part of the disciples is the way. Love makes obedience, and the two attract the Father's love.—Exchange.

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The Hotel Monthly recently carried the following:

"Four thousand years ago Food Commissioner Joseph, in the land of Egypt, commandeered one-fifth of the wheat crop of Egypt each year for seven years and stored it in the cities nearest the wheat fields. His drastic action at that time saved the world from starvation.

"Two thousand five hundred years ago Nebuchadnezzar, king of Babylon, instructed that certain men whom he wished to have attached to his court be fed on king's food and wine to give them a well-nourished look. One of these men, named 'Daniel,' persuaded his caterer that himself and friends could be better nourished on pulse and water, and requested that he make a test covering a sufficient length of time; the others to be fed on king's food and wine. The test showed that those who lived on pulse (lentils) and water were better nourished than those fed on the king's food (luxuries) and wine.

"Two thousand years ago Bible history records the miracle of feeding five thousand with a few barley loaves and fishes. The people were commanded to sit in rows of fifty to the row, and the servers passed before each and gave to every one his portion, so that all were served. It was an instance where a little food went a long way, and the fragments that remained were gathered up so that no food was wasted."

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And cries, exulting, unto Thee:
"O Lord, thy will be done!"

—Selected.

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Church News

Alabama.

Bridgeport, June 17.—Brother L. B. Jones was with my home congregation at Bridgeport in a good meeting from the third Sunday in May to the first Sunday in June. The attendance, attention, and interest were good and much good was done. One was baptized. Brother Jones is a fine man and a splendid teacher, and we esteem him very highly for his work here. I was with the church at Daus, Tenn., in a meeting, May 9-17. The attendance, attention, and interest were good, but no additions. On May 18-29 I was in a meeting at Lee, Tenn., with eleven baptized and the church strengthened and encouraged. The Lord willing, after July 25 my address will be Dunlap, Tenn. Pray for me.—Charles Holder.

Kentucky.

Horse Cave, June 19.—The Roseville meeting closed this morning at the water. During the meeting four were baptized.—Emmett Creacy.

Sharon Grove, June 17.—I closed a meeting of fifteen days' duration here last night. At the closing service four young ladies made the good confession. They were baptized this morning. At the water's edge three more confessed Christ and were baptized.—J. Paul Kimbrell.

Missouri.

Poplar Bluff, June 18.—Brother L. T. Holland and I began the meeting at Poplar Bluff last Sunday. The meeting starts off with a good interest, with one addition to date. As I stated in my appeal, Poplar Bluff is a wicked city of some ten or twelve thousand inhabitants, and we have only about twelve members here. It will be very hard for these few brethren to bear the expense of this meeting unless they get help elsewhere. So far we have received only about thirty-two dollars in answer to our appeals, but I hope the brethren will yet help these few brethren bear their heavy burden. They owe for the house they recently bought from the Methodists, and should be encouraged to continue their efforts by liberal contributions from many congregations. Send all contributions to L. M. Ward, Poplar Bluff, Mo., and he will report the same through the papers.—James E. Laird.

New Mexico.

Roswell, June 17.—I closed the meeting here last night, with thirty baptisms and several additions otherwise. The interest in the meeting was good from the beginning. There are some good people at this place. Dr. E. V. Wood (dentist) lives here and preaches for the church three Sundays in each month. He is held in high esteem by the brethren, as he justly deserves to be.—G. Dallas Smith.

Tennessee.

Sewanee, June 20.—We are in the second week of the meeting here, with four baptized. This is the home of Brother J. L. Long, who is doing some fine preaching in this territory.—J. D. Northcut.

Texas.

Burkburnett, June 17.—I closed at Bluegrove on Sunday night. Good meeting, but no additions. How many meetings are closing without additions! The war, drought, hard times, "fear for the things that are coming upon us"—all hinder. I will begin at Nocona next Saturday night. Let us keep on and not faint.—Tice Elkins.

Ennis, June 17.—Brother G. A. Dunn and two sons have just closed a sweeping twelve-days' revival with us, with twenty-five additions—fourteen baptized, four from the Christian Church, and seven by relation. Brother Dunn has rare gifts as an evangelist, and he loves God. The church fell very much in love with the boys, and G. A., Jr., was persuaded to remain with us a while. The church is on the upward way.—Ben West.

Ochiltree, June 13.—Brother Don Hockaday, the boy preacher from Granite, Okla., recently held a series of meetings at the Holt Schoolhouse, in Hansford County. He has held their annual meeting the past four years, and has built up a strong church. A more devoted congregation of the church of Christ cannot be found anywhere. Rainy weather interfered with the meeting several days. There were no additions, but much good was done in sowing the seed of the kingdom.—Jeff Davis.

Dallas, June 18.—Our meeting with my home congregation in Paris began on June 2 and closed on June 16. We had tried to prepare for a good, spiritual feast and revival of souls, and it was ours to enjoy. The attendance and interest were good. From the beginning many manifested much interest, and others were brought under this influence until it became almost general. The church was materially strengthened and all bids fair now toward much good work in the future. The Bible classes have more than doubled in the past eight months. Several preachers were present, some part of the time and some all the time. Those who live there: Brethren Lee Garrett, J. C. Foster, and R. G. Cook. Visitors: Brethren Elam, Sweeney, Bost, and Jarrett. J. S. Dunn, of Dallas, did the preaching. We have also succeeded in inducing the congregations in our county to place an evangelist in the field to labor in destitute points alone, using the Paris tent, and Brother J. C. Foster has been selected. He is thoroughly capable and very energetic. From this we are expecting much good. We aim to close a deal soon for a good lot in West Paris and build a comfortable house on it in the fall, to house the congregation that has outgrown its quarters at the school building. We feel good over our prospects. I am now in a meeting with the Oak Cliff church of Christ, in Dallas, and will be away from home two months.—J. W. Dunn.

Middle Aged Women

Are Here Told the Best Remedy for Their Troubles.

Freemont, O.—"I was passing through the critical period of life, being forty-six years of age and had all the symptoms incident to that change — heat flashes, nervousness, and was in a general run down condition, so it was hard for me to do my work. Lydia E. Pinkham's Vegetable Compound was recommended to me as the best remedy for my troubles, which it surely proved to be. I feel better and stronger in every way since taking it, and the annoying symptoms have disappeared."—Mrs. M. GODDEN. 925 Napoleon St., Fremont, Ohio.

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Notes from Camp Jackson.

The work at Camp Jackson is going on nicely. Our average attendance is about fifteen. We have located about twenty-five members, though some are not with us regularly. We hope to increase the number. Sometimes some of the boys are on duty and cannot attend. Most of the boys are taking great interest in the work.

We noticed in the Gospel Advocate of May 23 an appeal to help the people at Poplar Bluff, Mo. Each one of us having known Brother Laird personally and believing him to be a worthy gospel preacher, we have decided by consent of the boys to contribute five dollars to the cause at Poplar Bluff. We are also sending five dollars for mission work at some other place, and you may place it where you think it is most needed.

We would like for those who know of any who are not yet meeting with us to give us their names and addresses, and we will do our best to get them out with us. We need them among our number, and we are sure they need us, "for in unity there is strength." If all the relatives of the boys in Camp Jackson who read this will, in writing to the boys, encourage them to be faithful about meeting upon the first day of the week, it will not be long until we can have a large attendance here.

PRIVATE HARRY HAYES,
PRIVATE HARRY HAYES,
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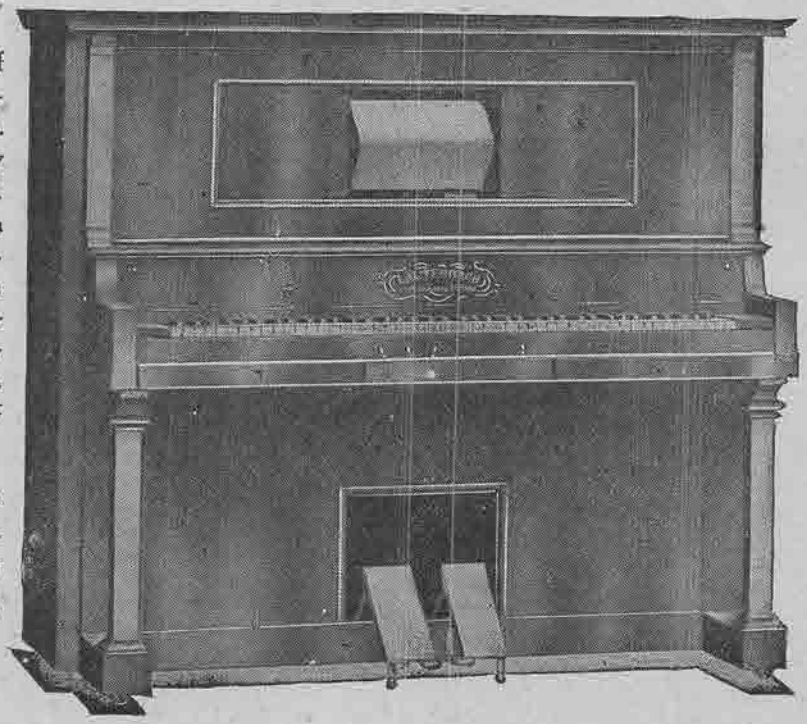

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GOSPEL ADVOCATE

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

The True Basis of Judgment.

Because it is difficult to know the hidden man of another's heart, we should not be quick to judge him. Unless we do know the secret as well as the open life of a man, we are really in no position to form a just estimate of his character. If we had no other portrait of Joseph than that which presents him as a hard despot with steel eyes and accusing speech in dealing with his brethren, how difficult an opinion of him we should be holding of him today! But since we are told about his weeping in the privacy of his room, we know that his imperious bearing, that false accusation of theft and espionage, that binding of Simeon and all the rest of the frightful conduct, was nothing more or less than harmless camouflage.

I heard of a man recently who was an ordinary mechanic, who had a reputation for being the meanest man in the workshop. He was never known to give anything away, not even a penny. "I can't afford it" was his answer to every appeal. He didn't buy a single Liberty bond, not even a thrift stamp. Consequently he was held in contempt for a while by his fellow workmen. He never drank with them, he never smoked with them, he never joined them in an outing, and they despised and boycotted him. You can understand how their opinion of him changed when they learned through accident that his only brother had died, leaving a widow and several children, and that he by saving every penny was keeping the little home together. "Judge not," the Savior says, "that ye be not judged." And if we do judge, he says again: "Judge not according [illegible] appearance, but judge righteous judgment." (John 7: 2

Despicable Camouflage.

But this lesson would not be complete if we did not mention the camouflage in men's lives, which, so far from being commendable, is despicable hypocrisy. We find an example in the scathing denunciations that Jesus hurled at the Pharisees. He likened them to "whited sepulchers, which indeed appear beautiful outwardly, but are within full of dead men's bones, and of all uncleanness." They were concerned with the outside of the cup and the platter. They fasted and prayed and gave alms to be seen of men. It did not trouble them that the man in the secret chamber was a serpent, a spoiler of widows' houses, if only they received the salutations in the market places and were praised of men. It was what they seemed to the public eye, and not what they were in the eye of God, that mattered.

☼ ☼ ☼

The Hidden Man Should Be the Best Man.

It is a serious thing when the hidden man of the heart is a poorer man than the man of public life. Whatever he may appear to be before men, he is what he is in the secret chamber where there is only God to see. And what a man is in the secret chamber will sooner or later appear in the open life. Joseph could not go on playing the part of a heartless despot forever. He found a limit to the power of self-suppression and self-concealment. Thus we read in the next chapter but one: "Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud." Thus we see it is the real Joseph, the Joseph of the inner chamber, that is disclosed at last. It was said of Jesus: "He could not be hid." The supreme consideration, therefore, is not camouflage, but character. "Look well to the hidden man of the heart, and you can leave the man on the street to look after himself."

☼ ☼ ☼

Camouflage in the Judgment.

One of the most vivid pictures that Jesus gives of the final judgment shows how the evil camouflage of men shall be brought to light. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?" (Matt. 7: 21, 22.) Yes, I have no doubt but what there will be some in that day who will seek to remind the Savior that they bought Liberty bonds and did many other things for humanity's sake during this present crisis. Some of these Jesus will honor, but to others whose motive was bad he

will say: "I never knew you: depart from me, ye that work iniquity." Let us understand once for all that in this world we may practice camouflage that is admirable dissimmulation and put it over with men, but no man can ever fool God. And the worst bit of camouflage that the human being ever perpetrated upon his own heart and upon the lives of others is that foolish belief that he can stay out of the church and be saved without the gospel if he is a respectable citizen. I readily admit that you may get by with this specious sophistry in this world, but after a while you will open your eyes to the fact that your soul is lost beyond recovery. Your sad disillusionment will come "at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus."

O, no, that is not the thought of your better self. The hidden man of your heart bids you hear the gospel and obey it while it is called to-day. Be true to your better self.

Two men, diverse, there are in me—
One hidden, one open for all to see,
Both of them, Lord, are known to thee,
Yet I would that the hidden the better may be.

Our Contributors

Alumni Address.

BY S. P. PITTMAN.

Ladies and gentlemen of the Alumni Association, and all who are assembled here to-day—friends and patrons of the old Nashville Bible School, the new David Lipscomb College: I congratulate myself for the honor you have bestowed upon me to-day, realizing, however, that the responsibility is far greater than the honor. If interest in a cause alone capacitates one for service, then your chosen speaker is eminently fitted for the task before him; but since other qualifications are essential, I fear he may not do justice to the subject and the occasion. My task is, indeed, a difficult one, for I am to play the rôle of "Historian" and "Biographer." I am called upon to do the work of a critic—an unenviable position to fill. You will expect me to lift the veil that hangs between the present and the future and prophesy of days to come.

I congratulate you, most of all, for the noble efforts you have made and expect to make in behalf of the institution so dear to our hearts—an institution whose influence for good has been felt for more than a quarter of a century, and whose influence is to-day more potent and more potential than ever; but whose influence you wish to increase as the days and years and decades pass, till the sun grows dark with mystery and moons shall wane and wax no more.

First, let me say, we have never claimed for our school perfection. We are open, always, to friendly criticism. One of Paul's graces was that he was ever sensitive to his own imperfections. To be blinded to my own wrongs is a proof of my own deep guilt. If I have a high moral standard for my fellow man, let me erect a still higher one for myself. If I wish to pull the mote out of your eye, let me first cast the beam out of my own eye. If I discipline you, let me discipline myself more rigidly; but if I am lenient with myself, let me be more lenient with you.

Were all the criticisms that have been made against the Bible School compressed within the narrow compass of this chapel hall, an explosive would be formed that would blow this institution to atoms. On the other hand, were all the commendations that have been given, the beautiful things that have been said, compressed into an essence of sweetness, the whole atmosphere would be redolent of its fragrance. For the conscientious objector to Bible-School work, I have no counter criticism. For the chronic objector, the iconoclast, the one who invidiously opposes the work of the school—for him I have no sympathy, with him I have no patience. Had the school been a dog, it would long since have died of the wounds inflicted by its enemies—men and women who should have been its friends.

Perhaps the "unkindest cut" of all was a thrust made by a preacher—a well-known preacher, too—when he spoke of one of the teachers of this institution as wasting his time and talent with that "measly little Bible School." I would that he who uttered those words were here to-day. I would that he were better acquainted with the work of this school and its influence.

It has been hard to satisfy everybody. It is hard to please even the brotherhood. One objects to the Bible School on the grounds that it is a theological institution—a "preacher factory" (pardon me for using the term; it grates upon my ears, and I trust it does on yours, too); while another complains that it is too much of a secular institution. One thinks we lay too much stress upon the teaching of the Bible; the other, too little.

To locate our school—to find just what its place is among the educational institutions of the land—has been a momentous problem. If it be classed as a purely religious institution, its position is vulnerable. If, on the other hand, it be classed as a worldly institution, it is subject to severe criticism. If it be just like other institutions, then there is no room for this. If it be entirely different, then it is so out of harmony with the times, so eccentric, so isolated, that its influence is lost.

Well do I remember a crisis in the school. It was on Spruce Street many years ago. A literary society had been organized. There were objections urged. The hour of decision had come. Shall we yield to the objectors? Shall we apply to them the principle of eating meat and causing my brother to offend? The future of the school was then in the balances, being weighed. It was a most fortunate thing, to my mind, when it was decided, after much heated discussion, to retain the society. Not that a school could not exist without a literary and debating society, although it is an important adjunct; but because it taught us to discriminate between a *religious auxiliary society* and a *school literary society*. Had the decision been the reverse, the school would likely have drawn itself back into its mossy shell of fanaticism and been lost to the world, till to-day it would have existed only in memory.

But the most puzzling problem is to know when to be conservative and when to be aggressive. Some say we are going too fast, and some say we are going too slow. Perhaps some good brother can furnish us with a speedometer. When Dædalus had made his son Icarus some wings with which to fly, he gave him this advice: "Icarus, my son, I charge you to keep at a moderate height; for if you fly too low, the damp will clog your wings, and if too high, the heat will melt them. Keep near me, and you will be safe." So, in the midst of uncertainties and extremes, I hear Jesus say: "Keep near me, and you are safe."

One young man came to school once, very enthusiastic. He mapped out a very long course—perhaps a nine-years' course. His highest ambition was to prepare himself in school so thoroughly that he would be able to "fight the Baptists" successfully. It was told that when the question of laying on of hands was being discussed this young

man said: "I don't believe in laying on hands. I've seen the Baptists do that." He didn't remain his nine years. I don't know where he is now. I understand that since he left school he has been both a backslider and a Russellite. If this young man's ambition represents the spirit and purpose of the school, better would it be had it never been established.

This is an age of monuments. It may be the plain slab that marks the spot where a loved one lies, or a tall marble shaft to commemorate a Confederate hero. It may be an institution of learning or of mercy, endowed by a multi-millionaire, or a fund set apart for the eradication of some malignant disease. On a peak of the Andes, in the lofty Cordillera of South America, on the boundary between Chile and Argentina, there stands a colossal bronze statue of Christ, erected by those two republics as a monument to the settlement of a dispute by arbitration and a guarantee of perpetual peace and friendship. O that the nations of earth to-day would set up upon their frontiers, not a bronze statue of Christ, but the Christ himself, as the Guardian and Emblem of international and universal and perpetual peace!

I wish every boy and every girl in the land could see Washington Monument. I wish they would stand and gaze at it. It is not only a monument erected to the memory of our first Chief Executive; it is symbolic in its grandeur and simplicity of the ideal life of the American people. As we look upon that plain, massive shaft, let us endeavor to make our lives as simple and sublime.

Did you know that each of us is erecting a monument? Do you remember the only perfect physique mentioned in the Bible? Strange to say, it was a man—not a woman. From the sole of his foot to the crown of his head there was no blemish to be found in him. Though his face was as fair as a lily and his hair was like a fairy's, his heart was black as night. During his life he had "reared up for himself the pillar, which is in the king's dale; for he said, I have no son to keep my name in remembrance; and he called the pillar after his own name; and it is called Absalom's monument unto this day." So reads the record. That pillar has, no doubt, long since crumbled; but in the base character that Absalom formed, he has left us an imperishable monument. Can we ever forget how he stole the hearts of the people, how he drove his own father from the throne, how he went out to do battle with his father's forces? Can we forget how he hung in the thick boughs of the oak tree with a dart thrust through his heart? Can we ever forget his father's lament: "O my son, Absalom, my son, my son Absalom! would I had died for thee, O Absalom, my son, my son!"

I have already intimated to you the purpose for which this institution was founded. It is to help young people build their monuments—their characters. May I discuss this question of character building briefly? I hold before you the apostle Paul as an ideal character—the greatest product, perhaps, as well as the greatest exponent, of the Christian system. What entered into the formation of his character? By nature and talent he was extraordinary. But talent is not character. Little does it matter whether I have one talent or a hundred; but how I use what talent or talents I have means much.

By training, Paul was a learned man; but in the formation of his character, what is generally called "education" was but an incidental. It is in our character. Knowledge is power, but it is not the key to success. With education, you can make a signal success or a dismal failure. The ax may be used to fell the tree and chop the wood to make the fire to cheer and bless humanity, or it may be a sharp instrument with which to strike down our fellow men. So with education.

Paul was an inspired man, but inspiration is not character. Judas Iscariot had power to heal the sick and raise the dead. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing."

Again, Paul was a courageous man. Courage is a part of character. It matters not how the war terminates or whether it goes on forever, you will need courage—moral and spiritual courage. The world will never become so ideal that courage will cease to be a cardinal virtue.

But I have not struck the leading note of character yet. I have been but fumbling over the keyboard. Paul struck the leading tone of his own character when he said: "I have lived before God in all good conscience until this day." He pulled aside the curtain and let us look into the inmost sanctuary of his soul when he made that statement before the Sanhedrin. This institution stands for the education of "a conscience void of offense toward God and men always." To the young people it says: "If you keep your hands clean, keep your conscience cleaner; if you keep your cuticle tender, keep your conscience tenderer; if you keep your eyesight clear and accurate, make your moral and spiritual vision clearer and more accurate."

This, then, is the work of the Bible School—to combine literary training with the training of conscience—in other words, to build character.

What we need is not so much broader education, but better; not so much higher, but deeper; not so much an education of the head, but of the heart. An educational system that teaches us the laws of nature, but drives us away from the God of nature—that teaches us to analyze the colors of the rainbow, but not to read the mystic token of that bow—is a defective system.

There are features of the school that deserve special attention. First, it is a mixed institution. Brother Harding used to say that the Bible School had young ladies in it every year but one, and that was the most unsatisfactory session in the history of the school. I can bear testimony to the truthfulness of that statement. I was there. Deliver me from the place where there are no women! Heaven will be more attractive because we expect to find so many women there. The coeducational system needs no defense. In after life we mingle; why not in college life? The complex problems of practical life can better be worked out by those who have been trained in coeducational schools.

Another feature of the school is that it has no separate course for "ministerial students." Those preparing to give their lives to the work of proclaiming the gospel may find opportunity to lay stress upon those branches of study most needed in their life work; but the gulf that already exists between clergy and laity, between priest and people, should be bridged, and it is the work of the Bible school to hasten that.

We are here to-day to recall the past. In France there are some rough stones the stranger sees as he approaches that look like sentinels. Probably they were placed there by some prehistoric race or by the Druids, who built their stone temples open to the sky. The peasants call them "memory stones." Memory, O blessed memory! What treasures are stored up within thee! The mind is a paradise or a pandemonium. In the midst of war, it can bring peace and quiet to our troubled souls. In grief, it can bring consolation. In the dead of winter, it can have the showers of springtime, the sunshine of May, and Lowell's beautiful rare day in June. It can transform the world of crime without into a world of righteousness within.

As we recall the past, there come before our mental vision four pictures. These are the successive locations

of the school. There are those here to-day who remember these places well. Perhaps there are representatives here to-day of every year's work since the school began.

The first location was in a rented building on Fillmore Street, in South Nashville. It was here that the half dozen or more of young men were seated upon the front steps, waiting to welcome the president as he stepped up, ready to assume his duties and responsibilities.

The next year the school was located at 614 South Cherry Street (now Fourth Avenue, South). This was an undesirable location, and, fortunately, a new home was bought for the school—a residence with two acres or more of grounds. Here more desirable quarters were had for a number of years. We learned to love that sacred spot on South Spruce Street (now Eighth Avenue, South), and were loath to give it up.

But the next move was to our present location on Granny White road. Here our progress has been sure, our tendency onward and upward. Surely the mustard seed planted more than twenty-five years ago has become a tree with spreading branches.

I now recall the founder of our school. Let others today do justice, if they can, to his memory; I cannot. I must frankly confess that there are a few of us who cling tenaciously and lovingly to the old name—"Bible School." It brings up pleasant memories—just the name, "Bible School." But since it was thought expedient to change the name, let me say that, to my mind, no human name of the nineteenth or twentieth century deserves to be perpetuated more than his. When God made man, his masterpiece, he "breathed into his nostrils the breath of life." He put a part of himself in man. When Raphael painted his Sistine Madonna, he imparted to his masterpiece a part of his own life. Milton infused his own soul into his inimitable "Paradise Lost." When Brother David Lipscomb founded the Nashville Bible School, he imparted to it some of his own noble life. It is his product—his masterpiece. Many of us to-day look upon his picture with a mingled feeling of happiness and regret—happiness, because for years we sat at the knees of that venerable man and learned life's greatest lessons, lessons of humility and loyalty; regret, because we did not learn those lessons better, and now he is gone. One lesson I learned from him was so deeply impressed I will never forget it. He taught me to say, "I don't know." Why, what that man "conjectured" was worth more to me than what most men "know." I heard some one (G. C. Brewer) tell here in this chapel hall once of the little fellow who learned to say: "Twinkle, twinkle, little star; how I wonder what you are!" By and by, after he had been to college, he said: "Twinkle, twinkle, little star; now I know what you are!" But, after years of experience, after his soul had been made still larger, he said once more: "Twinkle, twinkle, little star; how I *wonder* what you are!"

Now to that colaborer of his—Brother J. A. Harding. How can I forget him—my father in the gospel? The lesson he taught was the lesson of *trust*. He taught us the true philosophy of life. The Stoic and Epicurean philosophies of old were but vain attempts of the human mind to solve the problems of life. Christ was the "Great Philosopher." "Be not anxious for food, for raiment, for the morrow, for your life," he exclaimed; and Paul reëchoed, "In nothing be anxious." It is epitomized in Rom. 8: 28. How often have I heard him quote it! The sentiment seemed to run through every fiber of his being. "And we know that to them that love God all things work together for good, even to them that are called according to his purpose." What greater lessons than those emphasized by these two God-fearing men?

Time would fail me to tell of all who have been associated in the work with these, but I must mention four other men.

Brother William Anderson, whose faithfulness and devotion to duty brought the school through the inevitable crisis, upon the departure of Brother Harding for Potter Bible College, is entitled to special mention. Stalwart in body and character, he wielded an influence over the young people that few men can. To my mind, we have never paid the tribute to him that we should. When the shocking news came of his sudden taking away, entailing an irreparable loss and leaving the presidency vacant, the question arose, "What can be done?"

Dr. J. S. Ward was chosen to serve as "acting president," which position he filled for several years. If you want to know how well he filled the place, ask the students and see what a warm place he has in their hearts.

Then came Brother E. A. Elam, perhaps the widest-known man in the brotherhood. His writings you know. His ability as a preacher you know. His loyalty to truth and honesty you know. We were glad when the board of trustees selected him as our president.

And after several years the school fell into the hands of the present administration, with Brother H. Leo Boles at its head. I trust the administration speaks for itself.

In 1844, when Morse connected Washington and Baltimore with telegraphic wire, the first message flashed across the wires was: "What hath God wrought?" Contrast with that message the words of the king of Assyria: "By the strength of my hand I have done it, and by my wisdom; for I have understanding." Let that first message go forth from David Lipscomb College! Let it ring in the primary department. Let it be heard in the department of science, of literature, of history, of philosophy, of music, and of art—"What hath God wrought!"

When this institution ceases to be a temple of justice and becomes simply a temple of learning; when it ceases to be a palace of peace and becomes instead a hall of fame, then let it go down amid the wreck and ruin of secular institutions.

The Kingdom of Israel. No. 3.

BY F. W. SMITH.

"Judges and officers shalt thou make thee in all my gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment." (Deut. 16: 18.) When God, by the hand of Moses, brought the Israelites out of Egypt, he formed them into a nation, with laws and a system of worship. The laws were to regulate all their matters, either of a religious or a civil import. By these laws all matters were to be adjusted. While journeying in the wilderness, Moses was at first their only judge, who settled their questions of difference; but Jethro, Moses' father-in-law, suggested that he appoint other judges to assist him in the matter, which Moses did. (Ex. 18: 13-24.) This was evidently God's will; for, in addition to the absence of any objection at this time, we find that, when giving directions concerning other matters when they reached the promised land, God gives directions concerning the rule of his people, naming judges as the order. (Deut. 16: 18.) Th[illegible]ien was the divine arrangement.

[illegible]sed.

THE QUALIFICATIONS AND DUTIES [illegible]E JUDGES.

"Moreover thou shalt provide out [illegible]he people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." (Ex 18: 21.) In this we have clearly set forth the kind of judges that God ordained to rule his people. (1) They were to be "able men"—that is, men of wisdom and experience, who could weigh matters aright and make the right application of the law in each case. (2) They were to be men that feared God, those who reverenced God and his holy law and who believed in the supreme rulership of

Jehovah. (3) They were to be "men of truth"—such as were truthful and loved the truth—men who hated falsehood and deception of every character; they were to be judges who would render no decision, only upon the clearest evidence, and such as were free from winking at wrongdoing. (4) They were to be men who hated covetousness, not being susceptible of bribery or of being influenced by the glitter of gold, and they were to be no respecters of persons. (5) They were to judge "at all seasons," and not postpone the matters of the people. Trouble and expense have resulted in many instances from the postponement of cases in our courts. Many of the lynchings that occur in this country are due to fear upon the part of the people that such cases will be postponed from time to time until justice is in a measure defeated. Much trouble arises in the congregations because matters that call for prompt and immediate attention are left to drift along until they become aggravated in the extreme. If it be true that the judges were typical of the elders in the churches, may we not learn a lesson from what was demanded of the rulers of God's people anciently? Are able men—such as fear God, love the truth, hate covetousness, and are attentive to the business of the church—ruling in the congregations of disciples? Better by far to have none than those who do not meet these requirements; for such are not, and cannot be, God's elders. Many churches are suffering to-day from men imposed upon them as elders who are wholly unfitted for such high and responsible duties. Matters of the gravest import, in which the peace and prosperity of Zion are involved, are allowed to drag along, growing worse each day.

Israel's Rejection of God.

As we have seen, the judges were God's appointed agents for the government of his people; and when Israel turned from these, demanding a king, it was a clear rejection of God. "But," some one says, "the judges became weak, took bribes, and perverted judgment." Yes, that is true, as shown by these words: "And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment." (1 Sam. 8: 3.) Upon this failure of the judges to minister justice the people based their claim for a king. (Verses 4, 5.) Now this question presents itself: Did this state of things justify Israel in asking for a king, in which event the divine order would be exchanged for a purely human one? No, indeed. The existing system was all right, but the trouble lay with those claiming to operate it. The people made a serious blunder in demanding a new order of things. They should have appealed for purer and better judges, leaving the divine arrangement to stand. God's order now is that elders shall rule in the churches. (Acts 20: 28; 1 Tim. 3: 4, 5.) When these become corrupt or prove to be inefficient, what is to be done? Shall we set aside elders and institute another method? Shall we let a lot of women manage affairs or adopt the voting system and settle matters in that way? Many do this, and in so doing they as certainly reject God as Israel did. The proper thing to do under such circumstances is to seek a better and more efficient eldership. Again, the church is the divine organization for feeding the hungry, clothing the naked, and doing other kinds of benevolent work, as well as spreading the gospel and saving the world. Now, when the church becomes weak and fails to do this Heaven-appointed work, what must Christians do? Must they turn aside to human institutions through which to do their acts of benevolence? No; a thousand times, no. They must hold on to God's plan and seek to bring the church up to the full measure of its duty. Brother, put the same earnestness into the church that you put into the human institution, and see how it will work. The church is failing to do missionary work. Must I turn from it to a human society through which to accomplish this work? Never. We should stir the church up to her duty, and not exchange the wisdom of God for the wisdom of men. How foolishly Israel acted! Nevertheless, multiplied thousands of professed Christians are following in Israel's footsteps.

Practical Thoughts.

1. The only safe way is to follow God's plan, although it may seem foolish to us. Surely, in the light of revelation and the recorded experiences of the Israelites, we should learn that "the wisdom of this world is foolishness with God." (1 Cor. 3: 19.) God has not sought the aid of man's wisdom in devising and executing his scheme for the world's redemption. Then why should man seek to thrust it upon him?

2. God can be honored and glorified only through his own appointments and agencies. Every effort to honor him in any other way leads the soul away from God. "Unto him be the glory in the church and in Christ Jesus unto all generations forever and ever." (Eph. 3: 21.)

Some Practical Thoughts Drawn from the Study of Adam.

BY H. LEO BOLES.

It is likely that Adam did not intend to become such a sinner as he did become. I do not think that he saw into the future and beheld the results of his sin. It is likely that he would not have made the fatal mistake that he did, had he been able to have seen the result and extent of his sin. This is true of the sins of the children of men to-day. No man intends to become the sinner which he does become when the sin is committed. If people could see or would see the consequences of their sins to-day, it would restrain them from indulging or engaging in sin. Many sorrows, disappointments, and afflictions of this life would be averted if we would only stop and count the cost of the sin before we engage in it; but we, like Adam of old, blindly engage in sin for the brief moments of pleasure that it affords, and do not see the intense woe, suffering, and sorrow for a lifetime that it may bring upon us.

When it was said to Adam and Eve, "Thou shalt not eat" of a certain fruit, some think that this became the occasion or possibly the invitation to sin. To forbid one's doing a thing sometimes incites in that one a desire to do that thing. We are familiar with this thought. But it may be in our degenerate state that such an expression as "Thou shalt not" excites a desire on our part to do that. But I do not think that Adam and Eve, in their state of perfection and purity, would be tempted to do a thing by the command, "Thou shalt not;" so I conclude from this that it is not a natural state of mind or heart, but an acquired one, which we now possess. The question has frequently been asked and discussed as to why God gave Adam entire control of everything in Paradise and yet restricted him to a single tree and the fruit upon that. We do not wish to attempt to go into the realms of a divine mind and inquire why he has done things. We rather, by faith, accept that what he did was the very best thing that should have been done. I think that it is true in regard to the restrictions that he placed around Adam. We can see that if God had not restricted or limited his rights, that Adam would not have been taught the lesson of dependence upon God. It may be that this one restriction was to remind him that he was dependent upon God and that there was an authority higher than his that he should respect. As all things were placed under him and he had authority over them, so he is to remain subject to his Creator and must prove himself worthy of the lordship that has been committed to his care. This view makes this restriction a test of his allegiance to God. It is a well-recognized principle with us to-day that the best rulers are those who themselves are most obedient to the authority which is above them. No one can discipline others who has not first been disciplined himself. He can-

not command the respect of those who are beneath him if he has not first learned to respect the authority which is above him. Man needed to be taught the two great lessons of dependence and obligation upon God. He should never lose sight of this relationship to his Creator. This restriction, in a measure, veiled the mysterious from the holy pair in the garden of Eden. It is wise for man to-day to let the mysterious alone. The revealed things belong unto man. This thought was afterwards expressed by Moses, in Deut. 29: 29, where he said: "The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law." It has been difficult for man to stop and halt on the border land of the mysterious. It seems that man is prone to go beyond that which has been revealed to him. It is a fine lesson to learn to be satisfied with what God has given us and not attempt to go beyond.

True manhood is developed by choosing the good when evil is present. If no restriction, no evil, were present in this life and one was forced to pursue the good all the time without any exercise of judgment or will power in selecting the good, that one would never become a very strong character. Oftentimes one is only negatively good. I mean by this that one is good because there has not been an opportunity to be otherwise. The strongest men that we have are examples of men and women who have chosen the good and persistently and patiently pursued the good in the presence of evil, with strong temptations to accept the evil. We admire most that character which, in the face of opposition and obstacles, chooses the good and follows it. I think that this helps us to appreciate the character of Adam.

Adam's sin brought shame to him and Eve. When they heard the voice of Jehovah, walking in the garden in the cool of the evening, they hid themselves. When Jehovah asked, "Where art thou?" he replied: "I was afraid, because I was naked; and I hid myself." (Gen. 3: 10.) A knowledge of sin brought shame unto him, and he flees from the presence of Jehovah and tries to hide himself. Shame is a characteristic of sin. And the more sensible we are to sin and the more penitent we become of it, the deeper the shame. Shame may be used as preventive in committing sin. I verily think that many have been kept from sin because they were conscious of the shame which it would bring. Adam did not have this experience or observation to act as a warning to him, but all of his descendants have the benefit of such an experience. We note further that Adam tried to hide himself. This was impossible. No one can hide himself from the presence of God. Sinful men have been trying ever since Adam's effort to imitate him in hiding sin. It seems natural for impurity, ungodliness, unfaithfulness, and sin to flee from the presence of purity, righteousness, and holiness as seen in the attributes of Jehovah. Guilt and shame cannot dwell in the presence of innocency and holiness in this life or in the life to come. Adam tried to hide his nakedness with garments of leaves, but this proved impossible, because the piercing eye of Jehovah can see through the vain efforts of man to hide himself from God. One has said that Jehovah looked through the leaves and saw Adam, and now man has to look through leaves of holy writ to see Jehovah. Just as Adam's excuse and attempt to hide from Jehovah proved futile, so must every effort of man prove useless in trying to escape the gaze and condemnation of the God whom he has outraged. Through mercy and sympathy, Jehovah took the skin of animals and made garments for the sinful, shameful, wretched pair. We see the wide contrast in man's efforts and God's works. Sin cannot be hid or atoned for by any mechanical effort on man's part. It must be atoned for by pain, suffering, and bloodshed. "Without the shedding of blood there is no remission of sin." Adam has the distinction of being the first of the patriarchs to live and also the first to die a natural death. This emphasizes the fact that when man sins he has brought death upon himself and the human family. "For in Adam all die."

The Publisher's Relationship.

BY C. R. NICHOL.

There logically exists a relationship between the publisher of a religious journal and the readers of the journal.

The man who launches a religious journal does so with a definite end in view. If he is the character he should be (and let us not question the fact that he is), his desire is to advance certain doctrines which he believes for the betterment of the world. He goes before the world avowing these principles, and pledges himself to advocate them in his journal. He is regarded as the exponent of certain doctrines, and I subscribe for the journal with the expectation as well as desire to find in its pages editorials and contributed articles advocating such doctrines.

The publisher gives his time and money to the work, and often pays some one to write articles advocating the principles avowed by the journal. If he finds he has in his employ a contributor who does not believe nor advocate what the publisher believes and what the paper announced it would stand for, what is he to do? The publisher is wholly responsible, financially, for the bills incident to publishing the paper. The man he has employed does not furnish the character of articles which reflect the views of the avowed policy of the paper. What should the publisher do?

It appears to me that the publisher is clearly within his rights to dismiss such person from his employ, and in doing that he does the man no injustice. Not only so, but I think it a duty the publisher owes his readers to dismiss from his employ and exclude from the columns of his journal a man who does not accord with the principles of the paper.

Suppose the Gospel Advocate should employ me to write for the paper, paying me a monthly stipend for writing articles for its columns. Certainly they employ me with the understanding that I accord with them in doctrine and polity. For a time all goes well. But after some years I come to believe that sprinkling or pouring water on a person is baptism. Such a view is clearly out of harmony with the doctrine the Advocate was founded to propagate, and, too, it is not in keeping with the things the subscribers of the Advocate are paying to find advocated. What should be the course of the publishers of the Advocate? Clearly, I should be dismissed from the paper, and the publishers would be under obligations to his subscribers to dismiss me. I may have personal friends who have come to accord with my views, and they may protest against the action of the publishers in dismissing me, but it would be an unjust protest.

Should I agree not to write on the points of differences, even then the Advocate would be morally obligated to dismiss me, unless I would agree not to advocate my views in any way at any time; for so long as I am recognized as an editor of the Advocate I have all the prestige such position could give me, and those who have confidence in the management of the Advocate would give ear readily to what I taught.

Is it not strange that when I have read a religious journal for some years I come to regard it as in a measure belonging to me, and am incensed should the publisher refuse to publish an article I send him?

The publisher owes it to his readers that he has as editors of the paper only such men as believe the doctrine the paper has espoused.

Training Little Children

By MRS. LENORE R. RANUS.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 16.

Allow your child to have company and playmates as often as you can. When possible, have playmates near his own age. Naturally out of this social intercourse will spring valuable lessons in courtesy, generosity, and patience. Always be fair in settling disputes among children. Do not favor your own child's story entirely, for though he may never have told an untruth, there is always the possibility of a sliding from grace. Sometimes it is very difficult to get a correct account from excited children. If the quarrel is over a doll or a train of cars and you cannot discover who is in the right, take away the toy, remarking quietly that if they cannot play nicely with it, they will have to do without it.

I do not think that there is a better opportunity than in play to teach lessons in honesty; play is so vital a part of child life and the child takes his play so seriously. In teaching a child to be honest in word and action, the parents first must be honest in all their dealings with the child. Never make a promise that you cannot keep or that you do not intend to keep. For the same reason never threaten, "Son, if you do that again, I'll spank you;" for if he does it again you will have to spank him, or in a short time he will come to laugh at your authority.

Do not confuse the workings of an imaginative brain as evidence of untruthfulness, but enter into the spirit of the "make-believe." In the case of the little tot who says, "Muvver, I went out in the garden and I saw some Indians," enter into the spirit of the play and say: "Just make-believe Indians, dear, you mean?"

My little two-year-old daughter quite startled me one day by insisting that she saw lions and tigers and great big elephants out in the yard. She was kneeling on a chair looking out; so I came at once to the window, not expecting to see a zoo in the yard, but wondering what there was to make her imagine such things. There was nothing at all in sight but grass and flowers; so, after thinking it over for a second, I said in reply: "O, yes; I see some monkeys, too—just make-believe, like yours." She looked up at me and laughed delightedly, and at once we were entered upon a new game.

Cheerful obedience is another lesson to be learned from play. A child should not cry or fuss when mother says, "Time to put up your toys," or: "Come to me, dear; I want to dress you." The average parents demand obedience, but usually exercise their authority only at such times as disobedience means inconvenience to the parents themselves. It is the teaching of constant obedience which requires the greatest patience and tact in all child training. You cannot let your vigilance flag for one moment, nor can you allow an offense to pass unnoticed.

This brings up the question of punishments. I have said that children are naturally sociable. An effective form of punishment for most offenses, therefore, is isolation from the rest of the family, and no reinstating to favor until pardon has been asked and given. Make your punishment fit the offense. Children are so active that to make them sit still on a chair alone is a sufficient punishment for rudeness, whining, and the like. The child who persists in touching things which are not his to touch can be punished by having his hands tied behind his back. I used this form of punishment, or "cure," successfully in breaking the nail-biting habit also.

The Things That Count.

Now, dear, it isn't the bold things,
Great deeds of valor and might,
That count the most in the summing up of life at the end of day.
But it is the doing of old things,
Small acts that are just and right,
And doing them over and over again, no matter what others say;
In smiling at fate when you want to cry, and in keeping at work when you want to play—
Dear, these are the things that count.

And, dear, it isn't the new ways,
Where the wonder seekers crowd,
That lead us into the land of content or help us to find our own.
But it is keeping to true ways,
Though the music is not so loud,
And there may be many a shadowed spot where we journey along alone;
In flinging a prayer at the face of fear and in changing into a song or a groan—
Dear, these are the things that count.

My dear, it isn't the loud part
Of creeds that is pleasing to God—
Not the chant of a prayer or the hum of a hymn or a jubilant shout of a song.
But it is the beautiful proud part
Of walking with feet faith shod,
And in loving, loving, loving through all, no matter how things go wrong;
In trusting ever, though dark the day, and in keeping your hope when the way seems long—
Dear, these are the things that count.

—Ella Wheeler Wilcox.

☼ ☼ ☼

Religion, as it beholds the transcendent majesty of God, prompts the soul to a thousand acts of adoration, praise, and thanksgiving; it summons the angels and the saints and the whole world of sentient and even inanimate creatures to sympathy and coöperation in the work of praise; it bids the soul offer all that it has and is to his service and his glory; it congratulates him that he is what he is, and rejoices that any other creatures exist to set forth his praise; it desires that all all may be brought to know and love him; it is full of zest for the advancement of his kingdom and the doing of his will.—H. P. Liddon.

☼ ☼ ☼

There is always the self-discipline needed to correct errors of the imagination or of the will; and, at the same time, at no period of life are we incapable of the inspirations of devoted love; though, as we advance in self-discipline and moral effort, we become the more fitted to receive the higher gifts of grace. The supernatural power of conformity with the all-holy will of God, in the love and obedience of Jesus Christ, finds its true support in moral virtue.—T. T. Carter. ☼ ☼ ☼

Religion, the bond between the soul and God, lives in the habits, or acts, whereby the soul adheres to, and communes with, the Infinite Source of life. It is made up of faith, hope, and love, pouring themselves forth at the feet of the invisible King; it is by turns aspiration, worship, resolve; it expends itself in a thousand unheard, unuttered acts, whereby the human spirit holds converse with its Creator. —H. P. Liddon. ☼ ☼ ☼

Trust God and do your part, and he will bless you and do his part.—Selected.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

In acknowledgment of our last remittance we have received the following letter from the American Committee for Armenian and Syrian Relief:

Dear Mr. Lipscomb: We are pleased to inclose the treasurer's official receipt for the recent contribution from the readers of the Gospel Advocate covering contributions to the amount of $1,172.64.

These gifts mean more, since they are a continual expression of good will and contain a deeper realization of the needs in Western Asia.

You will notice from the bulletin which will be mailed to you within three or four days that we have adopted a new method of disseminating news from the Near East, and in which news of additional aid will appear. Soon after the conference in New York we will make full acknowledgment of all large contributions received during the month of June, and proper credit will then be given to the generous contributors who gave through the Gospel Advocate. Most sincerely, H. C. JAQUITH.

The following cablegram has been received by the government authorities from Constantinople:

Report received. Greatly encouraged that American people are doing so nobly for relief. Much accomplished, but prices enormous. Despite your large appropriations, funds are not enough. Our agents forced to curtail credits to women, many of whom die for the lack of nourishing food. Large number in absolute destitution and beggary. All centers plead earnestly for larger appropriations. Deported Armenians in Damascus district are not touched because funds are insufficient.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners. He is absent from the office, being engaged in a meeting at Dallas, Texas; but due acknowledgment will be made of all contributions upon his return.

The Primitive Gospel Proclaimer's Subscription List.

This list is now turned over to the Gospel Advocate, of Nashville, Tenn., which will fill out the time of all unexpired subscribers. The Gospel Advocate is not only a larger paper than the Primitive Gospel Proclaimer, but it is also a weekly paper, while the Primitive Gospel Proclaimer was only a monthly; hence when the Primitive Gospel Proclaimer's readers get copy for copy of the Gospel Advocate for the Primitive Gospel Proclaimer, they are getting their own in quantity of issues and more than their own in size.

The Gospel Advocate is not only the oldest paper published among the disciples of Christ, but it is as ably edited as any religious paper in the world, and as true to the gospel of the Son of God as the needle is to the pole.

My hope is that all of the Primitive Gospel Proclaimer's readers who are not now taking the Gospel Advocate will now become subscribers to the Gospel Advocate, and I hope the Primitive Gospel Proclaimer's writers will both write for the Advocate and work to extend its circulation everywhere.

You will not be disappointed in the Gospel Advocate, but you will find it full each week of good and wholesome matter both for believers and unbelievers.

The Gospel Advocate stands for all that is grand and pure and noble. In a word, it stands for the gospel of Christ in all of its length, breadth, height, and depth.

Help us to push its claims. We would cease publishing the Primitive Gospel Proclaimer *with overmuch sorrow and regret* were it not for the thought that it is being taken over by such a *grand and noble religious journal as the Gospel Advocate.*

Long may the Gospel Advocate live to do battle for King Jesus!

PUBLISHERS OF THE PRIMITIVE GOSPEL PROCLAIMER.

Welcome to New Readers.

This week the Gospel Advocate will begin to enter the homes of several hundred new readers. We have taken over the list of the Primitive Gospel Proclaimer, a very helpful monthly which has been ably edited by our very esteemed brother, A. A. Bunner, of Cleveland, Ohio. Unexpired subscriptions on the Primitive Gospel Proclaimer list will be taken care of by the Gospel Advocate. We will also send several sample copies to those whose subscriptions had expired, in the hope that they will be so greatly pleased with the Gospel Advocate that they may send us the price of a year's subscription. Brother Bunner informs us that he will become an earnest worker in our behalf, and requests his many friends to show an equal interest. We hope that he and his contributors will write frequently for the Gospel Advocate. By all working together, we may accomplish much in the name of our Savior. Welcome, thrice welcome, new readers, into the circle of our love and friendship. We hope that you may enjoy all the privileges and be awake to all the responsibilities.

PUBLISHERS GOSPEL ADVOCATE.

A Gift for Our Readers.

In order to encourage our friends and readers to circulate the Gospel Advocate, we are now offering to send to every old subscriber, who will send us one new subscription for one year, accompanied by $2, The Teachers' New Testament with Notes and Helps. This has been prepared to meet the many demands for a Testament with notes and comments that will make the text clear and plain to every one.

In this explanatory Testament the American Standard Version is used, which is acknowledged by all the leading scholars to be the best version in any language. The text of this Testament is printed from large, easy-reading type, with the words of Christ emphasized in black letters; and all the proper names have been divided into syllables and accented, thus making it possible for any one to pronounce them correctly. Especial care has been exercised in the selection and preparation of the Notes and Comments of the text of this Testament, so as to give a full and complete explanation of all the difficult passages, with entire freedom from theological and denominational bias. With this object in view, the Notes have been revised and approved by noted scholars representing the different evangelical denominations and acting as associate editors. The Introduction contains a wealth of accurate information concerning the books of the New Testament in concise language and compact form. In addition to an introduction to each book by an eminent scholar, there is an article of great interest and value on the language and books of the New Testament. This book retails for $1.10, postpaid.

While money is cheap, there is no better time than now for every reader to secure this Testament by a little effort. It should not be hard to get one of your friends to take the paper at $2 a year, when he can pay for it and over with one bushel of wheat. Think of the prices at which you are selling bacon, eggs, butter, wheat, etc., and then you will realize at once how cheap the Gospel Advocate is at $2 a year.

Remember, we are saving one of these Testaments for you, but don't expect us to hold it too long. Send your order now.

PUBLISHERS GOSPEL ADVOCATE.

Every church should know its membership. In order to keep informed as to the residence and membership of your church, you should have a church record. Our Church Record is the very thing you need. Price, $1.50.

AT HOME AND ABROAD

Price Billingsley has just closed a very interesting meeting at Dickson, Tenn. Six were baptized.

James A. Allen closed the meeting at the mission on Twenty-second Avenue, North, last Friday night. One person was baptized.

Eph Smith, of Martin, Tenn., made us a pleasant call last Monday. He had recently closed a good meeting at Dillton, with four baptisms and two restorations.

The brethren appear to be united in the view that E. S. Jelley should be brought home from India. The funds required to bring him home are coming in slowly.

J. S. Darnall writes from Denton, Texas: "Our mission meeting at Roanoke, conducted by M. L. Vaughn and T. S. Teddlie, closed last night. There were two confessions and one restoration the last night. I will have to go there next Sunday to baptize them. I hope there may be others."

"I am in the training camp at Camp Gordon, and I wish to locate all the members of the church of Christ. So if any one knows of such a one, I will appreciate it if he will let me know his name and his whereabouts." So writes Chisley Grady, Fortieth Company, Tenth Training Battalion, 157th Depot Brigade, Camp Gordon, Atlanta, Ga.

To any church or person who will send us six new subscribers to the Gospel Advocate, accompanied by twelve dollars, we will give one dozen copies of our new hymn book, "Praise Him." Add postage for parcel or transportation. Act promptly while this liberal offer is good. Address the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

From Wilbur H. White, Thornton, Texas, June 28: "I am booked for Tennessee and Kentucky the latter part of the summer and until late in the fall. I have had two meetings called in on account of war conditions—one for the last two weeks in July, the other for the first two weeks in August. Who is anxious for a meeting and can fill up these two dates for me?"

R. P. Cuff writes from Macon, Ga., June 28: "I am now in a tent meeting in South Macon. Splendid interest is being manifested. Three souls have been added to the Master's cause. All of them came from the Missionary Baptist Church. Hundreds and thousands of people are dying without a knowledge of the word of the Lord. Brethren, let us work more and pray more."

George W. Farmer writes from Cleveland, Tenn., June 28: "I am spending a few days with the church at this place. This congregation is young and weak numerically and financially, but there are some good workers here. They have a nice, new, little house of worship, and, with a good preacher helper working with them and in the field, there is promise of much good being accomplished."

C. E. Barrick, 1235 Rutland Street, Houston, Texas, writes: "Please publish in your paper the location of the church of Christ in this city, so the parents of the boys in Camp Logan and Camp Ellington can write them and help us to get in touch with them in that way. We have not been able to find many of the members so far. We meet in Chickering Hall, on the third floor of the Goggan Building, 708 Main Street."

R. E. L. Taylor writes from Decherd, Tenn., June 27: "I have just closed a good meeting at Dixie, in Coffee County, with twelve additions. One of those baptized was a deaf-dumb girl about sixteen years old. I made my home with Brother and Sister Joe Davis during the meeting. They are faithful workers in the church and have made great sacrifices for a meetinghouse. Brethren, send them a contribution to help to pay off the debt of about one hundred dollars."

From O. E. Phillips, Stephenville, Texas, June 25: "The older I get and the more I read the Gospel Advocate, the more I appreciate the high-class articles and the admonitions given in the Advocate. No human mind is able to comprehend the good it has done and will yet do for humanity. Our work in Stephenville continues to bear fruit. I feel that we have a church here second to none in Texas, in benevolence, kindness, faithfulness, and deeds. G. A. Klingman will hold our meeting this summer. I am off for two and one-half months for meetings in this State."

From G. A. Dunn, Mineral Wells, Texas, June 27: "The Ennis meeting closed with twenty-five or twenty-six added to the congregation. There have been twenty-two added to date here. This has been considered a hard place. After the preaching last night, thirteen little girls, all dressed in white, were baptized. It was a beautiful sight. W. F. Ledlow, of Thorp Spring, and Jesse P. Sewell and family, of Abilene, have all attended the meeting, besides Brethren Cook, Fowler, Middleton, and other good preachers. Brethren Ledlow and Sewell report well for the colleges. I begin at Broncho, Texas, on July 3."

W. D. McQueen writes from Somerville, Texas, June 26: "F. L. Young, of Cleburne, has been here in a mission meeting for about two weeks. Eight have been baptized and several reclaimed. The meeting will continue over next Sunday. In answer to our appeal for help we received contributions as follows: From Lott, $12.50; Killeen, $10; Brother Clark, of Conroe, $5. We expect from this time on to meet every Lord's day for worship. We hope to have several Bible classes and thus make our meetings interesting for old and young. It means great sacrifice to establish the cause here, but we are willing to do our part. Brethren, pray that we may be faithful."

Thomas E. Milholland writes from Denison, Texas, June 26: "We are in a good meeting here, with five baptisms and one from South Side Christian Church. This is strictly a railroad town. Seventy-five per cent of our members are railroad people. I have held several meetings here before I moved here and since I came. From a little band of poor, struggling, houseless disciples, perhaps forty or fifty, we have reached near the two-hundred mark. Indeed, we expect to reach it, by the grace of God, before this meeting is over. I shall begin at Collinsville on the third Lord's day in July. I could give the intervening time in a meeting. We thank God, take courage, and press onward and upward. Two more baptized last night."

The following note of cheer comes from Mrs. Thomas B. Tefft, of Erin, Tenn.: "The church of Christ at Erin is now free from debt. On the fourth Lord's day in June, S. F. Morrow, of Nashville, came to Erin and preached two fine sermons for us, and while here he presented the congregation the meetinghouse which they were struggling to pay for. A year ago last April I mortgaged my home to buy the meetinghouse and give the congregation three years' time to pay for it; but, to our surprise and delight, Brother Morrow, who is one of the purest, best Christians I have ever known, and so generous, gave it to us. We wish to thank him for his generosity, and our prayers shall go with him until he is called to the great and beautiful beyond—to heaven."

The following from J. E. Hoffman, of Gamaliel, Ky., is submitted for the consideration of brethren who can give assistance: "We are trying to find a high, dry place in the West or Southwest for my wife, who is tubercular. We would like to find a place where I can find work to do. I farm, teach in public schools, teach some high-school branches, sing, work in church, and can write upon moral and religious subjects. I enjoy leading in song service, and think I might enjoy doing some church work in which I could sing quite a little. But I can do any of the things mentioned above. I can furnish recommendations. My first object is to locate my wife where she may have better health, the Lord willing. My desires in the matter are secondary. Can you help me in any way? I hope I may hear from some one within a week."

Lacy H. Elrod writes from Roswell, N. M., June 24: "The church of Christ at this place has just had a series of meetings, conducted by G. Dallas Smith. Brother Rigney, of Fort Worth, Texas, led the song service. Brother Smith did some excellent teaching and much interest was shown. Thirty-one were baptized and four reclaimed. Others have expressed concern over their spiritual condition. The church here is blessed with the services of Dr. Eugene V. Wood, who is doing a good work. Brother Wood is a first-class dentist, and I am told that he never loses an opportunity to speak a word for the cause to every person who gets into his dental chair. He is now making an earnest effort to enlist the new members in the service of the Master. His sermon on last Lord's day was addressed especially to the new members. Although this congregation may be considered weak in this world's goods, yet it does possibly more work than many that are considered strong. It looks carefully after the poor and to teaching others. Dr. Wood preaches one Sunday each month at Dexter. I understand that many have been converted because they were impressed by the earnestness with which the church members look after the distressed."

GOSPEL ADVOCATE

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J. C. McQuiddy. A. B. Lipscomb.

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All communications should be addressed to **Gospel Advocate**, 317-319 Fifth Avenue, North, Nashville, Tenn.

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All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

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EDITORIAL

The World Against the Church. No. 9.

BY E. A. E.

"CHURCH WORK."

We have learned that all Christians, all disciples of Christ, all saints, all the children of God, all citizens of the kingdom of heaven, all who do the will of God (see Matt. 12: 46-50) in a given place—a house, a town or city, a section of country, the whole earth—are "the church of God" or simply "the church" in that place.

We have learned that the New Testament teaches the church to meet (on the first day of the week) "together to break bread" (Acts 20: 7) and to worship God otherwise "in spirit and truth" "*as it is written;*" also, not to forsake their "own assembling together" (Heb. 10: 25).

We have learned, therefore, that "the whole church" in a given place at times assemble together. (See 1 Cor. 14: 23; 5: 4; 11: 18, 20.) Acts 15: 6 says "the apostles and the elders were gathered together to consider this matter;" and verse 22 says "it seemed good to the apostles and the elders, with the whole church." Then "the whole church" "were gathered together."

We have learned that when "the whole church" assemble together this assembly is called "the church," or rather "the congregation," as in the margin at 1 Cor. 11: 18, 22. (See 1 Cor. 14: 33, 34, 35.)

Now, let us ask, WHERE is the church when not assembled together? The answer to this question will help us to see what the church is and the work God commands the church to do. Acts 15: 6 says "the apostles and the elders were gathered together." Where were the apostles and elders when not "gathered together?" Did the apostles and elders not exist when not assembled together? Are there no elders now except when assembled together? Do the elders not exist, and are their duties not binding, all the time? Then, does the church not exist all the time? Is there no church in a given place except when the Christians or children of God in that place have assembled together? There was "a great persecution against the church which was in Jerusalem; and *they* [the church] were all scattered abroad, . . . except the apostles." The apostles were all of the church left in Jerusalem. "Saul laid waste the church" in this persecution. How did he do it? Did he wait until all were assembled? Did he tear down some house, called "the church?" He entered "*into every house*"—shop, store, office, dwelling—where there were Christians, "and dragging men and women [out of these houses] committed them to prison." The church, thus scattered, "went about preaching the word." (See Acts 8: 1-4.) After Saul's conversion "the church throughout all Judea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied." (Acts 9: 31.) What was multiplied? The people of God, the disciples of Christ, Christians, increase, have peace, are "builded up," walk "in the fear of the Lord and in the comfort of the Holy Spirit," and therefore are "multiplied." They do this all the time and everywhere. Then, the church exists at all times—day and night, three hundred and sixty-five and one-fourth days in the year, from year to year, and from generation to generation; and wherever the disciples of Christ, Christians, the people of God, are—at work on the farm, in shops, in stores, in offices, in schoolrooms, in sick rooms, in kitchens and nurseries and wash rooms and parlors and otherwise in homes—there the church of God is. Whatever these good people are doing, the church of God is doing, whether right or wrong. But we shall come to that later.

With these facts and this teaching of the New Testament before us, we should most readily see what work God commands the church to do; yet nothing seems to be so misunderstood as that which is called "church work" or "working in the church." This comes partly from a general failure to study the New Testament in order to learn what the church is and what work God teaches the church to do. This general failure to investigate the New Testament in order to learn what the church is and what the work God commands the church to do may come from cold indifference; or from self-satisfaction with present knowledge and self-congratulation, as in the lukewarmness of the Laodiceans; or from a partisan spirit, which endeavors to justify itself at the sacrifice of truth and right and duty to God and men.

Kind readers, do not be surprised at the following statement: the expressions, "church work" and "work in the church," are not found in the New Testament. Why not? Because these expressions represent ideas, and the ideas they represent are not in the New Testament. They imply that there is a difference and distinction between some kinds of work, called "church work" or "working in the church," and other kinds of work Christians should do or

may do, which is not "church work." In other words, some work Christians or the children of God do is not done in the church, or they do not do it as parts of the church or as "church work;" and other work they do is in the church or is done as parts of the church or as "church work." The New Testament makes no such differences and distinctions. Are not Christians, or children of God, in the church, and in the church at all times? What work can they do, not as Christians, not as children of God, not as the church?

With many—not with the Bible—nothing is "church work" except the work done in the congregation or in a public way, and no one is a "worker in the church" except one who works in a public way. An example: A lady said recently she would have to give up all her "church work" and devote her time to helping her daughter in the home in caring for her daughter's sick baby. The woman who teaches in a public capacity or operates otherwise in a public capacity, and, it may be possible, in a way God forbids, is called a "church worker;" while the woman who is a worker at home, keeping the house in order, preparing wholesome meals, economizing in submission to the powers that be, and therefore to God, and rearing her children in the fear of the Lord, or nursing a sick baby, is not looked upon as a "church worker."

Since the church exists all the time, whether assembled together for public worship or engaged in private work, and since Christians, the disciples of Christ, the children of God, are the church, then, wherever they are—in their homes, in their shops and offices, on their farms doing their daily work in obedience to God, or going about preaching the word, or doing anything else God teaches them to do—there is the church at work. All is Christian work—that is, *all work God commands Christians to do*, whether done in the congregation and in a public way or in the home and in a very private way—following some honest occupation through the week, praying in secret, helping the needy, nursing the sick, giving to the poor without show and display (Matt. 6: 2-4), etc. Christians, the children of God—the church—are commanded as they have opportunity to do "good toward all men, and especially toward them that are of the household of the faith" (Gal. 6: 10); and as they do this quietly and "as individuals," as it is said, the church is at work.

All Christians are, first, "living stones" in a "spiritual house;" next, priests "to offer spiritual sacrifices, acceptable to God through Jesus Christ." (1 Pet 2: 5.) Many of these sacrifices must be offered in the home and among the poor *day by day*. (See Heb. 13: 15, 16.) Is praying, giving thanks, teaching the word of God, contributing, etc., in the assembly on the first day of the week, any more "church work" than praying daily, giving thanks always, teaching the word of God diligently in the home, and nursing the sick and giving to the poor through the week, when one hand does not know what the other hand does? Certainly not. (To be continued.)

Who Can Have Full Assurance of Eternal Life?

BY E. G. S.

There are doubtless many that think they have assurance of heaven that are really not on the narrow way at all. Thousands are trusting the wisdom and the doctrines and commandments of men instead of trusting what the Lord says in his holy word. In fact, very many really reject the plainly expressed will of God, calling it a "dead letter" with no power to convert and save the soul. They think religion something to be got, and not something to be done. Such an idea is in open conflict with the plainly expressed teaching of God's word. Those who follow such teaching have no assurance of salvation, for they are following what uninspired men say instead of what the word of God says; and the words and wisdom of uninspired men have no power to save.

Why did Jesus say to his disciples, "Go ye into all the world, and preach the gospel to every creature," if the word of God is a dead letter? To show that the word of God is not a dead letter, Jesus said: "He that believeth and is baptized shall be saved." He also said: "He that believeth not shall be damned." How could he say all that, if the word of God is a dead letter? If men have nothing to do with saving themselves or others, why did Jesus give this command and make this promise? Every time men say that the word of God is a dead letter, they dispute that word as expressed by Jesus himself in his divine commission to the apostles. Thus uninspired men are presuming to dictate what men must do to be saved instead of teaching and impressing what the word of the Lord says. If preachers everywhere would spend their time in sounding out the word of God instead of giving their opinions about what it teaches, they would accomplish a much greater amount of good. All the opinions of the whole religious world can never save a single soul, but the plain word of God as preached by inspired men will save all who believe and obey it. The great effort of all preachers should be to preach the word of God as on record in the New Testament. That word as preached by the apostles has saved hundreds and thousands of people, is saving thousands to-day, and will continue to save millions more, if men will continue to preach it as did the apostles

There should be no hesitation on the part of preachers to-day in preaching the plain word of the Lord as Paul, Peter, John, and others preached it in New Testament times. If any are afraid or ashamed to preach it thus, it would be better for them to stand aside and let those have the front who preach it as the Lord gave it. There will be a terrible reckoning at the day of judgment with those who leave out the word of the Lord and preach their own opinions. Paul gave to Timothy this solemn charge: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (2 Tim. 4: 1, 2.) He assigns as a reason for it: "For the time will come when they will not endure sound doctrine." (Verse 3.) That time has long since come. A very large number of preachers spend more time in preaching their opinions about the word than they do in preaching the word itself. If all who claim to be preachers of the gospel to-day would preach the plain word of the Lord as the apostles preached it, and the people would accept it and live it out on that line, divisions would cease and the whole church would again become a unit as in the days of the apostles. Denominationalism would at once cease if all would preach as Peter, Paul, James, and John preached. There were no divisions then, because the apostles preached as the Holy Spirit gave them utterance. There were no denominations till uninspired men began to preach and build them up. There was no division on the action of baptism in the days of the inspired apostles; but when uninspired men began preaching, they soon began to preach their opinions instead of standing by what inspired men had preached. Hence divisions soon arose and denominations began to be established, and it seems that there is to be no end to it. When a denomination is once established, it is a very difficult matter to break it down. They generally go on and multiply when they once get a start. Hence all Christians should guard persistently against division and everything that is likely to cause division. Prosperity is generally impossible where division exists. Hence all Christians should strive against it and pray to be delivered from it. Divisions generally result from prejudice and strife, and, there-

fore, are generally hard to subdue when once inaugurated. It is very pleasant for brethren to dwell together in unity, but divisions are generally very unpleasant. It is much easier to prevent divisions than it is to put them down after they come up. Christians should always strive to live together in peace and harmony and in the joys of brotherly love.

"What Must I Do to Be Saved?"

BY J. C. M'QUIDDY.

No one can doubt the love of God for fallen man. When man sinned, God resolved to redeem him. "And I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel." (Gen. 3: 15.) "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3: 16.) If the love of God only were to be consulted, no one would be lost, and no one would ever even get sick and die. But man's will must be consulted, otherwise he would be no more than a machine. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3: 20.) Christ will not break open the door, but the sinner must open it. "For I have no pleasure in the death of him that dieth, saith the Lord Jehovah: wherefore turn yourselves, and live." (Ezek. 18: 32.) "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11: 28-30.)

After Christ had died and risen from the dead, just before his ascension he commanded the apostles: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) From this it is clear that those of the nations who were taught and received the teaching of the apostles were to be baptized into the name of the Father, the Son, and the Holy Spirit. The commission as recorded by Mark (16: 15, 16) reads: "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Where Matthew has "teaching," Mark shows that we are to teach by preaching the gospel. In addition to baptism, he gives us faith. Salvation is affirmed of the man who believes and is baptized. Luke (24: 46, 47) says: "And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem."

Luke names the additional condition, repentance, and also gives Jerusalem as the beginning point from which it should be preached. "And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high." (Verse 49.) They were forbidden to tell any man that Jesus was the Christ until they received the Holy Spirit. "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." (Acts 1: 8.)

At Jerusalem, on the day of Pentecost, the apostles were baptized in the Holy Spirit. "Peter, standing up with the eleven," preached of the death, burial, and resurrection of Christ. He showed them that the things transpiring were the fulfillment of prophecy. He reminded them that Jesus of Nazareth was a man approved of God by many mighty works, as they well knew. While he had been delivered up by the determinate counsel and foreknowledge of God, they by the hands of lawless men did crucify and slay him. "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear." (Acts 2: 32, 33.) He then closes that matchless and powerfully convicting sermon with a positive command for faith: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Verses 36-38.)

It is clear that salvation is not unconditionally promised to any one. The conditions, as learned from Matthew, Mark, and Luke, are faith, repentance, and baptism in the name of Christ unto the remission of sins. As these conditions are all contained in the commission, we naturally expect to find them all in force at Jerusalem on the day of Pentecost.

Those assembled at Jerusalem were leaders in the Jewish religion. They believed they had done right in crucifying the Christ. It was impossible to convict them of sin until they had faith in Christ. So long as they believed him an impostor they would never be sorry for nailing him to the cross. The very fact that they were cut to the heart and asked, "What shall we do?" is evidence conclusive that they had faith. Furthermore, if they did not have faith, they were promised the remission of sins without faith, which cannot be. "And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. 11: 6.) "But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin." (Rom. 14: 23.) As no further evidence is needed of their faith, the Holy Spirit commands these believers, through Peter: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Thus it is seen as clearly as a mathematical demonstration that the Pentecostians believed, repented, and were baptized in the name of Christ unto the remission of their sins.

What is true of the Pentecostians is true of every other example of conversion. The Philippian jailer "brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." (Acts 16: 30, 31.) Practically the same question was asked by Saul of Tarsus: "Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." (Acts 9: 6.) The Lord appears to Ananias and sends him to Saul to tell him what he must do to be saved. He said: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.) The question is substantially the same in all these cases, but in each case receives a different answer. If we can determine the reason for this, we shall at the same time, and by the same process, obtain the full, exhaustive answer to the question, "What must I do to be saved?"

According to all laws of interpretation, friends of the Scriptures should try to interpret them harmoniously. Every statement of the Bible on a given subject should be so interpreted, if possible, as to admit of the truth of every other scripture upon the same subject. We would so interpret the statements of a letter from a friend. We would not, if we could, put a possible interpretation on any statement that would make it contradict other statements of

the same letter, while we could put another most natural interpretation on those words which would harmonize them with the rest of the language in the letter. Enemies of the Bible may not do this; but friends of the Bible should apply this rule of harmonious interpretation to each and all the Bible answers to the question, "What must I do to be saved?" If we all will do this, we shall construe all these answers consistently and harmoniously.

I shall begin with the answer of Paul and Silas to the jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved." It is freely conceded that it is possible to interpret this as a full and complete answer to the sinner under all conditions; but to so interpret it is to contradict the answers given to the Pentecostians and to Saul of Tarsus. Shall we thus make the Scriptures falsify themselves? We want no such falsification, neither are we willing to interpret any part of the word of God entirely away; so we will look for another interpretation of "believe on the Lord Jesus Christ." We will say it is not an exhaustive answer to the question, "What must I do?" but a *proper* answer to a person in the *condition* of the jailer. Indeed, it is a proper answer to all persons in the same condition; but as it was supplemented on this occasion, so it is to be supplemented on all similar occasions. We will conclude that though Paul and Silas, immediately on his asking the question, commanded him to believe on the Lord Jesus Christ, they afterwards, when they had enlightened him, commanded him to repent and be baptized in the name of Christ unto the remission of sins.

This at least harmonizes the two answers. The context not only justifies, but actually demands, this interpretation. Immediately following the answer, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house," we read as follows: "And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately." When the apostles told him to believe on the Lord Jesus Christ, they did not wait for the jailer to ask who the Lord is or how to believe, but they immediately "spake the word of the Lord unto him." This was to enlighten him, as there is no evidence that the jailer had even heard of Christ. "So belief cometh of hearing, and hearing by the word of Christ." (Rom. 10: 17.) It is essential to bear in mind the condition of the jailer. He was not a believer in Jesus. He must hear the word of the Lord to believe on Christ as he is commanded to do. As repentance and baptism are a part of "the word of the Lord," it is clearly inferable that the jailer repented. It is stated that he was baptized. The same speaking the word of the Lord that taught him he should be baptized "the same hour of the night" would also teach him that he must repent.

We have already seen that Saul asked the same question. Why was he not told to believe? Because he had already believed. He had seen the Lord and heard the truth for himself. He was not in the same condition as the jailer. Why was he not commanded to repent and be baptized in the name of Jesus Christ unto the remission of sins, as were the Jews at Jerusalem? Because Ananias had sufficient evidence that he was a penitent man. He was so penitent that he refused to eat and drink for three days. Without sight, he was praying and waiting to be told what he must do. As Ananias would not command a believing penitent to do what he had already done, he commands him to arise and be baptized, and wash away his sins, calling on the name of the Lord. Thus we see perfect harmony in the answers when we consider the different conditions of those asking the question.

We now come to the complete answer to the question, "What must I do to be saved?" If an untaught, unbelieving person, as the jailer, should ask the question, we should reply, as did Paul and Silas: "Believe on the Lord Jesus." But when believers ask the question, as at Jerusalem, the answer should be: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." When a praying, believing penitent asks the question, he should receive the same answer as did Saul: "Arise, and be baptized, and wash away thy sins, calling on his name." All travel over precisely the same road, but are answered differently because they ask the question at different points on the way.

Let us illustrate. We will suppose three persons three miles from Nashville, when one of the party inquires how far it is to the city. They are informed correctly, "Three miles." They travel a mile nearer the city, when another of the party inquires how far it is to Nashville. The correct answer, "Two miles," is given. They travel another mile toward the city, when the third member of the party inquires the distance to Nashville. He is informed, "One mile." The same answer to each person would have been wrong. So it is not always right to give the same answer, "Believe on the Lord Jesus," regardless of the condition of the person making the inquiry. This answer would have been wrong to the Jews at Jerusalem and to Saul of Tarsus.

Let me encourage those who have never believed the truth to believe the gospel, to repent of their sins, and to be baptized in the name of Christ. Let me exhort those who have only believed to repent and be baptized. And I would encourage the believing penitent to be baptized. And then I would encourage all who would wear a crown in heaven to "war a good warfare" and to "fight the good fight of faith." "Be thou faithful unto death, and I will give thee the crown of life." (Rev. 2: 10.)

Cleansing the Temple.

Lamar, Mo., May 29, 1918.—McQuiddy Printing Company. —Dear Sirs: I am writing you for some continued information if you will be so kind as to render the same to me, which I would appreciate very much. It is in regard to the explanatory notes of the Sunday-school lesson of May 19, 1918—"Jesus Exercises Kingly Authority." In your Advanced Quarterly you say, in the "Explanatory Notes," commenting on the cleansing of the temple, that it was the second cleansing of the temple by Jesus, the first cleansing being recorded in John 2: 13-17 and occurring during Jesus' first visit to Jerusalem after his public ministry began. Now, here is the point: I want to find out how you get two cleansings of the temple, when Matt. 21: 12; Mark 11: 1, 2; Luke 19: 28-41; and John 2: 13-17 record them almost identically the same. I would be pleased to have a full explanation on this subject. MAURY L. LAYNE.

Since I write the Quarterlies, the above query has been handed to me for reply. I am glad to render to the querist any assistance possible.

The only "full explanation" I can give is to cite the scriptures which state that Jesus cleansed the temple on his first visit to Jerusalem, and again, or the second time, on his last visit to Jerusalem before his death, and that, too, only a few days before his death. It makes no difference how much alike the two occurrences were, they were as far apart as the beginning and the end of Jesus' public ministry. John 2 shows when Jesus cleansed the temple the first time—that it was during his first visit to Jerusalem after his public ministry began. Chapter 3: 22 says "after these things"—Jesus' visit to Jerusalem, cleansing the temple, conversation with Nicodemus, etc.—Jesus and his disciples went "into the land of Judea; and there he tarried with them and baptized." Almost all that occurred in Jesus' public ministry occurred after he cleansed the temple the first time. After he cleansed the temple the second time, he never left Jerusalem before his death, never baptized any one, but was betrayed and crucified a few days thereafter, as Matt. 21-26; Mark 11, 12, 13, 14 (especially Mark 14: 1, 2); and Luke 19: 28 to 23: 56 show. These scriptures give the information sought.

E. A. ELAM.

Missionary

A Sister's Need.

BY NELLIE STRAITON.

I here give an extract from a letter from Sister Armstrong-Hopkins, written on April 15:

Expenses have been unusually heavy; the moving, together with freight charges, demurrage charges, tickets, etc.—all, of course, exceedingly large. Then our hospital expenses and the funeral expenses, together with my drug bills, some of which have not yet been paid. The rent for my three rooms is seventy-five rupees per month, which is exceedingly small, as rents go during these excessively expensive war times.

On April 4 occurred the twenty-fifth anniversary of my marriage to Mr. Hopkins. During all these twenty-five years we were never separated more than one week at a time, and even that happened a few times only. His loss is a crushing blow to me. I am utterly desolate, broken-hearted and crushed. I cannot think of the future. It seems impossible to me. We lost every one of our children—the three of them. That seemed a very hard trial, a thing which neither of us could well get over; but now that seems as nothing compared to this. Indeed, all my friends have gone. I am alone in India and alone in the world. This is an overwhelming blow which I do not seem able to bear. I know you will pray for me.

Contributions sent to me for Sister Armstrong-Hopkins will be promptly forwarded to her. Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

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Report for March and April.

BY J. M. M'CALEB.

MARCH.

Personal: Portland Avenue, Louisville, Ky. (February and March), $30; Bloomdale, Texas, $10; Berea, Tenn., $45; Omah, Ontario, Canada, $7; Oakland, Tenn., $26.73; Hollis, La., $5.20; H. W. Bowman, $2; Max Rouse and others, $13; L. A. McKeel, $5; Miss Etta Banta, $1; Mrs. J. P. Murray, $5; Frank Seay, $10. Total, $159.93. Earned in Japan, $12.

For Sarah Andrews: Mrs. Scott Oldham, $1.25.

For Lillie Cypert: Mrs. Scott Oldham, $1.25; by D. C. Janes, $40.75. Total, $42.

For O. Fujimori: Mrs. J. J. Walker (for Miss Okei Fujimori), $5.

For Literature Fund: Two friends, $5.

For Sendagaya Church: Mrs. B. F. Coulter, $30; Southside-Central Church, Fort Worth, Texas, $6; Ontario church, by Christian Leader, $10. Total, $46.

For C. G. Vincent's work: Southside-Central Church, $6; Nashville Bible School, by R. S. King, $25.50; from C. G. Vincent, $65. Total, $96.50.

For Zoshigaya Sunday-school workers: Charleston, Miss., $10; Mrs. W. A. Rainey, $5; Mrs. M. C. Green, $5; Mrs. R. A. Witt, $5; Mrs. Blackman, $15; Mrs. H. Hindley, $5; H. B. Young, $2.50; M. L. Culp, $1. Total, $48.50.

APRIL.

Personal: Portland Avenue, Louisville, Ky., $15; Donelson, Tenn., $10; Union City, $6.50; "A Brother," $12. Total, $43.50. Earned in Japan, $14.86.

For Sarah Andrews: Nashville Bible School Church, $15.

For Lillie Cypert: San Francisco Church, $5.79.

For Sendagaya Church: Thorn's Schoolhouse (for Ishii), $13; by Christian Leader, $4. Total, $17.

For C. G. Vincent's work: Nashville Bible School Church, $12.75.

For the Zoshigaya Sunday-school Workers: Coal City, Ind., $10; Charleston, Miss., $8; Sunday-school classes of Mrs. Perkins and Mrs. Anderson, Hopkinsville, Ky., $3; Nashville Bible School Church, $15. Total, $36.

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From Across the Pacific.

BY C. G. VINCENT.

Four letters just received from Japan are filled with encouraging reports. Brother Hiratsuka is still holding meetings in the post office and in private homes in addition to the regular meetings. Literature is freely used. The brethren in the country, at Shiodamura, meet regularly for worship and Bible study. Brother Ishiguro is still "plugging away" as faithfully as ever. One baptism is reported. Miss Togo writes favorably of her work among the children and women. Miss Andrews is doing good work among the students by teaching a Bible class in English. Some of the best work ever done by the late William J. Bishop, C. C. Klingman, or the writer was in our own tongue. Scores of our most faithful members have been led to Christ in this way. Wonderful opportunity, indeed! Another raid was made on error and sin at Katori by Hiratsuka, Ishiguro, Nagami, and J. M. McCaleb, led by Fujimori. Katori is a shrine near Brother Fujimori's work in Chiba province. For several years our brethren preached the gospel at the very doors of idolatry. This work is carried on from early in the morning until late in the evening. These faithful workers are zealous and earnest, and they have a right to expect of us that we stand behind them and support them in their great work against sin in all forms. Are we doing it? We are not as we can and ought. Let us do better.

The following churches and brethren made up the check that went forward on June 1: Misses Buchanan and mother, C. C. Merritt, W. J. Campbell, Earl M. Hodson, "two friends to missions;" College Grove, Tenn.; Crandall, Texas; Blackwater, Mo.; Dayton, Ohio; Mrs. George W. Webb, and a gift through the Leader. Who will send in their offering now for the July remittance? Let me urge you not to "wait until—" "Do it now" is a good business policy that gets things done. Put that check in an envelope right now while it is on your mind.

I want to add my indorsement to what Brother McQuiddy wrote in a recent issue of the Gospel Advocate regarding our duty in bringing Brother Jelley and his family back home. It should be done. One thousand dollars will get them to our shores easily, as they can travel a good part of the way second-class. First-class all the way would cost twice as much. I feel certain that if we send him one thousand dollars, he will get home on it. Try it and see. The way to do big things these days is for everybody to do his or her "bit," and do it quick. I further suggest that our gifts for this purpose be combined—that is, instead of each mailing a check or money order directly to Brother Jelley, let us send our offerings to the Gospel Advocate and let it all be sent at once, preferably by cable. You can count on the one-hundred-per-cent Christian band in Dayton, though few in number, giving at least ten dollars. Until we find something better we will continue to meet in our room at 137 East Third Street, at which place please address me, adding Dayton, Ohio.

What Must We Do to Be Saved?

BY WILLIAM BRADFORD.

I desire to call your attention to the greatest question of the age, a question which all should deeply consider: Are you a Christian? It does not matter how busy you are, you should stop long enough to think about this question. You must know that if you die in your sins you will be lost. Do not answer, "I hope so." If you are not a Christian, you surely know it.

Have you any reason why you should not serve God? You have been blessed with food and raiment and possibly good health. Why not serve God to show your gratitude? If you have children or any loved ones whom you have been good to, would you not like for them to show you their appreciation? How much more so ought you to show your appreciation to God for your blessings!

Just stop and think how Christ gave up his life in order that we might be saved. What have you done for him? I suppose you have taken care of yourself in this world; but are you doing anything worth mentioning toward providing for yourself a home in heaven? Remember, Christ said: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." (Matt. 6: 33.) That is positive proof that God in his goodness and mercy has provided a way for sinners to be saved. Listen to more proof: "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?" (Matt. 6: 25, 26.) These verses prove that God has provided a way and is willing to save all who wish to be saved.

But we must not try to have our own way while worshiping God; for if we are not willing to be directed by God's holy word, we are in rebellion. Christ said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7: 21.) Now, do you not see that all who desire to be saved must do God's will? Do not think that you will be saved by repenting on your deathbed, as that is a very risky business. Do you not know that the longer you put off becoming a Christian, the harder it is to become one? Too many people are pulled down by the cares of this world. Let me call your attention to what Christ said in his sermon on the mount: "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also." (Matt. 6: 19-21.) Do you not see that you should strive harder to be a Christian? It will certainly be worth more than riches.

Now the question arises, how are we to become Christians? To find the answer, we should study God's holy word. The Bible says: "Search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me." (John 5: 39.) It also says: "The wayfaring men, though fools, shall not err therein." (Isa. 35: 8.) With that assurance, even if we are not very wise, we ought to be able to find out what we must do to be saved.

So let us turn to the New Testament; for we are under the "new covenant" now, as the eighth chapter of Hebrews will explain. I call your attention to what Jesus said to his apostles just before he ascended to heaven: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) Thus, do you not see that baptism is very important? For Christ commanded it just before he ascended to heaven. If it had not been important, it would probably not have been commanded during his last appearance to his apostles. The most of people understand that Christians should be baptized, but few approve of immersion for baptism. However, I think I can prove that it is immersion. Take the baptism of the Ethiopian. "And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip." (Acts 8: 38, 39.) There we have very conclusive proof that baptism is not sprinkling; for, if Philip had wanted to sprinkle the eunuch, it would not have been necessary for both to have gone down into the water; they could have stood on the outside of the water and the act of sprinkling could have been done. The context makes the proof doubly sure by saying *they came "up out of the water."*

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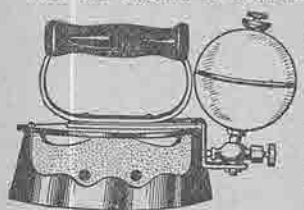

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said: "The term 'baptism' is a Greek word; it may be rendered into Latin by 'mersic:' when we immerse anything in water—that is, may be entirely covered with water." Hastings' Bible Dictionary says: "The rite is nowhere described in detail, but the element was always water, and the mode of using it was commonly immersion." I could quote many others, but it is not necessary. However, let me call your attention to the sixth chapter of Romans, which speaks of baptism as a "burial," which is a figure of speech; but how could sprinkling fit the figure? Being put under water does fit. Baptism is also compared to death; that is, when we have repented of our sins and have been baptized, we are dead to past sins—that is, they have been forgiven. It is not the custom to bury live people, and it is not necessary to baptize live sinners—that is, sinners who have not repented and who have no desire to serve God.

Baptism is also compared to the resurrection of Christ. I will quote from the Bible: "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6: 4, 5.) Now, as baptism has been compared to the resurrection of Christ, the baptized person must rise out of water. And, again, how are we going to be saved if we are not raised out of the water in baptism? Listen: "For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins." (1 Cor. 15: 16, 17.) Can you not see what a dangerous thing it is not to be raised out of the water in baptism?

Let us now consider "infant baptism," which is not taught in the Bible and is a relic of paganism. It was first practiced by the pagans of Norway. (See "Encyclopedia Britannica.") I call your attention to Acts 2: 38: "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." I would like for some one to answer this: How can a baby sin, and how does a baby have a mind to repent? Of course, baptism was not intended for any one who does not know what he is doing. Therefore people who baptize babies are doing something which God has not ordained, and are just simply adding to God's word, which is a very dangerous thing to do. However, let us see what the Bible says: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins. . . . A man that hath set at naught Moses' law dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God? . . . For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." (Heb. 10: 26-31.) It does seem to me that people would hesitate about disobeying God after the study of these passages. However, I can give another reason why we should not baptize babies. The Book says: "Whatsoever is not of faith is sin." (Rom. 14: 23.) "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) There, now, if we cannot hear anything about "infant baptism" in the reading of God's word and can find no faith for it, it must be sin.

Now, I trust that all who read this and are not Christians will please get the Bible and study it faithfully and make up their minds to be Christians—that is, to repent of their sins and be buried with Christ in baptism, and rise to walk in newness of life, and endeavor to grow daily as Christians by being faithful until death, and they will receive the crown of life.

I wish to acknowledge receipt of the Teachers' New Testament with notes and helps, recently sent me; and it gives me much pleasure to say that it is one of the finest, most complete, and best-arranged Testaments I ever saw. It is a great help to any gospel reader; the introductions and explanations are simple and plain enough to be understood by a child. I thank you for securing this copy for me.—Mrs. Florence Hocker, Little Muddy, Ky.

A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial, and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price, 50 cents. Ask your druggist for it or write WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

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What They Say of Our Premium New Testament.

I will say that I am indeed well pleased with the New Testament. I think it very helpful and the very book needed.—B. P. Sloan, Humboldt, Tenn.

I am well pleased with the Premium New Testament that you sent me. I think it worth the price of the Gospel Advocate.—D. J. Williams, Ridgely, Tenn.

I am surprised to find the Teachers' New Testament such a handy book. The notes are a great aid. I thank you for your most excellent gift.—T. J. Lesley, Mulberry, Tenn.

In regard to the Testament you sent me, I like it fine. If I can be of any service in spreading the circulation of the Gospel Advocate, I will gladly do so.—T. D. Roark, Westport, Tenn.

In regard to your premium Testament, my husband wishes to say that he finds it to be the best-arranged Testament for Sunday-school work he has ever used.—Mrs. Leslie White, Furney, Ky.

I received your Teachers' New Testament. It is just what I want. I am in my seventy-ninth year, and I need just such helps to study the Bible. It made me glad.—J. F. Davis, Tom Bean, Texas.

I am well pleased with the Teachers' New Testament. The notes help lots in the study of the Bible. Many thanks to you for same. I am still trying to get more subscribers.—Miss Sallie Trimble, Carter's Creek, Tenn.

I received the Teachers' New Testament. I was well pleased with it, but did not keep it long. I gave it to my son, J. L. Coleman, as he is a teacher in Sunday school. He is well pleased with it.—R. C. Coleman, Lafayette Springs, Miss.

I received the Teachers' Testament in good order. The notes and comments are a great help, but need sifting occasionally. I am in my seventy-fifth year and wife is in her seventy-second, and our eyesight is not so good as it once was.—S. Dill, Hope, Ark.

I received the Teachers' New Testament yesterday. I thank you very much. I am highly pleased with it, think it just fine—the kind of Testament I have always wanted. I think it an excellent book and a great help. —Mrs. Ada Nance, Good Springs, Tenn.

I have received the Teachers' New Testament you sent me, and thank you very much. I feel that I have accepted too much for the little work that I did, but still hope to send more subscribers. I think the Testament very, very helpful, and appreciate it very much.—Sudie McGown, Cohron, Ky.

I received the nice Testament you sent me and am very much pleased with it. I appreciate it so much. I am glad to be of any service I can in circulating the dear old Gospel Advocate. I read it each week, and I hope to read it as long as I live. I cannot praise it too much.—Mrs. V. T. Brents, Pulaski, Tenn.

The Teachers' Testament you offer to your old subscribers of the Gospel Advocate is one of the best helps ever given to understand the true gospel of Christ. I am trying and trusting to see the Gospel Advocate in every Christian home.—J. H. Williams, Starke, Fla.

The new subscriber is well pleased with the Gospel Advocate. He is a teacher in our class work, and I presented to him my premium—your Teachers' New Testament, which came in due time. He is pleased with the Testament also. Long live the good work.—Sevella Sherrill, Buckner, Ark.

The Teachers' New Testament received, and I assure you it is appreciated. I am sure that no one will be disappointed who is fortunate enough to receive one. The notes and helps are just splendid. Every Sunday school teacher should have one. Success to you.—John A. Cook, Buckner, Ark.

I received one of your Teachers' Testaments, and think it a great help in the study of the Bible. I am a widow, and live with my five girls—first one, then another. My daughter thinks it the grandest thing she ever read. Many thanks for the valuable present.—Mrs. F. M. Bullock, Algood, Tenn.

I have a copy of the Teachers' New Testament, and find it to be the best help I have ever had. Its worth cannot be fully estimated until we use it to satisfy that spiritual hunger we are wont to feel. I recommend it to any one desiring a first-class help at a very small price.—Mrs. J. H. Pittman, Bells, Tenn.

I have received the Teachers' New Testament and am much pleased with it. Its being the American Revised Version with notes makes it practical and useful for teacher and student. Every Christian ought to know the facts given in the comments before each book. It is my wish that it and the Advocate shall have a great increase in readers.—Mrs. C. A. Buchanan, Thorp Spring, Texas.

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Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if I report no benefit, you agree to refund the price in full upon the receipt of the two empty demijohns, which I agree to return within a month.

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NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

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He says freezone is an ether compound which dries immediately and never inflames or even irritates the surrounding tissue or skin. A quarter of an ounce of freezone will cost very little at any drug store, but is sufficient to remove every hard or soft corn or callus from one's feet. Millions of American women will welcome this announcement since the inauguration of the high heels.

SAVE W.S.S. WAR SAVINGS STAMPS ISSUED BY THE UNITED STATES GOVERNMENT SERVE

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Church News

Alabama.

New Castle, June 25.—Since last report I have spent some time with my family at Sweetwater, Texas, and preached at home and several other points in that State. I have just closed my sixth annual meeting with the New Castle church. There were nine additions. I am to begin to-night at Glen Mary, in North Alabama. This is a mission point. I will begin at Millport on the first Lord's day in July. I have some time not spoken for in October, so I would like to hear from any who can use me.—A. D. Dies.

Kentucky.

Chaplin, June 23.—The work in Washington, Anderson, and Nelson counties continues, with good interest at each church. We are trying to keep the churches clean and free of contention and strife. Our meetings will begin in July and continue through September. I feel that God is with us and will bless our efforts to worship him in the simple, scriptural way.—R. A. Craig.

Missouri.

Poplar Bluff, June 24.—The meeting at Poplar Bluff continues with increasing interest, with one addition to date. We hope to hold a month's meeting here if we receive sufficient support. So far we have received only thirty-two dollars and sixty-seven cents.—James E. Laird.

Oklahoma.

Comanche, June 24.—I have just returned from Loco, where I spent Lord's day with the brethren, preaching morning and night. We had fine interest. There is only a small church there, but a faithful few have "a mind to work" and so keep the work going. I have been preaching for them occasionally since Christmas, but will be unable to visit them again for some time, on account of having to go to my protracted-meeting work. Dr. J. I. Taylor, a faithful gospel preacher, lives at Loco. He practices medicine and preaches some as opportunity offers.—U. G. Wilkinson.

Tennessee.

Sewanee, June 25.—We are entering the third week of the meeting at Sewanee, with six baptized.—J. D. Northcut.

Henry, June 25.—This writing finds me at the home of Brother Fred D. Greer, of this place, an ideal home for preachers. My stay here will be only one or two days. Henry is a mission point and the home of Elder Fred D. Greer, who stands ready and willing to help in any good work. It was through him that this work was started and now lives. I was with the church at Saint Joye, near Fulton, Ky., last Lord's day. One made the confession and was baptized. On Monday night I met the church at Union City. I am very sorry to say that the Union City church is in a bad shape, and unless something is done the whole body will be lost. I hope the Tennessee preachers will visit them and help them in that work. I will begin my third annual meeting with the Madison Street church of Christ, at Corinth, Miss., this week, the Lord willing. At the close of that meeting I shall begin my second annual meeting with the church at Murfreesboro. From there I go to Dallas, Texas, my home. Those who wish to write me should address me at home, 2317 North Hall Street, Dallas, Texas, and same will be forwarded to me daily. I am very sorry that I will not be able to fill the many calls that are now coming in, but I shall do my best and work where I think I am most needed. I have been away from Texas much longer than I thought for, and I trust the time will come again when I can have the pleasure of visiting my good Tennessee brethren and friends. Let us be faithful.—John T. Ramsey.

Texas.

Kirbyville, June 24.—The Mount Union meeting, in Jasper County, closed last night. Three were added to the one body—one restored and two baptized. One of those baptized was from the Baptists and was above three-score years of age. They promised to keep house regularly for the Lord in the future.—J. S. Daugherty.

Somerville, June 17.—The meeting here began on Saturday. We had three good services yesterday. The Houston brethren are furnishing the tent. Brother Jennings, of Roscoe, is leading the song service. I am told that there is not a church of Christ nearer than eighty miles of this place. It is truly a mission field. I trust that in three weeks we shall establish the cause of the Master here. The church at Lott, through Brother Cox, sent Sister McQueen a contribution for the meeting. "Come over, and help us."—F. L. Young.

Whitewright, June 24.—This leaves me in an interesting meeting at this place. I was surely glad to have the opportunity of meeting with these good people again. I held a meeting here in 1916. I will leave on Saturday for West, Texas, to sing in a meeting there, which is to be conducted by Brother George A. Klingman. I have never met Brother Klingman, but I am sure our association together will be pleasant and, I trust, beneficial to the church. Brother Sweeney will be here to continue the meeting at Whitewright a few days after I leave. My time is all engaged for meetings and school work up to October 15, and I am receiving calls for meetings I cannot fill. That is right, brethren; let us be up and doing while we have the opportunity. If there ever was a time in the world's history when the gospel should be preached, it is now. May God bless the faithful.—Will W. Slater.

Live Thoughts.

BY "AX."

A happy child is a beautiful sight.

Our religion makes its professors happy.

Please Christ, and you will please yourself.

One way to be rich is to lay up treasure in heaven.

Eternal life is a gift to all obedient believers, and also a reward to those who abound in good works.

It is seldom that a great talker wants enemies, and the man of sense speaks little and hears much.

Jesus saith: "My meat is to do the will of him that sent me, and to accomplish his work." (John 4: 34.)

The Holy Spirit has never withdrawn from the Scriptures, the hearts of the disciples, or the body of Christ, which is the church.

Do not neglect prayer, the study of the Scriptures, the assembly of the saints, the Lord's Supper, or to speak to your friends about their salvation.

No grace is more necessary to the Christian worker than fidelity—the humble grace that marches on in sunshine and storm, where no banners are waving and there is no music to cheer the weary soul.

"Nothing great is lightly won;
Nothing won is lost.
Every good deed, nobly done,
Will repay the cost.
Leave to heaven, in humble trust,
All you will do;
But, if you succeed, you must
Paddle your own canoe."

Energetic, persevering, enthusiastic, self-sacrificing, godly ministers of the gospel are needed everywhere. Many new churches would spring up as monuments of their labors. The apostles went out under Christ's commission, trusting their own ability, the converts made, and providence of the Christ for support. We honor them. Let us imitate them.

Mission Meetings.

BY WALTER M'MURRY.

Brethren, if you want a protracted meeting this summer and are able and willing to pay a liberal support, I suppose you have already arranged with the preacher of your choice to hold your meeting. If you are unable to pay and have failed to secure a preacher to hold your meeting and have a good prospect of building up in your community, I can hold you a meeting free of charge, provided you are near enough for traveling expenses not to be too great; or, if you are willing to pay actual traveling expenses, distance need not be a hindrance, if you cannot get some one nearer you to do the work. I am well prepared with charts and paintings covering almost all scriptural subjects, and think I can handle any situation which might arise during a protracted meeting. I refer you to the elders of the Haywood church as to my character and ability. If you write them, address your letter to T. P. Bailey, R. R. Kirby, or G. O. Hill, all of Wedowee, Ala. If you write me, please give history of the cause in your community, describing conditions as they exist. Address me at Roanoke, Ala.

Former Presidential Cabinet Official Recommends Nuxated Iron After Taking It Himself

Action of Hon. Leslie M. Shaw Former Secretary of the Treasury Highly Endorsed by Dr. James Francis Sullivan Who Explains the Value of Nuxated Iron as a Tonic, Strength and Blood Builder.

"There are thousands of weak, nervous, run-down folks who need just such a preparation as Nuxated Iron to help build them up but who do not know that to take and Secretary Shaw's endorsement of this remarkable product will undoubtedly be the means of giving many people the very information they desire," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York and the Westchester County Hospital. "Secretary Shaw is widely known and his good faith and integrity cannot be questioned. Therefore, his recommendation of Nuxated Iron in public print should inspire the greatest confidence among the public at large and serve as convincing evidence of the genuine merit of this preparation.

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Hon. Leslie M. Shaw Former Secretary of the Treasury and Ex-Governor of Iowa.

The Formula of the composition of Nuxated Iron is now being widely published and a careful examination of it by any physician or pharmacist should convince him that it is of great therapeutic value, and one which we doctors frequently could prescribe with advantage to our patients."

Modern methods of cooking and the rapid pace at which people of this country live has made an alarming increase in iron deficiency in the blood of American men and women. For want of iron you may be an old man at thirty, dull of intellect, poor in memory, nervous, irritable and all "run down," while at 40 or 50 in the absence of any organic ailment and with plenty of iron in your blood, you may still be young in feeling, full of life, your whole being brimming over with energy and force.

As proof of this take the case of Former United States Senator Charles A. Towne, who at past 58 is still a veritable mountain of tireless energy. Senator Towne says: "I have found Nuxated Iron of the greatest benefit as a tonic and regulative. Henceforth I shall not be without it."

Then there is former Health Commissioner Wm. R. Kerr, of Chicago, who is past the three score year mark, but still vigorous, active, full of life, vim and energy. Former Health Commissioner Kerr says he believes his own personal activity to-day is largely due to his use of Nuxated Iron and that he believes it ought to be prescribed by every physician and used in every hospital in the country.

Former Secretary of the Treasury Leslie M. Shaw, says: "I have been taking Nuxated Iron for some little time and feel justified in recommending it as a very valuable tonic."

Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly looking; just like a plant trying to grow in soil deficient in iron. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while, have increased their strength and endurance in two weeks' time while taking Iron in the proper form.

Manufacturer's Note: Nuxated Iron is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. Nuxated Iron is not recommended for use in cases of acute illness, but only as a tonic, strength and blood builder. (In cases of illness always consult your family physician and be guided by his advice.) If in doubt as to whether or not you need a tonic, ask your doctor, as we do not wish to sell you Nuxated Iron if you do not require it. If you should use it and it does not help you, notify us and we will return your money. It is sold by all druggists and general stores.

No Worms in a Healthy Child

All children troubled with worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS chill TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a General Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will b in perfect health. Pleasant to take. 60c per bottle.

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An internal remedy, different from anything on the market, for the permanent relief of this distressing disease.

Why hesitate when others are obtaining such wonderful results?

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Red Blood and Courage!

(BY DR. W. C. LUCAS.)

What drives the men right up to the trenches in this war is courage, and it's red blood that "puts the heart" in the men. Did any one ever see a puny, thin-blooded man ever rush into the fight with any chance of winning out? With rich, pure blood you can face any hardship, reach any goal. But you are handicapped in the race of life without it. Every tissue, bone, muscle, should take from the blood certain materials and return to it certain others. When the poisons accumulate in the blood, perhaps the face breaks out in pimples, or boils appear on the neck, and we feel languid, tired, our vitality is at a low ebb, and we easily catch cold.

It's time to take an alterative extract and blood-purifier, taken from Nature's forests. Such a one is made up of Golden Seal, Blood and Stone root, Oregon Grape and Queen's root—extracted with glycerine and made into sugar-coated tablets or liquid, and this has been sold by druggists for the past fifty years as Doctor Pierce's Golden Medical Discovery.

LENOIR, N. C.—"Dr. Pierce's Golden Medical Discovery is a great medicine for me in building me up when I feel run-down in health. It gives me strength and flesh. I have been using it at different times for thirty years or more. I began its use for catarrh, and it greatly relieved me. I can heartily recommend the 'Discovery' as a blood medicine."—MRS. LUCY BEACH.

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Let the McQuiddy Printing Company do your printing, binding, lithographing, engraving, and make your blank books.

OBITUARIES

Collins.

On the morning of May 6, 1918, the death angel came for our dear sister, Jennie Collins, beloved wife of Brother Ira F. Collins, and took her home to wear the glittering crown she had so richly won from the toils and cares of this life and the teaching of God's holy word to the little children. Her life was full of good works. Her devotion to the church of Christ and its interests was beautiful. Her daily burdens were heavy, but she was always cheerful. She was a member of God's saving crew of the Lord's army, so willing to help the poor and needy, so interested in their souls. O, how sweet is her rest in that city "whose builder and maker is God!" We firmly believe that she sleeps the sleep of the righteous and is now basking in our Savior's love. We cannot weep bitter tears, for dear Sister Collins is in the care of a loving Savior. May God bless and be with Brother Collins and Earl. Funeral services were conducted by Brother T. C. Little, of Fayetteville, Tenn.

ONE WHO LOVED HER.

Killian.

I write this to report the death of Brother Lyman J. Killian, knowing that brethren will be interested in learning of his unfortunate death. Brother Killian was one of our best gospel preachers, a noble Christian character, and we should sorrow not as those who have no hope. The facts seem to be about as follows: Brother Killian, who lived at New Wilson, Okla., an oil town, at the time of his death, which occurred early last spring, was out walking at night, and seems to have been walking along the railroad track. He was very hard of hearing, and, it seems, did not hear an approaching train, and, as it had no lights displayed so that he could see them, he was run down by it and killed, his body being discovered next day. He leaves wife and several small children to mourn his loss, one child having come since his death. His widow and children are at present at Dixie, Okla., where they, as I understand, are engaged in chopping cotton for a living. Brethren, let us remember Brother Killian's bereaved family in our prayers, and those who have known Brother Killian and have profited by his sacrificing labors in the past should send something to Sister Killian to assist her in bearing life's burdens. Brother Killian was one of the most self-sacrificing preachers of my acquaintance. His sacrifices and afflictions are ended and he has reached his eternal reward. May we all live faithful. I am writing this without the knowledge of Sister Killian and altogether on my own motion.

U. G. WILKINSON.

Compton.

Lucy J. Turner was born in Talledega, Ala., on October 23, 1831. She was the daughter of John and Matilda Turner. She became a Christian at the age of sixteen years, being baptized by Jesse B. Ferguson, at that time pastor of the Christian Church in Nashville, Tenn., and held her membership with that congregation for some years. She was married, on July 26, 1851, to Philip N. Compton, and soon afterwards went to live at the home of his father, Henry Compton, seven miles from the city, near the Granny White road. They resided at the old home for twenty-five years, rearing a family of two sons and three daughters, fifteen grandchildren, eight great-grandchildren—all of whom survive their mother. The Compton home was known far and wide for its hospitality. Having many friends in the city, it was a common thing for guests to arrive on Sunday morning to spend the day. Sometimes they were met on the way to the meeting of the church by unexpected visitors. Sister Compton would never neglect the Lord's-day worship, but, giving her friends the key, would bid them make themselves at home till the return of the family. Captain Henry Compton had built a house on the road for a school and for preaching. A little band of disciples began to worship there soon after the close of the Civil War. With the help of occasional sermons by J. K. Blackman, David Lipscomb, and others, the congregation grew in numbers, and eventually a meetinghouse was built, known as "Compton's Chapel." Philip Compton had become a Christian, and the children followed later, being taught and trained by their mother, whose zeal never faltered. The last twenty years of her life were spent nearer the city, and she was identified with the congregation now worshiping at Lawrence Avenue. She was very feeble and suffered much during these years, being confined to her home much of the time. She was always cheerful and patient and interested in the well-being of those about her to the last. She and her husband spent a long life together, having passed the sixty-sixth anniversary of their marriage. Brother P. N. Compton, aged ninety-one years, died on January 17, 1918, and his wife died on June 8, 1918. Both of these saintly characters were lifelong friends to the Gospel Advocate. Their devotion to one another, to their relatives and friends, and, above all, to the Lord Jesus Christ, was inspiring to behold. We may not hope to live so long nor to present lives as faultless, but we pray that we may have our last days as were theirs, made sweet and comfortable by the loving, tender care of their children. May we join them in that city "without griefs or graves, without sins and sorrows, without births or burials, without marriages or mournings—a city which glories in having Jesus as its King, angels for its guards, saints for its citizens, whose walls are salvation and whose gates are praise."

A. B. LIPSCOMB.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

Rooster Victim of Big Drive in Missouri.

Early in June a "drive" against the rooster was launched by the University of Missouri. The poultry extension service of this institution wanted every rooster removed from laying flocks at that time.

The object of the campaign was to prevent the annual bad-egg loss. Five million dollars' worth of eggs are estimated to have spoiled in Missouri last year. Most of this loss comes in the summer time, and is due largely to fertile eggs being marketed in hot weather.

Fertile eggs spoil quickly when kept warm, due to embryo growth, and temperature conditions in summer make it almost impossible to keep the fertile egg cool enough to prevent damage. Ordinary roosters should be sold or eaten as soon as the hatching season is ended, to save feed they would eat during the summer. Those desired for next season should be penned up and kept away from laying hens throughout the hot weather.

The slogan of the campaign was "Can the rooster." Canning demonstrators showed how to can the rooster by the "cold-pack" method. Produce dealers will pay a premium during Rooster Week to have the males "canned" off the farm.

County Food Administrators were urged to give their assistance to the campaign.

The Way of the Cross.

The way of the cross is an old way and a long way; for no one remembers its beginnings, and few have described its triumphant end. It is a hard way; for even the Lord of us all did not climb to its summit unaided, and it is seared by the treading of countless feet. It is a universal way; for the brave have passed the cowardly thereon, and prince and pauper have marched abreast, and little children have trudged by the mighty, while youth and love have walked with age and grief.

In a humanly hopeless spot, where lust, poverty, and mischance had surrounded a soul by squalor, a priest beheld dying eyes turned upon the cross of a city mission chapel. A lonely working girl in London found consolation for the monotony of her life in the effect of a great white cross cast athwart the sky by powerful searchlights. On Easter morning, in a camp on the Western plains, a company of American soldiers fixed a cross draped with the mourning flag of Belgium for their outdoor altar. Exalting valor and skill to a superhuman degree, a company of Italian soldiers gained an impassable ascent, and on the snow-capped mountain with the winds for a Te Deum knelt around a huge crystal cross erected from blocks of ice. Crucified herself, the Old World marks with crosses the very scars of her sacrifice and the wounds of her martyrdom.

Doubt and disaster may do their worst, toil may tyrannize, sorrow may overwhelm, and courage drain life's chalice, while death stalks the earth; but through the mystery and pain Faith clings with celestial fidelity to the Crucified and goes the way of the cross. We cannot fall so low but the cross attracts us. Our refuge from the commonplace is in that ransom. The valiant wrap their colors around the cross, and we cannot climb so high but we carry it with us.

Dante conceived of the first heaven that lies completely beyond earth's pale as having in the midst of it the cross. As it overshadows the graves of the heroic dead, is it unlikely that they rise in its grace and reign in its glory?

"A Christless cross no refuge were for me,
A crossless Christ my Savior might not be;
But O, Christ crucified, I rest in thee."

—Emily B. Gnagey, in Exchange.

PANAMA HATS HAND-WOVEN

New Discovery Brings Costly Panama Within Reach of All.

New York, N. Y. (Special).—It is now proven that the stylish Panama, up to now only worn by the best-dressed people, can now be sold for $1. You don't have to be skeptical about the low price, as it gives service like the $5 and $10 kind, but not so fine a weave; and by this new discovery of weave one can hardly tell the difference. A Panama gives a man or woman distinction and at the same time comfort. Mr. George J. Bungay, 28 South William Street, of New York City, is backing up his discovery by sending a real hand-woven Panama, any size, trimmed, blocked, with silk band, to any one for $1, postpaid. Fitted with leather sweat band, 25 cents extra. Furthermore, his policy is that, if you are not entirely satisfied, he will return your money. —Advt.

Skin Tortured Babies Sleep After Cuticura

All druggists; Soap 25, Ointment 25 and 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

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Calomel Dynamites A Sluggish Liver

Crashes into sour bile, making you sick, and you lose a day's work.

Calomel salivates! It is mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile, it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated, and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tone for a few cents, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful, and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day, you will be sick and nauseated to-morrow; besides, it may salivate you; while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It is harmless, pleasant, and safe to give to children; they like it.

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Next term begins September 11, 1918.

Can Conservation.

Many people who have never raised vegetables and small fruits before are, as the result of war-garden propaganda, producing more than their families can consume during the summer. Others have increased the size of their gardens so as to swell the total production far above normal. This prospect for a large surplus, coupled with shortage of freight and express accommodations, makes it necessary for these people to buy their canning and drying outfits, cans, and other containers early in the season.

For jellies and jams, old jars and glasses may be used. No good containers of any kind should be thrown away, as they represent not only a possible saving of food, but also a saving of glass or tin and valuable shipping space.

It is not a saving, however, to put up preserves in milk bottles, a practice of which the milkman often complains.

Sore Eyes **Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting—just Eye Comfort.** At Druggists or by mail 50c per bottle. **Murine Eye Salve** in Tubes 25c. For **Book of the Eye FREE**, ask **Murine Eye Remedy Co., Chicago.**

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Told by Herself. Her Sincerity Should Convince Others.

Christopher, Ill.—"For four years I suffered from irregularities, weakness, nervousness, and was in a run down condition. Two of our best doctors failed to do me any good. I heard so much about what Lydia E. Pinkham's Vegetable Compound had done for others, I tried it and was cured. I am no longer nervous, am regular, and in excellent health. I believe the Compound will cure any female trouble."—Mrs. ALICE HELLER, Christopher, Ill.

Nervousness is often a symptom of weakness or some functional derangement, which may be overcome by this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, as thousands of women have found by experience.

If complications exist, write Lydia E. Pinkham Medicine Co., Lynn, Mass., for suggestions in regard to your ailment. The result of its long experience is at your service.

THE YOUNG PEOPLE.

One of the brightest and most entertaining of all our Sunday-school publications is THE YOUNG PEOPLE, a four-page weekly, devoted especially to the interests and welfare of young people of both sexes, but which will prove a channel of cheer and blessing to older ones as well. This periodical has just been consolidated with THE BIBLE STUDY HELPER, and presents the strongest and most essential features of both in an improved form. Three pages are given to stories of an entertaining and elevating character and articles of an educational nature, by gifted and well-informed writers, strikingly illustrated by photo-engravings and line drawings; and one page is devoted to a clear and concise presentation of the Sunday-school lesson, historically and exegetically, by A. B. Lipscomb, one of the editors of the Gospel Advocate, in which are presented the thoughts of many of the world's best thinkers. The size of the page is 10¾x14 inches. Printed from clear type on good paper.

Subscription Price: Five or more copies to one address, per year, each, 40 cents; single subscription, per year, 50 cents.

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McQUIDDY PRINTING CO.,
317-319 Fifth Avenue, North,
NASHVILLE, TENN.

Nichol-Payne Debate.

BY X.

The Nichol-Payne debate closed on the night of May 31. The propositions were as follows: (1) "The church of Christ, of which I (C. R. Nichol) am a member, is scriptural in origin, faith, doctrine, and practice." (2) "The church of God, of which I (T. S. Payne) am a member, is scriptural in name, origin, faith, doctrine, and practice." Two days of two sessions each were given to each proposition.

Brother Nichol took the Bible and ably and beautifully set forth the church of Christ in its origin, its faith, its doctrine, and its practice. The arguments he gave to sustain his proposition were wonderfully clear and profoundly true. The origin, Pentecost, the first Pentecost after the resurrection, at nine o'clock in the morning of the first day of the week, in an upper room in Jerusalem. Scriptural proof of this was unlimited. The faith, the doctrine, and the practice of the church to which Brother Nichol belonged were overwhelmingly sustained and proven to be exact with that of the New Testament church. Brother Nichol presented Mr. Payne with forty questions or more, all of which remain unanswered, and most of them untouched.

Payne spoke freely of his spiritual birth. Brother Nichol asked him who his spiritual mother was; but, though he pressed and gouged him for an answer throughout the entire debate, he failed to get an answer. Payne said God was his Father, the Holy Spirit was masculine, and that Christ had not been wedded to the church yet. So Brother Nichol said he could but conclude that Mr. Payne was an illegitimate child. Payne tried to get around answering the question on the grounds that they agreed to use only the Bible in the debate, and this question was an unscriptural question. Brother Nichol said he had a spiritual mother, and his Bible told him who she was. Payne called for the scripture, and Brother Nichol quoted Gal. 4: 26. Then Brother Nichol told Payne if he would read his Bible and not depend so much on revelations, he would know more about what is in it. Payne made but little effort to answer any of Brother Nichol's arguments, and literally failed in the efforts he did make, which could be seen by the ordinary pious mind.

When Payne took the lead in defense of the institution to which he belonged, which he ignorantly calls "the church of God," his first work was to establish the name of the church. He gave seven references wherein he said he found the name of

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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

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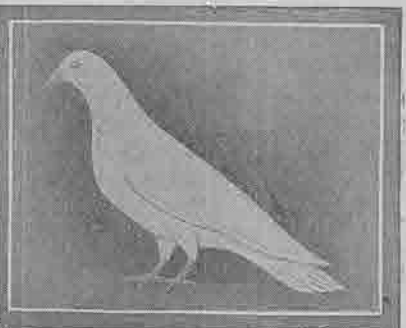

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Never yet has the demand been supplied. There is a ready market always at handsome prices. Furthermore, good breeders are hard to obtain.

Not only is it easy to make money raising pigeons but it is a pleasant occupation and very helpful to be able to supply your own table with tender, juicy Squabs.

It costs very little to start but be sure and start right with good breeders and

Start Today

while the market is so good and get your share of the profits.

Drop us a line and we will send you **Absolutely Free** our booklet on "Profits in Pigeons." It will show why there are profits in Pigeons and how to begin.

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CLINTON, S. C.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

the church. To this Brother Nichol replied that the name of the church was not found in either of these passages. Brother Nichol says the expression, "the church of God," as found in these references, does not name the church, but declares the ownership; as, "the horse of Nichol." The name of Nichol's horse is "Bill." Brother Nichol said all proper names begin with capital letters, but in these references to the church there are no capital letters except in Jehovah's name.

Payne said the church of God originated as an organized body when Christ sent out the twelve in Matt. 10: 1-7, and the church to-day must be just like that one was to be the church of God. Brother Nichol showed that up to the ascension these apostles were "unconverted," "hard-hearted," "unbelievers," denying the Lord with swearing and cursing. This did not suit their claims of sanctification.

Payne's efforts to set forth their claims in the work of the Holy Spirit, sanctification, miraculous gifts, divine healing, holy dancing, and foot washing were utter failures.

On the third night, just as Brother Nichol was concluding his last speech, some women among Payne's followers began jabbering in what they call the "unknown tongue." Two of them ran into the stand and gave Brother Nichol a short sermon in the "unknown tongue." One of them told him she saw the devil in his face, and the other smote him several times in the face and told him he would fall dead before morning. Brother Nichol told them the next evening that he did not know before that his face was a mirror. He also told them that these revelations that they were getting were false revelations; that this woman under the influence of the Holy Spirit (?) the night before had told him that he would fall dead before morning, but twenty-four hours had passed and he was yet alive. With this exception, we had perfect order, and both speakers conducted themselves toward each other in a very pleasant manner.

Brother Nichol has made for himself and the truth, for which he stands, many friends. Hundreds are expressing admiration of him and anxiety to hear him in a meeting.

The debate was well attended throughout.

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Write for catalogues and attractive booklets.

R. H. CROSSFIELD, President, Lexington, Ky.

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THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives

I realized that I had discoved one of the world's greatest mineral springs, and I decided to devote my life to it But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering I said. I will ***make them believe*** me by showing ***my*** faith in ***them*** and in the ***curative power*** of the Spring I will tell them that the water shall cost them ***nothing*** if it fails to benefit

The world listened!

Some wrote for proof and I sent them the letters which I had received from ***their*** fellowmen Others accepted my offer without question Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases

But some of the water still ran to waste for lack of belief I determined that every drop should be used to relieve the sufferings of humanity. To this end I requested the advertising manager of the Wesleyan Christian Advocate to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith: only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only $2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make ***you*** the sole judge as to whether the water has benefited you, and as the Advertising Manager of this paper has kindly consented to ***guarantee my guarantee*** to refund your money, if you are not benefited, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with ***any chronic disease***, except cancer and consumption. but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism. gout, uric acid poisoning, gall stones, diabetes. nervous headache and general debility resulting from impure or impoverished blood These are the diseases most frequently mentioned in the letters which I have received. but my offer is open to anyone who suffers from any chronic ailment Yours sincerely,

N F SHIVAR Proprietor

EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir. As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely nature's remedy.

A. L. R. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.

Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other Springs. I consider it the very best water extant. AUGUSTUS DUPONT.

Lexington, Va., Nov. 24, 1911.

Mr. N. F Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully, MRS. HARVEY DIXON.

Atlanta, Ga., July 27, 1911.

Mr. N.F.Shivar Shelton, S C : Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my teething baby who was suffering with its stomach and bowels. This water cured her disorders entirely and she is herself again. I stopped all medicine and gave her only the water. I was also run down from the heat and fatigue, and the water has restored me also Thanking you. Very respectfully

MRS. W. C. McGILL.

Columbia, S. C., Aug. 11, 1912.

Mr N. F Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev A J Foster pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring On consulting my physician he agreed that it would be best to do so without delay In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.

J. P. D.

P. S.—I suffered for 8 years with kidney trouble and inflammation of the bladder After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

FILL OUT THIS COUPON AND MAIL IT TODAY

Shivar Spring, Box 21 P Shelton, S C

Gentlemen:—I accept your guarantee offer and enclose herewith two ($2.00) dollars for ten gallons (two five gallon demijohns) of Shivar Spring Water I agree to give the water a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you are to refund the price in full, upon demand and upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

Address.....

Shipping Point.....

GOSPEL ADVOCATE

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

The Evil Eye.

If ever you should be traveling in the Orient and should visit Hebron, the place where Abraham was buried, you would see many of the native Moslems wearing flat, green, glass beads. Upon inquiry, you would learn that these beads are regarded as charms to ward off the hurtful influence of the evil eye. There is nothing, of course, in this practice of wearing beads for such a purpose but superstition. But the evil eye in the Bible sense is not a myth. We are taught that such a thing can and does exist, and it is to be dreaded. It is certain that Moses gave a commandment against the evil eye. "Beware," he wrote, "that there be not a base thought in thy heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou give him naught." (Deut. 15: 9.) Solomon said: "Eat thou not the bread of him that hath an evil eye, neither desire thou his dainties." (Prov. 23: 6.) Jesus spoke twice of the danger of having an evil eye. "The lamp of the body is the eye," he declares: "if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." (Matt. 6: 22, 23.)

The evil eye the Bible recognizes is not the same thing the Mohammedan is afraid of or that which makes some of the old-time negroes shake in their shoes. It is not a thing to be kept off, but a thing to be put down. It is something that does not cast its curse outward, but inward. It is not the possession of another, but of one's own self. Jesus shows its working by saying: "Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man."

The Red Eye.

The red eye may stand for the eye of lust and unholy passion. Every sentence in the Bible that is uttered against these sins is a rebuke of this evil eye. In showing the superiority of his teaching over that of the Mosaic law, Jesus said: "Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5: 27, 28.) This simply means that an adulterous look is tantamount to adultery itself. Since this is true, there are a great many men whom we rub up against every day who have evil eyes. If you will observe closely when walking down a crowded street, it will not be hard to discover whom they are, these men with "eyes full of adultery." The sin they commit is not against the woman upon whom they look, but it is against themselves. It casts its curse inward rather than outward. Not long ago a man was arrested in our city on the charge of making seditious utterances against the government. When the evidence was completed, the prosecuting attorney summed it up by saying: "Your Honor, this man has an evil mind." How many there are who walk the streets of Nashville unmolested! How easy it is for one of us to join their company if we are not watchful! There is no greater curse than to have to look out upon the world through an eye of that color. It is a condition that makes all of life seem an inflamed and unholy thing. The light that comes in through such an eye wears a foul track across the brain and induces a fever in the heart which nothing short of a miracle can remove.

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The Green Eye.

Another one of these evil eyes is green. It is the eye of jealousy. Shakespeare, you will recall, calls it the "green-eyed monster which doth mock the meat it feeds on." Jesus refers to this kind of an eye when he represents the householder in one of his parables as asking the question: "Is thine eye evil because I am good?" The green eye looks hatred and malice. It snaps with ill will. It distorts the image of him upon whom it is fixed, magnifying his faults, dimming his merits, and seeing defects and blemishes that do not exist at all. But, after all, the intended blight reacts upon those who give the look. Jealousy injures the person who is jealous far more than the one he is jealous of. Of all the traits to be hated and shunned, jealously is the chief. It has a terrible history. It is the mother of a foul progeny—murder and crime, calumny and blackmail are its offspring. It sears the conscience, warps the judgment, sours the spirit, and blunts all of the delicate sensibilities. The man who looks through such an eye bids an eternal farewell to happiness

if he does not change his vision. "Jealousy is as cruel as the grave," declares the writer of Ecclesiastes; and it is more cruel to one's self than to any one else.

Accursed though it be, jealousy is as common as covetousness and as self-perpetuating and persistent as pride. Hundreds of society women are jealous of each other. The same is true of hundreds of women who are not "in society." There are fine-looking girls with blue eyes and brown eyes and black eyes who are cursed with green eyes. Milton, in "Paradise Lost," pronounces jealousy the hell of injured lovers. Merchants are jealous of their competitors. Preachers often fall an easy prey to its ravages. None of us are above it unless we are watchful and prayerful. Whatever our position or our work in life may be, God keep us from an evil eye that is green!

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The Yellow Eye.

Another evil eye is yellow. It is the eye of greed and mammon. It comes from looking too long at gold or its reflection. Some of us never see any more than the reflection of big money, and yet we have the symptoms of the yellow eye. Blake, the artist, once said that when the sun came rising above the horizon he beheld the Lord God of hosts, but most of his countrymen saw only a golden sovereign against the sky. If the characteristic Englishman has this yellow eye, what must be said of us money-seeking Americans? Now that the world's biggest powder plant has come to Nashville and such big wages are being paid that we might say the town is surfeited with money, there is great danger of hundreds of our citizens catching the yellow eye. It is more contagious than smallpox, and it is more debilitating than malaria. Peter likens it to myopia. He uses the expression "not seeing afar off," blinded by that which is near by and material and secular, so that the unseen, the eternal, and all of those things which come within the vision of faith, are gone completely out of men's lives. Solomon diagnoses this difficulty when he says: "He that hasteth to be rich hath an evil eye." The pauper is as subject to the temptation as the millionaire. Every ordinary workman who gets on the train to make the trip to Hadley's Bend with nothing upon his mind except the $3.60 per diem he is to receive is in danger. It is a desire for gain, a search for the seen, a passion for the things of time that is liable to flatten the soul and render all of the finer sensibilities sordid and coarse. We need to throw the safeguards of prayer and watchfulness around our own hearts and the hearts of others, lest this great enterprise that has come to our city may yet prove our greatest curse.

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God's Eye.

Suppose we have an evil eye; suppose it is a bad case of red or green or yellow; is there a remedy? Yes, thank God, there is. "The blood of Jesus his Son cleanseth us from all sin." It will wash any hurtful color from our eyes and give us a clear vision again. "Thou seest me," said Hagar. Let a man live in the consciousness that the eye of God is upon him, and he will be adverse to jealousy, ashamed to be lustful, and afraid to be avaricious. Mitchell, the astronomer, used to tell an incident in his life which burned this consciousness indelibly upon his memory. One day as he was experimenting with his telescope he saw two boys climbing over the fence into an orchard four miles away. They looked in all directions to see if any one was in sight; and when they were fully reassured, as they supposed, they clubbed the apples off the trees, filled their bag, and sneaked away, little supposing that there was some one four miles away who saw the whole procedure. Our God does not need a telescope to become acquainted with our every thought and action. "His eyes are upon the ways of a man, and he seeth all his goings." (Job 34: 21.) Let a man become deeply conscious of this fact, and it will keep him from the evil eye. Moreover, God does not merely watch his children, but he has promised to set his almighty eye within us. "In my parochial rounds," writes John Balcom Shaw, "I was calling on one of our aged women, and upon inquiring about her health she told me, with great depression of spirit, that she was fast losing her eyesight. That was too much for the daughter who sat beside her, and, stroking her hand softly, she instantly broke in: "Never mind, mother dear; I will be eyes to you." That is God's assurance to us. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." (Ps. 32: 8.) If we get his view of life and death, of time and eternity, we shall no longer see with distorted vision. How can we get his view if we do not read his word, obey his teachings, and come into the blood-washed institution of Jesus Christ, his Son?

OUR CONTRIBUTORS

Destitute "Superannuated Preachers."

BY C. NETTERVILLE.

Brother Larimore recently told us of seeing a picture, somewhere in his travels, of an old horse which, because it was no longer of service to his master, had been "turned out to make his living as best he could." The poor creature was represented as standing at the pasture bars one dreary winter evening with wistful eyes longingly turned toward the barn where, in "better days," he had been accustomed to receive his daily rations from the ample stores therein contained, but from which he was now shut off by the wooden bars which blocked the pathway he had formerly trod when going to his former feeding place.

From this pathetic picture the transition is easy to the "superannuated gospel preacher" who has spent his life preaching the unsearchable riches of the gospel of Jesus Christ to his fellow man, while failing to make provision for the time (which comes to far too many of them) when, by reason of age and failing strength, he can no longer serve mankind in that capacity, and by reason of that circumstance is compelled to take his place among those "laid upon the shelf." Being of no further use, in accord with the custom of this strictly utilitarian age, he, like the old horse of the picture, is "turned out upon the commons" to live as best he may.

When we see this pathetic picture of a veteran soldier of the cross in destitution feebly struggling to eke out an existence until the call comes for him to go up higher, the scene is too much, and one is almost forced to cry out in indignant protest against the cruel fate that has thus befallen him who deserves so much better of his fellow man.

While one is constrained to hope and believe that the number overtaken by this misfortune is quite small, the fact that this number, or even one of them, should be subjected to this misfortune is just cause for serious concern. And the question, "Why is it thus?" calls for earnest consideration and a candid answer, as well as an honest endeavor to find and apply a remedy for this very deplorable condition in which we find these unfortunates.

It may be that blame attaches somewhere. It may be that there is neglect through carelessness, or this may simply be the result of indifference on the part of those responsible for such a sad spectacle as is thus presented to the world. It is not my purpose to censure any one, much

less is it my province to "fix the blame where it belongs." I have great faith in the honest intention of a vast majority of the human family to do right. Consequently my aim in this effort shall be to endeavor to find a remedy and urge its application, so that such pathetic incidents shall cease to harass our souls.

A close observation of the manner in which the great Architect and Ruler of the universe operates, it seems to me, should make it clear enough for human comprehension that he is not the "author of confusion," but that the order and harmony manifested in all his works show that he works by certain well-established rules. Our God is not a deity concerned only with the things that pertain to this earth. The Jehovah who reveals himself to us through the Bible is the creator, ruler, and sustainer of the universe. He is infinite in wisdom and power. By the exercise of this power, directed by that unerring wisdom which pertains to him alone, he created all things and set in motion the machinery which runs this universe with such accuracy and regularity as to excite man's wonder and admiration. To accomplish this tremendous task, it was necessary that rules be made for the control of this tremendous system in every minute detail of its wonderful mechanism. In his incomparable wisdom he was able to do this. And we find it working as smoothly to-day as when the fiat, "Let it be done," first went forth and the wheels began their ceaseless revolutions. Whatever he wants done, there is machinery all ready to do it, and means provided for the operation of that machinery. Is it storehouses of grain he wants procured, there is the soil for the reception of the seed, moisture to start the germ of the future plant into life, food to nourish that plant stored up in the soil, with means provided for getting that food to the plant, which in due time matures the "full grain in the ear," and we have the result in the production of that which is wanted—a crop of grain ready for the sickle of the husbandman. Thus, and thus only, works the God whom we honor and serve, except it be in some extraordinary case or circumstance when he suspends these laws temporarily and substitutes others, and we call it a "miracle." But that he does not use miraculous means in the ordinary affairs of this life "goes without saying." Jesus taught his disciples to pray their Heavenly Father to give them their daily bread. Could these disciples expect their prayer to be answered? Yes, upon the condition, and only upon the condition, that they comply with the laws governing the production of this bread. In this manner, and in this manner only, may we expect him to work for the accomplishment of the ordinary things pertaining to man and his wants.

Now, man stands related to God in two ways—as pertaining to matters in the material world and as pertaining to spiritual things. Analogous to the laws governing material things are the laws controlling spiritual affairs—at least, in so far as obtaining blessings from his hands are concerned. If man wishes to obtain the remission of his sins, God has provided a way and furnished the means for obtaining this object, and it can be secured in no other way than by a strict compliance with his requirements. The same is true of every spiritual blessing. In strict obedience to his will and exact compliance with the plans he has devised may man expect blessings to be showered upon him from the munificent hand of Him who holds everything in the universe subservient to his will. In this obedience and compliance, man may expect and will receive rich blessings in the full fruition of his hopes based upon faith in the promises of Him who is able and willing to bless beyond anything man can hope to deserve.

Now, then, when a man who has given so much of time and service to God and his fellow man is permitted to be destitute of the necessaries of life in his old age, surely there has been a mistake made somewhere by some one. Sure am I that the great and good Being who has made such ample provision for man's comfort and well-being, and has devised means and instrumentalities whereby man may enjoy these blessings, did not design that it should be thus with any of his creatures; and we may rest assured that the fault lies not at his door.

Now, in all deference to these worthy men, I would suggest that it is just possible, at least, that, in so fashioning the manner of their lives as to produce so sad a result, they have made a mistake. Perhaps in the management of their affairs they have ignored the laws that the great Giver of all good has laid down governing such affairs.

I believe it is admitted by all thinkers that man is at least twofold in his nature—spiritual and physical. Now the same God who gave man laws governing his spiritual nature gave him laws governing his physical being, and he is just as exacting in his requirements of man concerning obedience to one set of laws as the other. Perhaps our worthy but unfortunate brethren have placed too little stress on the strict observance of laws whereby spiritual blessings are obtained, and not enough on the observance of those laws upon compliance with which, and only upon compliance with which, man may expect to secure temporal blessings. Perhaps it is as obligatory upon them to observe God's laws respecting temporal blessings as spiritual, and perhaps they have failed to observe the one as strictly as the other.

Is a man's obligation to preach the gospel so urgent, so obligatory, that he "must needs" ignore all things else, even to the providing the means for caring for that body with which God has provided him and in which his spirit must abide while in his Master's service upon this mundane sphere? If he thinks so, perhaps he is mistaken. I know he is prepared to tell me that the Book of books says that "he that preaches the gospel should live of the gospel;" that if he devotes his time and energies to preaching the gospel, he has a right to expect a support. I will grant him this. But when the support fails to come, what then? I take it that when a man gives his time and devotes his talents to preaching the gospel, those for whom he labors should compensate him for his labor; and when they fail to do this, *their* duty, what is *his* duty? Perhaps this is where some good brethren have made a mistake. Perchance when the Savior said, "Go ye into all the world, and preach the gospel to every creature," he meant to place as great an obligation upon him whose talent lies not in the preaching line as upon him who is capable of proclaiming the gospel of the Son of God; and perhaps it is the duty of the latter to teach the former his duty in the premises and to *insist* upon his bearing his part of the burden. When a man assumes the rôle of preacher, it seems to me it is incumbent upon him to "declare the whole counsel of God." If it is the will of God that the preacher of the gospel should be supported in his work by those with whom he is associated, it certainly is his duty to teach them that this must be done, and, moreover, to insist that it be done. If not, I would like to know why not.

Perhaps the Lord does not require of those who preach the gospel that they neglect their own well-being by failing to properly provide, not only for the present, but also for the future needs of that material body which is itself God-given. It may be that man is expected to provide for the maintenance of his physical being by obeying the God-given rules the observance of which is absolutely essential if a man succeeds in keeping his physical being up to the requirements of nature. The great apostle to the Gentiles says that he who fails to provide for his own has "denied the faith, and is worse than an infidel." Might it not be that the preacher who fails to provide for his own bodily well-being would come under this heading?

Now I know that some good brother is ready to quote: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." I will

cheerfully grant you this, too. But I want you, my dear brother, to tell me *how* these blessings are to be added. Do you suppose that Jesus meant that, without any effort on our part to obtain them, God would add unto us all temporal blessings? Has he ever done it, only in exceptional cases and for special purposes? Is it in harmony with his method of procedure? Does he bestow, or has he promised, in any age of the world or under any dispensation, to bestow, blessings, either temporal or spiritual, *unconditionally?* Rather, has he not, at all times and under all circumstances, made his blessings conditional on man's doing something? My brethren, I ask you to think on these things and see if you do not come to the conclusion that it is incumbent upon man to observe the laws God has made concerning the well-being of his *physical* as well as his spiritual nature.

I believe that if preachers will do their whole duty in teaching the membership *their* whole duty and insist that they do it, a support for them in their present wants and future needs will be assured. If it is the duty of the membership to provide a support for those who labor for them in teaching the word, is it not the duty of the teacher to insist that the membership do their duty? And when this has been done, there will be no pathetic instances of superannuated gospel preachers in want of the necessaries of life. Then, does not the fault lie at the door of those teachers who fail to declare the whole counsel of God on this subject?

"Teaching the Word of God."

BY D. S. LIGON.

Under the above caption, the reader will remember, no doubt, an article from the pen of Brother J. C. McQuiddy. I feel sure that Brother McQuiddy wants nothing but that which is in harmony with the good word of the Lord on this and all other questions, and, therefore, will appreciate a friendly review of his remarks for the good of all of his readers. I ask the reader to first look up the Gospel Advocate, May 30, and read all Brother McQuiddy has to say, and then read this review. In doing this you will get all before you at once.

Brother McQuiddy starts out by saying: "I have received a number of questions from brethren in regard to teaching the Bible by the class system." Then Brother McQuiddy goes on and says: "These brethren state that a few in their congregations object to the division of the church into classes for the purpose of teaching the Bible." It is evident from what Brother McQuiddy says that a number of brethren are concerned about teaching the Bible by dividing the church into classes and teaching the Bible by "the class system." I do not suppose Brother McQuiddy has ever received a single question from any brother asking if it is right, and therefore scriptural, to *teach* the Bible. You will note, then, that the question involves the "class system," and not *teaching* the Bible.

I am personally acquainted with one brother who asked Brother McQuiddy a question about "the division of the church into classes" where it was causing or would cause a division in the church over the matter, and this brother asked Brother McQuiddy if he would recommend the "class system" if it would divide the body of Christ. This question never was answered by Brother McQuiddy, and he does not answer it in the article above referred o. I, for one, brethren, have long since determined not to cause or help to cause a division of the people of the Lord over things not commanded by the Lord, though I may think it may or may not be done and do no violence to the Lord's word. If it causes division or would cause division, I say, to be safe, let it alone. (1 Cor. 8: 7-13.)

I am greatly surprised at Brother McQuiddy's remarks on the word "teach" in order to prove it is scriptural to "divide the church into classes" to teach the Bible. He says, "Those who make the objections do not understand the meaning or force of the word 'teach,'" and then gives his readers a definition from Mr. Webster as follows: "To make to know how; to show how; hence, to school, train, or accustom to some action; as, to teach one to read; to direct as an instructor; to guide the studies of, or to conduct through a course of studies; to give instruction to; as, to teach a child or a class." "Thus it is seen," says Brother McQuiddy, "that the word 'teach' means to teach a child or a class; hence, in the word 'teaching' inheres the idea of class teaching." It is just a little surprising how much some people can find in a word when they want to sustain a point or make an argument. Mr. Webster's meanings are correct so far as the English word is concerned, but Brother McQuiddy's conclusion is far from Webster's meanings given. I most positively deny that a "division of the church into classes for the purpose of teaching the Bible" is in the word *teach.* I may not "understand the meaning or force of the word 'teach'" as well as some men, but I confess that I do not "understand" the word "teach" to mean a division of the ones to be taught into classes. I grant that a teacher may teach one or a hundred, but a "division of this hundred into classes," I most emphatically say, is not found in the word "teach," as Brother McQuiddy tells us.

Listen at Brother McQuiddy again: "Clear distinction is made in the Bible between the words 'preach' and 'teach.' Preaching has its place in the church, and so has teaching." I may not understand just what Brother McQuiddy means here by "clear distinction between the words 'preach' and 'teach;'" but if he means the word "preach" and the word "teach" are from different words in the Greek, I agree with him; but if he means when a preacher *preaches* he is *not* to divide the taught into classes, and when he *teaches* he must divide into classes, or when the preacher *preaches* he does not *teach*, I must say again I do not "understand the meaning or force" of the words "preach" and "teach" to have such "clear distinction" in the good word of the Lord. I grant that some men may preach and not *teach*, but the trouble is in their ability, and not a "clear distinction made in the Bible between the words 'preach' and 'teach.'"

Brother McQuiddy next speaks of John the Baptist "always represented as preaching, never teaching." I wonder in my heart if he means to teach his readers by this that John never *taught* the people by his preaching? Hear Brother McQuiddy again: "Jesus was both a teacher and a preacher." Now the brethren who provoked Brother McQuiddy's article by their questions may not "understand" meaning of words, but I am sure that those brethren should like to know if John and Jesus, when they were preaching, were not at the same time teaching. My conception is, when they preached, they taught. All teachers are not preachers, neither is all teaching preaching; but surely all preachers should be teachers and all preaching should be teaching, and therefore he who preaches without teaching something is in a poor business indeed.

Again, Brother McQuiddy says: "When we find Christ and the apostles teaching, we understand that they taught classes, for this is the meaning of the word 'teach.'" Let us examine the word "teach" and see about its meaning. Brother McQuiddy gives us a few New Testament texts with the word "teach" and "preach" to show his "clear distinction" between the two words. The word "teach" is from the Greek "didasko" in the passages given, and the word "preach" is from "keerusso." Thayer says "didasko" means (1) "to hold discourse with others in order to instruct them, deliver didactic discourses;" (2) "to teach one—used of Jesus and the apostles uttering in public what they wished their hearers to know and remember." And Thayer says the word "keerusso" means (1) "to publish, proclaim openly," and is (2) "used of

the public proclamation of the gospel and matters pertaining to it, made by John the Baptist, by Jesus, by the apostles and other Christian teachers." Thus you can see the meanings of these two words as given by Thayer, who is standard authority on this matter. Dr. Thayer does not say the word "teach" means to divide into classes, neither does Mr. Webster. Division into classes is not in the word at all. Brother McQuiddy referred to Jesus' teaching in the temple. (Luke 2: 46.) Yes, Jesus taught in the temple; but did he divide into classes? "Furthermore," says Brother McQuiddy, "we learn that, after he had entered upon his public ministry, Christ is spoken of again and again as *teaching* in the synagogues, as distinct from his preaching there." Brother McQuiddy, you make a "clear distinction" (?) here that I cannot distinguish. Do you mean to teach us here that when Jesus preached in the temple, that he did not teach the people at the time he was preaching? I know very well that "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom" (Matt. 4: 23; 9: 35; 11: 1; Mark 1: 14, 21, 22, 39; Luke 20: 1); but will our good Brother McQuiddy be so kind as to tell us in which end of the word "teach" do we find the idea of "division of the church into classes for the purpose of teaching the Bible?" If, indeed, "in the word 'teaching' inheres the idea of class teaching," what part of the word "teach" contains the idea? Moreover, if the word "teach" means a division into classes, then no preacher or teacher of God's word obeys God without dividing into classes those to be taught. See? Brother McQuiddy says when Christ was teaching in the temple he "was using the class, or synagogue, method." I wonder how many classes the Master divided this crowd into, anyway? One had just as well say that when a preacher teaches a crowd of people, small or great, he uses the "class system." Let me ask Brother McQuiddy to give us the scripture where Jesus and the apostles divided their congregations into classes, or several congregations, with as many teachers to teach each class. Yes, Brother McQuiddy, "it is sad that some people get into a 'rut' and then strive to make everybody else get into the same 'rut.' The Bible does not give the least support to such conduct, but, on the other hand, condemns it. The binding of a method upon the church of God where Christ has bound none is condemned just the same as adding to or taking from the word of God. Of such Christ says: 'But in vain they do worship me, teaching for doctrines the commandments of men.' Christians must not be guilty of binding their theories, opinions, and methods upon the church of God." Indeed, my dear Brother McQuiddy, this is all so sad it hurts my heart to know it is being done all over this fair land of ours. There are many of the churches of Christ getting into the "rut" of classes in teaching the Bible, and will force "everybody else to get into the same rut" with them or get out and let "us" alone. This is a bad spirit, but it seems to be the order of the day now.

In this review I am not saying whether it is right or wrong to divide the church into classes to teach the Bible, but I do most earnestly declare that the word "teach" does not contain the idea of a division of those taught into classes. If it did, then we would be compelled to do it, even if it did cause a division in the church; but as it is *not* in the word, I would not divide the church into classes and offend even the "least of these my brethren" (Matt. 25: 40) and divide the church of God—destroy the unity of the faith—at all, for in so doing I would give offense to my dear Master (see 1 Cor. 8: 12, 13). The "class or synagogue system" of teaching the Bible may be permitted or allowable where it causes no division among the Lord's people; but if it causes division and disruption in the church, he who does it and divides the church of God does it at his own eternal peril. O Lord, help us! God does command us to teach; but he does *not* command a "division of the church into classes to teach the Bible," Brother McQuiddy, for this meaning is *not* in the word "teach." Let us remember that the Lord has said, "Every plant which my heavenly Father planted not, shall be rooted up."

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

A representative of the American Relief Committee gives the following information relative to conditions in the Armenian and Syrian countries:

Looking to the future, there is little encouragement for those who think this thing is going to end soon. Even should the war end in the near future, we shall have to continue relief work in bulk over the winter of 1918 and 1919 and in smaller degree for some years to come. The people of all classes are impoverished, the supplies of the country are exhausted, the trade of the country has disappeared, the farming cattle have diminished alarmingly; recuperation, therefore, will be long and tedious. Indications are that the harvests of 1918 will be much below normal. High prices and scarcity of grains are making a small sowing this fall. The fall sowing of this plain has not yet reached two-thirds of an ordinary sowing, and the large sections to the south from which so large a portion of supplies usually come have not been sown at all. We, therefore, cannot expect an ordinary crop, and extraordinary harvests are necessary now for recuperation.

The following is from a letter dated from Jerusalem, received by a Syrian in New York from a Beirut man, formerly a student of Syrian Protestant College, now escaped from Syria to Jerusalem:

"I am surprised to-day that I am still living to write friends and relatives. I am not sure whether friends and relatives are alive. I hope, my dear friend, that you and your brothers are well and that perchance you can tell me about my brother, George. I do not know where he is now. I am sorry to tell you that your wife died from typhus in April, 1917, and she is not the only one who died from typhus. About fifteen thousand died of typhus in Beirut alone. You will be sorry, too, that my brother, Elias, died also of typhus. I cannot tell the names of men you know or have acquaintances with who died of the same disease. I wonder if after a year you can find ten thousand men left in Beirut. Hunger, poverty, disease, and the atrocity of Turkey will hardly leave men in the city. I am now under the English rule in Jerusalem, and am very happy that I got free."

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners. He is absent from the office this week, being engaged in a meeting in Dallas, Texas, but will make due acknowledgment of all contributions upon his return.

When we speak of obedience, of the new man, of the True Light, the True Love, or the life of Christ, it is all the same thing; and where one of these is, there are they all; and where one is wanting, there is none of them, for they are all one in truth and substance. And whatever may bring about that new birth which maketh alive in Christ, to that let us cleave with all our might and to naught else; and let us forswear and flee all that may hinder it.—Selected.

Reserve in speaking about ourselves may make heavy demands upon buoyant and impetuous natures. Frequent retirement for communion with God is not natural to flesh and blood; it fails to satisfy the demands for excitement and human sympathy, which enter so largely into much of our modern religion. But let us be sure that it is a true note of the presence of Christ's resurrection power, that we should be thankful to be often alone with God.—H. P. Liddon.

The Kingdom of Israel. No. 4.

BY F. W. SMITH.

"And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice." (1 Sam. 18: 11.)

The description of the king by Samuel was literally fulfilled in Saul. He was presumptuous, irritable, and cruel; he was extremely selfish in that he sought to promote his own glory at any cost. Faithful servants were respected by him no more than dogs. He thought only of Saul, caring naught for the feelings or interests of others. There are many people in the world to-day whose extreme selfishness leads them to disregard every tie and obligation in order to promote their own interests. Upon what other ground can you place the spirit that builds trusts, combines, and syndicates, which are deaf to the tears and sufferings of mankind? The vampires that are sucking the lifeblood of the nation were born of, and are fostered in, a spirit of selfish greed. This spirit led to the downfall of Israel's king, and it will lead to the ruin of any soul.

SAUL'S CONDUCT TOWARD DAVID.

1. Saul had acted so badly in presumptuously disobeying God that the Lord withdrew from him and permitted an evil spirit to come upon the king. "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." (1 Sam. 16: 14.)

2. This develops the fact that when an individual reaches a certain stage in his rebellion and sin against God and is bent and determined on a downward course, God permits the devil to lead him on. "I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose that in which I delighted not." (Isa. 66: 4.) "And for this cause God shall send them strong delusion, that they should believe a lie." (2 Thess. 2: 11.) Thus it is clearly seen that when a soul is determined to pursue the wrong course, God will help it along in that direction. An example of this is found in the history of Ahab. "And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." (1 Kings 22: 20-23.) What a fearful thing it is to disregard the warnings and admonitions of the Lord! Saul did this, and he was helped onward by an evil spirit.

3. As has been shown heretofore, David was selected as the musician to stand before this wicked king; and more than once Saul attempted David's life. How cruel to thus treat a faithful and useful servant!

NOTE THE CAUSE OF THIS EVIL TREATMENT.

1. The spirit that prompted Saul in all of his evil treatment of David was one of envy and jealousy. David had slain the giant, and he went out to war wherever Saul sent him. Victory always crowned his efforts, and the people began to praise him for his mighty deeds, ascribing to David more honor than to Saul. "And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands." (1 Sam. 18: 7.) This was more than Saul could stand, and hence he gave vent to his feelings: "And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?" (Verse 8.) Now comes an expression pregnant with the "green-eyed monster"—that is, envy: "And Saul eyed David from that day and forward." (Verse 9.) What scheming, plotting, venom, and destruction enveloped in that one short sentence! "Saul eyed David." This spirit of envy has cursed the world since man made his appearance upon its stage.

2. What is envy, and what has it done? "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" (Prov. 27: 4.) "Jealousy is cruel as the grave." (Song of Solomon 8: 6.) Anger and wrath will strike in the open daylight, face to face; but envy is secret, and plots in the dark. Death drags the body into the grave; but jealousy kills one, and yet one lives. It will rob one of the joys and sweets of life—yea, of sleep and of peace of mind. It strikes at one's character; it defames one's good name; it steals that which enriches not itself, but makes the loser poor indeed. It is lamentable to think of the homes, communities, and churches that have been wrecked by this spirit. The worst church trouble that I have ever known—or that, perhaps, I will ever know—owes its origin to a spirit of envy and jealousy. Many preachers are afflicted with this awful disease, and its influence is far-reaching in its destructive effects. Envy broke up Eden, killed Abel, sold Joseph, and crucified Christ.

CHARACTERISTICS OF A JEALOUS SOUL.

1. A jealous soul is an unhappy soul. Nothing is more calculated to disturb the soul and cast it into a restless sea than jealousy. Its night visions are filled with forebodings.

2. A jealous soul is a suspicious soul. It lacks confidence in every other soul and looks upon every one as false. Trifles unobserved by others are treasured as indications of evil intentions upon the part of some one.

3. Imaginations become undoubted facts. Saul saw mutiny in his court, himself slain, and David occupying the throne. O, how miserable this all made him! Yet David would not pluck a hair from his head. A good, pure, and devoted woman who has a jealous husband is to be greatly pitied; likewise, a man who loves his wife and is true to her, if she be jealous. People thus situated are living in a present hell, and to such death is a sweet messenger. The very foundation of civilization and society is man's confidence in man. Take this away and the whole fabric would go to pieces.

What They Say of Our Premium New Testament.

I received the Teachers' New Testament with notes, and, in so far as I have examined it, I am very much pleased with the book.—H. C. Shoulders, Sellersburg, Ind.

I received the Testament and want to thank you for the same. I think it is the finest thing out. The helps are fine in studying the lessons.—G. A. Covington, Oakman, Ala.

I have received the Teachers' New Testament that you sent me. I am well pleased with it, and thank you for sending it. I like it better than the King James Version. I wish you and the Gospel Advocate much success.—N. J. Hamblin, Ingomar, Miss.

I received the New Testament all right, and I am well pleased with it. I will recommend it to any one that will get a new subscriber to the Gospel Advocate; and I think it is the best paper I ever read. I would be glad if the Gospel Advocate would reach every home.—J. N. Wilson, Haydenburg, Tenn.

I received your most valuable Testament some time ago. I am more than pleased with it. I cannot write all I could tell about it. The helpful notes are worth the book in full. I never before could make out those big words in the Bible, but I can take yours and read it through and through and never misspell a word, the way the syllables are divided, and can tell when Christ is talking, the letters being black. That is helpful also.—J. J. Nelms, Corinth, Miss.

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EDITORIAL

"The Gospel Advocate Indorses Societyism."

BY M. C. K.

Some one has directed our attention to the fact that one of the religious newspapers of the time has published, in a recent issue, an article using as its heading the affirmation placed in quotation marks at the head of this article. When men misrepresent an opponent's position, whether they do it willfully or from fixed habits of controversy which make it practically impossible for them not to misrepresent it, controversy not only fails to elicit truth and otherwise do good, but it almost always engenders strife and other regrettable results, and we have long since resolved to avoid it under all such circumstances. On the contrary, no matter how radical or vital may be our differences from others, we delight in controversy with them over such differences when it can be characterized by mutual respect and kindness and when we can have a sincere and fraternal exchange of thoughts and arguments, each being generous and Christlike enough to state and treat the other's position with entire fairness and justice. On all matters of difference and on all proper occasions we not only indorse, but court, such controversy, believing it to be one of the most powerful of all methods of eliciting truth and doing good; and it is a pity that even good men sometimes decry all controversy because they have seen instances of the unlovely and undesirable kind.

Hence, since the article in question is a gross misrepresentation of the Gospel Advocate, we not only respectfully decline any formal reply to it, but would not even make this much reference to it, except for the wish of some who think new readers of the Gospel Advocate, who read the other paper and have not been regular readers of the Advocate, may be temporarily misled by it. We are quite sure that even new readers of this journal will soon see that articles which represent it as indorsing the missionary society are a gross misrepresentation; but it cannot be amiss, and may do good, for the reason just stated, to record certain observations in this connection.

We wish to observe, first of all, that, in its opposition to the missionary society, the Gospel Advocate, throughout the whole history of the said opposition, has endeavored to keep before its readers, sometimes with more prominence than at others, the two following important facts:

1. That it regrets to have to wage such opposition against brethren at all, and that it does so only from its clear and well-grounded conviction that the missionary society through which they work contravenes the law of God and interferes with his order.

2. That, in waging this opposition, it desires not only its sympathizers, but the society brethren in particular, to distinctly understand that it very clearly sees, and wishes to make prominent in its columns, the very wise distinction between things, even in connection with missionary societies, that are right and things that are wrong, and that it wants it further distinctly understood that, however unhappy it may sometimes be in expressing itself, its aim, nevertheless, at all times, is to place its opposition exclusively against the latter, and never against the former.

In some such connection, we said, in our late discussion with Brother Z. T. Sweeney, that we did not "oppose the missionary society merely because it is some 'other association of Christians than that which is had in a local church,'" and that "when 'two or more brethren have' merely 'come together, agreed upon some plan, had some understanding,' no matter whether it be for 'the feeding and caring for orphans, to preach the gospel by pen through a religious newspaper, to forward funds to a missionary who goes to a foreign field, to teach the Bible in a school in connection with secular learning, to help Armenian, Syrian, and Greek refugees, or to do anything else which Christians may do at all, we shall make no objection.'" *And so we say now*, and we are glad now to somewhat enlarge on our former statement and make it read thus: "When 'two or more brethren have' merely 'come together, agreed upon some plan, had some understanding,'" *for example, for conducting a protracted meeting, or a Bible reading*, although they would both be "some 'other association than that which is had in a local church,'" yet they would not be *such* an association as the modern missionary society, and we assuredly would not oppose them. Since our opponent had the impression and, by implication, had incorrectly drawn the conclusion that we were opposing the society under discussion "because it is some 'other association of Christians than that which is had in a local church,'" we drew the vital and broad distinction that exists between it and various other permissible associations of Christians which all other Christians, as well as the Gospel Advocate, indorse; but we did not indorse the missionary society, nor did we say anything whatever from which even the most fruitful imagination could properly draw any such an inference, and our

opponent at that time was too honorable, fair, and just to even intimate such a thing.

Moreover, we do not think it would be a crime even if it should be discovered that there is but "a short step between the Christian Standard and the Gospel Advocate on the society question," but no one knows better than both Brother Sweeney and the writer of these lines that there is an honest difference, though neither of us, we rejoice to know, permits that difference to prevent the kind of discussion which we had. We hope the "step" in question may become still shorter as we shall continue to study and investigate in the fear of God.

Is It a Sin to Teach the Bible to Classes?

BY J. C. M'Q.

On page 652 is an article from Brother D. S. Ligon calling attention to my article on "Teaching the Word of God," which appeared in the Gospel Advocate of May 30, 1918.

I cheerfully give his article in full, though I regret that he raises a false issue and attempts a refutation of that, and also shows that he is not well informed as to the method of teaching employed by the early church. I suggest that he write to Charles Scribner's Sons, New York, for a copy of "Yale Lectures on the Sunday School," by H. Clay Trumbull. While I am sure he will not accept all the book contains, I am equally certain he will find much in it that will be invaluable to him.

It should be observed that there is no issue as to the command to teach the word of God. We also agree that to teach means to teach a child or a class. Thayer makes the same clear distinction that the New Testament does between "teach" and "preach." All preaching should be scriptural teaching. All teaching is not preaching and should not be. The teacher who teaches mathematics does not preach. Neither Thayer, Webster, nor I say the word "teach" "means to divide into classes." The division into classes is done in order that we may obey the command to teach, which means to teach a class. When God commands us to teach, he authorizes and binds us to teach the truth in the most effective way, as he has given us no method of teaching to the exclusion of all other methods of teaching. It is evident that the most effective way of teaching elementary principles is the catechetical method, by means of questions and answers. Webster defines class: "A group of individuals ranked together as possessing common characteristics or as having the same status; as, the educated *class;* the lower *classes*. . . . A body of students in a school or college grouped together as pursuing the same or equivalent studies," etc.

The Holy Spirit makes it clear that, in order to obey the command to teach, we must first group into classes, when he demands that babes be fed on milk and the full-grown on solid food. Even in preaching, or the public proclamation of the gospel, the preacher must have a class. If the Holy Spirit has defined the exact size of that class or audience, I have never discovered it. Some preachers are able to preach to many more than other preachers. It is not a question of grouping into classes, for there must be some kind of division before there can be any effective preaching or teaching. It is evident that there must have been some kind of grouping on the day of Pentecost, for we read that "every man heard them [the twelve apostles] speaking in his own language."

Now, it is undeniable that in the synagogue worship the Jews grouped into classes and that the teaching in the synagogue was done by means of questions and answers. Schaff sums up concisely and makes it clear why so little is said of the services of the apostolic church. Partly, no doubt, because the synagogue services were simply adapted to the necessities of the church, and this was generally well understood. He says: "As the Christian Church rests historically on the Jewish Church, so Christian worship and the congregational organization rest on the synagogue, and cannot be well understood without it." (Schaff's History of the Christian Church, I., 456.) Fisher says, with like explicitness: "The synagogue served as a model in the organization of churches." (Fisher's History of the Christian Church, page 35.) It is a fact that the early church adopted the interlocutory method of teaching. It is also undeniably true that elementary teaching by continuous discourse to passive hearers has always been, and ever must be, practically impossible. There is evidence from various sources that the Christian fathers no more attempted this false method than did the Jewish rabbis before them. The fact that the religious teaching of the Jews, through whom the Christians received their religion, was mainly by the approved means of question and answer, renders it most improbable that a less effective method of teaching was adopted by the best Christian instructors without any good reason for the change. It is even pretty clear that the preaching, or sermonizing, or homilizing of the first two or three Christian centuries was largely in the nature of interlocutory conferences between the preacher and his congregation.

It will hardly be denied that the most approved method of teaching is the method of teaching a class by question and answer. In defining "didasko," the word from which we have "teach," the first scriptures that Thayer cites are Matt. 4: 23; 21: 23; both of which passages show a clear distinction between "teach" and "preach;" and the second shows that teaching was done by Christ by the approved method of question and answer. He never cites such passages in defining "keerusso," which is the word from which we have "preach." But here are the passages: "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people." (Matt. 4: 23.) "And when he [Jesus] was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, [Question] By what authority doest thou these things? and who gave thee this authority? [Answer] And Jesus answered and said unto them, I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things. [Question] The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? But if we shall say, From men; we fear the multitude; for all hold John as a prophet. [Their answer] And they answered Jesus, and said, We know not. [Jesus' answer to them] He also said unto them, Neither tell I you by what authority I do these things." (Matt. 21: 23-27.) The chief priests and the elders composed the class and Jesus the teacher. The New Testament abounds in such teaching. I am wholly unable to see how a man can obey the command to teach who refuses to teach a class; neither can I understand how the most effective teaching can be done until the taught have been wisely grouped into classes.

When I find people who refuse to teach by question and answer as did Christ and the apostles, I do not decline to so teach, as does Brother Ligon, but I continue to *preach* and *teach* as did Christ and the apostles, ignoring such opposition, because it is right to hearken unto God rather than unto man. It is my duty to teach in the most effective way, and I shall continue to do so, though others turn from a method used by Christ and his apostles of teaching by question and answer and adopt a less effective method of teaching. It is a duty to teach the word of God, and it cannot be taught without a class. When men refuse to

teach the truth and try to keep the church from teaching it, I have advised, and do now advise, the churches to ignore such opposition and to be active in teaching the truth by the most effective method. As God has not abrogated the method of teaching by question and answer used so effectively by Christ and the apostles, the man who seeks to drive this method from the church is a rebel against God and should be so treated.

Now let it be emphasized that the only issue is as to a method of teaching. In my teaching and practice, I hold that no specific method of teaching is revealed to the exclusion of other approved methods. Brother Ligon, in criticizing and opposing approved methods, holds that there is a revealed specific method that excludes all other methods and must be followed. It is incumbent on him to show the method, and I challenge him to the task, knowing he cannot do the impossible.

"How the Church Can Help the Sick and Wounded Through the Red Cross."

BY E. A. E.

Our readers will please refer to the article under this heading which appeared in this paper of June 20.

Through the kindness of Mr. S. W. McGill, of Nashville, Tenn., and Mr. Guy E. Snavely, Director, Bureau of Development, Southern Division, A. R. C., we were able to publish how the church can help the sick and wounded and other sufferers through the Red Cross—namely: (1) The congregation as a whole can make a contribution, or regular contributions, "to the chapter in whose jurisdiction it may be, and receive a receipt;" and the whole amount contributed by all congregations in this way can be kept as given by the church. (2) One congregation, or several together, can support or endow "a hospital bed . . . in a ward in France," and the contribution be sent directly to the hospital bed endowed.

While we at my home have been doing all we can from the first appeal made by the Red Cross until now, and in all ways we can, and while thousands of church members have been doing the same, yet I am rejoiced to be able to present by study and prayer to God this definite way in which the congregation, as such, can directly engage in this good work and receive the credit as the church.

Too much cannot be done. There are millions of sufferers, and their suffering of different kinds is so horrible that no one and no congregation should fail to respond most heartily and liberally to their cry for help.

Now that congregations have this abundant opportunity to work as congregations, and to show their generosity and light and power, no congregation should fail to make regular and liberal contributions in one of the two ways given above. One congregation or two or more can endow a hospital bed, which will be a fine work. If not that, congregations can give directly as such to the Red Cross chapter in their vicinity, take a receipt, hold the receipts, and at stated times the different papers can publish the amounts and show what the church is doing.

The following letter, written in the kindness of Mr. A. D. Andrews, shows the cost per year of endowing a hospital bed:

Atlanta, Ga., June 11, 1918.—Mr. E. A. Elam, Lebanon, Tenn.—My Dear Sir: Replying to yours of the 8th inst., I am able to inform you that, in a recent letter, we were advised from National Headquarters in regard to the endowing of hospital beds for one year. They figure that the cost of endowing one bed for a year would be seven hundred dollars. In reporting contributions of this kind, they should be sent to Mr. W. T. Gentry, Director, War Fund Collections, Division Headquarters, with a request that a specified amount be set aside as a restricted contribution to be used in the endowing of hospital beds.

Trusting that this will give you the information you requested, I remain, Very truly yours, A. D. ANDREWS,
Assistant Director, Bureau of Development.

Let one or two or three congregations agree to endow a bed and raise the seven hundred dollars, and *then* that can be forwarded to the person designated by Mr. Andrews; or the Gospel Advocate will gladly receive and forward the amount. Under the present need and distress a congregation or two or three near each other should gladly support a bed.

We shall be glad to learn that congregations are taking up this work at once.

My recent articles on the church show that Christians can work and *must work* "as individuals," as well as through the congregation; but in so doing they are working in the church, not out of it, and must glorify God "in the church and in Christ Jesus unto all generations forever and ever." (Eph. 3: 21.)

Let me say, first raise the seven hundred dollars and state the congregation or congregations which raise 't; then that will be sent to endow one hospital bed for a whole year. The congregations will be informed in regard to where the bed is and the name of the nurse, etc. I am sure this amount can be sent by installments. Let adjacent congregations first confer and raise the amount, and then we shall be glad to lend all assistance necessary in sending it on.

It is encouraging to note the interest already manifested in this work.

Brother J. S. Darnall, of Denton, Texas, writes for six copies of the paper containing the article of April 20.

Brother R. F. Camp, of Munford, Ala., under date of June 21, writes:

I have just read your article in the Gospel Advocate in regard to giving to the Red Cross. If the plan suggested by you can be perfected, the church here is ready to give.

The following letter is of the same kind and spirit:

Gunter, Texas, June 23, 1918.—Dear Brother Elam: Several here would like to furnish a room in a war hospital. Brother J. S. Darnall, of Denton, Texas, tells us that you can give information as to how to perfect arrangements to that end. If you can, will you please do so at your earliest convenience?

Hoping to hear from you real soon, I am,
Your brother in Christ, JOHN R. FREEMAN.

A Little Song of Gladness.

A little song of gladness as the day begins—
A little song of gladness, for 'tis joy that wins!
O, smiles can lighten burdens, and the day spring glows
When songs of cheery hopefulness dispel life's woes.

A little song of gladness as the day wears on,
For gladness fires the brain and gives the needed brawn.
But if we let our vision dwell on pain and loss,
The sunshine loses brightness, and all life seems dross.

A little song of gladness as the night draws near,
To light the evening shadows with content and cheer.
It can a world of radiance and hope impart—
A little song of gladness from a cheerful heart.

—Lena B. Ellingwood.

Meditation is one way of handling the gospel history. Instead of a vague, half-remembered, less than half-comprehended story, the life of Jesus, steadily meditated on, passes into the life of the Christian by an insensible but real transfusion.—H. P. Liddon.

To love is an eternal need of the soul: it is the free and spontaneous giving forth of our inmost and best. "Love of every kind is God's love." In knowing that it is such, human love becomes most sacred and solemn.—Lucy Larcom.

The resting days of Christians, and festivals of the church, must, in no sense, be days of idleness; but let them be spent in the works of the day—that is, of religion and charity, according to the rules appointed.—Jeremy Taylor.

Training Little Children

By MRS. LENORE R. RANUS.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 17.

Give Children Toys Which Answer Their Needs; Teach Them to Care for Their Toys, and This Will Tend to Make Them Neat and Orderly.

Most children have too many toys; consequently they are not stirred to make toys for themselves, and their powers of invention are retarded. There are two classes of toys—useful and useless. Those are useful which answer the needs of child life. A ball is a most useful toy, because it is about the first a child can play with. All mothers know how a babe, as soon as it is old enough to use its hands, loves a soft, bright-colored ball. From infancy practically through the whole of life the ball plays an active part. Tennis, golf, baseball, football—all sports of later life center around a ball.

Soon comes the building stage, with blocks. A ten-cent box of dominoes is excellent material for building and for making tables, chairs, beds, and soldiers in a row.

Then comes the imitative stage of toys. Every child, boy or girl, wants to do as father or mother does. A ten-cent sweeper and a ten-cent broom are always a joy to a child's heart and enable the little one to actually help mother.

The doll also plays an important part in children's lives, for it answers the instinct for nurture which is inborn in children. Good serviceable dolls, not too many at once, are most useful. Children also need sets of dishes with which to learn to set a table and to pretend to cook, and which they can wash and dry, again imitating mother. Imitating father, children can play with toys of construction, such as sets of stone blocks and trains, automobiles, and other tools of man's world.

Toys are useless which are easily broken, such as expensive mechanical toys. These are generally more interesting to grown-ups than to children. Huge hobbyhorses, large dolls, and too many toys are useless also. Every little girl longs for a big doll, which is right and good; but for babies of two years or younger such toys are not only useless, but lead to the bored child, which of all things is the most pitiable—a child to whom nothing is new, nothing interesting!

Through play the child should be taught the care of toys. A child who is taught to pick up his toys and put them away in their proper places becomes neat and orderly. Often children are careless with their toys, and, unless carefulness is instilled in them, they become wantonly destructive and have no respect for the property of others. If a little boy has a stuffed dog that barks and he is found investigating the reason for the barking, he is not destructive so much as he is curious, and it must be remembered that through investigation the great discoveries of the world have been made. A child with a mechanical mind will often take his toys apart "to see how they are made." But curiosity is strong in all children; therefore, before punishing a child for destroying a toy, be sure that he has been guilty of something more than pure thoughtlessness or curiosity.

Happy and contented—these are the two words which describe the condition of children in the kindergarten and should describe the condition in the home, too. You can accomplish so much more through love than you can through force. The busy mother in the home can have just as happy children as the kindergarten has, but she must devote a part of every day to them conscientiously.

Be reasonable with a child and he will be reasonable also. Remember that the desired results from child training depend first upon the physical condition of the child, and, secondly, upon the time, thought, and intelligent care which you give to them.

A dear old lady said to me once, after I had remarked with discouragement that all I seemed to accomplish in a day was to care for my baby's needs: "My dear, you are doing a woman's greatest work right now—the training of your child's mind and morals. The time spent may show no immediate results, but you are laying the foundation for a character that will stand as a monument to your work and wisdom in years to come."

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Ye That Have Faith.

Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life,

Rejoice, whatever anguish rend the heart,
That God has given you a priceless dower
To live in these great times and have your part
In freedom's crowning hour;

That ye may tell your sons who see the light
High in the heavens—their heritage to take—
I saw the powers of darkness put to flight,
I saw the morning break. —Selected.

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In new ways God is speaking to the hearts of men, calling them to give up many prejudices, to accept new visions and hear him speak in new ways. We need to pray that our eyes may be opened that we may see, our hearts quickened that we may have larger sympathies, our minds enlightened that we may have greater wisdom, our faith increased that we may set ourselves to our work with new faith and new courage. A new world is coming in.—Bishop Lines. ☼ ☼ ☼

What we can *do* is a small thing, but we can will and aspire to great things. Thus, if a man cannot be great, he can yet be good in will; and what he with his whole heart and mind, love and desire, wills to be, that without doubt he most truly is. It is little we can bring to pass, but our will and desire may be large—nay, they may grow till they lose themselves in the infinite abyss of God.—John Tauler. ☼ ☼ ☼

Can a democracy learn from the experience of others? Must we repeat what England and France suffered before we can rise as they have risen? Is it possible for a nation to profit from a demonstration, or do we have to learn all over again in our own tears what a wise people might learn by sympathy and imagination?—Exchange.

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We thank thee, Lord, for this uninvaded land; for mountain and plain, for hill and valley; for swift running rivers, for quiet lakes, and for the great ocean; for the shade of trees, for the fragrance and color of flowers, for the song of birds, for friends, for little children, and for every living creature.—Selected.

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The Bible says a great deal about meditation—that is, the fixing of the mind steadily on some one religious truth or fact, with a view to extracting from it all the meaning and guidance that we possibly can.—H. P. Liddon.

Georgia and the Far Southern Field

By S. H. HALL

The Adventists Answered.

For the past four or five months our Adventist friends have been making great sacrifices to extend their cause in this city. They have spent several thousand dollars in behalf of their work, renting uptown places for their meetings that cost them one hundred dollars a night. Quite a number of people got disturbed over the Sabbath question. I was asked to meet them in public discussion. Of course, to this I agreed; but when a committee called on our advocates of Saturday observance, they declined. For the last three or four years they have promised their friends some two or three times that they would debate; but when they saw that the man could be produced to meet them, we were informed that they had quit debating.

But the insistency for light on the Sabbath and Lord's-day questions was so great that we decided to have an uptown meeting and turn on the light. The Criterion Theater was rented for the night of June 23 and the meeting thoroughly announced. Above one thousand people were there to hear us, and about thirty dollars' worth of free literature was handed out in addition to the address on the Sabbath question. The singing was fine, the attention almost breathless from the beginning to the end of an hour-and-twenty-minutes' address. We had special literature for those who were disturbed on this question, and announcements were made for it to be called for. More than one hundred asked for this special literature. At the close of the service a Baptist lady came forward to take her stand for a full return to apostolic Christianity. Two days after this meeting the son of one of our former sheriffs came forward at the tent and told me he had been a changed man from the night he heard the lecture, and asked to be baptized. His aged father had worried no little about him, and their meeting at the waters of baptism was indescribably beautiful. The building cost us seventy-five dollars for the one night; but we are already abundantly more than repaid for our efforts, and the fruit of the meeting we expect to continue to gather.

Brethren, think of the thousands and even millions of dollars being spent by the advocates of error to promulgate their false teaching, and think how hard it is to get the advocates of primitive Christianity to go down into their pockets and fork over the funds so sorely needed to give a full gospel to all the people. Even some of our members here said: "It is too much to pay for just one meeting." I am glad to say, however, that I do not believe that one of our members would say that now. We are delighted with the results. Christ gave his blood; why cannot we give our money?

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The Work at Macon.

As many of our readers know, our faithful brother, C. E. Coleman, is doing his best at Macon and for the soldiers at Camp Wheeler. This good brother is not getting the support he should receive, and I would very much appreciate if some of the churches who seem to be so interested in the welfare of our boys would remember Brother Coleman in their prayers and with a liberal donation toward his work. His address is 200 Woolfolk Street, Macon, Ga. Send directly to him.

Brother R. P. Cuff has been there for about three weeks helping Brother Coleman with the work in a tent meeting. They are using our large tent from this place. The following lines from Brother Cuff show that the work is being crowned with good results:

Macon, Ga., June 28, 1918.—Brother Hall: Last night three souls were added to the church of Christ. All three came from the Missionary Baptists. I have high hopes that two others whom I have in mind will give their hearts to Jesus ere the meeting closes.

One of those who came last night was a young lady with a fine alto voice for singing. She had been a Sunday-school teacher in the Missionary Baptist Church for years. I have done much talking to her personally. I believe I have taught her pretty thoroughly. I believe she will certainly be faithful. I believe that the others will, too.

The members here have been coming out well. Last night we had a large crowd—the largest since Sunday night.

This afternoon I have been requested to speak to an audience of about seventy-five ladies over in the city. It is the time for their regular Bible class, which they have every Friday afternoon. The "business" ladies attend.

God is blessing us here. Praise his name! Pray for the work.

R. P. CUFF.

May I ask that the congregation at the David Lipscomb College have the above letter read at one of their meetings, as they are helping to support Brother Cuff in this field? I want them to know that he is a power for good and is doing his best, and we all so much appreciate him.

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Rockmart, Ga.

I am so glad to report that the work is taking on new life in every way at Rockmart. As stated before in this paper, it was my pleasure to deliver the commencement sermon at the high school about a month ago. I saw then that the time was ripe for a meeting at that place, so insisted that Brethren Carter and Traylor go there. We have already reported this meeting, but give the following letter from one of our sisters there, that you may better see the results accomplished:

Rockmart, Ga., May 11, 1918.—Brother Hall: I will write you a few lines while I am resting, to thank you for sending Brother Carter and Brother Traylor to us. We have had a glorious meeting. Brother Carter has improved wonderfully since he was here before. He felt that his meeting was a failure, comparatively speaking, before, and I am so glad he had a good meeting. He and Brother Traylor are both good, consecrated men. We love both of them. Ernestine and Ralph came into the church, and I am so happy. Last evening Hugh was in bed sick, Mr. McRae had retired, and Ernestine had company. I said to Ralph, "We must have prayer before retiring;" and after we had read a couple of chapters I asked Ralph if he would lead the prayer. He said he did not know whether he could or not, but he would try. I wish you could have heard him. He prayed God to bless our home, and to bless our soldiers in France, and to help them to speak the truth and read their Bibles, and to bless our enemies over there, and to give us the victory. I just pray for strength to help these young converts. They need help and encouragement much more than we can give. We must have a preacher. I pray that the enthusiasm and zeal that has been awakened in the members may not lag. Pray earnestly for us.

Thanking you again for your assistance and interest manifested from time to time, I remain,

Yours in His name,

MRS. H. M. MCRAE.

Brother Carter is to go back to Rockmart next Lord's day (July 7) to do some more baptizing and help the brethren plan for regular preaching and a fall meeting.

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Buchanan, Ga.

I am so glad to say the work at Buchanan is doing better. Some of the best members in Georgia are in this congregation, but they have ever, it seems, been handicapped for lack of leaders. If we had a few more men like some of the sisters, the work would be cared for. We think now, since some faithful brethren have moved near enough

to this town to attend, that the work will go on and not have to stop at times for lack of leaders.

Brother A. C. Traylor was with them on the third Sunday in June. He does not allow himself to be called a regular preacher; in fact, he hesitated to come to this State and help this summer because he felt unequal to the occasion. His work has been mostly that of song leader. But he made a fine impression at Buchanan, baptized one young lady, and received more money for his visit than Brother Carter or any of the rest of us ever received just for a monthly visit. This was Traylor's first confession and baptism, but the brethren said he acted like an old hand at the business. We also ask that the Bible-School congregation take notice of this news item, as Traylor is one of their boys they have sent to this field. He was with the brethren at Dalton on the last Sunday in June, and reports fine services. He is helping with a tent meeting between Lord's days, and is doing his work well.

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Two more souls were baptized into Christ at West End Church last Lord's day, and the services otherwise were a great success. May I ask all our friends to continue to pray for us? I feel my nerves giving way on me, and need so much to be remembered just now. There is too much work here for any one to rest or even think of trying.

Spirit of the Press

By J. C. McQUIDDY

Put the Loafers to Work.

It is a great notice that is served on the nation when the people are told that they are expected to engage only in those activities that are really useful, and are asked to spend their money for only those things that are essential. This is what some people have been doing all the time. When the wasteful and wanton and reckless and idle come to the proper method of living and follow the practical example of Christian people, this will be a stronger nation and a rescued world.—Herald and Presbyter.

President Wilson wants to put idlers to work, and why not? Idleness is a curse to any one. We will have little difficulty, by the help of the Lord, in raising enough wheat to feed the allies if we can stop loafing. Let us get all possible good out of this terrible war. It is sinful to spend time in idleness in war or in peace. Souls are perishing, so we should work while it is day to rescue them. How precious are the moments!

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Church Membership Growing in America.

The Census Bureau has just given out its figures of churches and church membership for the decade ending on December 31, 1916. The number of churches increased in the ten-year period from 212,230 to 228,007; ministers from 164,830 to 191,722. Sunday-school scholars ran over the 20,000,000 mark by 569,000, and there were more than 15,000 more Sunday schools. The separate communions listed by the census were 201 in number—an increase of thirteen since 1906. Church membership in the United States increased from 35,000,000 to 42,000,000. Sixty-one per cent belong to the Protestant denominations and 37.4 per cent were Roman Catholics, the rest being made up of Oriental church members, Jews, Mormons, and various other small groups. The Jewish congregations included 359,000 and the members of the Oriental churches 250,000. This report covers a period of normal growth in an age when material interests were at their strongest in the nation. We are now at the beginning of a new decade, in which enormous overturnings must seriously affect the thought of the people and the growth of the churches. A year of the new opportunity has ended, but these figures of past growth are a challenge and call to make the most of the years of the new decade before the Census Bureau makes up its returns.—The Congregationalist and Advance.

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The Brotherhood Stirred.

Many brethren, who have continued to hope that the Board of Trustees of the College of the Bible would get their bearings eventually and save the institution over which which they preside to the Restoration movement, are now convinced that, unless the real friends of the college resort to extraordinary measures, Lexington, Ky.—erstwhile center of sound Restoration teaching—will go ahead of Chicago, and become the center of propagandism in the brotherhood.

As a result of the discourteous treatment accorded the statement read by Mark Collis at the annual meeting of the Board of Trustees, and the cold-blooded dismissal of Brother Collis from the board, eyes, hitherto blinded by camouflage bulletin statements, are now wide open. Brethren who see clearly, for the first time, the situation at Lexington write us that they are utterly astonished at the effrontery upon the part of the Bible College trustees.

Numerous subscribers to the Men and Millions fund write to ask how they may keep their money from going to Transylvania. These inquiries are now so numerous that we are driven to the necessity of saying to the general public what we have said in private correspondence: As we understand it, every subscriber to the Men and Millions fund has the privilege of designating his pledge to the college he wishes to help with his money. Unfortunately, however, the designation plan will not solve the problem—it is a mere dodge. A little reasoning upon the part of any one will convince him that Transylvania will receive the original assignment of three hundred and fifty thousand dollars—even if brethren, in many places, designate their gifts to other colleges. The basis on which the Men and Millions Movement rests will make Transylvania, and other colleges in which rationalism is taught, independent for years. In other words, the manner in which the Men and Millions fund is handled will encourage the propagandists—the Christian Century has already proclaimed its own encouragement—and extend the unfortunate controversy perhaps five or ten years longer than it would otherwise have lasted.

The further fact that secretaries of our missionary societies are trustees of the College of the Bible is creating widespread dissatisfaction respecting our general work. This is extremely unfortunate, but how can it be otherwise? One brother—treasurer of a church—writes that his board voted to withhold the foreign missionary offering until F. M. Rains and J. D. Armistead make satisfactory explanation of their attitude as trustees of the College o the Bible.—Christian Standard.

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The intelligence is formed with the capacity of receiving all revealed truth, but if wrongly guided it may equally adapt itself to all error. It acts truly when it observes the laws of reason and of faith, apprehending whatever either nature or revelation teaches us of the character, of the attributes, or the works of God; his laws and his purposes, his designs and his judgments; "whatsoever things are true, honest, just, pure, lovely, and of good report" the moral or spiritual world.—T. T. Carter.

AT HOME AND ABROAD

A. B. Lipscomb is now engaged in a meeting at the Pearl and Bryan Streets Church, in Dallas, Texas.

Dr. J. E. Thompson is spending some weeks at Sparta, Tenn., and has promised to do what he can to extend the circulation of the Gospel Advocate in that section.

E. S. Jelley writes that he is in financial distress and earnestly appeals for funds to defray his expenses home. We would rejoice to see the funds raised immediately to bring him home. He is entitled to a rest.

From M. C. Kurfees, Louisville, Ky., July 5: "My arrangements are made to leave next Monday (July 8) for a meeting at my native home, near Mocksville, N. C. My address for the next two weeks will be Mocksville, N. C., Route 1."

R. L. Whiteside writes from Denton, Texas: "I have arranged to spend the last week in August and the first half of September in Kentucky. After that I can hold other meetings in Kentucky or Tennessee. Any one who would like to have me assist in a series of meetings may address me at Denton, Texas."

Charles Holder, of Bridgeport, Ala., sends us a check for five dollars to help defray expenses of Brother Jelley back to America (four dollars from Sister J. T. Walker, of Dunlap, Tenn., and one dollar from Brother Holder), and says: "I trust I can send more soon, and I pray that Brother Jelley may soon have funds sufficient to get home."

From F. L. Paisley, Camp Taylor, Ky., July 6: "I would like to get in touch with every Christian boy in Camp Taylor. We aim to conduct a Bible class in the Base Hospital. Will friends write the boys to come to the Base Hospital, Medical Detachment, or the Hospital Y. M. C. A., and inquire for me? We already have a number of Christians near enough to attend regularly."

F. L. Rowe, of Cincinnati, Ohio, sends the following for publication: "The trustees of the Potter Orphan's Home have decided to install a water and electric system at the Home. The water system is an absolute necessity because of the constant danger from fire. This improvement will cost twenty-five hundred dollars, and we request that donations be sent to Hugh Potter, Route 4, Bowling Green, Ky."

The Gospel Advocate was mailed late last week by advice and request of the postal authorities. The new postage law went into effect on July 1. This is not working smoothly, and about all we know is that publishers are required to pay more postage. We were ready to mail the Advocate on time as usual. Our subscribers may expect irregularities on account of war conditions. Increased postage and zone rates are falling heavily upon religious publishers who have been and are now publishing their periodicals at a sacrifice.

J. H. Murrell writes from Tennessee City, Tenn., Box 24, July 5: "I am at home for a few days with my family after nearly six months' preaching in Florida. Almost everywhere I went on the trip the brethren urged me to move to Florida, but I have not decided about that yet. I do not expect to remain at home long this time, for I must keep busy. I have calls for several more meetings, but have not set dates for them, neither have I made definite arrangements for all of my time; so I will be glad to consider other calls, either for meetings or a new location."

E. S. Jelley, Dehra Dun, United Provinces, British India, in a card to J. C. McQuiddy, dated May 10, writes: "We gratefully acknowledge your remittance of eighteen dollars, sent on March 8, as follows: C. E. Jones, Maryland, $2; Mrs. Joe Rushing, Tennessee, $8; Brother and Sister Barbee, Kentucky, $1; C. C. Craig, Texas, $2; S. C. Merritt, Kentucky, $5. Brother Paulas Thokal reports nine baptisms in April. We are receiving ten per cent less on checks and money orders than formerly, and prices are away up and will shortly be higher, as the king has asked India to do its bit financially."

From Tice Elkins, Henrietta, Texas, July 5: "The meeting at Nocona closed last night, with seven baptized and three restored to the fellowship of the church. I baptized four before leaving and three confessed at the last service. I never hated to close a meeting more than that one, but was compelled to close in order to begin at Comanche, Okla. The Nocona church is composed of the best people I ever worked with anywhere. They cooperated with me fully, sang and prayed, visited and worked, and paid me for my work. It was a great meeting and was most enjoyable. I expect to assist them in another meeting not far away. Let the Anson and Hamilton churches get ready for their meeting and leave nothing undone to make them successful in the saving of souls. Brethren, do not wait till next summer to call a preacher to hold your meeting. You may get left. 'What thou doest, do quickly.'"

James E. Laird writes from Senath, Mo., July 5: "The meeting at Poplar Bluff closed last Wednesday night, after continuing over three Lord's days. There were three additions to the church. One was baptized and two came from the 'digressives.' One other young man wanted to be baptized the last day of the meeting, but his mother, a 'digressive,' objected. We received from other churches in support of the meeting seventy-six dollars and seventeen cents, for which we are very thankful. Brother Ward will report through the papers all that was sent us. We are trying to locate B. J. Lemon there to work with the church all the time; but to do this, the brethren there will have to have help to support him. The few brethren there will also need some help to pay for their house. We have only about fifteen members there, and they are all poor. They owe over two thousand dollars on their house. Let individuals and congregations send them a contribution to help them on their house, and also let them know how much you will send monthly on the support of a good man to labor with them all the time."

W. F. Ledlow, president of Thorp Spring Christian College, Thorp Spring, Texas, writes: "Prospects for the Thorp Spring Christian College are good. The war will affect all schools, but we hope to have a good enrollment and do most excellent work. The college is permanently located and will continue to grow and build. We are glad to announce that R. C. Bell, Batsell Baxter, J. O. Garrett, Isaac E. Tackett, Miss Lena R. Lewis, and Miss Blanche Wiley will each head an important department in the school. There will be other teachers in special lines. All the men teachers are Bible-School men. They have had experience in other colleges and come to us well prepared for the work. Brother Bell was president of our college for five years; Brother Garrett and Brother Tackett have each been president of Sabinal Christian College; Brother Baxter was dean of our college and also dean of Cordell Christian College; and Miss Lewis has been superintendent of a good high school for ten years. We are sure that our faculty has never been stronger. The spiritual feature of the college will be strong. In Christian education, heart power counts. Our school will stress the heart as well as the head in education. Write for new catalogue."

Fruit Canning in the New South Wales.

The question of evaporating quantities of fruit is being seriously considered in New South Wales, Australia, and the probability is that fruit drying and canning will become an important industry there, according to United States Consul General J. I. Britton. Machinery for equipping canneries will necessarily be purchased in the United States. A large factory now in the course of construction at Leeton, New South Wales, is being equipped with American machinery. It will employ, aside from other labor, about five hundred girls and will have a capacity of about five thousand tons of peaches this season. Experts have arrived from the United States to supervise the erection of the factory and the placing of the American machinery.

Two Unforgiven Sins.

BY J. J. VANHOUTIN.

There are two ways of committing the unpardonable sin, called the "blasphemy against the Holy Spirit." The blaspheming is one way and may be committed by an unbeliever; while the willful sin, being the same kind of an act, may be committed by any Christian in his wholesale rejection of the whole divine plan of redemption and does despite to the spirit of grace by counting the blood of Christ an unholy thing. And God will not provide any other sacrifice only that which the man once received, but now rejects, and that leaves the once redeemed man in a lost state looking upon Jesus as the illegitimate son of Joseph and Mary, and a man only, and no better than himself. John speaks of a "sin unto death." (1 John 5: 16.) That word "unto" means coming up to death. The sin of suicide takes a man out of this world where the gospel is preached into a world where there is no redemption offered. "Seek not death in the error of your life, and pull not upon yourselves destruction with the works of your hands; for God made not death." (Wisdom of Solomon 1: 13, 14.) An insane person may commit suicide in a frenzy of religion; but no sane man will do such until after he loses all sense of relationship to God and the perpetuity of the soul of man, and places himself on the common level with the beasts of the field with this materialistic idea that "death ends all." Why pray for a man who places himself outside of the bounds of the plan of redemption? There is a difference between an unbeliever and an infidel. Many unbelievers have never examined the testimony in regard to Jesus and do not know enough about the gospel to believe it, hence are unbelievers; but the blasphemer against the Holy Spirit is the man who claims to have examined all of the testimony in regard to Jesus being the Christ, the Son of God, and has found out that all the evidence is nothing more than fabricated falsehoods, and if there was such a man as Jesus, he was the illegitimate son of Joseph and Mary, and unworthy of his notice. If that is not the blasphemy against the Holy Spirit, why did Jesus declare it when they accused him of being born of fornication? (See John 8: 41, 45.) Jesus threw such protection around his devoted mother that the man who would deny the miraculous and set aside all divine testimony and sneeringly insinuate against the virtue of his kind and devoted mother should never be forgiven.

By Twelve Bottles of PERUNA

Greatest Human Vitalizer

"During the winters of 1897 and 1898, I was so badly afflicted with catarrh of the head and thought I must surely die from it. **After trying many doctors** and all other recommended remedies made known to me, I was induced to use Peruna. **I was cured entirely by using** twelve bottles of Peruna and one bottle of Manalin.

Since that time, I have never been without Peruna. I use it for **colds and as a general tonic during Spring and Fall months** and find it the greatest human vitalizer."

Sold Everywhere

I Was Entirely Cured

Mr. Wm. A. Hartmann, 217½ S. Second St., Muskogee, Oklahoma, thus describes his case. Read his letter.

Liquid or Tablet Form

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores

Faith in America's Food Saving.

The following from The Grocer, London, gives an insight into the implicit faith which the allies have in America's ability to solve the food problem:

It is believed that as the primary solution of the food problem every effort will be made in North America to insure greater production. There will be an increased acreage shown in bread gains, and no care will be relaxed to insure a greater output of provisions. The situation is critical, and it is recognized that the successful prosecution of the war by the allies depends in a large measure upon the extent of food production and food conservation this year by our friends on the other side of the Atlantic.

This is a plain and a strong statement of our obligations.

"Keep the Camp Fires Burning."

BY HARVEY W. JONES.

During these "perilous times"—this world-wide war—there is an increased danger of Christians' "falling away from their steadfastness." (2 Pet. 3: 17.) There are so many things of a worldly nature to attract and absorb the attention of mankind that the religion of our Lord Jesus Christ is liable to be pushed into the background of human consideration. How, then, it behooves all true Christians to keep the camp fires of God's eternal truth burning brightly in their hearts and lives. If, when things are normal, we are liable to "neglect so great salvation" (Heb. 2: 3), then how much more the danger during these awful times! The terrible carnage now taking place in the theater of this world war causes our hearts to almost bleed in contemplating such awful deeds; yet we hope this awful world catastrophe may result in good to mankind in general and, indirectly, benefit the church of our blessed Redeemer in ways we cannot now foresee. But be that as it may, let every child of God keep an abiding interest in the cause of our adorable Redeemer, and let us do what we can to keep others interested in pure Christianity as revealed in God's holy word, the Bible. Let us "keep the camp fires burning" in our hearts till the dawn of a better day!

Grove's Tasteless chill Tonic

destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 60c.

DOING GREAT GOOD AT THIS SEASON

A superlative blood-purifying medicine like Hood's Sarsaparilla, combined with a superlative iron tonic like Peptiron, makes the ideal all-round treatment. No other medicines possess such curative properties as these two working together.

Two dollars invested in these two medicines will bring better results than four dollars spent in any other course of treatment or attendance.

It will be wise to get them today

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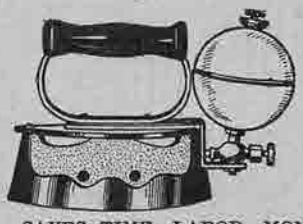
Iron any time or anywhere. Save half the work and expense involved in ironing. The



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enables you to do all this and more. Simple, safe, serviceable, durable.

SAVES TIME, LABOR, MONEY. FULLY GUARANTEED. Your dealer knows about it. Ask him or write direct. Dept. 22.

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BACK YARD DIVIDENDS

Your own back yard can be made to produce a handsome profit. Its easy. **Raise Pigeons.** They are inexpensive, little trouble, and absolutely clean. Make use of an old outhouse. Start today and order a few good birds that are guaranteed to be rapid breeders. In a very short while they will begin work and with little attention will put money in your pocket. The markets are

Clamoring for Squabs.

Never yet has the demand been supplied. There is a ready market always at handsome prices. Furthermore, good breeders are hard to obtain.

Not only is it easy to make money raising pigeons but it is a pleasant occupation and very helpful to be able to supply your own table with tender, juicy Squabs.

It costs very little to start but be sure and start right with good breeders and

Start Today

while the market is so good and get your share of the profits.

Drop us a line and we will send you **Absolutely Free** our booklet on "Profits in Pigeons." It will show why there are profits in Pigeons and how to begin.

CAROLINA PIGEON PLANT
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CLINTON, S. C.

Keeping Baby Fit in Summer.

BY MRS. MAX WEST.

Through the long, hot summer days it is a great task to keep children happy, well, and out of mischief, especially when the mother already has her hands more than full with the work of her house.

In the first place, children must be kept as cool as possible. In hot weather this is not an easy task, but it may be accomplished in some measure by clothing them suitably. Babies need only the diaper and one other garment, band or slip. Older children need only enough to cover their bodies. As far as possible, children should sleep out of doors at night, if screened porches are available, or, if not, with all the windows and doors wide open. A full tub bath in cool or tepid water will do much to make sleep comfortable, and a little plain talcum powder will help to allay the irritation of prickly heat.

Children must be provided, too, with occupations suited to their age. A play pen on a cool porch, or even under the trees in the yard where the mother can watch the baby, will give much pleasure. Sand piles, swings, and many other simple pieces of play apparatus which are easily made at home without any great expense will keep older children happy and out of mischief. Rainy days may be spent on the porch. Hints for mothers as to the selection of play and occupation for young children will shortly be published by the Children's Bureau. Very much of the annoyance of mothers and the fussiness of children would be done away with if the little hands and minds had plenty of occupation. Many a cross child is cross because he has nothing to do which interests him, and many a piece of mischief is only the result of the child's trying to find something with which to busy himself.

Children's food must be chosen with special care in summer to suit the ages, and proper food habits should be established. The nursing baby will cause the least anxiety. If a baby is nursed at regular times, preferably three or four hours apart, and is clean and as cool as possible, he will not usually suffer harm even in very hot weather.

Babies newly weaned from the breast and up to the end of the second year will need special care. Properly modified cows' milk will form the principal part of the diet of all such children, and must be as clean and as fresh as possible. Detailed directions for the feeding of children will be sent free from the Children's Bureau of the United States Department of Labor to all who care to send for the bulletins on the care of children.

Older children should be taught to observe regular habits also, and mothers must guard against the dangers of overfeeding or underfeeding, and especially against poor food materials, such as overripe fruit. Young children need to be taught to chew their food thoroughly and to eat slowly. Cleanliness of the body is necessary for health and comfort at all times, but is demanded in the summer time. These fundamental rules for health should be in effect in every family, and where carried out faithfully sickness should be largely done away with.

Gog and Magog.

BY "AX."

Define "Gog" and "Magog." Gog was a prince or ruler near the Caucasian Mountains. His subjects were the people of Gog—that is, Magog. Before the days of Ezekiel they were known as Scythians. Ezekiel uses them as a symbol of earthly violence arrayed against the people of the Lord. He depicts their avarice and violence (Ezek. 38: 1-13) and the fearful vengeance executed upon them (verses 14, 23)—a massacre so tremendous that seven months would hardly suffice for the burial of the corpses in the valley, which should henceforth be named "Hamon-gog"—that is, the "multitude of Gog." The imagery of Ezekiel has been transferred in the apocalypse to describe the final struggle between Christ and Antichrist. (Rev. 20: 8.) Students of prophecy think this great battle draws near—that it will be fought between 1926 and 1972. As to the battle of Armageddon, the saints will not be in it. They will be caught up with Christ, and only the wicked will destroy one another like the Kilkenny cats.

The Hall of Shame.

Not all Americans can win a niche in the Hall of Fame, but all can keep out of the Hall of Shame that bears the names of profiteers and hoarders, of wasters, and slackers, and slickers, of both sexes and all ages.—Youth's Companion.

A Southern Product.

Originated in North Carolina, manufactured in Tennessee, by Southern men, from Southern products, sold to the nation, and soothing and healing the cuts, burns, bruises, scalds, and sores of the world, is the record of the well-known family salve—Gray's Ointment. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. It is antiseptic as well as healing. Telephone your druggist. If he hasn't it, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and you will receive a liberal sample *free* by return mail, postpaid.—Advt.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

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LIMITED, SELECT, HOME COLLEGE FOR YOUNG WOMEN.

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Piano, Violin, Voice, Art, Expression, Physical Culture, Home Economics, Commercial Patronage (national and international).

No death, no elopement, no casualty in its history.

Twenty-eighth Annual Opening, Thursday, September 26, 1918.

Write **MRS. E. G. BUFORD**, Founder and President, **709 North Twelfth Street, Nashville, Tenn.**

The Desk With a 25 Year GUARANTY

The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: **Heavy Semi-Steel Frame, Patent Noiseless Hinges** and **Extra Wide Seats.** The design, construction and finish is perfect in every detail. Our proven claim is—the best desk regardless of price. The only desk made in the South.

SOUTHERN DESK COMPANY,
HICKORY, N. C.

The Master's Vineyard

Arkansas.

Jonesboro, July 1.—While I am practically unknown through the Gospel Advocate, yet, being an editor of the Primitive Gospel Proclaimer and being informed that this paper has been turned over to the Gospel Advocate, I feel that I am due a few lines through your paper. I am now in Jonesboro, and will be confined here for at least four weeks, possibly longer. My wife has a bad case of appendicitis, and I am having her treated by a chiropractic doctor. I will begin taking treatments to-day under the same man for a kind of heart trouble which I have had since last April. On account of sickness I have missed two months of protracted-meeting work already, and now I must cancel another month's work. Besides this, I will have a very great burden to bear in the way of expense. I believe God will put it into the hearts of his people to help me bear this burden in this great time of trouble. Address me at Jonesboro, Ark.—W. Curtis Porter.

Florida.

Reddick, Route 1, July 1.—We wish to thank the kind friend who subscribed to the Gospel Advocate for us. We get it regularly every week. There are only three members at Fairfield. Next Sunday we will begin a few-weeks' tent meeting at that place. The members at Jacksonville loaned us their tent. Brother John Pearl Prevatt will preach for us and Brother Copeland will help with the singing. Brother Prevatt has been with us here several times and the people know him, and we hope for a good meeting. Scriptural teaching is greatly needed here. There are Baptist, Methodist, and Presbyterian churches here, and only a few to each church. We came to Florida in November, 1910, from near Bradyville, Cannon County, Tenn., where we were brought up to go to church and Sunday school, and it surely is lonesome here with a church not nearer than thirty miles, at Gainesville, and we get to go very little. We have a little boy three years old, and we surely want to bring him up right. We hope the one who is sending us this paper will see this and know that we appreciate his or her kindness toward us. We are sending the paper to the soldiers' camp for the boys to read after we have read it.—Mrs. Ellis T. Austelle.

Tennessee.

Petersburg, July 1.—We closed a fine meeting at Sewanee with seven baptized. I began at Petersburg yesterday, with Brother E. Gaston Collins in charge of the song service.—J. D. Northcut.

Slayden, July 1.—We closed our meeting at Vanleer yesterday morning. The congregation has about nine loyal and faithful members. Denominational opposition and prejudice are strong. However, we succeeded in having the presence of members of all sects. One person made the confession and was baptized. We began our meeting at Slayden last night.—William P. Walker.

Sykes, July 1.—As some churches, brethren, sisters, and friends have contributed to the building of the new meetinghouse at this place and nothing has been said about it in the Gospel Advocate, I will say that on the second Lord's day in last December we had our first sermon by Brother George W. Farmer, of Lebanon. Since then we have come together each Lord's day except one, with one more sermon by Brother Farmer, one by Brother O. P. Barry, also Brother R. W. Askew, all of whom encouraged us much. We have arranged with Brother Farmer to begin a series of meetings with us, beginning on the third Lord's day in this month. We had help from churches and individuals as follows: From the church at Alexandria, $50; Carthage, $5; Bethlehem, $25.75; Round Top, $10; brethren and friends at Alexandria, $16; Watertown, $10; Brush Creek, $16; brethren and sisters at Laguardo, $9.50. We had a donation from an other church in Wilson County (I disremember the name) and many other donations from brethren and friends. For all these we extend our heartfelt thanks. We yet lack the painting and papering on our house. If any brethren, sisters, or congregations wish to give us any amount, however small, it would be thankfully received. Our number is small, only one or two male members and six or eight sisters. Pray for us and that much good may be done at this place.—W. A. Dowell.

Memphis, July 1.—Beginning on the second Sunday in June, Brother N. B. Hardeman, of Henderson, held a few-days' meeting for the Harbert Avenue congregation, this city. The interest was good throughout and several were added to the one body. Brethren J. P. Lowery and Claud Hall were present at some of the services. While neither of them preached, yet it was good to have them here. Brother Tate Ring recently closed a two-weeks' meeting at Raleigh Springs, during which he sowed the good seed. We hope to reap the harvest later. Harbert Avenue Church, under the leadership of J. Paul Slayden, could not do other than prosper if they give heed to what he preaches. McKeller Street, Highland Heights, and Olive Avenue, where I labor each Sunday, morning, afternoon, and night, still have a mind to work, and we hope to be able to do much for the cause of the Master in this wicked city this year. Brother F. S. Vance, a very devoted, godly man from Idabel, Okla., preached for us yesterday morning at McKeller Street and at Olive Avenue at night. Both discourses were interesting and encouraging. The annual tent meeting with the Olive Church begins next Lord's day, with Brother Ring and myself to do the preaching. Brethren, pray for us, that much good may be the result. The meeting with the Highland Heights Church will be sometime in August, services to be conducted by the writer.—J. A. Cullum.

Physician explains How to help Build up Great Strength, Energy and Endurance

Cites Cases of Men Even 60 and 80 Years of Age Who Have Gained in Strength and Energy and Thereby Greatly Increased Their Mental Powers From Taking Nuxated Iron

Says a weak body means a weakened brain; weak nerve force means weakened will power, lack of sufficient iron in the blood has ruined many a man's nerves and cast him upon the rocks of Failure.

Commenting on the alarming prevalence of iron deficiency in the blood of American men and women, Dr. James Francis Sullivan, formerly Physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital, said: "I have strongly emphasized the great necessity of physicians making blood examinations of their weak, anaemic, run-down patients. Thousands of persons go on year after year suffering from physical weakness and a highly nervous condition due to lack of sufficient iron in their red blood corpuscles without ever realizing the real and true cause of their trouble. Without iron in your blood your food merely passes through your body something like corn through an old mill with the rollers so wide apart that the mill can't grind.

As proof of this take the case of General Heratio Gates Gibson, U. S. A. (Retired) who says that Nuxated Iron has brought back to him in a good measure that old buoyancy and energy that filled his veins in 1847 when he made his triumphant entry with General Scott into the City of Mexico.

Then there is Former Health Commissioner Wm. R. Kerr of Chicago, who is past the three score year mark, but still vigorous, active, full of life, vim and energy. Former Health Commissioner Kerr says he believes his own personal activity today is largely due to his use of Nuxated Iron and that he believes it ought to be prescribed by every physician and used at every hospital in the country.

While former Health Commissioner Kerr is not himself a physician, still his experience in handling public health problems must give his opinion more than ordinary weight.

And then there is Former United States Senator Chas. A. Towne. Senator Towne says: "I have found Nuxated Iron of the greatest benefit as a tonic and regulative. Hencefore I shall not be without it. I recommend Nuxated Iron to all who feel the need of a tonic and regulative. I am in a position to testify for the benefit of others, to the remarkable and immediate helpfulness of this remedy, and I unhesitatingly am in a position to testify for the benefit newed energy and the regularity of bodily functions. But, of others, to the remarkable and immediate helpfulness of this remedy, and I unhesitatingly in my opinion, you can't make strong, vigorous, successful, sturdy iron men by feeding them on metallic iron. The old forms of metallic iron must go through a semi-digestive process to transform them into organic iron—Nuxated Iron—before they are so ready to be taken up and assimilated by the human system. Notwithstanding all that has been said and written on this subject by well known physicians, thousands of people still insist in dosing themselves with metallic iron simply, I suppose, because it costs a few cents less. I strongly advise readers in all cases, to get a physician's prescription for organic iron—Nuxated Iron—or if you don't want to go to this trouble then purchase only Nuxated Iron in its original packages and see that this particular name (Nuxated Iron) appears on the package. If you have taken such preparations as Nux and Iron and other similar Iron products and failed to get results, remember that such products are an entirely different thing from Nuxated Iron."

HE'S A LUCKY FELLOW—THIS MAN OF BLOOD AND IROM

He has the vim and energy, the brain-power and the money too—Why not be in his place instead of being a nervous, irritable weakling haunted by fear during the day and sleeplessness and melancholia at night?

Dr. A. J. Newman, late Police Surgeon of the City of Chicago and Former House Surgeon Jefferson Park Hospital, Chicago, in commenting on the value of Nuxated Iron said: "This remedy has proven through my own tests of it to excel any remedy I have ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders. The manufacturers are to be congratulated in having given to the public a long felt want, a true tonic, supplying iron in an easily digested and assimilated form. A true health builder in every sense of the word."

MANUFACTURER'S NOTE—Nuxated Iron, which has been used by Dr. Sullivan, and others with such surprising results and which is prescribed and recommended by physicians everywhere, is not a secret remedy, but one which is well known to druggists. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists and general stores.

Texas.

Terrell, July 2.—There was one confession here last Sunday morning, and we expect to baptize to-morrow night. —R. D. Smith.

Gatesville, June 29.—Acting upon the suggestion of Brother J. D. Elliot, of this place, I am here. Prospects are good. Gatesville is a nice little city, situated on the St. Louis and Southwestern Railway, fifty miles southwest of Waco.—J. Paul Kimbrell.

Canadian, July 2.—Our home meeting began on May 26 and closed on June 16. We prepared well for this meeting by song practice, talking to the people, and advertising with both large and small cards. Wind and rain hindered a great deal. However, the word was preached to many of the people of Canadian. Brother J. B. Nelson, of Dallas, did the preaching, and he shunned not to declare "the whole counsel of God." In fact, most of Brother Nelson's sermons were extra strong and were delivered with force and power. Having a pure heart and a clean record to back up such preaching made it effective. In all, there were twenty-five additions—fifteen baptisms, three by relation, and seven by restoration. Of this number, one was from the Baptists, two from the Methodists, and four from the Christian denomination. Brother Nelson and I closed an eight-days' meeting with the faithful little band of Christians at Panhandle on the fourth Sunday in June. Two fine sisters took fellowship with the church, while quite a number of people attended and seemed to enjoy Brother Nelson's strong gospel sermons. We left under promise to return and assist in a meeting next year. I was at Miami and Laketon last Lord's day, preaching three times. One young man, who has now joined the navy, obeyed his Lord in baptism. I shall begin my third annual meeting at Dimmitt, Castro County, next Lord's day. My other meetings will take the time till the middle of September and are at the following places in the order named: Pampa; Pilot Grove, in Grayson County; Vinson, Okla.; and Lefors. I continue to enjoy and appreciate the Gospel Advocate, which contends so earnestly and kindly for the "old paths."—O. M. Reynolds.

What Tennessee Folks Say
ABOUT A NEW DISCOVERY

Many local people are glad to testify to the good results obtained from Anuric, the discovery of Doctor Pierce of the Invalids' Hotel, Buffalo, N. Y., for kidney and bladder disorders, backache, rheumatism and all uric acid troubles. This is what Mr. E. W. Bagshaw says:

MITCHELLVILLE, TENN.—"This is to certify that I have used all, or nearly all, of Dr. Pierce's Medicines. Commenced using them myself and in my family over 30 years ago. The 'Favorite Prescription' saved the life of my wife and daughter 25 years ago, and I have scarcely ever been without Dr. Pierce's Remedies in my home since. Recently I had occasion to use An-u-ric, that God-sent remedy for kidney and bladder troubles, and I can truthfully say that it has done me more good than any remedy I ever used, and they are legion. No one will make a mistake in using any preparation sent out by Dr. Pierce. I have had many years' experience with his Institution and know whereof I speak."

When the kidneys are weak or diseased, these natural filters do not cleanse the blood sufficiently, and the poisons are carried to all parts of the body. There follow depression, aches and pains, heaviness, drowsiness, irritability, headaches, dizziness and rheumatism. In some people there are sharp pains in the back and loins, distressing bladder disorders and sometimes obstinate dropsy. The uric acid sometimes forms into gravel or kidney stones. When the uric acid affects the tissues, muscles and joints, it causes lumbago, rheumatism, gout or sciatica. This is the time to try Anuric, double strength, the discovery of Doctor Pierce, for kidney trouble and pains in back and all over body! Write Doctor Pierce, Invalids' Hotel, Buffalo, N. Y., and send 10c. for a large trial package—this will prove to you that Anuric is many times more potent than lithic and eliminates the uric acid from the system as hot water melts sugar—or ask your druggist *now* for a bottle of An-u-ric.

FELONS

Boils, Carbuncles are best treated by Carbolt. This wonderful compound stops the pain, "softens" and "cleans" out the inflammations. Large 25c boxes at good drug stores. Write **Spurlock-Neal Co., Nashville, Tenn.**, for sample and literature.

TUBERCULOSIS—CONSUMPTION
If interested or affected, write to-day for free booklet. Important information. **Wingate Salve Mfg. Co., Asheville, N. C.**

CLEARS Cuticura SOAP AND OINTMENT SAVES
QUICKLY REMOVE PIMPLES, DANDRUFF
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North Alabama Notes.

BY J. PETTEY EZELL.

Thus far, this year, with the exception of a very pleasant meeting of eleven days' duration at Charleston, Miss.; a brief visit to Mars' Hill, the home of Brother T. B. Larimore; and a visit of a week's duration to some churches through West Tennessee, my time has been devoted to the work of an evangelist with the churches at Albany and Mooresville, Ala., and Cool Springs, in Giles County, Tenn., and a visit to the church at Pulaski on each third Lord's-day night.

The church at Albany has lost to Birmingham, Florence, Sheffield, and Montgomery seven splendid Christian families during the past year, and we miss them so much. Our loss, however, is the gain of others, and we hope that in these respective places each family may give a faithful account of its stewardship. While some have gone from us, others have come to us, and we shall hope for the hearty coöperation, in word and work, of each one who may come our way.

Decatur and Albany, with their more than twenty-one thousand inhabitants, many industries, and natural advantages, are worthy of the consideration of Christian farmers. Good farms can be had at reasonable prices. This would be, too, an ideal location for a good Christian physician, dentist, and especially some young man who is a preacher of the gospel or singer. No other field can excel it in the abundance of opportunities—not so much because the opportunities are rarer, but because the Christian laborers are few. The Louisville and Nashville Railroad shops, with their sixteen or seventeen departments, furnish opportunities to all classes of skilled labor.

In spite of our obstacles, the work of the church is at its best. Our audiences are larger than ever before and the interest is better. We are of the same mind and judgment and speak the same thing, and, behold, how good and how pleasant to dwell together in unity!

Our weekly program, aside from the Lord's-day services, preaching on the second and fourth Lord's days, morning and night, and at some mission point in the afternoon, is a Bible reading at the church house of four chapters each Wednesday night; in West Albany on Thursday nights, a like study, from house to house; Friday afternoons, a like study, from house to house; and Friday night, in South Albany, a like study, from house to house. This work is interesting and supplies a much-needed impetus to the work.

At Mooresville we used to have a splendid congregation, but with age it has grown infirm; yet we have some splendid people here, and we hope and pray for a reviving of the spirits of men. Be it said to the credit of the few there, they are willing to try, and God will not be unmindful of their labors in the Lord. This is the prettiest farming section in North Alabama, and some good farms are now for sale.

The church at Cool Springs is a splendid one. The best of feeling prevails, not only in the church, but in the entire community. On Lord's days the house is full, and on the third Lord's day in June the house was packed; a number of brethren sat on the rostrum, some stood up, and four or five partook of the Lord's Supper from the doorsteps. Then a mission service had been arranged three and a half miles distant, over rough roads; yet the little schoolhouse was perhaps thrice full, and I counted forty-four of the Cool Springs brethren who were present to take part. Who would not enjoy a day thus spent? Then at night I preached to the church at Pulaski, the home of that very splendid soldier, J. T. Clark.

I am now in a meeting with the church at Anniston, which we planted here three and a half years ago. Since this work was begun, with the cause of the Lord foremost in heart, being not ashamed to suffer, devout men and women have gone forward with the work. They began at once the Lord's-day meetings and Wednesday-night meetings and have not let up even for one week. They now have their house of worship paid for and have with them as an evangelist Brother Claude H. Woodroof, who is a most excellent young man. He is active, discrete, and devoted, and is loved and esteemed by all, but lavishly so by the little ones. He will do a good work here.

The Lord bless and sustain us in these times that try men's souls, and enable us to walk constantly and diligently in The Way.

PANAMA HATS HAND-WOVEN

New Discovery Brings Costly Panama Within Reach of All.

New York, N. Y. (Special).—It is now proven that the stylish Panama, up to now only worn by the best-dressed people, can now be sold for $1. You don't have to be skeptical about the low price, as it gives service like the $5 and $10 kind, but not so fine a weave; and by this new discovery of weave one can hardly tell the difference. A Panama gives a man or woman distinction and at the same time comfort. Mr. George J. Bungay, 28 South William Street, of New York City, is backing up his discovery by sending a real hand-woven Panama, any size, trimmed, blocked, with silk band, to any one for $1, postpaid. Fitted with leather sweat band, 25 cents extra. Furthermore, his policy is that, if you are not entirely satisfied, he will return your money. —Advt.

A Friendly Letter.

We appreciate the following friendly letter from Brother G. F. Mills, of Midlothian, Texas:

I will say that I like some of the renderings of the texts of the Teachers' New Testament better than the King James translation, and some not so well. I have gained some historical knowledge from the book, and its biographical sketches of the writers of the New Testament are enlightening. But I have the same objection to the book that Brother J. R. Bradley has, and I must take issue with you on the reason the commentators did not comment on the various texts where baptism is used. I do not think it was the evident plainness of the scriptures, but the desire to ignore them. The sectarian world looks upon baptism as a nonessential—in practice, if not in theory. They all "get religion" before they are baptized. If an enlightened sinner could not be saved in the days of the apostles without baptism, he cannot now. Baptism has been the bone of contention par excellence between us and the sects ever since the beginning of the Reformation. It is said that human nature is the same in all ages; so the New Testament Scriptures mean the same thing in all ages and to all peoples.

Wife and I are still reading the Gospel Advocate; have been reading it the most of the time for fifty years. Mr. Kyle, our son-in-law, and our daughter live with us, and they take the Advocate. In its pages we frequently find encouragement to press on a few more days, when we will lay our armor by and rest from the conflict.

Bear with me a bit longer. Wife and I had the delightful privilege of hearing Brother T. B. Larimore last summer at Ferris, Texas. We had heard him preach long years ago in Mississippi, when we were younger than now, and to hear him again was like "refreshing showers from the presence of the Lord."

O, this world cataclysm of war! Where will it end? May we not hope that our Father will bring good out of it to a majority of the peoples of the earth?

Report of Meetings.

BY M. KEEBLE.

When I wrote my last report, I was at Bellbuckle, Tenn., in a very interesting meeting. On the last night of the meeting two were baptized.

I began a meeting in Louisville, Ky., on June 10, which continued about fifteen days, with three baptisms and one restoration. On the first night of the meeting we had no seats, through failure of the man who had promised to bring chairs; but the tent was located on a grassy lot, and we just asked the people to sit on the grass, which they did, and we had a glorious service. The chairs were secured by the time for the next service.

I am now (July 2) in a good meeting at Cookeville, Tenn. This is my third protracted meeting. I shall go from here to Latham, Tenn.

Brother Melton's Letter.

Brother L. L. Melton, of Gassaway, Tenn., writes as follows:

The two Teachers' New Testaments I received on the last two subscriptions I sent in. They are good, and I find them a great help in studying the word of God, and well worth one dollar apiece to any one that wants to learn the truth and teach the word of God anywhere, in church or Sunday school, at home—good for the family to study.

The Gospel Advocate I have read ever since I could read. My father subscribed for it when Brother Fanning first commenced publishing it and took it up to the Civil War, and then stopped a while; and after the war was over he subscribed for it again and took it some time; then I paid for it and sent it to him with the understanding that his son-in-law that lived with him would read for him, he got so old and could not see to read himself. I have been a regular subscriber for thirty-four or thirty-five years, and expect to take it as long as I can see to read it. I think the Gospel Advocate should be in every Christian home; for it makes better Christians, learns them more about their duty as Christians, makes them stronger in faith, and keeps them better posted, and they can have seven good sermons every week if they will read them, and every subscriber can get one new subscriber and get a Teachers' New Testament.

Not Well Enough Known.

We cannot accomplish much in the treatment of dyspepsia, however much we may temporarily relieve its symptoms, so long as the blood remains impure. It is a fact not well enough known by people generally that when the stomach, liver, and other digestive organs are supplied with impure blood, the digestive process is impaired, so as to cause faintness and loss of appetite and sometimes a deranged state of the intestines, and in general all the symptoms of dyspepsia.

Hood's Sarsaparilla is of great service in dyspepsia, because it purifies the blood, making it the healthy stimulus the digestive organs must have for the proper performance of their duties. Hood's Sarsaparilla, especially if taken in a little hot water, has "a magic touch" in dyspepsia. Get it to-day.—Advt.

Catch Fish, Eels, Mink, Muskrats, and other fur-bearing animals in large numbers, with the New, Folding, Galvanized **Steel-Wire Trap.** It catches them like a fly-trap catches flies. Made in all sizes. Write for descriptive Price List, and our Free Booklet on best bait known for attracting all kinds of fish.
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BELLS Memorials a Specialty

New Calomel is Wholly Delightful

Calotabs, the new harmless and nauseless calomel, may now be obtained at almost any good drug store. As a liver cleanser and system purifier the new Calotabs are even more effective than the old-style calomel, yet there is not the slightest danger, nausea, or unpleasantness.

One Calotab at bedtime, with a swallow of water—that's all. Next morning you awake feeling fine, with a hearty appetite for breakfast. Eat what you please—fruits, acids, or anything. There is not the slightest danger nor interference with your work. Calotabs are sold only in original, sealed packages; price, thirty-five cents. Your druggist will refund your money if you are not delighted—he recommends them.

It Works! Try It

Tells how to loosen a sore, tender corn so it lifts out without pain.

Good news spreads rapidly and druggists here are kept busy dispensing freezone, the ether discovery of a Cincinnati man, which is said to loosen any corn so it lifts out with the fingers.

Ask at any pharmacy for a quarter ounce of freezone, which will cost very little, but is said to be sufficient to rid one's feet of every hard or soft corn or callus.

You apply just a few drops on the tender, aching corn, and instantly the soreness is relieved, and soon the corn is so shriveled that it lifts out without pain. It is a sticky substance which dries when applied and never inflames or even irritates the adjoining tissue.

The discovery will prevent thousands of deaths annually from lockjaw and infection heretofore resulting from the suicidal habit of cutting corns.

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LAW SCHOOL,
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Ten thousand pages of law with LL.B. degree in one year.
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PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair.
50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

Strength

WOMEN NEED STRENGTH to meet the stress of life during these troublous times. Worry, anxiety or sorrow undermine strength and health. To be strong and well, all the organs of the body must perform the functions assigned to them by nature.

Foley Kidney Pills

help weak, overworked or diseased kidneys and bladder to normal and healthy action, so that the system is freed from waste and poisonous matter that causes backache, pains in side, sore muscles, stiff joints, lumbago, rheumatism, puffiness under eyes and kindred symptoms.

Mrs. J. D. Miller, Syracuse, N. Y., writes: "For many years, off and on, I suffered from kidney trouble and rheumatism. I had a severe backache and felt miserable, and I got to a place where I had to do something. I bought Foley Kidney Pills and after taking two bottles I can say my backache is gone, and where I used to lie awake nights with rheumatic pains, I now sleep in comfort and enjoy a good night's rest. Foley Kidney Pills did wonderful things for me, and I recommend them." 50c and $1.00 sizes.

Sold Everywhere

Notes from Camp Bowie Christian Tabernacle.

BY J. H. LAWSON.

This is July 4, and while the bands are playing and the soldier boys rushing hither and thither in preparation for the overseas journey, I thought it might be of interest to give a few items from the camp. The Thirty-sixth Division is expected to leave Camp Bowie at any moment, and yet no one knows the day or the hour of the departure. Orders are to be ready to entrain at any moment, and everything is packed and waiting the final order. The boys are sending farewell telegrams and letters, and at this moment there are many in the tabernacle writing farewell messages to loved ones at home.

My eyes fill with tears at the thought of the departure. Many are the sad hearts among the fathers and mothers who are here to bid farewell to their boys.

The boys are both glad and sad. They are anxious to go, yet they know that many of them will never return to the homeland. Many last sad farewells are being said, and to me it is especially sad, for I have formed many acquaintances among the soldier boys and have learned to love them. There are some as true and faithful Christians here as I have ever met. Our meetings have been fine, and these boys have helped me make the work the success it has been. They have helped me in every way possible. They sing, pray, talk, exhort, give, and cheer me with many kind words of appreciation. I shall never forget them, and shall expect to meet many of them beyond the valley of the shadow of death to greet them as fellow laborers. I am truly thankful that I have had the privilege of helping these boys in things spiritual. The many words of appreciation show that the work has been for good. Many have obeyed the gospel and many others have been restored to their "first love."

The band is now playing "Dixie," and it reminds me of my boyhood days and calls my mind to father, who so loved the grand old music, and my eyes fill with tears as I think what it meant to him and the people of the Southland. "Baby's Prayer" will bring to memory many of the scenes of this present conflict long after this terrible war has ended. It is played each evening near the tabernacle by the military band, and each time it seems to grow sweeter. There are some noble Christian boys in this band; and when these are gone and the new band plays the old marches, it will make my heart ache.

"O for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe."

When the last sad farewells have been said here and these boys have gone from us, I shall give the readers a statement of the things I think will interest them. I shall be with them in their tents, go with them to the train, and with sadness turn to the work of helping the many thousands who are now ready to take the places of these boys. Sixty thousand is the number expected, and already thousands are in quarantine waiting to take the places of the ones now ready to leave. Shall we be able to do what should be done for them? The way is a little dark for me just at this writing. I cannot say what I would like to say, for I am by nature an optimist. I am hoping and praying for great things in this work. The work has been more than I had expected, and I am sure that we will have greater opportunities with the new men than we have had with the old ones.

We will be on the ground floor, so to speak, and will be in position to help from the beginning. I shall do all I can both by day and night. I live here with the boys, that I may do them service at any time. I have denied myself the pleasant association of home, my wife and children. This work is badly in need of more God-fearing and God-loving men and women who are not afraid to sacrifice for the right. We should greatly enlarge the work. I could not look my boy or my neighbor's boy in the face after this war is over, if I had not sacrificed for his spiritual welfare. I could not ask him to accept my religion, if my religion had not helped him in these troublous times. To me it is a serious thing. Yet many are taking the war profits, and yet complain of the high cost of living, and trying to buy more land to raise more cotton with which to buy more land.

I would be glad to have a line from those who are interested in this work, for even a word of encouragement is worth much to one away from home and loved ones. Pray for me, that I may be faithful to God and to these boys, and that I may assist them in growing "strong in the Lord, and in the power of his might."

"I Would Not Part with it for $10,000"

So writes an enthusiastic, grateful customer, "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

The Natural Body Brace

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN AND MEN. Develops erect, graceful figure.

Brings restful relief, comfort, ability to do things, health and strength.

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See What It Will Do For You

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache and nervousness. Comfortable and easy to wear.

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Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition.
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A Powerful Pump.

Your heart is a very busy organ. While you breathe once it beats four times. At each beat it sends four pounds of blood through your veins and arteries. The weight of the circulating blood is twenty-nine pounds. When you run, your legs and the other parts of your body need more blood, so your heart must pump faster.—Popular Science Monthly.

For the student of history who is able to place himself within the stream of evolution, the really important events of to-day are not taking place on the battle lines, but behind them.—Winston Churchill.

Perseverance is a grace, just as much as faith, or hope, or charity. The secret strength of perseverance is a share in the glorified life of Jesus. —H. P. Liddon.

Sore Eyes **Granulated Eyelids,** Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE, ask Murine Eye Remedy Co., Chicago.

"BEST MEDICINE FOR WOMEN"

What Lydia E. Pinkham's Vegetable Compound Did For Ohio Woman.

Portsmouth, Ohio.—"I suffered from irregularities, pains in my side and was so weak at times I could hardly get around to do my work, and as I had four in my family and three boarders it made it very hard for me. Lydia E. Pinkham's Vegetable Compound was recommended to me. I took it and it has restored my health. It is certainly the best medicine for woman's ailments I ever saw.' -Mrs. SARA SHAW, R. No. 1, Portsmouth, Ohio.

Mrs. Shaw proved the merit of this medicine and wrote this letter in order that other suffering women may find relief as she did.

Women who are suffering as she was should not drag along from day to day without giving this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, a trial. For special advice in regard to such ailments write to Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of its forty years experience is at your service.

An Appreciation.

Through a copy of the Gospel Advocate recently sent me I first learned of the death of Mrs. Eudora Lindsay South. The announcement came to me as a shock, because I had not known of her illness. You will permit a Baptist minister to pay his tribute in your columns to the noble woman who has passed to her reward. I was born in two miles of her home, in Gallatin County, Ky., and have, therefore, known her from my childhood. Although I have much of the time been far removed from the scene of her busy life, I have kept informed in a general way of her useful career. When she was a young woman in her native county, she was once my teacher. One mile I used to go daily to the little frame schoolhouse on the hill to sit under her instruction. Finally she went to Lexington to attend Hocker College. As I recall, she took her diploma in one year, having had only the training in county schools, supplemented by her experience in teaching. That was marvelous. Afterwards she went abroad. This was a great distinction for one so young as she. Her marriage came by and by, and that elegant gentleman who ever since has walked faithfully by her side, J. K. P. South, was the man to whom she gave her heart and her hand; and he won a prize indeed when she consented to become his wife. There followed in a short time the founding of Excelsior Institute, near Frankfort, Ky. Into that institution she doubtless put the crowning work of her life. In this enterprise she showed her ability in taking the initiative in meeting a crying need along educational lines. How many will rise up and call her blessed for the work she has done, not simply intellectually, for them, but for the work she has wrought in their hearts and lives! This Baptist pastor, sixteen hundred miles away from the sacred spot where his former teacher rests, desires to pay his tribute to her memory for her noble influence on his boyhood life. More than once in the last few years he has received from her a letter to be cherished in its warm expression of interest in one who had in childhood's hours sat at the feet to learn. The county of her nativity is small in area, but it has produced some of earth's true nobility. Among all the women who have shed luster on the little county that lies on the shore of the inland river, I know of no name that shines with brighter light than that of Eudora Lindsay South.

J. FRANK WILLIAMS,
Pastor First Baptist Church, El Paso, Texas.

Be Courteous to All.

Frequently the girl who is scrupulous about interrupting an older person thinks nothing at all of breaking in on the story her small brother is trying to tell, and talking on without paying the least attention to him. There are not two standards of courtesy, one for older people and another for children.—Pennsylvania Grit.

Light is light, whoever holds the candlestick.—E. E. Hale.

A Call from the Bell Haven Orphans' Home.

We have a laundry building, made possible by the birthday offering over a year ago, but no equipment has been added. Sister Jennie Clarke and I recently visited a State institution at Austin, and we were shown the steam laundry, operated by the girls, and I noticed that they were a happy, jolly crowd, laughing and chatting while the clothes were being turned out rapidly and white as the beautiful snow, and their faces were free from the tired, worn look that is noticeable in those who do the work in the old, slow way, with tub and washboard; and I suggested to Sister Clarke that July 20 would be her birthday, and that I was going to make a special appeal for offerings and commemorate the event by investing the amount received in equipment for the laundry building. Motherlike, always anxious to lessen the labor of her large family of girls, she consented. It may take over fifteen hundred dollars for this purpose; but consider how important it is, when it takes so much hard work to keep these many children neat and clean. A small amount from the brotherhood in general would make the burden light. If not convenient to send before her birthday, it will be just as acceptable afterwards. Luling has no steam laundry, and we hope to do the work at Belle Haven, and we also desire to take work for the public, thereby making the laundry a profitable industry to the Home. Please keep this important need in mind and send Sister Clarke an offering.

Your sister in Christ,
ANNIE PETERS,
Secretary, and for sixteen years an inmate of the Belle Haven Orphans' Home, Luling, Texas.

Worth-While Quotation.

"A country worth fighting for is a country worth saving for." This is a good motto for war times and peace times.—Exchange.

VANDERBILT UNIVERSITY
FALL TERM OPENS SEPT. 30
PREPARES FOR WAR SERVICE

PREPARATION IS PATRIOTISM—
Often the Highest Service Possible.
Military drill offered as an elective, also Red-Cross work, in the College of Arts and Science. College students may return to the farm after two terms' work. Professional training in Medicine, Dentistry, Pharmacy, Engineering, Law, and Religion. Write for catalogue, stating department.
REGISTRAR, VANDERBILT UNIVERSITY,
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NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Doctor Biggs' treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.
A copy of the pamphlet will be sent FREE to any address on request.
THE BIGGS SANITARIUM, Asheville, N. C.

Where Drugs Fail.

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become *chronic*, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer from chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric-acid poisoning, or other curable conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred, on the average, have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring.
Box 21H, Shelton, S. C.

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if I report no benefit, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Address .....

Shipping Point .....

(Please write distinctly.)

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

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Room, with adjoining bath, $1 and $1.50.

Suites, parlor, bedroom, and bath, $3 and upward.

Club Breakfast, 25c up.
Special Luncheon, 50c up
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Cafe attached.

To Reach Hotel Chelsea.

From Pennsylvania Station, 7th Avenue car south to 23d Street;
Grand Central, 4th Avenue car south to 23d Street;
Lackawanna, Erie, Reading, Baltimore & Ohio, Jersey Central, and Lehigh Valley Railroad Stations, take 23d Street cross-town car east to Hotel Chelsea.
Principal Steamship Piers, foot West 23d Street, take 23d Street cross-town car.

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CARBOIL

Stops pain, obviates use of knife in evacuating the pus of boils, carbuncles, felons. Often relieves in 24 hours. A most wonderful salve also for sores, abscesses, piles. Large boxes 25c at good drug stores. Write Spurlock-Neal Co., Nashville, Tenn., for sample.

Resolutions of South Dakota Local Administrators.

The following resolutions were passsed by the County Food Administrators of South Dakota at a conference held at Aberdeen recently:

Be it resolved by the County Food Administrators of the State of South Dakota:

That in view of the present world need, the saving of wheat for human food be urged upon all citizens.

That a special appeal be made to all who can do so to use no wheat for food until after the next wheat harvest.

That the giving of banquets at unusual hours be disapproved except where no foods are used that need be conserved, and that serving of light refreshments at all lodge and social functions be eliminated.

That the attention of the farmers be called to the rule forbidding the use of millable wheat for animal food:

That the appeal for food conservation be broadened into a general appeal for increased economy and the stoppage of waste.

British Food-Profits Bill.

Very slight opposition has arisen to the British food-profits bill as it has passed through its various stages in the House of Commons. The principle of the bill is that any food dealer who charges excessive prices shall forfeit the whole of such excess profits and as much again. The fines which at present can be imposed by any court of law must not exceed five hundred dollars on any one count. There has been cases where excess profits have been made by large firms to the extent of tens of thousands of dollars.

Five hundred dollars fine and six months' imprisonment—the maximum penalty under the old law—was not sufficient punishment, in the opinion of the food controller. The present law takes from the profiteer double the amount he has secured by his transgression. By dealing with serious or exceptional cases in this way there will be an effective check upon those who until now have been able to break the law and to pay the penalties out of their illicit profits.

Boat Movements Followed Minutely.

At present the movements of more than one thousand boats are being followed by the shipping branch of the British Ministry of Food. The ship intelligence section of the branch must constantly keep the changing positions of these vessels before the various purchasing committees. What this means may be realized when it is remembered that a boat coming from North America with a dozen different articles of food on board may interest a dozen different branches of the Food Ministry. The necessary information was afforded them by this branch The constant use of telephone and tele-typewriter enables the branch to keep in touch with all these buying branches and conditions, and instead of a hundred calls from these branches the shipping branch of the Food Ministry can settle the business in one call. This simplifies the work of the Ministry of Shipping in a remarkable manner. The fact that the shipping branch is made up of business men drawn from the shipping world insures the efficient conduct of the work.

Letters of Commendation.

After using the Teachers' New Testament three weeks, I would say that I find it indispensable. It would be appreciated by those without reference books, commentaries, and other aids found in many homes. I would be glad to have price per dozen, as I have request for the work.—C. A. Zachary, Mount Calm, Texas.

The Teachers' New Testament received from you is a little gem. It is so much handier to use than large commentaries, and saves so much time for a busy person in private reading or in preparing a lesson. I would not be without mine for many times its price. I am endeavoring to help some young preachers secure copies.—Mrs. B. C. Scharnagel, Fayette, Ala.

I received the Teachers' New Testament you sent, and am very much pleased with it. I feel that I have been amply paid for the few minutes I spent in securing the subscriptions. Besides receiving the book, I feel that I am spreading the gospel of Christ by increasing the circulation of the Advocate. Best wishes to the Advocate and its contributors.—W. P. Tosh, Rector, Ark.

I give you my idea of the premium book—the Teachers' New Testament. I am delighted with its simplicity and plainness. The common reader cannot help getting the true idea if carefully read and studied, both notes and comments. I believe it the best thing I have seen in the way of a true help in a short form for the ordinary reader. I am pressing it and the Gospel Advocate as hard as I can here.—J. P. Whitefield.

There is always in our progress the intermingling of human effort and divine grace.—T. T. Carter.

The Strong Withstand the Heat of Summer Better Than the Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the depressing heat of summer by taking GROVE'S TASTELESS chill TONIC. It purifies and enriches the blood and builds up the whole system. You can soon feel its Strengthening, Invigorating Effect. 60c.

Church News

Kentucky.

Chaplin, July 3.—The gospel work in Washington, Anderson, and Nelson counties is moving along with good results. Our Sunday-morning Bible classes have good attendance. The brethren are learning that preaching day is not the only day to "show the Lord's death till he come." I am indeed proud of this glorious work, and I feel that God has blessed my efforts. I hope and pray that we can keep this good work moving along in the Master's name without strife and division. Brethren everywhere need to stick to the plain word of God.—R. A. Craig.

Louisiana.

Forest Hill, July 2.—I visited six points in June, preached fourteen times, taught twelve Bible classes, baptized one man at Iota, and another confessed his faults. Brother C. C. McQuiddy preached at Forest Hill on the fifth Sunday in June, also twice during the month at the Dently Schoolhouse. I am to begin a meeting at Simpson on July 11.—A. K. Ramsey.

Pennsylvania.

Fayette City, July 1.—I have been here at this place now for over a month, having arrived here on May 26. The church of Christ has been established here for about fifty years, but from numerous causes it has become very weak. However, there has been a "faithful few" who have not failed to meet and worship God regularly "as it is written." The work here is hard, but God is with us. This we know, because we keep his commandments. Brethren, we do not need your money as some do, but we need your prayers. Pray for us.—E. D. Shelton.

Texas.

Nocona, June 24.—The meeting started here at Nocona last Saturday night, and this is Monday. Two were restored to their "first love" at the Lord's-day service yesterday, and a happy meeting it was. After a few meetings in hard places, where little or no love is shown for the cause, then to get among a band of live and loving brethren and sisters like these is a great relief to a poor, tired preacher. They are working, and they gave me liberty to work and do what I think best to advertise the work and get the people out to hear the gospel. The Methodists are holding a "big revival," with Flowers and wife, of Dallas, preaching. His subject to-night is, "From the Main Street of Nocona to Hell." Some subject, eh? Well, I am preaching, too, and my subject every day and night is, "From the Main Street of Nocona to Heaven." I will go from here to Comanche, Okla., for a meeting; thence to Anson, Texas. I am receiving many calls for next year and fast booking all my time. God bless the faithful workers everywhere.—Tice Elkins.

West Virginia.

Pennsboro, June 13.—Brother J. H. Pennell began his meeting here at Mount Welcome on the third Sunday in May and closed it on Wednesday after the first Sunday in June, with one addition and the brethren greatly encouraged and strengthened. Brother Pennell surely knows how to use "the sword of the Spirit." Like Paul, he shuns not to declare "the whole counsel of God." We hope that the good seed sowed during the meeting will bring forth a good harvest in the near future. May God help us to heed the things we have learned, lest we let them slip, and may he spare Brother Pennell many years to preach the gospel and lead souls to Christ.—Mrs. G. A. Jewell.

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GOSPEL ADVOCATE

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

Giving Is Scriptural.

How those who profess to be scriptural can fall short in the duty of giving is beyond comprehension. Nothing is more plainly seen from the study of the Bible than that giving is scriptural. The first recorded act of worship of the human face was accompanied by an offering of the fruit of the ground and the firstlings of the flock. The first act of Noah after he came out of the ark was a gift of animals to God as a sacrifice. Abraham, Jacob, and David each recognized the same principle. The first recorded act of worship in the New Testament was a gift to the infant Christ of gold, frankincense, and myrrh. In the Sermon on the Mount, Christ named giving before prayer and fasting. The first act of the church after Pentecost was a scheme of Christian beneficence which has never been equaled since.

Not only is it scriptural to give, but it is scriptural to give systematically. The standard of tithing in the Old Testament is so plain that it is unnecessary to give quotations. Paul states the New Testament standard of systematic giving as follows: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." (1 Cor. 16: 2.) This includes four things. It assumes that every one should give; gifts were to be stored beforehand; giving was to have reference to prosperity; this was to be done every Lord's day. F. B. Meyer said: "The patriarch gave a tenth, and surely the noon of Christianity should not inspire less benevolence than the twilight."

The First Battle.

In order to fight successfully against evil in the world about us, we must fight and overcome the evil within us. Many expressions in the Ephesian letter make this clear. The first thing for us to do, if we would conquer evil within ourselves and in others, is to see our own danger and our own need. This thought is well understood and powerfully expressed by David. In Ps. 139 he thus entreats the Lord: "Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloodthirsty men. For they speak against thee wickedly, and thine enemies take thy name in vain. Do not I hate them, O Jehovah, that hate thee? And am not I grieved with those that rise up against thee? I hate them with perfect hatred: they are become mine enemies. Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." The psalmist expresses his perfect hatred of evil when it is embodied in the enemies of God. He asserts his purpose to count the wicked as his own personal foes. Then, aware of his own weaknesses, he pleads with God first to purge himself, to awaken within him the consciousness of his own sinfulness, and to put out of him every evil thought and thing. In line with this desire is that petition in the Lord's prayer which leads us to pray for deliverance from temptation from evil. How oftentimes the beam must be cast from our own eye before we can see clearly the mote in our brother's eye!

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Saving Influence.

Two striking illustrations are employed by Christ to set forth the saving influence which his people should exert in the world about them—salt and light. We may say of both of these that they are penetrating, pervasive, wholesome, and preservative. This must be the character of both the individual and combined influence of Christ's people in this world. The salt common in the time of our Lord's teaching was not always pure, and so it might melt and leave a little refuse which was useless. This gives the point of his illustration about salt becoming insipid. If the Christian character loses its spiritual power, it is like salt without taste. The illustration of light is dwelt upon at more length. The great privilege of associating with Christ as the Light of the world is the Christian's. With regard to that light, it is, of course, derived from Christ himself. It is reflected light that shines through us. It must not be hidden, yet it need not be ostentatious. The true Christian does not shine for show, but for use. He is not to make himself prominent, but to exhibit the grace and power of his Lord. He is not to shine for his own glory, but for the glory of God and for the salvation of men.

Rewards.

The rewards of Christian living come in this life as well as in that which is to come. They lie in both spheres, earth and heaven. They comfort the life that now is and crown that which is hereafter. In the Sermon on the Mount, when Jesus introduces the principles of his kingdom, he first deals with the character of its subjects. He teaches that to be good is to be happy. There is no true happiness without goodness. We are not to think of goodness as procuring salvation. We are not good enough for that; but that being provided for us in the work of our Savior, and accepted by us in humble faith, then we are to understand that being good on that basis is to be really happy. That is what "blessed" means—to be really and rightly happy. In the Beatitudes Jesus describes the true happiness that comes of character and disposition. It does not depend upon outward circumstances, but on the inner state of mind and heart. For example, the poor are happy, for they accept their poverty in the right spirit. Poverty is a thing not for discontent, or envy, or dishonesty, or pining, but a thing to be accepted, if necessary, with a spirit that corresponds to it. So far from being a cause of unhappiness, it is to have the kingdom of God. So the other beatitudes express in their different ways this true happiness.

Our Contributors

The Kingdom of Israel. No. 5.

BY F. W. SMITH.

"And the men of Judah came, and there they anointed David king over the house of Judah." (2 Sam. 2: 4.)

The kingdom, under the reign of David, became strongly fortified and practically invincible to the surrounding nations; but the seeds of human wisdom do not bear the fruit of perfection. In the beginning David did not rule all of the people; for Abner, Saul's captain general, had made Ish-bosheth, Saul's son, king over a part of them. This condition of things brought about strife, alienation, and war among the people of God, which continued for a long time, resulting in the supremacy of David. The house of David grew stronger, while the house of Saul grew weaker. (2 Sam. 3: 1.) Division among the people of God is always fraught with evil and retards the progress of truth and righteousness. The spirit of strife and division now rife among the churches of Christ, caused by some insisting upon unauthorized things in the worship and work, is doing its destructive and deadly work. Churches that were once alive and active seem paralyzed; brethren who once worked harmoniously together for the salvation of souls are now estranged, and many feel like hanging their heads in shame before the world. Finally, the division among the people ceased and David became ruler over all the people. (2 Sam. 3: 9-11; 5: 1-3.) Abner was a politician of the shrewd and unscrupulous type. He evidently saw that he could not maintain his cause, and, seeing the drift of popular sentiment, began to provide for himself. This same spirit characterizes politicians now, who, with fair speech, beguile the "dear people," making them believe that their interests weigh heavily upon the office seeker's heart. There is also a species of religious politics which is far more destructive of the vital interests of mankind. Churches are led away from the simplicity of the gospel into the corruptions of man's ways by these religious politicians. By shrewd methods, and often by dishonest methods, they work their way into the good graces of unsuspecting brethren, and, before it is discovered, seeds are sown that produce unholy strife, working ruin to the churches. The elders should demand of every preacher frankness and candor regarding things that are divisive; and if the preacher evades the issue, give him a wide berth.

David's Reign Over the People.

1. David's reign lasted forty years. This was a long time to occupy a throne without becoming like Nebuchadnezzar, who was lifted up in pride, ignoring the God who created him. David remained humble, recognizing God as being over all and the One before whom he would stand in the end. The people had no grounds to complain, for it is said that David executed justice to all.

2. David's reign was a stormy one, for he was much in war. Owing to the fact that he shed much blood, he was not permitted to build a house for God.

3. David's gratitude was shown in a marked degree by his taking the son of his old friend and bosom companion to his table and keeping him all the days of his life. The story of Jonathan and David is familiar to all Bible readers. How the hearts of these two men were knit together in love! At the death of Jonathan, David exclaimed: "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women!" (2 Sam. 1: 26.) This remembrance of Jonathan's love and of how David was befriended by him caused the king of Israel to take Mephibosheth, Jonathan's son, to his bosom. Gratitude is one of the most beautiful of virtues, but—alas!—how little there is in the world! Kindness and deeds of love are soon forgotten by the masses. It is "Crown him!" to-day; it is "Crucify him!" to-morrow. We, too, soon forget or disregard the helping hand. Even those from whom we have learned the way of life and who have guided our feet along the slippery path of duty are lost sight of, and we fail to honor them. The aged, who have laid the foundation upon which we build and the fruit of whose labors we enjoy, find no place in sweet and loving memory. "Thine own friend, and thy father's friend, forsake not." (Prov. 27: 10.)

The Rebellion of Absalom.

The treatment that David received at the hands of Saul was nothing in comparison with the rebellion of his own son. On account of David's sin with the wife of Uriah, God said that evil should arise in his house. (2 Sam. 12: 11.) In addition to the grief caused by a rebellious son, the tortures of a smitten conscience, continually reminding him of one of the blackest crimes in the history of the world, was enough to run Israel's king mad. Any man or woman is to be pitied who has a stiff-necked and ungovernable son or daughter. I can scarcely conceive of a greater curse than a son or daughter who robs his or her father and mother of the comforts of life and the joyous anticipations of future usefulness which they saw in the babe upon their knees. Many homes have been draped in mourning and bereft of the sunlight of life because of wayward children. This is frequently the result of neglect upon the part of parents to teach their children to respect parental law and authority. Children who are allowed their own way will, nine times out of ten, bring grief to the hearts of their mothers and fathers and ruin eternal to themselves.

1. Absalom conceives the idea of usurping his father's throne, and hence one of the most adroitly laid schemes ever formulated in the brain of man for its consummation. (2 Sam. 15: 1-6.) While Abner was a politician of the

meaner sort, Absalom was no less such. He very innocently insinuates that the people are not receiving justice at the hands of those in authority, affecting great sympathy for them and intimating that he will see that every man receives his just dues. In all of his speech and actions is clearly seen the "cloven foot" of the unprincipled office seeker, who, like the vampire, sucks the lifeblood of his victim.

2. Absalom finds a willing and ready accomplice in the person of Ahithophel, David's closest friend and chief counselor. (Verse 31.) It must have been a crushing blow to the king when he saw that the man in whom he trusted and the one whose advice he sought had turned from him to aid a rebellious son. It was doubtless this act upon the part of Ahithophel to which David referred when he said: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." (Ps. 41: 9.) To have one whom you love devotedly and in whom you have all confidence turn from you and seek to do you harm is scarcely less painful than death itself.

David's Flight from Jerusalem.

When Absalom finishes his well-laid plans, he has himself proclaimed king at Hebron, and he prepares to march to Jerusalem, the capital. (2 Sam. 15: 10.) David is notified of the coming foe and flees from the seat of government. His flight is pitiable indeed. "And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up." (Verse 30.) This is the great warrior, the man who in youth shrank not from the mighty giant and who was the victor of many a hard-fought battle. Why does he flee from the presence of Absalom? Is it because of fear? Be it far from David. The power of a father's love constrains him to avoid a clash of arms with his son; and even when the battle is on, he gives special directions concerning the treatment of his rebellious son. "And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom." (2 Sam. 18: 5.) Notwithstanding Absalom's rebellion and his efforts to usurp the throne, David's heart still beats with tender affection and deep solicitude for his wayward boy. If the depth of an earthly father's love be so great, what must be that of the Heavenly Father's love toward his wayward children? We sin against him so often, and still he loves us and cares for us.

David's Return to Israel.

"Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak." (Verse 14.) Thus ended the life of the ambitious and disobedient Absalom, and with it also ended the war, and David was permitted to return in peace to his throne. While the king of Israel is restored to his proper place and while peace once again reigns through the death of Absalom, yet David's heart is rent and he mourns the death of his son, even wishing that he had died in Absalom's stead. "And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" (Verse 33.) In contemplating the love of David for his wicked son and his willingness to have died for him, we are reminded of the love and sympathy of the One who died for us. While unmerited by us, still we are the recipients of the crowning act of divine love, which broke the heartstrings of the Man of sorrows, forever sanctifying Calvary with its crimson flow. All rebellious sons do not meet in this life the fate of Absalom; but unless reformation takes place on this side of the river of death, there awaits them an awful doom. David reigns until he is an old man, stricken in years; and then he goes out, leaving the world and all of its glory behind him. Notwithstanding the fact that he wore the royal robe and wielded the golden scepter, while before him bowed thousands of obedient subjects, ready to do his will, even at the cost of life itself, yet the humblest subject in his kingdom, fearing God, got more out of this life and will share equally with him in the world to come. Earthly power and glory cannot give the bliss for which the heart of man longs.

My Turning Point in Life.

BY J. D. FLOYD.

While not sure that it is just the thing to do, I write this for the Gospel Advocate. The space of the paper is too limited to be filled with matter that is not in some way instructive or helpful to the readers. With the hope that this will not push out something more valuable, I send it on its way.

From the first of February until the last of April, 1861, I was a student in C. R. Darnall's school at "New Hope," in Marshall County, Tenn. One of the branches I was studying was physiology and anatomy. In the advertising circular sent out, Dr. T. W. Brents was put down as lecturer on that branch. Sometime in March he gave the school an hour's lecture on the "Eye." While he had preached much near me, I had never seen him before. As I was studying along the line of his lecture, I was deeply interested. My judgment was that he was the clearest speaker I had ever heard. While his subject was an abstruse one, he made it so clear, it seemed, a child could understand it. Suppose, after the lecture, some one should have said to him: "Doctor, you gave us an instructive lecture to-day; and, while not along that line, that lecture in a roundabout way will be the means of saving a young man from incipient skepticism, giving to him the joys of the Christian life for over fifty years and giving to the church of which you are a member a humble but active preacher for near a half century." Such a statement would have seemed incredulous to the Doctor; nevertheless, it would have been true.

Here begins the story of my life. A little over seventy-eight years ago I was born in a humble home on a hilly and only partially uncleared farm in the southern part of Bedford County, Tenn. I was the youngest of a family of ten children—six sons and four daughters. My experience was that of the ordinary boy on a small farm in that day. I did my part in the clearing up the land, cutting out the undergrowth, piling and burning brush and logs, while older and stronger ones guided the plow. I did my part of cultivating the crop with the hoe. Being the youngest, for a long time I was the millboy of the family. Henry Clay has come down in history as the "Millboy of the Slashes." So I was the "millboy of Flat Creek." All the meal and flour for a large family for several years was brought in a sack from the mills, miles away. When the sifter began to strike the bottom of the meal or flour barrel, the sack was filled with wheat or corn, as the case might be; put across the back of "Kit," the old family mare; and I, astride on the sack, hied myself away to the water mill, six or eight miles. In summer I was barefooted; in winter, shod with homemade shoes; but at either time my pants would gradually climb above my knees, giving the sun or the cold fair play on my bare skin. In that day there were no places for loafing; hence, when not at work, much of the time, including Sunday, was spent in the woods or on the creek. I knew just where to find the summer grape and the black haw, and when they would be ripe. I knew every chestnut tree and where the

biggest ones were to be found. I knew all the fishing holes, knew just where to go to catch the "red chub," the yellow cat, and, in their season, to pull the hornyhead out of his den. Interject into the life here described about three months each year in an old-time school taught in an old-time house without windows and seated with backless benches, and by a teacher who only proposed to carry his pupils to the "rule of three," and you have my surroundings while growing into manhood.

My people were Baptists of the primitive stripe; hence, though at an early date I became interested in my soul's salvation, with my teaching, I could only wait the Lord's good time. O, the gloom and anxiety of those days! I pray God no one who reads this will ever have to pass through a like experience. After so long a time I put myself under other teachers and sought religion after the mourners'-bench method of that day. I did everything that my teachers told me to do, and still the manifestation of which they spoke did not come. I remember distinctly one Sunday night I spent perhaps an hour on my knees at the bench. Revival songs were sung and many prayers were prayed. The good men carrying on the work told me to give up everything and earnestly desire the blessing and it would come. I was advised to read the psalms of David. This was the only scriptural citation given. I left the altar as I went to it. On my way home I recalled my experience. I said to myself: "I was told that if I would give up and sincerely desire the blessing it would come; and now, if my salvation depends on my being more in earnest than I have been, I am gone; I cannot possibly be more in earnest than I was to-night." Then I said: "This thing is a myth or a mystery, I don't know which, and from this on I shall throw the whole thing off, make the best out of this world I can, and let the next take care of itself." I can now look back and see that from that time a state of indifference started that eventually brought me to the point where my feet, to say the least of it, were slipping into the cold, chilly waters of skepticism, if not open infidelity. The Civil War came, and experience as a soldier only hurried me on the journey I had started. The last of June, 1865, found me at home, penniless, almost naked, and without any definite plans for the future.

I have now gone around the circle and am back to the place where I started with Dr. Brents' lecture. A short time after I reached home I heard that he was to preach at Lynchburg on a certain Sunday. At once my interest was aroused. I felt no interest in the preaching, or any preaching, for that. If I had, I should have sought it in another quarter. But, remembering the lecture, I wanted to hear him "speak," not "preach."

Sunday morning, the appointed time, I was one of the audience that filled the meetinghouse. In the stand was Dr. Brents (my second sight of him), and a small, black-eyed man, slightly stooped, and plainly clad in a suit of homemade cloth. At the proper time this man opened the service by singing, reading a scripture lesson, and prayer, lining out the hymn according to the custom of that day. I thought he was simply introducing and the Doctor would preach. Great was my disappointment when he picked up the Bible and read a text—or, rather, texts; but as I was there, I determined to give him a hearing. I soon became interested and never gave a man better attention in my life. Though fifty-three years have passed since then, and I was a mere child in knowledge of the Scriptures, I can almost reproduce that sermon to-day. Acts 2: 38 and 8: 28 were his texts. He started out by saying that three things must be considered in order to understand any speech or writing—(1) the speaker or writer, (2) the purpose for which he spoke or wrote, and (3) the condition of the person spoken or written to. He then showed that the speaker was the same in both cases; that the end to be attained was the same; and that the things to be done were the same in some respects, but different in others; and he then raised the question, why different? In answering this he gave a history of the events of Pentecost (Acts 2) and the preaching of the gospel in Samaria (Acts 8). He showed that Acts 2: 38 was addressed to unsaved men who had asked to know what to do in order to be saved; while Acts 8: 28 was addressed to a man who was saved, but had fallen into sin. It was here that I saw the reason of my failure in my efforts to become religious. My teachers had wholly ignored the teaching in Acts 2, which was applicable to men in my condition, and applied the teaching in Acts 8, which was intended for saved men who had yielded to temptation and sinned. That discourse was the turning point in my life. Skepticism yielded to faith; disobedience, to obedience; gloom, doubt, and despondency, to a lively hope in Christ. That preacher was R. B. Trimble, one of the best evangelists of that day. He was living on a farm at "Beech Grove," in Maury County. The churches, as a rule, had been torn and disrupted by the Civil War. Seeing this, the church there furnished a man to cultivate the farm and sent him out to try to revive the churches. He was out in this work when he, under God, was the means of changing my whole course in life.

What Is An American?

A list of "casualties in France," recently published by the War Department, opens with the names of O'Connor, Redmond, and Loehr, dead on the field of honor, and of Spiegel, severely wounded. Other names, taken down at random, with no thought whatever of proving a preconceived thesis, are Douglass, Hahn, Murphy, Brown, and Thill, "died in hospital," and Wilson, Kunz, Bedernicek, Cavazza, Ferde, and Rutledge, slightly wounded. A study of this roll of honor may give some answer to the question, "What is an American?"

Of these fifteen names, three—O'Connor, Redmond, and Murphy—are unmistakably of Irish origin. Brown and Wilson may furnish some grounds for controversy, since they might be either English, Irish, Welsh, or Scotch. Here they are classified, along with Rutledge, as probably English, thus bringing the Anglo-Saxon total to a precarious three. Douglass is as Scotch as "heather," Cavazza is plainly Italian, and Bedernicek is a representative of the Slavic races. The calculation thus accounts for three Irish and three English names, and three names traceable to Scotland, Italy, and Eastern Europe. But the palm of honor, it would seem, must go to the men whose ancestors sought these shores from Germany, for six names—Loehr, Spiegel, Hahn, Thill, Kunz, and Ferde—can be assigned to none but a Teutonic root.

What, then, is an American? Is he one who was born within the boundaries of the United States? Is he a man who prates of patriotism and spends the rest of his time in planning schemes to evade the income tax? Must he be a member of the Mayflower Society or a Son of the Revolution? It is not easy to state with precision what qualities are necessary to the making of an American, but a man who is willing to lay down his life for this country would seem to merit the name. One thing, however, is certain: he need not be an Anglo-Saxon. He may even be a naturalized German.

In these days of hysteria, which have already brought us the disgrace and humiliation of mob violence, that is a truth which should not be forgotten.—America.

If thou dost but free thyself, thou art a world's liberator. If thou dost but set thine own feet out upon the way of light, thou art a redeemer of men.—Muriel Strode.

The patience man expends in bearing the little trials of his daily life Nature stores for him as a wondrous reserve in a crisis of life.—W. G. Jordan.

Missionary

Report for March and April.

BY SARAH SHEPHERD ANDREWS.

March: Through I. B. Bradley, $50; Mrs. Scott Oldham, Henning, Tenn., $1.25; Miss Ella Talley, Petersburg, Tenn., $5; sisters at Donelson, Tenn., $1.

April: Church at Belzoni, Miss., $5.60; class No. 3, Russell Street Church, Nashville, Tenn., $10; sisters at Donelson, Tenn., $1; through I. B. Bradley, $50.

Grateful thanks to all donors.

Our Japanese House.

The houses naturally drew my attention very early in my Japanese experience; and now that Miss Cypert and I are living in one, friends at home may enjoy a description of our "uchi." This house is Japanese in every respect, hence a pen picture of it will give information of houses in general.

The most impressive feature to me is the striking contrast in the arrangement as compared to a foreign house. For example, the nicest part of the house and yard is at the back; while the kitchen, etc., are alongside the entrance. The front and side fences are made of bamboo poles, tied in place rather than nailed. The yard is very small—only about twenty feet by ten in the largest part. The house is not a "paper house," as is sometimes thought, but has some very substantial timbers and mud walls; while the roof is of enormous weight, being tiled. Along the outer edges of the narrow porches, windows, and doors are sliding wooden sections which are closed only at night or during a storm. While closed the house has the appearance of a huge packing box. During the day these shutters are stowed away in small compartments made for the purpose. The sliding of these wooden walls makes an enormous slamming and grating noise, which is one terror to residence in a Japanese house. Inside these wooden doors are the paper slides made of light wood framework covered with white paper. The rooms are divided also by paper partitions, which can be entirely removed with the greatest ease. The floors are laid with a soft straw matting. These mats are always made six feet by three and a little more than one inch thick, being packed with straw, so that they are soft and springy under foot. One's first experience in stepping on them is rarely ever forgot, especially if it happens to be in an upstairs room as mine was. The woodwork of the house, both inside and out, is unpainted, and hence has a natural brightness and cleanliness which is very pretty. The little alcove in the corner, which marks the place of honor in two of the nicest rooms, is also an interesting feature, being constructed of a combination of woods of various kinds.

We are conforming to Japanese habits of living to some extent, but not entirely. We prefer beds and chairs to sitting and sleeping on the floor, and a stove during cold weather rather than a wee fire box, and these preferences have been granted, we are thankful to say, by the liberality of friends at home. We are glad, too, that we got these necessities before the heavy war prices were put on things. The prices of furniture, clothing, foodstuff, and house rent have almost doubled since I came to Japan, less than two and a half years ago. ☼ ☼ ☼

Plow Work.

"Our minister is always talking to us about sacrifice. I am getting tired of it. He expects us to give, give, give all the time. He seems to think the church is the greatest institution in the world."

"Perhaps he is right. But I agree with you that we cannot always be giving to the church. There are other things that we must think of. I am afraid our minister is visionary rather than practical."

The first speaker was a wealthy business man, and the second was a successful lawyer. Both men had very large incomes; they lived not only in comfort, but in luxury, and denied themselves nothing that they felt it desirable to have. They were church members, and gave "generously," but neither of them really knew the meaning of the word "sacrifice."

A few months after this conversation the two men joined a party that was going around the world. Before they started, their "visionary" minister earnestly asked them to observe and to remember any unusual and interesting things that they might see in the missionary countries through which the party was to travel. The men promised—carelessly, perhaps—to do so.

In Korea, one day, they saw in a field by the side of the road a boy pulling a rude plow, while an old man held the plow handles and directed it. The lawyer was amused, and took a snapshot of the scene.

"That's a curious picture! I suppose they are very poor," he said to the missionary who was interpreter and guide to the party.

"Yes," was the quiet reply. "That is the family of Chi Noui. When the church was being built, they were eager to give something to it; but they had no money, so they sold their only ox and gave the money to the church. This spring they are pulling the plow themselves."

The lawyer and the business man by his side were silent for some moments. Then the business man said: "That must have been a real sacrifice."

"They did not call it that," said the missionary. "They thought it was fortunate that they had an ox to sell."

The lawyer and the business man had not much to say. But when they reached home the lawyer took that picture to the minister and told him the story.

"I want to double my pledge to the church," he said. "And give me some plow work to do, please. I have never known what sacrifice for the church meant. A converted heathen taught me. I am ashamed to say I have never yet given anything to my church that cost me anything."

How much does the average modern church member ever sacrifice for his religion? How many that call themselves Christians ever sold the ox and then harnessed themselves to the plow?—Youth's Companion.

For thee to do that which every man may do, I hold it no mastery; but to love thy neighbor in charity and hate his sin can no man do, save only good men, who have it by the gift of God, and not by their own travail, as Paul saith: "Love and charity is shed abroad in your hearts by the Holy Ghost, which is given to you." And, therefore, it is more precious and more dainty to come by. All other good deeds without this make not a man good nor worthy of the bliss of heaven, but this alone, and only this, maketh a man good and all his good deeds to be medeful. All other gifts of God and works of man are common to good and bad, to the chosen and the reprobate; but this gift of charity is proper only to good and chosen souls.—Walter Hilton.

I believe there is nothing more wanted among our church people than the touch of service; not asking for public notice, but the simple belief that "I am among you as He that serveth."—Selected.

Cain.

BY H. LEO BOLES.

Cain is the third of the Bible characters that we have mentioned in sacred history. Adam and Eve are the only ones mentioned before him. It will be well for the reader to study Gen. 4; Heb. 11: 4; 1 John 3: 12; Jude 11. These are all the scriptures that directly give history, information, and instruction concerning this third Bible character.

It is possible that the Kenites, an ancient race of people, closely connected with the early history of Israel, came from Cain. Num. 24: 22: "Nevertheless Kain shall be wasted, until Asshur shall carry thee away captive." Some translate Kain as used in this scripture "Kenites." Also reference is made to Kain in Judg. 4: 11, where the word "Kenite" is used. It is probable that the city of Kain mentioned in Josh. 15: 57, included in the inheritance of the tribe of Judah, may trace its origin to the descendants of Cain. I believe that these are all of the scriptures that bear directly or indirectly upon this Bible character.

Cain has the distinction of being the first *born* of the human family; Adam and Eve were *created*. John Calvin thinks that Cain and Abel were twins. He gives as his reason for this conclusion that the same word in the original which refers to Jacob and Esau is used in regard to Cain and Abel, and that as Jacob and Esau were twins, so Cain and Abel were twins. I do not think that his reasoning is conclusive, as we find the same word used in reference to brothers which we know from the context and from history were not twins. He gives as further support to his conjecture the suggestion that children were born in pairs when the human family first began. There is no scriptural authority for this position, and yet it may be true. He thinks that the pair were male and female. If this position be true, it would contradict the first position that Cain and Abel were twins. There may be some ground in the contention for an opinion, but there is no evidence upon which to found any degree of faith.

After the sin and transgression of Adam and Eve and their separation from the garden of Eden, the first thing mentioned in the epitome of history as given in Genesis is the birth of Cain. He was born under the very shadow of the fall of man, and the history of the human family and the history of sin began at the same point and coincide throughout the entire length of human existence on earth. Scholars have speculated on this question: "Does the Bible give a history of sin or a history of the human family?" An affirmative answer could be given to each member of the double question stated above, and still we would not have a contradiction nor a full and complete purpose of sacred history. The Bible gives a history of man, and in the history of the human family there is the history of sin. Sometimes the emphasis seems to be placed on man, and again the emphasis is placed on the sins of men. The Bible is also a history of redemption, and in order to give a history of redemption it is necessary to understand the voluminous history of sin. The history of redemption must begin with the history of sin and run parallel to it. It seems that redemption may be appreciated more when we see from what we have been redeemed.

For a clear, definite, and logical study of this biblical character, it seems best to divide the study into three divisions—first, Cain's sacrifice; second, Cain's sin; third, his punishment. The fourth chapter of Genesis gives a brief description of Cain's sacrifice. There are two kinds of sacrifices suggested here—vegetable and animal. Now Jehovah has approved of vegetable sacrifices; he incorporated the vegetable sacrifice in the law of Moses. The first grapes, the first barley, the first roasting ears, the first cakes baked, and the first fruit of the land were all specified in the ritual given by Moses to the children of Israel. This shows that Jehovah was not averse to vegetable sacrifices. God accepted animal sacrifices also, and incorporated animal sacrifices in the Jewish economy. In the offerings made by Cain and Abel, we find that Cain offered a vegetable sacrifice and Abel offered an animal sacrifice. God accepts the animal sacrifice in this instance and rejects the vegetable. Why did he accept the one and reject the other? What is the difference between Cain's and Abel's offerings? I insist that the difference is not in the fact that one was a vegetable and the other was an animal. The writer of the Hebrew letter states clearly and pointedly the difference in the sacrifices: "By faith Abel offered unto God a more excellent sacrifice than Cain." (Heb. 11: 4.) Now Paul tells us that faith comes by hearing, and hearing by the word of God. (Rom. 10: 17.) God gave instructions to these two brothers concerning the sacrifices that they were to make. Abel followed devoutly the instruction given by Jehovah, and Cain rejected the counsel of heaven and followed his own inclination and judgment. Abel offered his by faith and Cain did not. Manifestly the difference between the two offerings is that of faith. This is the point of difference between all acceptable worship of God to-day and vain worship. It is the difference between pleasing God and pleasing man; it is the difference in serving the Creator and serving the creature; it is the difference between the church of God and all of its work and worship and the denominational institutions with all their creeds, disciplines, and confessions of faith.

We learn from this that the acceptance of an offering does not depend so much upon the nature of the thing offered as it depends upon the character and spirit of the one who offers it; not so much on the characteristics of the thing offered as upon following faithfully the instructions concerning the offering. People have made many mistakes at this point; they have thought that the great number of offerings commended them to God or to their gods. This is a common error made by idolatrous worshipers; they seem to think that the greater the number of the offerings, the more acceptable will be their service. King Saul made this mistake when he brought back the flocks of sheep and herds of cattle from the Amalekites. I think that Solomon made the same mistake. When the temple was dedicated, there was not room on the large altar for the multitude of offerings which Solomon made; so he hallowed the court of the Gentiles in order to offer the thousands of rams and bullocks. He thought that the greater the number offered, the more pleasing to Jehovah.

There is another very common error which worshiping people make. It is that the value or the cost of the sacrifice commends one to God. This is not necessarily true. While the value may be included, and is included when God so specifies, yet merely the cost of the thing does not within itself commend one to God. David would not offer a sacrifice that did not cost him anything. We are also reminded at this point of the widow's mite. Her mite was more acceptable to God than the wealth of the hypocrites who contributed bountifully. I think that the conclusion is logical as well as scriptural that its acceptance does not depend upon the number or the cost of the sacrifice.

Cain's offering was rejected. In what manner the divine approbation and displeasure were expressed by Jehovah, we are not informed. Whether it was by a celestial fire coming down from heaven and consuming the one offering and leaving the other untouched, or by a voice from heaven whispering the mind of God, or by a thunder from on high pealing forth the wrath of the Almighty, we are left to conjecture. One thing we are sure of, and that is that Jehovah expressed his rejection in such unmistakable and definite terms that Cain could not misunderstand.

God's promises are "from everlasting to everlasting," and he always stands up to them.—Beecher.

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EDITORIAL

A Cry for Help.

BY J. C. M'Q.

Some years ago a number of our readers sent Brother E. S. Jelley to India as a missionary. The funds were easily raised for that purpose. Brother Jelley has been there seven years or more, engaged in the missionary work, and has been instrumental in baptizing many natives into Christ. We are now informed that his health is not good and that it is necessary for him to return to this country in order to recuperate and regain his health. A card has just been received from him, which says:

Our situation is very critical. Unless some money is raised for me by the time you get this, it will be very bad indeed. If no money has been raised, could the Gospel Advocate possibly wire me one hundred dollars as a loan on interest? The brethren who sent us out owe us some consideration, but they do not give it. There is no employment in India to be had, except the army. Prices have risen about thirty cents per yard for cheap cloth, and vegetables are from four to eight times what they were before the war. Brother Janes has stopped our income. All I want is to get home.

For the information of our readers, I will state that one hundred dollars was promptly wired to Brother Jelley. It required sixteen dollars to pay for the wiring in addition to the one hundred. We have been requesting contributions for some time, to be devoted to bringing Brother Jelley home. The amount received so far is indeed discouraging, only about thirty-nine dollars having been received to date. The amount required to bring him home is all he requests.

While our readers are giving to the relief of the war sufferers liberally and also giving to the Red Cross, it seems that they are neglecting preachers of the gospel who are in distressing need of funds. It is not the purpose of this journal to discourage the churches in giving to the Red Cross or giving to the relief of the Armenian and Syrian sufferers, but it does seem necessary just now to emphasize the need of not neglecting our missionaries altogether. The church should be more active and more vigilant now than ever before. In the midst of so much darkness, sin, and rebellion against God, the light of the church should shine more brightly than at any other time. The greater the darkness, the greater the need of the light. Neither churches nor individual Christians can afford to neglect to make sacrifices for the relief of the suffering and also to be active in advancing the gospel of Christ. Here is a brother in need and crying for funds to come home. The Holy Spirit says, through the apostle John: "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (1 John 3: 17.) A greater than John has said: "And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." (Matt. 10: 42.) It may be that God is placing before our readers this insistent cry for help in order that they may bring themselves nearer heaven. The Bible abounds in the teaching that the strong should help the weak. This is as true in financial matters as it is in spiritual matters. When we were weak and helpless, Christ, who is mighty to save, took upon himself the form of a servant and came to our relief. If we are to walk in his steps, we must heed such calls as the one now made by Brother Jelley. Christ says: "In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." (Acts 20: 35.) The man who receives may feel that he is under obligations to repay the gift, but the man who gives with a pure heart is made happier in the realization of the fact that he has relieved the suffering and made another soul happy.

The rich man was lost because he failed to improve the opportunity that he had of relieving the suffering. Instead of using our means for the oppression of the poor, we should use them for their relief and in order that we may advance the kingdom of Jesus Christ in the world. We must first give ourselves heartily unto the Lord. When we have done this and show a willingness to give, the Lord receives "according to what a man hath, and not according to what he hath not." I am calling attention to this appeal of our brother in the hope that our readers will not forget that "the Lord loveth a cheerful giver," and that it will not be necessary to again call attention to this matter. Those who furnish the money do so with the understanding that they will not be under obligations to return Brother Jelley to the foreign field unless they feel it to be their duty to do so. Brother Jelley gave up a good position in order to undertake the work in India. He now desires to return home, and it does seem that funds should be furnished him for that purpose.

After an investigation it was deemed wise to send him to India. Our responsibility ceases when we do our best to give wisely. We are not responsible for the use of our gifts when we have done the very best that we can do with the light before us. I do not say this because I think that Brother Jelley has squandered funds, for I do not so understand it. In this case all can understand that the funds to be raised are for the purpose of bringing him home. We should place ourselves in his position. He is not well, his health is impaired, his mother is sick, and he is anxious to come home to see her and also to regain his health. In responding to his appeal, remember the Golden Rule and do unto others as you would have them do unto you. Send your contributions for him to the Gospel Advocate. They will be forwarded to him in India.

The World Against the Church. No. 10.

BY E. A. E.

"CHURCH WORK."

Whatever Christians, the children of God—the church—do in word or deed, all must be done in the name of Christ. (Col. 3: 17.) It is certain they cannot work out of Christ, out of his body, out of his church, and at the same time in his name. Then, one cannot do privately and even in secret in the name of Christ anything which cannot be done in Christ, in his body, in his church.

Christians cannot justify or excuse a certain course by claiming that they follow such a course or do such work as individuals and not as the church, or do certain things as individuals and not *through the church*, when they themselves are the church. Some things must be done and some services offered to God by all together—that is, in the congregation; but many other things must be done and services rendered when not assembled; yet all constitute the church all the while.

When Christians dance, drink, cheat, defraud, slander, or otherwise wrong people, and are worldly in general, the church to that extent does these things, because all such professed Christians are considered as much the church as all others. Let them say: "Here we go dragging the white robes of the church through the dust and mire and filth of sin."

Much of that which some call "church work" is condemned by the Lord, and much of that which he commands to be done is not called "church work" by the many. For instance, raising money by appeals to the pride, vanity, and other appetites of the flesh through mock marriages, foot-and-ankle shows, other shows and entertainments, suppers, fairs, etc., is called "church work;" but God does not approve this. He teaches most clearly that giving to the poor, or helping the needy, or contributing to his cause in every way is a *spiritual service*, and the blessedness is in the giving—in the self-denial; whereas these things are frolic and fun, fleshly and worldly entertainments. Some are not necessarily and always wrong within themselves, but are of the world and manifest the spirit of the world and of the flesh. These are not God's ways of "raising money." On the contrary, God most plainly commands all his children to follow useful occupations for, at least, four reasons: (1) that they themselves may have need of nothing (1 Thess. 4: 11, 12); that they may support the ones dependent upon them—aged parents, grandparents, and others (1 Tim. 5: 4-8, 16); (3) that they may be useful and, therefore, not unprofitable (Tit. 3: 8, 14 "to maintain good works" means "to profess honest occupations"—margin); (4) that they may have something to give to the needy (Eph. 4: 28). People who are mentally and physically able to follow some "useful occupation," but do not, are unprofitable and not useful citizens of any country, and certainly not of the kingdom of heaven. All who are mentally and physically able to pursue some profitable occupation are commanded to do so for the four reasons just given, *one of which is to have something to give to the needy*. Since Jesus says, "The poor ye have always with you," we know there will always be needy ones to be helped. There will be widows, too, whom immediate relatives cannot support, but whom the congregation must support. (1 Tim. 5: 5-7, 9, 10, 16.) There are thousands of helpless widows, naked and starving children, maimed and mutilated men, and other needy ones to be helped now. Since we have this opportunity, we are as Christians to do "good toward all men, and especially toward them that are of the household of the faith." (Gal. 6: 10.)

In "working in the church," doing "church work," "working for Jesus," thousands of church members, it seems from their actions and sermons, pay no more attention to and regard no more the Scriptures on useful employment and the Bible reasons for following it than thousands of others pay to what the Bible teaches concerning baptism and the Bible reasons for being baptized. We must have the scriptural *motives* and *designs* for work. Is the word of God our guide and standard? Did our all-wise and merciful Father in heaven make a mistake in giving this command with its scriptural designs? If one command of the gospel is a nonessential, are not all? The man who ignores anything God teaches ignores God.

The Bible is the most practical book, the most useful book, the best business book, and the most wonderful book in the world. In this one particular it provides for all able-bodied people to have useful and profitable employment, and for all who are not physically or mentally able to support themselves to be cheerfully, comfortably, and happily supported by others. At the same time God through the Bible makes this the most blessed way to live here and the way to be saved hereafter.

If we will not, through faith in God, cheerful obedience to his will, and good conscience, engage in useful employment for Bible reasons, then he, through chastisement—the cold and rugged necessity arising from war and through the demands of the government—brings us to its blessings. It is better to be forced to be useful and profitable in life than to waste time and means in idleness, the pleasures of sin, and luxurious ease. God in his wisdom and power, mercy and love, will overrule this world-wide war to his own glory, the good of his people, and the betterment of the race. He makes the wrath of men to praise him.

Then, when, in obedience to God, Christians learn and follow some honest occupation or useful employment in order (1) to support themselves, (2) to support the ones dependent upon them, (3) to make money and other provisions to give to the needy, (4) to be useful and profitable, (5) not to be dependent themselves and meddlesome in other men's matters (see 2 Thess. 3: 7-15), and (6) to rear their children in industry and general helpfulness to others, they are "working in the church," are "working for Jesus," are "church workers"—are doing the very work God commands the church to do—as much so as when engaged in preaching the gospel in a public way or worshiping God in the congregation, *and a thousandfold more so than when engaged in something God does not teach*. It is most encouraging to men in the field, the shop, the store, the office, the schoolroom, etc., making an honest living for themselves and families and rearing their children in self-dependence and independence, to know that they are at work in the church and doing the will of God as much so as when engaged in the public worship on the first day of the week. It fills the hearts of wives and mothers and sisters with cheer and happiness and their souls with womanly virtues to realize that when in the

nursery and kitchen and parlor, guiding the house, making the home and place of rest and peace for husbands and fathers and brothers and filling it with the beauty of their presence, they are doing the very work—the "church work"—God has committed to their hands, and a work no others can do. In due season they will reap if they faint not, for God will own and bless their labor.

Christian homes are the great need and salvation of the country.

God commands children and grandchildren to "learn first to show piety toward their own family"—in the home—by requiting their parents. This Paul declares is acceptable service to God. All who do not obey God in caring for their own needy and aged relatives—that is, in rendering this service—have denied the faith and become worse than infidels, although they may make long prayers, occupy chief seats in the synagogue, and make themselves prominent in public places. Nothing can take the place of, and release children and grandchildren from, these home duties and this acceptable service to God. All children who do this honor father and mother, which commandment Jesus says the Pharisees broke by their religious theories of "church work." (1 Tim. 5: 4-16; Mark 7: 8-13.)

Leaving undone and really refusing to do that which God commands to be done and doing something he has not commanded to be done is not only not acceptable service to him, but is an abomination in his sight.

1 Tim. 5: 5, 10 shows some of the good works—not all, however—God commands women in the church to do—setting their hope on God, continuing "in supplications and prayers night and day," living discreet and pure lives, bringing up children, using "hospitality to strangers," washing "the saints' feet," relieving the afflicted, diligently following "every good work." Verses 6, 11, 12, 13 of the same chapter tell of certain things which God condemns. The widows or other women who neglect the good works specified above and give themselves to pleasure are dead—dead to God and the church—while they live, it matters not how much fuss and show they may make in the name of religion. God condemns waxing "wanton against Christ," "rejecting their first pledge" ("faith"—margin), idleness, "going about from house to house," "tattlers and busybodies," "speaking things" which should not be spoken, and neglecting the old and helpless ones at home. Verse 14 says, as a rule—that is, it is the normal rule, God's rule—"that the younger widows ["women"—margin] marry, bear children, rule the household, give no occasion to the adversary for reviling." Can it not be seen most plainly that when women refuse to obey God in these good works, it matters not what other "church work" *they may claim to do*, they give the adversary occasion for reviling? The refusal to discharge these duties and do this work in the church will bring ruin to the home, the church, and the nation.

Let us study and believe with all our hearts 1 Tim. 2: 9-15; Tit. 2: 1-5; 1 Pet. 3: 1-6. These scriptures give the will of God on the subjects they embrace. "The whole counsel of God" embraces these. Shall we in modesty and humility obey God, or shall we follow the wisdom and spirit and fashions of the world? All this good work which God commands the aged women to do in being "reverent in demeanor," "not slanderers," not "enslaved to much wine," and in training the young women to do—namely, to love their husbands, to love their children, to be "workers at home," discreet and submissive to their own husbands—and which he commands all women in regard to adorning "themselves in modest apparel" and with "shamefacedness and sobriety," not "with braided hair and gold or pearls or costly raiment, but with a meek and quiet spirit, which is in the sight of God of great price," may be called "drudgery" and may be termed as "buried alive" by many who do not intend to obey God, but it is a great work before God.

Home builders, working in the fear of God, are the greatest workers in the church and are accomplishing the greatest good possible for women to do.

In contrast with this, many women, fashionably if not immodestly dressed, out in the world organizing societies, managing religious clubs, directing suppers and plays in order to "raise money for the church," making public addresses to mixed audiences, are called "great workers in the church" and are sincerely sorry for the poor women who have so much "drudgery" at home and so many children they cannot get out to do "church work" (!).

When husbands are kind and true and faithful to their wives, loving them as Christ loved the church and gave himself up for it (Eph. 5: 28-33), and give "honor unto the woman as unto the weaker vessel" (1 Pet. 3: 7), they are doing a work which God teaches all husbands in the church to do, and which many selfish and gruff, *or even worse*, church members fail to do. How can preachers who are not kind and true and faithful to their own wives teach other husbands to be? Or do they consider this any part of the gospel, or of the will of God or of Christianity? Do they not set God aside?

When preachers treat the old men as fathers, the old women as mothers, the young women as sisters "in all purity," and make of themselves examples in all other good works (1 Tim. 5: 1-3; Tit. 2: 7), they are doing a work in the church which some preachers at present seem to disregard most shamefully.

When employers and the employed treat one another in the spirit of Christ as God commands they should, they, too, are doing a much-needed work in the church, a failure to do which will condemn them in the judgment.

I trust that all have seen from these articles that working in the church is not simply doing a few things in a public way.

In the next article we hope to learn something, at least, about what the world is. What is "the world," which none must love?

The substantial growth of the interior life depends on its advance in moral virtues. Holy Scripture teaches this when it speaks of growing in grace, and in the knowledge of our Lord and Savior Jesus Christ; and, further, it explains the nature of this growth when, as in the words of Peter, it exhorts you to "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—T. T. Carter.

Invigorate your feeble life, again and again, by that Divine Manhood which, reigning on the Throne of Heaven, can never more sink into the grave; and then, not in your own strength, but in his, "likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—H. P. Liddon.

Finish every day, and be done with it. You have done what you could. Some blunders and absurdities, no doubt, crept in; forget them as soon as you can. To-morrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with all its hopes and invitations, to waste a moment on the yesterdays.—Exchange.

TRAINING LITTLE CHILDREN

By MRS. JOHN HENRY HAMMOND.

Article 18.

Do Mothers Want Their Children to be Healthy Little Animals, or to Develop Their Deeper Nature and Become a Power for Good?

The other day I was reciting to my little five-year-old son the old nursery rhyme:

Here am I, little Jumping Joan;
When nobody's with me, I'm always alone.

"What does that mean?" asked the child.

"Why, when nobody's with you, aren't you always alone?" I questioned.

"No," he replied, "because God is always with me."

How shall we measure the significance of this early realization of our Father's presence everywhere? For with the knowledge that God is present to help at all times, our children lose the sense of fear, and there is no greater lesson that we can impart to them. From earliest infancy we can begin to awaken in our children the sense of the all-presence of God.

Froebel, in his "Mother Play," a series of songs and games which he devised as illustrative of how a mother should play with her children, always seeks to make her look from the things which are seen and temporal to the things which are unseen and eternal; the father is to manifest so much patience and love toward his little ones as to make the transition of idea from the earthly to the Heavenly Father simple and natural. The child is to be trained to look upon himself as a necessary and responsible part of a great whole, and to be taught that the whole can only be as strong as the weakest link. This is the basic thought of all true community consciousness. And from this earliest infancy he is to be taught to show gratitude to all who aid in ministering to his needs.

In these days, when so much is written about sense testimony and so much is done to meet the physical and mental needs of our children both in the home and at school, there is a tendency to forget the teachings of Froebel and to give our children only a partial education, an education which stops short of their spiritual needs.

A momentous question, and one which all parents must answer individually, is: "Do we want our children to be merely healthy little animals with a certain amount of superficial learning, or do we wish to develop their deeper natures so that one day they may be able to take their place in the world, and through their spiritual insight into things become powers for good in the community?" For parents cannot turn over their own responsibilities to the teachers and expect them to lay the foundations of character. The home is the place where this must be done, and it is for us to prove to our children that it is only as we are good ourselves that we help those around us. Then, imitation being one of the earliest and strongest instincts of childhood, our little ones, taking knowledge of us, begin practicing in their own lives what they see in ours; and living in an atmosphere of love and harmony, they come early to understand that love is the greatest power in the world. ☼ ☼ ☼

The Story of a Famous Hymn.

Of all the widely known hymns that have been incorporated into the religious life and literature of the world, none has carried a more tender and intimate appeal, and none, perhaps, has been more powerful in the winning and sustaining of Christian hearts, than Mrs. Anne Sherwood Hawks' "I Need Thee Every Hour." It has been translated into almost every foreign language and sung the world over. By popular choice it has long held a place alongside of such universal hymnal favorites as Toplady's "Rock of Ages," Watts' "When I Survey the Wondrous Cross," Wesley's "Jesus, Lover of My Soul," Sarah Flower Adams' "Nearer, My God, to Thee," Newman's "Lead, Kindly Light," and Henry Lyte's "Abide with Me," which may be said to be the Pleiades in the galaxy of religious songs.

That one song, like "Home, Sweet Home," will probably serve to perpetuate the author's memory through generations to come. Had she written nothing else, that hymn would have won for her a place among the world's greatest religious song writers, for it is a harmonic expression of the simple faith that is the balm Christianity offers to the troubled soul. Mrs. Hawks died recently at her home in Bennington, Vt., in her eighty-third year. She was little known in literary circles.

Born in Hoosick, N. Y., on May 23, 1835, she began to write poems for the newspapers when only fourteen years old—poems of such unusual merit that they attracted the attention of her pastor and friend, Robert Lowry, who first turned her attention to hymn writing. The music of the hymn, "I Need Thee Every Hour," was composed by Mr. Lowry, as well as that of most of her other religious songs. Among the best-known of her other hymns are "Wholly Thine," "The Cross of Jesus," "Good Night," and "Why Weepest Thou?" In 1859 she was married to Charles Hial Hawks and moved to Brooklyn, N. Y., where she lived until her husband's death in 1888, after which she established her home in Bennington, Vt., where she died. Her life was simple and uneventful. The even tenor of a Christian life devoted to her church and its charities was hers. Public life had no appeals for her. She was content to live her life in the seclusion of her library and among her church associations, "the world forgetting and by the world forgot."

A short time before her death, Mrs. Hawks told of the circumstances under which her famous hymn was written. The story is as redolent of simple faith and tendencies of religious feeling as the hymn itself. She said: "I remember well the morning, many years ago, when in the midst of the daily cares of my home I was so filled with the sense of nearness to the Master that, wondering how one could live without him, either in joy or pain, these words, 'I need thee every hour,' were flashed into my mind. Seating myself by the open window in the balmy air of the bright June day, I caught my pencil and the words were soon committed to paper, almost as they are being sung now. It was only by accident, as it would seem, that they were set to music a few months later and sung for the first time at a Sunday-school convention in one of the largest Western cities." The words are as follows:

I need thee every hour,
Most gracious Lord;
No tender voice like thine
Can peace afford.

I need thee every hour,
Stay thou near by;
Temptations lose their power
When thou art nigh.

I need thee every hour,
In joy or pain;
Come quickly and abide,
Or life is vain.

I need thee every hour,
Teach me thy will,
And thy rich promises
In me fulfill.

I need thee every hour,
Most holy One;
O make me thine indeed,
Thou blessed Son.

(CHORUS)

I need thee—O, I need thee!—
Every hour I need thee;
O bless me now, my Savior—
I come to thee.

QUERY DEPARTMENT

Brother McQuiddy: (1) Do the souls of the wicked die, or do they live forever? (2) Please explain Phil. 3: 11.
JOHN E. PLUMMER.

(1) The same scripture that teaches that the righteous live forever teaches that the wicked do not cease to exist. "And these shall go away into eternal punishment: but the righteous into eternal life." (Matt. 25: 46.) The punishment is as eternal as the life. "And the smoke of their torment goeth up forever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name." (Rev. 14: 11.) (2) Phil. 3: 11 reads: "If by any means I may attain unto the resurrection from the dead." The apostle labored abundantly, made great sacrifices, and used every possible means in order to attain to a glorious resurrection to a heavenly life. To attain such a great and glorious consummation, he counted the glories of the world as worthless and suffered with Christ in order to be resurrected and reign with Christ. ☼ ☼ ☼

Brother McQuiddy: In the Gospel Advocate of June 6, in answer to the query of J. M. Dennis, you say: "In the days of Jesus of Nazareth there was a system of Bible schools corresponding very closely to the Bible schools of to-day." I did not know that, and would like to know where to find out about the Bible schools of that day. You quote Luke 2: 47; but I fail to see anything there that would indicate that there were classes, as there was only one teacher. You also quote Matt. 9: 35, and no classes indicated there. Again, are the "babes" spoken of in Heb. 5: 13, 14 small children or babes in Christ? J. F. NEECE.

If Brother Neece will study carefully the New Testament, he can easily discover that Christ taught the people by question and answer. The word "teach" means to teach a class. No one can teach without teaching a class. Christ could and did teach more than one class. If history is not at fault, there were such schools. Concerning the influences that were about a Jewish child at the beginning of the Christian era, Edersheim says: "There can be no reasonable doubt that at that time such schools existed throughout the land." ("Life and Times of Jesus the Messiah," I., 230; comp. "Sketches of Jewish Social Life," page 115.) Schurer says: "While the education of Jewish children in the teachings of the law was, in the first place, the duty and task of parents, it appears that, even in the age of Christ, care was taken for the instruction of youth by the erection of schools on the part of the community." Reuss says of the Pharisees in the days of Christ: "The most powerful lever of their activity was the school." Geikie declares: "It cannot be doubted that boys' schools were already general in the time of Christ." Figures are based on facts. As there are babes in the flesh, so there are babes in the Spirit. If there were not real babies, the apostle would never have used the figure. If there were not babes in Christ, I would not be feeding my critic on so much milk. ☼ ☼ ☼

Brother McQuiddy: This question was asked in our Sunday school: "Were all the apostles speaking at the same time the different languages on the day of Pentecost, or did all hear the apostle Peter in his own language and by the power of the Holy Spirit understand in their own tongue?" I take the position that all had the power to speak in the sixteen different languages; but if I understand the Scriptures aright, Peter was the principal spokesman on this occasion. Now, was the preaching on this occasion done by Peter and by miracle all the people heard him in their own tongue wherein they were born, or did each one of the apostles have to preach to a certain class in order that the whole assembly might hear? I have always thought the hearing was miraculous. Verses 4, 18 show that all the apostles were speaking in some way. Verse 18 says: "On my servants and on my handmaidens in those days [pointing to this occasion] will I pour forth of my Spirit: and they shall prophesy." Was this prophesying the teaching or preaching of the apostles at this time? G. W. PARTEN.

The Lord either doctored the tongues of the apostles or the ears of the people. The apostles were not permitted to preach Jesus until they were baptized in the Holy Spirit. "And being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence." (Acts 1: 4, 5.) "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2: 4.) The Holy Spirit used them, did the speaking through them. "For it is not ye that speak, but the Spirit of your Father that speaketh in you." (Matt. 10: 20.) "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." (2 Pet. 1: 21.) It is but reasonable to understand that whenever a person presented himself to one of the apostles the Holy Spirit immediately enabled that apostle to address the man in his own language, so that there was nothing miraculous about the hearing or the understanding. This wonderful occurrence was a fulfillment of the prophecy of Joel which had predicted that God's servants should prophesy. God baptized the apostles in the Spirit, and not the multitude. The very fact that the people were not baptized in the Holy Spirit on the day of Pentecost should give us to understand that the people are not baptized in the Spirit now. The evidence is clear that the Holy Spirit spoke through the apostles to every hearer in his own dialect, and it is also wholly unreasonable to suppose that the Lord worked a miracle on the hearing of the multitude. If he did this, there was no necessity for the baptism of the Holy Spirit. ☼ ☼ ☼

Brother McQuiddy: Please explain 1 Pet. 3: 19.
MRS. R. A. HOGAN.

The passage in its connection reads: "In which also he went and preached unto the spirits in prison, that aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." (Verses 19-21.) Christ preached through the agency of the Spirit and not in person. The Spirit which raised him from the dead was not his own personal spirit. "If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you." (Rom. 8: 11.) The Spirit that raised up Christ was the Holy Spirit. Christ controlled or directed the Spirit. "I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth." (John 14: 16, 17.) Christ preached by the Spirit through Noah. Christ had the power to send the Holy Spirit and work or speak by and through whom he chose. Christ through Noah preached to the wicked antediluvians. The account does not say they were in prison when preached to, but it does teach that the spirits now in prison were preached to in the days of Noah when they were disobedient. "when the long-suffering of God waited in the days of Noah, while the ark was a preparing." The result of the preaching was the salvation of eight souls and the destruction without excuse of the disobedient. I know of no scripture that authorizes the view that lost spirits will have the gospel preached to them in the next world.

Spirit of the Press

By J. C. McQUIDDY

We Should Not Find Fault With Inspiration.

A devout and wise minister was reading the word spoken by the psalmist David: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Pausing a moment, he said: "Now perhaps some of you are ready to say that you have." His eyes twinkling, he added: "Well, if you say that you have, all I can answer is, 'You and David for it.'" We should reflect seriously before we discredit inspiration. We sometimes imagine that things occur, which, if they did occur as we imagine, would prove revelation false. We must not in our opinions contradict the inspired word of God, but we should respect whatever the apostles say, remembering that inspired men spake as they were guided by the Holy Spirit.

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This Is An Age of Trial.

Let no Christian be discouraged and imagine for one moment that God is not ruling the world. God is still with his people and is working all things together for their good. In the terrible darkness that is now hanging over us, we may not be able to discern the light of his countenance, but still he assures us that he will not leave us nor forsake us and that his grace is sufficient for us. One who has recently been passing through many trials writes: "I am living close to God. He has done so much for me in his own sweet way." Such resignation, submission, and faith should prove inspiring to us all. In our trials let us draw near to God in order that he may draw nigh unto us. So long as we are faithful in the service of God, nothing will be able to separate us from his love, mercy, and protection. The Lord is our refuge and our strength in every time of need.

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The Kaiser Rules the Churches of Germany.

In view of the fact that the pastors of the established Church of Prussia must take this solemn obligation upon being admitted to its ministry, it is clear that the Kaiser is the controlling power of Germany: "I will be submissive, faithful, and obedient to his Royal Majesty, and his lawful successors in the government, as my most gracious king and sovereign; promote his welfare according to my ability; prevent injury and detriment to him; and particularly endeavor carefully to cultivate in the minds of the people under my care a sense of reverence and fidelity toward the king, love for the fatherland, obedience to the laws, and all those virtues which in a Christian denote a good citizen; and I will not suffer any man to teach or act in a contrary spirit. In particular, I vow that I will not support any society or association, either at home or abroad, which might endanger the public security, and will inform his Majesty of any proposals made, either in my diocese or elsewhere, which might prove injurious to the state. I will preach the Word as his gracious Majesty dictates."

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The Passing of Fads.

It looks as if the evil fad of Pastor Russellism has received its fatal blow in the sentencing to prison, for twenty years each, of six of its principal leaders, for seditious teaching. Evangelical Bible students have known the system to be full of error and evil, but groups of people all over the country have been duped and led away from the churches by its spectacular claims. Some of these sporadic groups will continue to assemble for a time, but the whole thing will eventually fade out of sight. Likewise the shallow and antichristian movement inaugurated by Mary-Glover-Patterson-Baker-Eddy, and still carried on by some of her well-paid and some others of her deluded followers, will fade away, or change its faith or its name. No such fantastic conglomeration of scientific nonsense and religious error as this woman propounded can hold on its way among sensible people for very long.—Herald and Presbyter.

It is to be devoutly wished that the Herald and Presbyter is right in its predictions. It is to be hoped that all fads are passing away. There is no place for a hobby rider in the church. We need in the church men who take God at his word, believe what he says, obey his commands, and trust him for the fulfillment of his promises. May God speed the day when all hobbyists and men who love their own opinions more than the word of the Lord shall pass forever away.

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Vacation Time.

The months that normally are identified with the term "vacation time" are at hand. Some fortunate persons will have their vacations as usual this year. A very great number will not. The grim business of war recognizes no dog days. Thousands and tens of thousands who otherwise would be enjoying restful outings according to their tastes are held to serious work in the general interest of the civilized world.

At this time, above all others, no wasteful vacation for any one is justified. Remember, you who are fortunate enough to get away from daily routine for a summer's outing, that your country and humanity still have a claim on your services. Do not give up the Red-Cross work that has interested you during the preceding months. Do not forget that there is unceasing work to be done for the boys "over there," and for the brave peoples who are bearing the most terrible part of the common burden. Wherever you are, a Red-Cross chapter or branch will be within visiting distance.

To all vacationers, then: Do some Red-Cross work while you are resting. Lend the rural chapter workers a hand. You will return from your vacation with a more peaceful soul if you do.—Red Cross Bulletin.

Christians should not take a vacation in the service of Christ. Christ's service is restful to tired, weary nerves. Christians, at work or taking a vacation, should always be busy in the service of the Master. We know of nothing that should prevent a disciple from breaking bread and drinking the cup on every Lord's day. If a disciple is on a vacation, he should go to the nearest communion. If there is none available, then he should have the service with his own family in his own cottage or home. If he is all alone or fishing with outsiders, then he should observe the Supper and have Christ present with him. However, he should be careful to find himself in more fitting company on the next Lord's day. If a disciple is sick and at home, he should ask the members of the church to break bread with him in his home. Christians who are now sufficiently blessed with means to take a vacation should certainly remember their brethren who are now in the perils of war suffering for them. They should not neglect those who are in the service of the government and who are battling for the principles that they believe are right. It is never time for a Christian to take a vacation in the service of the Lord. Every disciple should give his very best service to the Christ at all times.

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The memory is intended to be the field on which God impresses the abiding vision of the truths which he reveals of himself, the Author and the Revealer of all truth, and whatever, through his grace, the mind has embraced and apprehended. It is endowed with its retentive capacity in order that the mind may be able to call up the different forms and features of eternal truth, so that the inward light infused by the Holy Spirit may allure us and draw us on to cherish and to love them.—T. T. Carter.

AT HOME AND ABROAD

Cled E. Wallace writes from Pritchett, Texas, July 8: "I baptized thirty-two in a ten-days' meeting here. I go next to Big Sandy, Texas."

E. M. Borden writes from Wildersville, Tenn.: "At this writing I am conducting a meeting at this place. Two have been added, and we are expecting others."

From J. L. Hines, Meaford, Ontario, Canada, July 8: "Our meeting at Griersville, Ontario, closed last week. Two persons were baptized. The church here is doing splendid work. We had two nice services yesterday. Pray for us."

W. A. Sisco writes: "I wish to say to the Gospel Advocate readers that I have a little time not engaged in protracted-meeting work, and, having about finished my crop, I am ready to answer the Macedonian cry. Address me at Lyles, Tenn., Route 2."

From John A. Klingman, Lebanon, Tenn.: "A. B. Lipscomb will begin a protracted meeting at this place on next Lord's day. The church is looking forward to a feast of good things. Congregations near Lebanon are cordially invited to attend this meeting."

From Ben West, Ennis, Texas, July 8: "We had four good services yesterday and one addition from the Baptists. Our Sunday school is growing, with two hundred and ten in the classes. Teachers are preparing better to teach, and we plan to have a fifteen-days' normal course for teachers."

G. S. Marsh writes from Pikeville, Tenn., July 7: "Our meeting at Red Hill closed last night, with twenty added to the one body. J. C. Mosley did the teaching and preaching. I am at Brayton for a few days, with very good crowds. Brethren, let us all wake up and get busy for our Maker."

A young soldier, a Christian, George W. Geaslin, Seventh Company, Veterinary Training School, Camp Lee, Va., which is three miles from Petersburg, Va., would like to know if there is a congregation of Christians near him. If any one can supply this information, kindly address him as above.

A. A. Jackson writes from Olney, Texas, July 10: "A nine-days' meeting, held by E. S. Fitzgerald, closed on Sunday night. There were six additions by baptism. Five of these were heads of families. One old grandfather of eighty-four years and two sons were of the number. This congregation was organized about a year ago by Brother Fitzgerald."

W. E. Daugherty writes from Chattanooga, Tenn., July 12: "I closed a five-days' meeting last Sunday night with the Ohio Avenue church of Christ, Etowah, Tenn. One was baptized and one united by statement. I am now en route to Glen Alice, where I shall begin a meeting to-morrow night. I am a sort of evangelist at large, as it were. If you want a meeting, write me at Glen Alice, Tenn."

J. G. Malphurs writes from Wilkinson, Miss., July 8: "I have just closed two short meetings in this community, with two baptisms at Corinth Church and three at Mars' Hill Schoolhouse. The brethren here are planning to do greater things, and they have a splendid opportunity. They are planning for me or some other preacher to locate here. I leave here to-morrow for London, Ark., for my next work."

A. W. Young, Box 464, Fort Worth, Texas, writes: "The meeting at Madisonville, Texas, from June 26 to July 7, resulted in fifteen baptized, one restored, and one taking membership. Oscar Smith, who has been with that church three years and has done much good, led the singing and assisted in other ways. The Madisonville congregation is a good one. I have several other meetings to hold before returning to the work at home."

Mrs. W. K. Cunningham writes from Oilton, Okla., July 9: "O. L. Hays, of Ada, began a meeting for the few scattered disciples here on the third Sunday in June and continued it eight days, with five baptized. A little band of about twenty were brought together, who are now meeting regularly to break bread and study the Bible. Our little ten-year-old boy, who thoroughly understands his duty, was among those baptized. Brother Hayes is a splendid teacher of God's word. Brethren, pray that we may be faithful."

From J. C. Mosley, Graysville, Tenn., July 8: "I have been here two days, and the attendance is growing. I have just closed a meeting at Red Hill, Pikeville, with two withdrawn from, seventeen baptized, and six restored. Twenty-six have been added to the little band since I fired the elders who would not do their duty and put in some that are doing right. Since then they have built a new house and I painted it for them. Now see how a church that is clean and doing right prospers."

From J. O. Barnes, Lake City, Fla.: "I closed a ten-days' meeting with the Spring Head church of Christ on the night of July 4, in which the interest was good all the time. Seven were baptized; one came from the Baptists; and a man seventy-three years old, a 'prodigal son,' came back home and started anew the Christian life. This is the fourth meeting I have held at that place. I began there in a schoolhouse in May, 1917, and since that time many have come to Christ from various sources, and there is now a membership of about thirty. 'All praise to Him who reigns above.'"

A. D. Dies writes from Millport, Ala., July 8: "Our meeting at Glen Mary resulted in establishing a congregation of fifty members. Five of them were baptized by the writer; the remainder were people who had settled there and had never been aroused to a sense of their duty. We find so many like that in our travels. This is alarming. I hope preachers in passing that way will stop and give them encouragement. Our meeting at Millport began with interest and will continue three weeks. I will be in Tennessee in October, and would be glad to hear from any who can use me in a meeting."

J. Will Henley writes from Woodville, Okla., July 6: "I am in a great meeting here. Fifteen added to date and interest good. Fine audiences and a splendid outlook for a wonderful ingathering. Raymen began the meeting, and did it well. He is now in Konawa. He is at his very best and is moving things for God. My health is some better, thank the Lord, but still not able to meet the demands made upon me at this time. I never had as many calls for meetings in all my life, and never felt less like standing under the pressure. My friends are loyal, true, faithful, and firm, and God is using us for his glory."

From I. B. Bradley, Mayfield, Tenn., July 12: "I am in a good meeting at Macedonia, four miles from here. The meeting began last Lord's day and two have been added to date. Large crowds and interest good. We hope for several more additions before the close of the meeting. I go from here to Hebron Church, near Lowe's Cross Roads, Ky., for my next meeting, to begin on July 17 and continue for nine days. Then I go back to Middle Tennessee for a meeting with the church at Hohenwald. Brethren, I need more funds for the Japan work to aid Miss Sarah Andrews. Send me your check for this work right away."

From George W. Farmer, Overall, Tenn., July 8: "The meeting closed at Cleveland last Thursday evening after running ten days. There were three baptisms, one of whom was the daughter of John Hayes, our preaching brother, and another was the son of Fred M. Little, another one of our preaching brethren. The church at Cleveland has some most excellent material in it, and, with a good, wide-awake preaching brother located with them and working in the gospel all the time, they will accomplish a great work up in that country. I want to suggest a more closely coöperative spirit among our East Tennessee congregations. The meeting began here yesterday with good audiences and good prospects."

From A. G. Freed, president of the National Teachers' Normal and Business College, Henderson, Tenn.: "The meeting with the church at Tuscumbia, Ala., closed on June 30, after running over three Sundays. We have many faithful brethren at that place. They have a neat house of worship, well located. The government nitrate plants have brought many thousands of people there from all parts of the land. The great mass of these care nothing for the Bible. The dance halls, theaters, and picture shows were in full blast even on Sunday evenings. There is great danger in the church's being swept away in this great whirlpool of worldliness. My stay with the church there was a pleasant one. I made my home with J. C. Walker and his estimable wife. They love the truth. A. D. Dies is in the State doing real missionary work. I made a talk in his behalf to the church last Sunday. I feel that the brethren will see that he is supported. We are now ready for the meeting with the church at Puryear, Tenn. The catalogues of the National Teachers' Normal and Business College are from the press. We are emphasizing our Teachers' and Business Departments. The calls for our students in these departments are many more than we can supply. Have you seen our catalogue? Write for one."

Letters of Commendation

I received the Teachers' New Testament given as a premium for one new subscriber to the Gospel Advocate, and I am well pleased with it. The notes and helps are so plain that almost any one can understand. It is just what you say it is.—W. C. Presley, Bono, Ark.

Your Teachers' New Testament is fine; it cannot be beaten. Every reader of the Gospel Advocate should have one. Any one will certainly appreciate as nice a gift as you are now offering. I would not take a dollar and fifty cents for the one I recently received.—Claud Shirley, Woodbury, Tenn.

I am more than pleased with the Testament. It helps me to understand the Word much better. I received the other book, "Fifty-two Bible Subjects Examined," and I am well pleased with it. I do not think I ever read anything that explained the word better.—Mrs. J. M. Snyder, Appleton, Tenn.

I am well pleased with the Teachers' New Testament. I think it is a great help on difficult passages of scripture. I think all who have not the American Revision should have one. It for one dollar and ten cents is cheap, and the Gospel Advocate and Testament for two dollars are a lot cheaper.—W. D. Roark, Huntingdon, Tenn.

The Teachers' New Testament with notes is received and highly appreciated. I think it quite a nice premium for only one subscriber to the dear old Gospel Advocate. I would pronounce the notes quite helpful to both teachers and students. I will endeavor to get other subscribers, that I may get more New Testaments and give them away. —Mrs. J. W. Grant, Nashville, Tenn.

I received a copy of your Teachers' New Testament some time ago. It was a pleasant surprise to me, for I did not know new subscribers to the Gospel Advocate were entitled to a copy. It is simply fine, and the notes are so much help to me. I thank you very much for sending me a copy, and hope you will pardon my seeming ungratefulness in not writing you sooner. And I want you to know I enjoy reading every copy of the Gospel Advocate.—Mrs. J. E. Jensen, Millville, Ark.

The Teachers' New Testament is highly appreciated. It has been a great help to me as teacher of the Advanced Gospel Quarterly. It has helped me in many difficult passages. To all New Testament readers that have trouble with certain passages that do not seem to harmonize, I most heartily recommend this Testament with notes and helps. I have a brother "somewhere in France;" and when he gets to his destination, I want to send him one. I am still trying to induce my brethren to subscribe for the Gospel Advocate, for I am fully persuaded that it also is a genuine help to the Christian in these trying times, as well as in more tranquil times.—Cal Mitchell, Obion, Tenn.

Ever since I received my premium Testament I have been intending to write and thank you for it and tell you how very much it helps me in my scripture study. The "Introduction" to the different books gives valuable information: the notes on the verses, the chronology of the Acts and of the Epistles, all are so helpful; and the text being the American Standard Revision makes it the more to be appreciated. Since I know its merits, I certainly would not part with it, unless I could get another. I cannot tell you how much I enjoy the Gospel Advocate each copy seems to be better than the last one, and I hope I shall have its weekly visits while I live in the flesh. May God bless all its faithful workers.—Mrs. M. N. Waters, Electra, Fla.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

The following cablegram was received by Dr. James L. Barton, Chairman of the American Committee for Armenian and Syrian Relief, from Berne, containing information about the relief stations in the interior of Turkey. The American Committee have twenty-seven stations for relief of Armenian refugees within the interior of Turkey where American men and women are supplying the necessities of life. The cablegram brings an appeal for larger appropriations than those which the committee has been able to make to these relief stations:

"Relief administered to extent of funds available from twenty important centers greatly ameliorates distressful condition, but large numbers within reach are not affected. Many die because of prolonged underfeeding. Ration in some centers hundred grams of bread and soup once a day. It is pitiful to see gaunt figures clad in rags passing from door to door begging for food in wailing tones. Hundreds of children are walking about the streets trying to pick up livings from dust heaps. Reduction and limitation of appropriation will add greatly to this number and sadly increase the awful wastage of life. This pitiful cry pleads for increased supply. Is it not possible to restore appropriation to original figure at least for saving life? (CHAMBERS.)" WILLIAM PHILIPS, Acting Secretary of State.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners. In next week's issue he will give a full report of all contributions received during his absence from the office.

Thought.

Every day we are becoming more and more like our thoughts. What we are to-day is the outcome of the thoughts we have cherished in the past, while the thoughts that we are cherishing to-day are determining what we shall be in the future. If our thoughts are low and base and ignoble, then we ourselves are becoming low and base and ignoble; if our thoughts are pure and clean and Christlike, then we are becoming pure and clean and Christlike. If we could look into the chambers of your imagination and observe what is taking place there, the thoughts you carry about with you, the desires and ambitions of your heart, the stuff of which your dreams are composed, we could prophesy with the utmost confidence the kind of person you are becoming, and, therefore, the kind of person you shall be. It is in the light of such a fact as this that we see the significance of Paul's exhortation: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Think on these things, and we ourselves will become true and honorable and just and pure. It is particularly important that parents realize the truth of this; and yet, how few of them apparently do? How many parents there are who are careful as to the food their children eat and the water they drink, but who are indifferent to the books they read, the movies they attend, the companions with whom they associate! No doubt we should exercise due care as to what we take into our bodies, but it is infinitely more important that we take heed to the thoughts that enter our minds. Here, too, Christ's warning has its application. "Be not afraid of them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell."—The Presbyterian.

We must humble ourselves before God; we must recognize how incapable we are by ourselves of welldoing, how without the help of God all our actions would only be sinful.—Savonarola.

A SUCCESSFUL MEDICINAL COMBINATION

And one that had long been needed and had not seemed to be possible, is Hood's Sarsaparilla taken before eating and Peptiron after eating. These two great medicines supplement each other in purifying and enriching the blood, strengthening and toning the nerves, putting life into the body and color into the face. Taken in conjunction, they are the ideal remedy for the blood and nerves. If a laxative is needed take Hood's Pills. All druggists.

Better Than a Sheep.

BY J. J. VANHOUTIN.

"How much then is a man better than a sheep?" This question was never answered by those to whom it was presented. Materialism places man upon a common level with the beast of the field. And there was a man present who had a withered hand, and many were watching to see if Jesus would cure him upon the Sabbath day; then they could arrest him for working upon the Sabbath day, claiming that to heal a man by speaking to him would be manual labor. Jesus said to them: "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." (Matt. 12: 12, 13.) Their decision appears to be that the sheep was worth more than a man; so they decided that Jesus ought to be killed because he cured the man by saying, "Stretch forth thine hand." How strange some people act toward a man who helps those whom he finds in distress! But materialism prevails when a man lifts a sheep from the mire, but would not lift a man. From the beginning day of man's existence the great Creator has considered a man better than a sheep. He gave man dominion over "all sheep and oxen, yea, and the beasts of the field." (Ps. 8: 7.) A man will hitch his horse to the carriage, get in and drive, and thus (sometimes) ride to meeting. You have never seen that reversed! A sheep furnishes food for man as well as the material for his clothing. Hence man's superiority over all earthly creatures. The relationship which exists between man and his Creator is far greater than that of the beast of the field. While God is the Creator of all, he imparted to man an intellectual, spiritual soul of his own spiritual attributes and nature, which he did not give to the animal creation, and in this respect man is the offspring of God, and shows "how much then is a man better than a sheep." David asks: "What is man, that thou art mindful of him?" Then declares: "Thou madest him to have dominion over the works of thy hands." Man's near relationship to God was the reason why he visited him in the person of Jesus.

The Mother and the Problem of Child Labor.

Mrs. Max West, of the Children's Bureau of the United States Department of Labor, sends to mothers who are helping in Children's Year a word of reminder about children's work at

One is likely to think of child labor home.

as a matter concerning factories and legal enactments, but, as a matter of fact, many young children, well below the age at which they may go to work outside the home, are put at work too heavy for their young shoulders to bear, or are kept at work too long or too steadily, within their own homes. Free, unhampered play is essential to health and development in childhood, and children who are unduly deprived of their playtime by work at home may suffer just as seriously as those who work for pay. This condition of affairs, of course, comes about largely because there is so much work to be done and so few to do it that it seems necessary for each one to take some part in the work of the household. But it often happens that the young shoulders are given too heavy a load, the young muscles too great a strain, and youth is made toilsome and unhappy, rather than joyous, because parents do not realize what is happening.

The pathetic "little mothers" of our large cities, who have the care of their younger brothers and sisters, and the children, both boys and girls, carrying heavy bundles about the streets are common examples of children who have responsibility and heavy work which should not be placed on young shoulders.

In the country and on the farm children are often required to work in the field and gardens too long at a time, or to carry water and other weights too heavy for their strength, and often to work under a blazing sun. Such early work interferes with growth and development, which is the one great business of childhood. Many men and women, whose physical strength is impaired, might trace their ills to sickness, underfeeding, or overwork during the formative years of early childhood.

The tasks children are given to do should be suited to their years and varied by frequent opportunity to rest and to play. At the same time food should be good and plentiful and there should be long hours of sleep. The harm which heavy work can cause little children can be ill afforded at any time, and least of all now; for the children must be kept well and strong to meet the demands which will confront them when they come to maturity and face the tasks of reconstruction in the critical years to come—work which will demand physical well-being, as well as efficiency and character.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

EVER SALIVATED BY CALOMEL? HORRIBLE!

Calomel Is Quicksilver and Acts Like Dynamite on Your Liver.

Calomel loses you a day! Do you know what calomel is? It is mercury—quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones, and should never be put into your system.

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

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

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WHILE AT WAR

Women Suffer at Home.

WOODFORD, TENN.—"This is to certify that I have used Dr. Pierce's Favorite Prescription also the Golden Medical Discovery and find them to be as represented. When suffering with nervous prostration 'Favorite Prescription' cured me when other medicines failed. I think it is a grand medicine and never fail to recommend it to suffering women."—MRS. ROSA LEE HOGAN, Route 1.

SYLACAUGA, ALA.—"My wife used Dr. Pierce's Favorite Prescription during expectancy. She had been having a great deal of trouble and used the 'Prescription' with wonderful results. She had practically no suffering, where before she had suffered intensely. No one can tell in words the good the 'Prescription' did my wife; it is simply a wonderful medicine. Every woman in the land ought to use it."—A. HUDGINS.

One nice thing about Doctor Pierce's Favorite Prescription it contains no alcohol or narcotic nor any harmful ingredient. Put up in liquid and tablets and sold by druggists. If not obtainable, send 10 cents to Dr. Pierce, Invalids' Hotel, Buffalo, N. Y., and he will mail a trial package of the tablets.

Sick women are invited to consult Dr. Pierce by letter, *free;* also a 136-page book on woman's diseases, free.

Doctor Pierce's Pellets are the original little Liver Pills. One little Pellet for a laxative—three for a cathartic. Sold by druggists for nearly 50 years.

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Send to-day. GEO. J. BUNGAY, 28 So. William St., New York

The Great Sea of God's Goodness.

Thomas Carlyle was found one morning in 1876 on the Chelsea embankment, gazing at the Thames. The person who saw him, and who relates the incident for the first time in "John Foster and His Friendship," says: "I should as soon have thought of assaulting as of addressing him. Happily, I was spared anything of the kind; for the old man, reserved as he was to the point of moroseness—surliness, his enemies called it—hoarsely flung a query at me. The tide was out, I may mention, the river being at its lowest. 'Where goes it? Where goes it?'"

The wits of the person questioned were sharpened by the manner in which the question was asked, and he inferred that the author referred to the stream or what there was of it. Smilingly, therefore, he answered that it returned to the sea.

"'Right, sir, right,' he snapped out. Then, relapsing into his meditative mood, he said softly, but impressively: 'The great, great sea of God Almighty's goodness, and we are all returning that way. Don't forget that, sir; returning to the sea—the great illimitable sea!' With that he turned abruptly away and moved across the roadway toward Cheyne Row, with that curious slow shuffle habitual with him."

The thought that we are voyagers, sailing over the "sea of God Almighty's goodness," finds glad expression in a hymn by Augustus M. Toplady. The first stanza refers to the golden days of pleasant experience when all conditions are favorable, and life can be enjoyed to its full measure:

"If, on a quiet sea,
Toward heaven we calmly sail,
With grateful hearts, O God, to thee,
We'll own the favoring gale."

Such experiences there are in practically every life—days full of warm sunshine, while blue skies are overhead and smooth seas all around; or, in other words, days when we are free from trial—times when we have health, sufficient income for comfort, and a goodly circle of friends.

The contented life is not assured by the greatness of one's possessions. "Happiness depends not on the things the heart has, but on the heart that has the things." The one who, from force of habit, is ever "looking on the bright side" is always able to enjoy whatever bit of happiness there may be; and we have been reminded that there is something to be grateful for in every day. Thus it came to pass that a little girl was thankful for "that good hot potato at luncheon."

A day is never so dull that one cannot find a glimpse of beauty some-

Exchange Your Old Body for a New One.

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen! If your weight is one hundred and thirty-three pounds, your body contains eighty pounds of water, for, according to standard medical books, the human body contains sixty-seven and one-half per cent of water. Now, disease is invariably caused by impurities which we call "poisons," and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar Mineral Water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part is concerned. The impurities will be dissolved and pass away. If you suffer from dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric-acid poisoning, or other curable conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully, then sign and mail it:

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Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if I report no benefit, you agree to refund the price in full upon the receipt of the two empty demijohns, which I agree to return within a month.

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(Please write distinctly.)

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and m therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

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HERBERT C. CHIVERS, Architect, St. Louis, Mo.

where, providing one is looking for such. But as Jean K. Baird has remarked: "A sunflower and a rose are marked by no difference to one who keeps his eyes shut. Half the people in the world go through life and see nothing more in a primrose than the primrose itself; while those who walk beside them find in every flower a thought, in every stone a science, in every bird's nest a religion and a philosophy."

Some folks I have been associated with on ocean voyages who have found some cause for complaint even when sailing over "on a quiet sea." For instance, the food or the service, they would intimate, were not satisfactory or the speed of the boat was not what they expected. Hence we need the spirit of gratitude to enable us to get out of life the richest possible experiences. Here is a suggestion which will surely prove a corrective for a complaining disposition: "Let the man who has the blues take a map and census table of the world and estimate how many millions there are who would gladly exchange lots with him, and let him begin on some practical plan to do all the good he can to as many as he can, and he will soon forget to be despondent."

But there are days that are black with cloud and fraught with stormy winds—days of real trouble, conflict, and sorrow. Such were in the mind of Toplady when he wrote the second stanza:

"But should the surges rise,
And rest delay to come,
Blest be the tempest, kind the storm,
Which drives us nearer home."

Adversity, affliction, sorrow are also messengers of God; and they, too, serve a beneficent purpose in life when uncomplainingly accepted. "The change of seasons is a very great blessing in life," said a man, whose early home was in New York State, after he had spent three years in a tropical climate where the sun sent down its hot rays almost every day in the year. He is now come back to live in his native State, and does not even complain about the big snowstorms in winter. The cross is inseparable from the crown in Christian symbolism and in actual Christian experience. Sorrow, as well as faith, must have its perfect work.

"The wind that blows can never kill
The tree God plants;
It bloweth east, it bloweth west;
The tender leaves have little rest,
But any wind that blows is best.
The tree God plants
Strikes deeper root, grows higher still,
Spreads wider boughs, for God's good will
Meets all its wants."

God supports the trusting soul. Faith gives the assurance that "the way of the cross leads home." Therefore the gifts of the loving Father, whatever they are, are cheerfully accepted by the soul who makes the will of God supreme in his life. Thus the other stanzas of Toplady's hymn should be carefully read:

"Soon shall our doubts and fears
All yield to thy control;
Thy tender mercies shall illume
The midnight of the soul.

"Teach us, in every state,
To make thy will our own;
And when the joys of sense depart,
To live by faith alone."

A prayer which breathes just the same thought as is found in the hymn quoted is the following: "Our Father, we thank thee that we do know that every good and perfect gift cometh down from thyself, who art the Father of Lights, and that we know that in thee is no darkness at all; so that everything which thou dost send must be for our best if we can only take it as it is meant and use it for the purpose for which thou dost send it. Help us, we beseech thee, by this anticipating and calming faith, to pass through all the variety of our earthly condition. And may the light of such a confidence shine for us most brightly when we need it most, when earth is dark and our faith is dim. Give us grace to keep near to thee amidst all our difficulties, trials, disappointments and sorrows, and to use these for their highest purpose. Through Jesus Christ our Lord. Amen."—William J. Hart, in Exchange.

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Constipation, Sick Headache, Biliousness, Bloating, Sour Stomach, Gas on the Stomach, Bad Breath—you will find nothing better than that wholesome physic—

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George Jenner, San Antonio, Texas: "Foley Cathartic Tablets have proven to be the best laxative I ever have taken and I recommend them for constipation and biliousness."

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Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

BOYS Clear Your Skin With Cuticura

All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

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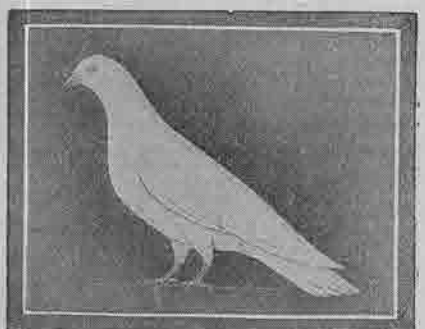

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Not only is it easy to make money raising pigeons but it is a pleasant occupation and very helpful to be able to supply your own table with tender, juicy Squabs.

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Start Today

while the market is so good and get your share of the profits.

Drop us a line and we will send you **Absolutely Free** our booklet on "Profits in Pigeons." It will show why there are profits in Pigeons and how to begin.

CAROLINA PIGEON PLANT
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CLINTON, S. C.

Light Shining in Darkness.

BY LEO H. THURSTON.

I am glad to report that Bollinger County is still on the map. While this is a much-neglected field, we are moving along as well as could be expected under peculiar difficulties. I preach at Cole's Chapel on the second Lord's day, at Cox's Chapel on the third, and at my home congregation (Antioch) on the fourth Lord's day in each month. I am proud of the effort the brethren are making at ll these points.

At Cox's Chapel they are doing some splendid work, letting their light shine before men and contending earnestly for the faith. On my last trip there I was requested on Saturday night to announce meeting for the Evening Lights for Sunday night at a schoolhouse a mile and a half away, which I did; and when Sunday night came, I got about half of their crowd.

There is a good congregation at Cole's Chapel; and while there has been a drive made to get them to digress, the brethren are firm in the faith and will not receive anything but a "Thus saith the Lord."

Antioch has had a struggle for life, but the brethren who are here do not waver. They believe that the words, "Him shall ye hear in all things" (see Acts 3: 22, 23), is a strict command. Brother M. S. Mason will hold our meeting the first half of October, and we are looking anxiously forward to that date.

Outside of what I have mentioned above, the entire country seems to be given to denominationalism; and while I am here in this field by myself, sometimes I feel almost like saying with the prophet Elijah as he lay under the juniper tree: "They have forsaken thy ways, and I only am left, and they seek my life to take it away." Brethren, let us not only pray, but let us labor while it is day, realizing that the gospel is God's power unto salvation and that we must present our bodies a living sacrifice and proclaim the gospel to a dying world. "Faith cometh by hearing." (Rom. 10: 17.) "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3: 16.) Why should we not do something for him?

They Are Filling the Shells.

This year we have had a surprising demonstration of the ability of the poultry industry to expand on short notice. Every day reports are coming in to the Food Administration which indicate that the hens are digging in with both feet and filling shells like high-geared munition plants. The storage houses now have about six million cases put away, which means that the high point of last year has been almost reached at this early date.

The anti-hen-killing rule, which stirred up a storm of protest at the time it was put into effect, has served the purpose of increasing our supply of concentrated food, and production is still going on at such a rate as to insure our people an adequate supply of eggs.

Farmers who were anxious to sell while the "no-kill" rule was in effect have been holding on to the hens that are shelling out the eggs, and many of them say they are glad the Food Administration prevented the reduction of flocks.

This unusual production is a big encouragement, as every egg and every fowl can be used to advantage in the present state of the world's food supply.

Worry Often Selfish.

To expect sorrow is to suffer from it before it arrives, and when it may not arrive at all; it is like throwing our gold into the sea because we fancy that the ship is going down. Perhaps there may be a great trouble awaiting us next year; shall we destroy the entire happiness and comfort of this year by anticipating it? The dread will not help us to bear it when it comes. Worry is a wrong that we do to ourselves, and it usually makes others suffer with us. Very often it is absolutely selfish. Let us resist it by all the means in our power, and give ourselves to the things that cheer and strengthen us, basing ourselves on the hope that when trial comes we shall be able to endure it bravely. There are reserves of strength which we too often ignore, whose help comes in the hour of need.—Exchange.

Burglar Observes Fifty-Fifty Ruling.

A Council Bluffs grocery store was robbed of five sacks of wheat flour one Sunday night. The next night it was robbed of five sacks of corn meal. The grocer's explanation is that the burglar upon finding that he had disregarded the 50-50 rule was so conscience stricken that he could not rest until he had conformed to the Food Administration's ruling that one pound of other cereals must be obtained with every pound of wheat flour.

No Worms in a Healthy Child

All children troubled with worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS chill TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a General Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will be in perfect health. Pleasant to take. 60c per bottle.

Why Food Is Saved in England.

The real reason why we are taking all these food-control precautions in Great Britain is not to protect the civil population at all, but to see that the allied armies at the front get their full rations. I can imagine no greater selfishness on the part of a democracy than to eat its full while it is allowing its soldiers, in that dreary land in which they have been for three years, to go short. The very work of a soldier demands that he should be the best-fed man in the world.

And not only have we to protect the food of the soldier. You are all aware that since the beginning of the war the ships of the British Navy and those attached to it have increased tenfold. Sometimes we only think of the navy in terms of battleships, destroyers, and submarines. Added to these are thousands of small craft, trawlers, drifters, observation ships, and on every one of these, summer and winter—and do not forget that we have a very severe winter in the North Sea and North Atlantic—are men who must have their daily full ration to carry out their work.

Quite apart from our navy, which has prevented any German ship from appearing on the ocean for the last eighteen months, are the men in the air. Can you conceive a man going through that hellish life, eighteen thousand feet up, clothed in electrically heated clothes and supplied with oxygen to enable him to breathe—can you image him doing that on half rations?

Can you imagine the boys in the trenches surviving a week if we had to cut down their pork and beans and the various things they have to eat? And can you imagine the men and women working in the factories and mines, here and in Great Britain, going short? These are some of the reasons to which we in Great Britain attach such enormous importance in the control of the food of the people. —Lord Northcliffe.

Just as when stone is laid upon stone, cornice upon cornice, the material fabric of a temple rises toward the heavens, so invisibly, but with equal and more enduring reality, the spiritual life, informed in knowledge, recollected in spirit, rises upward as we advance in the practice of what we have learned to be right and true, in the "obedience" as well as the "knowledge" of the character and mind of Christ.—T. T. Carter.

A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond.—Exchange.

1798 **TRANSYLVANIA COLLEGE** 1918

and

COLLEGE OF THE BIBLE

Transylvania has just closed a record year. Largest attendance of college students in her history of one hundred and twenty years. Large group preparing for ministry, mission field, and public Christian service.

(1) Faculty unsurpassed in preparation, experience, and teaching ability. Personal interest taken in every student. (2) Satisfactory elective courses leading to A.B., B.S., M.A., P.Th.B., and B.D. degrees. (3) Adequate equipment in buildings, grounds, libraries, laboratories, gymnasium, and athletic field, representing $700,000. (4) Situated in the midst of the world-famed blue-grass region. (5) Opportunities for students to make a large part of expenses. Scholarship aid for sons and daughters of ministers, high-school honor graduates, ministerial and missionary students, and those financially embarrassed. A large number of pulpits available for our ministerial students. (6) Expenses reasonable. All regular fees, including library, athletic association, college magazine, etc., $60; furnished room for men (Ewing Hall), $40 for session; for women (Lyons Hall), $60. Reservation fee of $2 should be sent at once. (7) Faculty of College of the Bible: R. H. Crossfield, B. C. DeWeese, A. W. Fortune, W. C. Bower, E. E. Snoddy, George W. Brown, Edward Saxon.

Former students are sending their sons and daughters to us.

Write for catalogues and attractive booklets.

R. H. CROSSFIELD, President, Lexington, Ky.

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Graded **"A Plus"** by the Association of Texas Colleges. No college is given a higher grade. Its work receives **full hour-for-hour** credit in all other standard colleges.

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A faculty of twenty-one trained, experienced, and skilled Instructors. Courses are offered in Bible, Biblical Introduction, Interpretation, Biblical Theology, Christian Doctrine, Church History, Missions and Comparative Religion, Christian Sociology, Christian Pedagogy, Homiletics, English, French, German, Spanish, Latin, Greek, Hebrew, Mathematics, Science, Philosophy, History, Education, Public Speaking, Government, Economics, Piano, Voice, Violin, Sight Singing, Expression and Oratory, Art, Domestic Science and Art, Stenography and Bookkeeping.

GOOD EQUIPMENT. RATES REASONABLE. LOCATION IDEAL. PATRONS PLEASED. STUDENTS HAPPY AND LOYAL. WRITE FOR OUR LITERATURE.

ABILENE CHRISTIAN COLLEGE,
Abilene, Texas.

Formation and Color.

The iridescence of nacre, or mother-of-pearl, is a matter of form and not actual color. In fact, all "changeable" colors are more or less the result of form even where there is pigmentation beneath, such as in certain ribbed silks. When sunlight bears directly upon finely ribbed metal, as a file, there is the same play of colors.

In the case of mother-of-pearl an interesting experiment has been made. An impression of the pearl was taken upon pure white wax. It was then found that the apparently smooth surface of the pearl had still sufficient irregularities to impress upon the wax a surface that resulted in similar color manifestations.—Edmin Tarrisse.

Fiber Packages to Save Tin.

Many new uses are being found for fiber containers in packing food products commonly put up in tins, according to The Canner in a recent discussion on this subject. The following articles have been successfully marketed in fiber containers: Syrups that do not ferment, jellies, jams, marmalades, honey, salted nuts, marshmallow products, marshmallows, hard candy, chocolate-coated candies, malted milk, glace fruit, cocoa, and spices. Milk, cream, mincemeat, peanut butter, and oysters, sold in bulk, can be placed in temporary or carrying-out fiber containers.

The following articles may be packed in fiber containers for a short length of time: Cottage cheese and other soft curd cheeses, pickled fish, sausage meat, horse-radish, sauerkraut, and various delicatessen products and soda-fountain supplies.

Other uses for the fiber containers are as measures for dried products, such as crackers, small cakes, salted peanuts, and candies. One concern has reported that it has an order for fiber containers to hold a liquid chemical fire extinguisher.

PANAMA HATS HAND-WOVEN

New Discovery Brings Costly Panama Within Reach of All.

New York, N. Y. (Special).—It is now proven that the stylish Panama, up to now only worn by the best-dressed people, can now be sold for $1. You don't have to be skeptical about the low price, as it gives service like the $5 and $10 kind, but not so fine a weave; and by this new discovery of weave one can hardly tell the difference. A Panama gives a man or woman distinction and at the same time comfort. Mr. George J. Bungay, 28 South William Street, of New York City, is backing up his discovery by sending a real hand-woven Panama, any size, trimmed, blocked, with silk band, to any one for $1, postpaid. Fitted with leather sweat band, 25 cents extra. Furthermore, his policy is that, if you are not entirely satisfied, he will return your money. —Advt.

DOCTOR URGED AN OPERATION

Instead I took Lydia E. Pinkham's Vegetable Compound and Was Cured.

Baltimore, Md.—"Nearly four years I suffered from organic troubles, nervousness and headaches and every month would have to stay in bed most of the time. Treatments would relieve me for a time but my doctor was always urging me to have an operation. My sister asked me to try Lydia E. Pinkham's Vegetable Compound before consenting to an operation. I took five bottles of it and it has completely cured me and my work is a pleasure. I tell all my friends who have any trouble of this kind what Lydia E. Pinkham's Vegetable Compound has done for me."—NELLIE B. BRITTINGHAM, 609 Calverton Rd., Baltimore, Md.

It is only natural for any woman to dread the thought of an operation. So many women have been restored to health by this famous remedy, Lydia E. Pinkham's Vegetable Compound, after an operation has been advised that it will pay any woman who suffers from such ailments to consider trying it before submitting to such a trying ordeal.

House of Worship Needed.

BY F. P. FONNER.

Since last report I have received help in my work as follows: From John F. Kemp, Senior, $1; J. S. Powar, $1; church of Christ at Huffman, Ark., $9.60.

I am very thankful for this help; but I need three or four times as much help as I am getting now in order to place this work upon a firm basis. The brethren at this point are not able to keep the work going without outside help. The fact is, we are struggling for existence, while many of our brethren, like the "prodigal son," are wasting their substance in "riotous living" without regard to future consequences. I see no reason why we should be burdened and others eased. I am never strong, and I feel the burden of souls. If I am driven from this field for lack of support before the cause of Christ is fully established, it will be a very unfortunate thing for the true cause of Christ. Therefore I ask my brethren for some liberal help in this work now. Please do send me some contributions at once similar to some that I see reported in our papers for other purposes. Brethren, I beg of you not to underestimate the importance of this work. This I ask of you in the name of Christ. In sending help to me, please state what it is for, whether it is for personal support or not.

Since last writing I have preached at many places, including Iven's Fork, in the Charleston district. I have kept up all my mission points, including this one, at a sacrifice of health and comfort. At this point we have no place in which to meet except our own private house, and it is too small for the crowds that gather here. For a while we had additions at almost every meeting, but they were mostly poor people. In fact, we are all poor. Many have expressed a willingness to obey God if we only had a house of worship in order to make the work permanent; but we are unable to build one without outside help. If we had a house, we could soon gather a large congregation at this place. I have fretted over this condition of things for the last two years. It is hindering my work. We are now determined to build that house at any sacrifice. We need about fifteen hundred dollars above what we can raise ourselves. If those who will help us to build this house will send me their checks now, I will deposit them in a safe place to be used as indicated.

Address me at Buffalo, W. Va., which is a money-order post office.

Piano Lessons Versus Musical Edueation.

There are thousands of systems of musical education in use in our country. Indeed, there are about as many methods of teaching piano as there are teachers. Every teacher has his or her own individuality, and it appears most prominent in his or her method of teaching. The American system of musical education is so complex, so incomplete, so lacking in uniformity, that it has been very difficult to secure in even the country's foremost colleges and conservatories a well-rounded musical education that takes up in a systematic and progressive manner the various necessary topics. Sad to say, the instruction has been so inadequate, as far as a well-rounded musical education is concerned, that most of our young folks have taken mere piano lessons. Merely their fingers have been trained, not their minds. They have learned to be skillful and brilliant players without ever realizing what they are playing, without appreciating the spirit, the rhythm, the soul of their music. And so there is a difference between a mere piano lesson and a musical education—a vital difference.

The difficulty has been in the absence in our public schools and colleges of a standard method, a complete textbook of music. There is, and always has been, at the disposal of the pupil the world's greatest music; but it is in scattered form and every piece separate. No subject of the importance of music should be studied in this disjointed manner.

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

Happy to say, the standardization of music teaching and school credits for music study are subjects receiving serious attention by educational authorities throughout the country. It will soon be the rule in the high school, rather than the exception, to give credits toward graduation for outside study of music. A number of the world's most famous artists, including such men as Leopold Godowsky, Emil Sauer, Josef Hoffman, Stillman-Kelly, and others, have made this great work possible by the publication of what is known as the "Progressive Series of Piano Lessons." Covering as it does the theory of music and the fundamental principles of piano playing in a correlated manner, it fully meets all the requirements of such a text. It will eventually mean that the individual private music teacher, by using this textbook and method of teaching and study, may enter her pupils into the high schools, colleges, and conservatories with full credit for all work done. It will eliminate the loss of a great deal of time spent in rambling unnecessarily over subjects already fully covered. It will furnish for the musical world a systematic form of piano study, with a thoroughly correlated study of each topic taken up progressively, and will furnish a basis by which all credits may be easily given, a standard on which the cause of musical education may be well founded.

These great artists deserve a great deal of credit for the tremendous effect of such a text. The "Progressive Series of Piano Lessons" has already been adopted by thousands of the country's foremost conservatories, colleges, high schools, and private teachers. Its influence is far-reaching, and it is hoped that the time is not far off when our boys and girls may safely begin their musical education in any part of the country with the assurance that all work done, either under private teachers or in schools, will give them full credit in the further advancement of their musical education.

Around Morganfield, Ky.

BY J. M. DENNIS.

I came to Morganfield on March 15, 1918, and accepted work with four congregations—three in Union County and one in Webster County. I preach each first Lord's day at New Liberty, in Union County, each second Lord's day at Poole, in Webster County; each third Lord's day at Walnut Grove, in Union County; and each fourth Lord's day at Kennedy, in Union County. The brethren at all these places are at peace among themselves, and all meet each Lord's-day morning for worship and for Bible study.

I will hold protracted meetings for all of the congregations I am serving, and I will hold meetings during this summer and fall at other places in Union County, Webster County, and Dixon County. I will be here till the close of this year.

Notwithstanding the fact that good and faithful men have labored here, the church of Christ at Morganfield is almost a thing of the past. Five members have gone away since March, which leaves so very few. With not one to take the lead, the three or four who are still here do not meet on Lord's day. I preached in the courthouse on the fifth Sunday in March. Since that time I have had no opportunity to meet with them.

Brethren, send your prayers to the throne of mercy and justice on high and ask God to help me in my humble efforts to honor him and help to save the people.

Good Thoughts.

BY "AX."

Teaching the Scriptures is the highest profession to which mortals can attain in this life. To do that well requires, in addition to native talent, discipline in the right direction and such aids as can be found in specially prepared helps. The teacher preaches the gospel. Many teachers constantly improve in their methods and in all good ways put the Scriptures and the Christ into the hearts of the rising generation.

Don't be a dead teacher. A live dog is better than a dead lion.

The world is wrong side up. We are the people to turn it right side up Let all go to work.

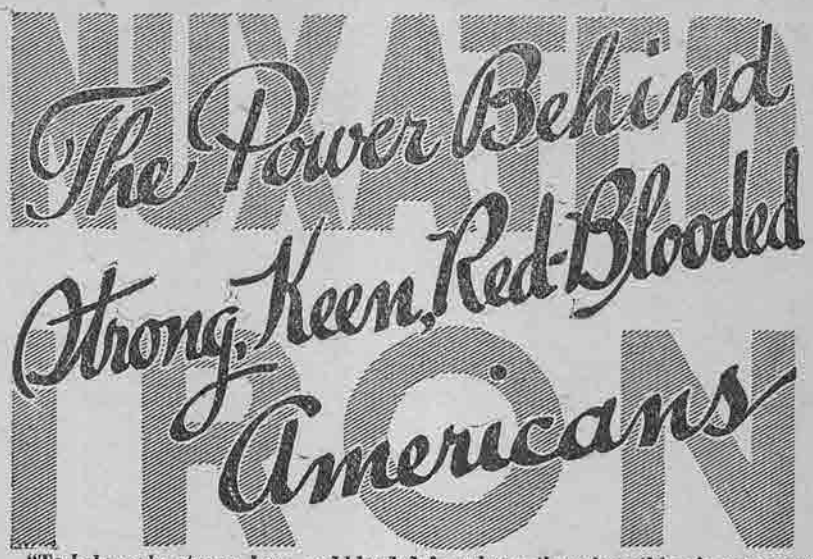
Keep out of sectarianism and in the freedom of Christ's love and light. In a mere denomination the soul is dwarfed and the light darkened.

No one who follows the truth will be led astray. There are some fanatics in religion. The truth alone makes persons free—free from doubts, free from fanaticism, free from all hurtful faith and practice. Who follows the truth will be carried to glory in an increasing halo of light.

Many religionists in these days must learn to unlearn what they have learned amiss. When this is done, they are prepared to receive the divine order in conversion and worship as presented in the New Testament.

In order to unity in the church, there must be a return to original Christianity.

The disciples of Christ protest against the claims and usurpations of Romanism; they protest against the mysteries and false teachings of denominationalism. They go back of the origin of Protestants and papists and accept original Christianity just as it came from the apostles and Christ. The New Testament guides them in all matters of faith. They hold common ground on which all Christians can be united without sacrificing any principle.



"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, former Secretary of the Treasury, and ex-Governor of Iowa; former United States Senator Richard Rolland Kenney of Delaware, at present Major of the U. S. Army; General John L. Clemm (Retired), the drummer boy of Shiloh, who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.

PILES PILES PILES

Every sufferer of Piles should take our wonderful Remedy, "Dr. A. Upham's Valuable Electuary." It has **cured** thousands of cases. We have satisfied customers in most every State, who have been cured. Take this advertisement to your druggist or send $1.00 for trial treatment. Six boxes ($5.00) cures or money back. **J. G. & A. S. HALL, Oxford, N. C.**

Fresh Eggs as an Advertisement.

As a means of increasing the sales of eggs, a live Western grocer set aside a small portion of the counter at the end of his store. On this counter was installed a small egg candler. He then arranged with a number of his farmer friends to secure all the fresh eggs possible. These were brought in daily and stamped with the date on which they were laid and placed in a basket on the egg counter. In the meantime the grocer had informed the public, by means of newspaper advertisements, show cards, and circulars, that he had installed an egg candler in his store so that they might test for themselves every egg before paying for it.

This small device attracted to his store a large amount of business in eggs; and as the egg counter was at the end of the store farthest from the entrance, those who came to purchase eggs often saw something else that they wanted before they left, and his sales of other goods increased accordingly.

The best book to own is the Bible. The best book to study is the Bible. The best book to follow is the Bible.

Watch over thyself, counsel thyself, judge thyself impartially.—Selected.

Sore Eyes **Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting just Eye Comfort.**

Druggists or by mail 50c per bottle. **Murine Eye Salve** in Tubes 25c. For **Book of the Eye FREE,** ask **Murine Eye Remedy Co., Chicago.**

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A Non-sectarian but Christian Institution. Now under NEW MANAGEMENT directed by a successful educator and business manager of large experience. Standard Junior College, offering best advantages in all branches of Music, Art, Expression, Home Economics, Physical Education and Business. Swimming pool with all indoor and outdoor sports. Beautiful grounds, ideal location excellent railway facilities. For literature, address DR. J. W. MALONE, A. M., President, CLEVELAND, TENNESSEE.

Report from Poplar Bluff, Mo.

BY L. M. WARD.

I here give a report of the meeting at Poplar Bluff, also the contributions which we received for the work. The contributions were as follows: From the church at Dyer, Tenn., by J. N. Barr, $5; Murray, Ky., by T. B. Thompson, $2; Rodgers' Chapel, Arkansas, by A. B. Embry, $5; Norfolk, Va., by Mrs. H. B. Short, $5; Glass, Ark., by A. B. Glass, $6; Green Forest, Mo., $5; Stephen's Chapel, Missouri, by Clarence Tuttle, $20; Cox's Chapel, Zalma, Mo., by J. D. McKee, $7; Jonesboro, Ark., by J. H. Watson, $5; Bartlesville, Okla., by B. B. Young and Albert Skinner, $2; Milburn, Ky., by Cris Cate, $6.67; Dongola, Ill., by Randolph Karraker, $7. Total, $76.17.

Notwithstanding the fact that we found it necessary to close the meeting because of reasons over which we had no control, we feel that great good has been accomplished in bringing three souls to Christ, and we pray that they may continue on faithful until death. We wish to express our heartfelt thanks to all who have so generously contributed to the work here, and we pray that God will bless them for having done so. Brethren, pray for us, that we may be enabled to fight the good fight of faith and lay hold on eternal life.

Reply to J. W. Chism.

BY H. L. WALLING.

Replying to J. W. Chism's criticism of my article in the Gospel Advocate of June 6, page 531, I will say that I am sorry that he prefers Brother Larimore and Campbell and a few others to our King James translation. In speaking as the Authorized Version, I am speaking as I am commanded, as the Lord speaks; he is speaking as some men. Worcester's and Webster's dictionaries speak. They say a "loaf" is a massive, large lump of bread. See my illustration. Go to a restaurant; they bake loaves to feed people. They cut in slices. Then go to the church; they use unleavened bread made of a little flour and oil seasoned with salt. (See Lev. 1, 2.) They break bread. So Jesus broke it. You cannot break loaf bread. Repent, brother, and pray God to forgive you for wrong teaching. The King James Version has it right; teach as it says, then you obey God. Speak as the oracles speak. I love the truth and want it to stand though the world pass away in my day. The truth is better than gold, and I search for it as for a hidden treasure; yet it is not badly hidden. See Pentecost; also Acts 2: 42. They broke bread.

Please Help Brother Stribling.

BY C. W. SEWELL.

Brother F. E. Stribling lives at Clemville, a little oil town near Bay City, Texas. He and his wife spent all they had educating their two boys, only to see them die with consumption. Now his wife is down with cancer of the womb. They are absolutely helpless. There is no church there, but it is not his fault. He had me go there and preach fifteen days. The people gave a good hearing, but there were no conversions. He wrote for me a second time. I was not able to go. I sent Brother Keeney, who baptized one or two. Now he needs our help. The medicine needful to allay her pain costs five dollars or more each week, besides other expenses. Some of the churches here have been helping him some, but our country has been so blighted for two years with drought that we cannot do much. Address him at Clemville, Texas. Clemville is a money-order office. Please send him something at once.

Banish Idleness.

Idleness, rather than the love of money, is the root of all evil, and uncheerfulness is one of the shoots from the root. There is no such thing as idleness in nature. The worlds that glitter in the arch of the heavens are ever moving. The moon never stays in one place. The restless sea moans in and out over the harbor bar. The rivers gurgle and plash as they journey to the sea. The trees change their costume twice a year and grow a little every hour of every day in the year. The birds never roost at noonday, and man is the only animal who oversleeps himself. "A contented mind is a continual feast," and the worker, whether he labors with brain or brawn, who finds delight in his work, who sings as he cheerfully lifts the hammer or laughs as he pens the thought that comes to him, is happy and content.—Los Angeles Times.

Renwar Relieves Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians and has thousands of friends. President L. A. Bauman, of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists; price, 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

SAVE W.S.S. WAR SAVINGS STAMPS ISSUED BY THE UNITED STATES GOVERNMENT SERVE

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

WINTERSMITH'S CHILL TONIC
Sold for 50 Years FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

The Master's Vineyard

Alabama.

Spruce Pine, July 8.—We closed a seven-days' meeting at Bear Creek last Saturday night, with five additions. The brethren and sisters seemed to enjoy this meeting. I preached for the Mountain Home church on Lord's day following. Two were restored.—J. H. Stone.

Arkansas.

Ash Flat, July 10.—The church of Christ on North Side, in Springfield, has just closed a good meeting. The church is composed of good people. I enjoyed my labors with them very much. The meeting continued three weeks. We preached the gospel to many people. We had a tent in the grove by the meetinghouse. Ten persons were baptized and much other good was done. Brethren Stephens and Cox, with their faithful workers, stood nobly by me. Brother and Sister Cox took me into their home and made me as one of their boys. They won me over completely. It is an ideal home. They take care of more preachers than anybody. I was loath to leave them. Brother and Sister Crimminger and a little niece whom they are rearing entertained me and showed me the surrounding country. Many prosperous farms I saw. The wheat is the finest I have ever seen. The brethren are planning to accomplish greater things for Christ.—O. E. Billingsley.

Georgia.

Macon, July 6.—We have just closed a tent meeting in South Macon, with Brother Roger P. Cuff, of the David Lipscomb College, doing the preaching. There were twelve additions. Four were baptized, seven came from the Baptists, and one brother from Florida put in his membership with the East Macon Church, where the last service was held. Brother Cuff is yet in his teens, but he is an able speaker and teacher of the word.—C. E. Coleman.

Maine.

Albion, July 9.—Since I began the work in Maine I have spoken sixty-eight times, visited seven points, and immersed nine persons. I hope to continue for some time yet in this State. We have some noble brethren here who are making a noble fight for New Testament Christianity. I feel that I owe a debt of gratitude to the brethren for their Christian fellowship, especially in my state of health. What need have I for membership in human institutions, when I am so kindly received by members of the church of Christ?—S. C. Burnett.

Oklahoma.

Comanche, July 8.—The meeting here started off last Saturday night with a good crowd, and the attendance is increasing. I am in as good preaching condition as ever in my life; while L. F. Martin and wife, of Elk City, are at their very best in the song work. If ever a congregation on this earth needed awakening and revival, this one needs it; and if ever one had it coming to it, this one has, for we will certainly stir them before we leave. Brethren, keep your eye on Comanche for the next two weeks and listen for a good meeting. Pray for our success. The meeting at Nocona resulted in nine baptisms (five after I left).—Tice Elkins.

Tennessee.

Burns, July 11.—Our meeting at Slayden, in Dickson County, closed on last Lord's day. There were four baptisms. I am now in a tent meeting three miles east of Burns. This is my fourth meeting for Dickson County this summer. The prospect is bright for primitive Christianity.—William P. Walker.

McMinnville, July 10.—I began a meeting at Liberty, seven miles north of McMinnville, last Sunday. The interest is growing from day to day. The house was filled last night. My next meeting will be at Bonner, three miles south of McMinnville, beginning on the third Sunday in July. I yet have time for two meetings the first of August and September. I would like to fill this time at once. Write me at my home address—Wartrace, Tenn.—R. E. Wright.

Decherd, July 10.—I have just reached home from Summerfield, in Grundy County, where I held a nine-days' meeting, preaching at night only. Twelve were baptized. Among this number was a man eighty-one years old, who had been a Methodist all of his life, and his wife, an invalid confined to her bed for about twenty years, who had also been a member of the Methodist Church since she was a girl. I made my home with Brother Marion Sanders' family during the meeting. There is a splendid congregation at Summerfield, and all seem to be of one mind. Brother J. D. Northcut established the cause there a few years ago. Brethren, let us work while it is day; for the night will come, when no one can work.—R. E. L. Taylor.

Texas.

Dallas, July 5.—I was called to Corsicana to finish a meeting begun by Brother E. A. Elam, of Nashville, Tenn., when he was called home on account of sickness in the home. He had a splendid interest, which continued to the last. There were nineteen accessions. The church there is a very good one—has no disturbing element in it. Brethren E. E. Shoulders and G. M. Pullias work in the city and county. They are doing a fine work.—A. O. Colley.

Denton, July 8.—I made a statement some time back about the ill health of my wife, saying that she was going to Mineral Wells for treatment. She has now returned home, but I do not see that she is much better, if any at all. I have been at home since the fourth Sunday in May seeing after things while she was away. Thus I have lost much time, and our expenses have been great. We are trusting yet in the good Lord. I am sure that our two boys' being in the army has much to do with wife's condition, for it is about to get the best of me. I can hardly bear up under the awfulness of this war. One of the boys, L. H. Ligon, is at the Officers' Training School, Barrack B 23, Camp Pike, Little Rock, Ark. I give his address so that Christians in the city may call on him if they can do so. The other boy came home the other night to tell us good-by for the last time, as they were all packed up ready to go to some place, he knew not where. Brethren, pray for us. I will now be out in meetings, and will do all I can to build up the cause of the Master.—D. S. Ligon.

Permanent Muscular Strength cannot exist where there is not blood strength. Young men giving attention to muscular development should bear this in mind. Hood's Sarsaparilla gives blood strength and builds up the whole system.—Advt.

The strain of modern business life is too much for the nerves. You need a nerve sedative. Try

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A Nerve Sedative that is recommended for Nervousness, Sleeplessness, Epilepsy, Hysteria, Chronic Headache, Nervous Irritation, and for use by those addicted to the Alcoholic or Drug Habit.

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The action of Carboil is wonderful in the treatment of boils, carbuncles, felons. It stops the pain, draws the inflammation to a head and heals the wound. Large 25c boxes at good drug stores. Write **Spurlock-Neal Co., Nashville, Tenn.,** for free sample.

Renew Your Health
At Nature's Fountain

Without the Expense and Loss of Time Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about a much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the *poor* man who has not the money or the *busy* man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the *utmost* confidence in the Shivar Mineral Spring Water for to it I owe *my* Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them *my friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for *your* benefit, and if *you* find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying *my absolute confidence* in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

Shivar Spring,
Box 21T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

P. O.....

Express Office.....

Please write distinctly.

Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.

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

C. A. CROSBY, M. D.

Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 25, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

GOSPEL ADVOCATE

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

The Meeting at Dallas, Texas.

This meeting closed on Sunday, July 14. It was in some respects the most enjoyable meeting in which I have ever had a part. Upon my arrival I was immediately impressed with the fact that adequate preparations, including both prayers and publicity, had been made. It was not necessary, as in many cases, to first awaken the church members to the great and immediate responsibility in redeeming the time for the salvation of souls. They were obsessed with the idea before the evangelist arrived. A. O. Colley is the minister for this church. He is an active, earnest, and very humble worker, whose influence is being very widely felt. The congregation supports him liberally and he is kept busy all the time. The elders at Pearl and Bryan are H. C. Kitching, James Jackson, J. L. Pummill, and J. L. Ferguson. They are efficient and watchful overseers of the Lord's flock. One of their number, Brother Pummill, is a preacher of ability, but he is devoting most of his time to the home congregation. He told me that to be an elder meant to be an example, and to be the right kind of an example costs money. It was inspiring to note how he and the others were spending and being spent for the gospel's sake and the influence of such examples over about five hundred members of the congregation. The song service at Pearl and Bryan is a very attractive feature, and this is due in large measure to the splendid leadership of Andrew Davis, who, like Paul, sings "with the spirit and with the understanding."

✡ ✡ ✡

Social Features.

The social features of the meeting were indeed refreshing. For the greater part of the time I was taken care of in the hospitable home of Brother and Sister Fred Davis. Dallas seems to be a convenient meeting place for the Texas preachers. During the meeting we were greatly encouraged by the presence of W. T. Kidwill, R. C. Bell, C. Netterville, A. L. Deveny, J. C. Estes, A. C. Karnes, and Brother Hines, all of whom live in Dallas. Among those who came from a distance were L. S. White and wife, of Sherman; Ben West, of Ennis; Thomas E. Milholland, of Denison; Foy E. Wallace, Jr., of Vernon; E. E. Shoulders, of Corsicana; E. M. Tackett, of Mount Vernon; W. E. Starnes, of Savoy; W. F. Ledlow, of Thorp Spring; R. D. Smith and P. C. Breeden, of Terrill; J. H. Lawson, of Fort Worth; A. B. Barret, of Cleburne; D. F. Draper, of Grapevine; and A. C. Miller, of Waxahachie. These are some of the busiest men to be found in the Master's service in the Lone Star State. I made a visit of a few hours to Fort Worth and was glad to meet Dr. I. L. Van Zandt and his family. At the close of the meeting there had been twenty-five additions, including thirteen baptisms.

✡ ✡ ✡

In Jail.

While in Dallas I made three talks to young men in the county jail. On the first occasion I assisted Brother Colley in baptizing an Italian who gives promise of becoming a very useful Christian. There is a little band of sisters in Dallas who deserve praise and commendation for their unflagging interest in the prisoners. They arrange for the Lord's Supper every week and cheer the hearts of the prisoners in other ways. This is a feature of evangelistic work that is generally neglected in our large cities. Yet Jesus spoke very plainly on the subject. In the day of judgment our interest or our lack of interest in the unfortunate will come to light. "Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying,

Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life." (Matt. 25: 44-46.)

When Jesus comes to make up his jewels, I believe that there will be some stars in the crowns of these sisters because they visited Him in the Dallas jail.

☼ ☼ ☼

A Soldier's Letter to His Mother.

Of course there are literally thousands of letters that come under this head, and every one of them has its particular heart message, revealing courage and pathos and sometimes tragedy. But while in Dallas I read one so beautiful, and yet so simple, that I asked the dear mother to let me have it printed. It follows:

France, May 12, 1918.—Mother My Dear: To-day is Mothers' Day. General Pershing has suggested that every member of his command write a letter to his mother to-day just to remind our mothers that even though engaged in the grim job of war we haven't yet forgotten some of the finer instincts which our mothers have instilled into us before we began our process of trying to imitate the primitive man and to depopulate Deutschland.

I believe our family is about as undemonstrative in showing their affections as any I have ever seen. We certainly don't wear our hearts on our sleeves, and we have always more or less kept to ourselves just what we have thought of each other. Maybe we have been even too reserved, but I don't think so. I don't believe there has ever been any family the members of which are more devoted to one another than ours; only we have been content simply to let the feeling exist and not be always telling each other about it. So I suppose we have never really told you just how much we love you, and how much we think of you for all you have ever done for us—those things which not one other woman in ten thousand could ever have done. Yours have been circumstances to face, situations to master, difficulties to overcome such as test the strongest mettle. You have met them. Where the ordinary woman would have surrendered herself in despair, you have met the situation bravely, hopefully, and full of confidence in yourself and in the future, and, as Kipling says, "have so held on when there is nothing in you except the will which says to you, 'Hold on.'" When we think that all the pain you have suffered, all the superhuman energy that you have expended, has all been for the sake of us, it makes us feel small and niggardly indeed to think of the slight recompense we have ever made to show our appreciation.

And whether I ever come back or not (and I feel certain that I shall), I want you to know at least once that I love you more than I can ever tell or show; and no matter what experiences may come to me in this great experience of experiences, I shall never lose sight of the beacon light of your wonderful example, and I shall try to carry in my heart the indelible stamp of mother's love.

"If I were hanged on the highest hill,
Mother o' mine, O mother o' mine!
I know whose love would follow me still,
Mother o' mine, O mother o' mine!

"If I were drowned in the deepest sea,
Mother o' mine, O mother o' mine!
I know whose fears would come down to me,
Mother o' mine, O mother o' mine!

"If I were damned of body and soul,
Mother o' mine, O mother o' mine!
I know whose prayers would make me whole,
Mother o' mine, O mother o' mine!

From Second Lieutenant William Lipscomb, Eighth Company, First Infantry Training Regiment, American Expeditionary Force.

We trust this letter will be encouraging to thousands of mothers whose sons are in the service of the country.

No power on earth, nor under the earth, can make a man do wrong without his own consent.—I. Sharpless.

Happiness is where it is found and seldom where it is sought.—Selected.

OUR CONTRIBUTORS

"Why Does Not God Stop the War?"

Questions like the following are heard with pathetic frequency: Why doesn't God do something? What is God doing? How can God allow the present frightfulness to continue? Why does not God stop the war? Many Christians find themselves in the condition of the psalmist when he cried: "My tears have been my food day and night, while they continually say unto me, Where is thy God?" The pulpit is challenged by the prevailing religious uncertainty to make known the ways of God and to offer light and leading to those whose faith has suffered eclipse. The feeling of many is voiced in the statement of a certain woman who said: "The world is terrible, and there is no one to help us." What has made the world so terrible, and is it true that there is no one to help? This woman's remark raises all the questions we have already suggested, and notably the question why God does not stop the war. It will be well to analyze the widespread feeling that God ought to stop the war. Perhaps we can best reach the heart of this question in relation to the war by first taking a situation of smaller size where the same elements are involved.

The daily papers recently recorded a disaster in this city caused by a runaway surface car. When the surface car on the crosstown line on 145th Street got to Amsterdam Avenue, where there was one of the steepest hills in New York, the motorman shut off the power and applied the air brakes. For some reason they failed to work, and the car, instead of slowing down, leaped forward and started at breakneck speed down the incline. The motorman threw on the emergency brake, but there was only a whir and rattle of chains, and the car's momentum was unchecked. By this time the numerous passengers, men, women, and children, had become alarmed, and, notwithstanding the orders of the conductor that no one was to leave his seat, a number made a rush to get out of the lurching car. The conductor kept the doors shut to prevent any one from leaping out. The motorman, when he realized that his car was beyond control and that nothing could stop its course down the hill, braced himself on the platform and kept sounding the gong. He also kept up a continuous shouting.

As the car shot down the hill, attaining a speed of more than eighty miles an hour, the motorman saw just ahead of him an automobile with one man in it. The man apparently did not hear the alarm until it was too late. He was going down the hill just in the track of the approaching car and his attention was fixed on the road ahead. With a tremendous crash the runaway car struck the automobile, turning it half around and throwing the man who was driving the automobile into the air. So great was the momentum of the street car that the man was thrown backward through the glass on the front platform of the car and into the car itself. He lay unconscious before the passengers. Another street car ahead, running on the same track and going in the same direction, was unable to speed up and get out of the way. This car was hit with such force that it shot ahead nearly half a block before it could be stopped. It was found that the man who drove the automobile had been killed. Seven others had sustained a fractured skull and fractured limbs. Many others were injured by broken glass. The motorman claims that he had several times reported the car as defective, but that nothing had been done about it.

To those who are asking why God does not stop the war we cite this typical disaster and ask, why did not God stop the trolley car? It is just as fair to ask this question with reference to the street car as it is to ask why God does not stop the war. Do we blame God for the runaway street-car disaster? No one of intelligence would dream of doing any such thing. It would soon be pointed out that it was the street railway company which built that track over a very steep hill and allowed passengers to be conveyed down that steep hill in a defective car. Then, why blame God for the war and expect divine omnipotence to step in and stop the results of man's sin and selfishness by some climacteric display of supernatural power?

The runaway street car may serve as a fit metaphor of the German nation. That nation, under the rule of a group of war lords, has become obsessed with the unholy ambition of subduing the world by brute force. From Kaiser to peasant they have become imbued with the will to conquer and the passion to lord it over the earth. The lust of empire, of gold, of territorial expansion, of commercial supremacy, had become such a mania that, when they deemed the hour propitious, they trampled upon treaties, upon the laws of man and God, and started out with uncontrollable fury to gain the base ends of their unrighteous quest. Language can never do justice to the horrible barbarities which have been perpetrated in the name of German Kultur. The German nation is, as President Wilson has pointed out, a nation which is running amuck in the earth; it is, like the runaway street car, beyond control, it seems, from within. But there is a bottom to the hill and there are other nations in the track, and, though the crash may be terrible, there is an end of the mad dash, and peace, however costly, beyond the crash.

Why does not God stop the war? For the same reason that God does not set aside the law of gravitation when a defective trolley car goes pell-mell down a steep hill. Had God set aside the law of gravitation when that trolley car dashed down the hill, we should all have traversed millions of miles of space together with the trolley car by now. Or if God had set aside the law of gravitation only as far as the defective car was concerned, it would put an end to all progress and development; it would kill the spirit of enterprise and inventiveness; it would render obedience and mastery unnecessary and life would lose its nobility and worth. Think it through and see what a blessing it is that God honors the law of gravitation and does not set it aside when men dishonor God in ignoring it. The law of gravitation keeps us from flying into space and so underlies the possibility of our dwelling in the earth. Its intention is entirely beneficent, and when it causes a defective street car to shoot down a steep hill we do not lose our faith either in it or in God. We have learned the necessity of obedience, carefulness, and conformity.

After the same manner must we reason about the war. God honors the moral freedom of men. It is because we are morally free that we are men and not machines. Were it not for freedom, for the power of choice, what use would we have for the finest gifts and faculties of personality? What place would there be for the exercise of reason or conscience or affection or will? Note how we value our freedom, what price we are willing to pay for its maintenance and increase, and what a worth and nobility it lends to life. Think of the life and treasure being poured out in lavish measure by the allied nations to prevent the world domination of Prussianism. Unspeakable is the gift of moral freedom, and it should not cloud our vision of God's goodness to see and experience the baneful effects of its perversion at the hands of a self-willed nation.

Why does not God stop the war? Because God is not a German Kaiser. God gave the Germans the same moral freedom as other men. God has given to all men alike the glorious and perilous power of measurable self-determination. Germany used this divine gift to foster national pride and ambition. Germany deliberately planned to rule the world with the rod of iron. All her energies were combined to encompass the aims of godless despotism. In utter defiance of God and man this proud race set out to conquer the world. And God did not step in to interfere, because God knows the end from the beginning—knows that a trolley car beyond control cannot go on forever, knows that in the long run and from the high perspective of the blessing of moral freedom it would not be well to interpose with a higher and more powerful despotism. God knows that there are other freemen who will rise to the defense of their inalienable birthright and that the cost of maintaining this treasure will in the long view be eminently worth while even in their judgment. God foresees the issue of our costly sacrifice. God is not inactive. God is on the side of moral forces, and these, harnessed, as they rapidly are being harnessed, to the larger battalions, will, with his favor, demonstrate that no mistake was made in intrusting to men such perilous prerogatives. Life in a world bathed in blood and tears is unspeakably solemn, but it is also unspeakably great and pregnant with far-reaching issues of moral wealth for all time to come.

Why does not God stop the war? For the same reason that God does not interfere when a man chooses to go out and get drunk and then returns to abuse his family. Such perversion of freedom is a challenge to other freemen to wipe out the saloon and to remove the omnipresent temptation from weaker men. Why does not God stop the war? For the same reason that God does not interfere when a man sets out in defiance of all self-control to indulge base lust or the greed for gold or the mania for degrading pleasures. Men so minded teach those of loftier ideal to labor for conditions and laws which lessen the possibility of sin and lawlessness. Why does not God stop the war? Because there are enough men of nobler mind to cowork with God to stop it, and in doing so to introduce new ideals and practices among nations in order to make this the last of all wars. Moral forces and men of moral force happily are numerous enough to vindicate God in his bestowal of moral freedom upon men and to win out of this world-wide furnace of affliction the refined values of a purified world.

Consider what life was given for, what God intends it to be, and it will appear how universal is the responsibility for the present condition of the world. The divine intention is that every human life shall illustrate the sovereignty of the spiritual over the natural. Vulgar egotism is to be subjected to the spirit of divine altruism. But from the very beginning man looked and lusted, and so the Bible declares: "By man came sin, and by sin came death." All the pain and bitterness of human experience is the fruit of disobedience. God did not leave man to his own evil way. In divers ways God revealed himself as slow to anger, abundant in loving-kindness, ready to pardon and mighty to save. In the fullness of time Christ came as the perfect embodiment of the divine intention and the full expression of God's saving purpose. The first message of Christ was: "Repent, for the kingdom of heaven is at hand." The summons called for a radical change of heart. Human life was wrong in its fundamental conceptions, in its basic motives and spirit. Christ appealed to men to accept him as pattern and dynamic of the ideal life. He called for followers to imitate his example, receive his forgiveness, and open their hearts to his spirit. He proved to be the Captain of salvation, the beginner of a new order of humanity, which should grow from more to more and finally embrace all mankind. The appeal was to the will of men. We all know the result, how mighty things have

been done in and through Christian believers, but how for the most part the world prefers its own way of life and its own selfish standards. It was surely inevitable that the development of sin and selfishness should eventuate in some consummate calamity like the present world war, that the innocent and guilty should suffer the excruciating results of human folly, that God should allow m n to reap as they had sown, in order that the world should have this most painful object lesson that the wages of sin is death.

The world is learning in the crucible of suffering the cost of disobedience and the folly of unbelief. The world is reaping the inevitable consequences of ignoring and defying the moral character and spiritual meaning of life. The eyes of the world are being opened to the bane of selfishness and the awfulness of unbridled self-will. The natural conceit of man dies hard, and it is perfectly compatible with the love of God that men are allowed to experience the most frightful consequences of godless ambition. Surely it is the divine purpose that men's hearts shall be softened by the awful failure they have made of trying to run the world without God and that they shall come to Christ as penitent suppliants to be pardoned and to be fitted by the transforming of their minds for a life of obedience to God's will. The church of God, also, is learning the penalty of indifference and worldliness and is challenged as never before to realize the New Testament ideal of being coworkers with God. Why does not God do something? Indeed, God is mightily active, opening men's eyes, calling them to repentance, proffering mercy and pardon, and leading the moral forces of the world to victory over the beast. God is busy, having provided myriad ministries of mercy for body and soul for such a time as this, and inspiring enterprises in church and state which will prove to have been epochal in the perspective of after years.—Simon Blocker, in The Christian Intelligencer.

A Religious Spy.

BY F. W. SMITH.

Brother Moore confesses himself to have been simply a Baptist "scout" when he attended my meeting. The word "scout" is rather a military term, donating one sent out by a superior to spy out the land, locate the enemy, and determine, if possible, his strength. Our friend gives the word a religious turn, and says his purpose was to ascertain the "strength of error," or "the strength of a rival." But a former statement by him completely destroys this nice little claim to religious espionage, for he told us that he knew before he went *exactly* what he would get. Besides this, he has been killing (?) what he terms "Campbellism" for years through his paper and in his oral debates: therefore we must conclude that, with his perfect (?) knowledge of what "Campbellites" teach, he was prompted by some other motive to attend my meeting. Let us hear him in another effort:

It is necessary to know the strength of a rival if you prepare to meet him in the open before a misguided and falsely taught people, Brother Smith. Could I not have gone in the love of truth in learning the strength of error? I think so. Do you ever attend a Baptist revival? If so, what motive have you in so doing? If I did not think your system of faith was wrong, I would join you every such opportunity as I had here and help you spread your message. So, you see, I did just what you would do in attending one of our revival meetings. There is this difference: You willingly accept in your church material prepared by Baptists as good, but we can't return the compliment in accepting yours. Therefore you could attend one of our services in good faith; for you say our teaching in discipling is right, for you accept said disciples as genuine. I am glad to say we can't accept yours, for it is wrong.

You are wrong in preaching to sinners. You reverse the order by trying to get the sinner to believe before he repents. John the Baptist, Jesus Christ, and the apostles all taught that sinners should repent first and then believe. You know you cannot name one passage in the Bible where faith in Christ ever preceded repentance toward God.

No, I'm not afraid to preach the scriptures you name, but I make a better application than you do of them. First, I call on all men everywhere to repent, then to believe, then be baptized. This order can be verified and yours cannot. (Matt. 3: 1, 2; Acts 20: 21; Heb. 6: 1.)

I fail to see where I dodged in the Adam and Eve case. Neither was saved at that time. Since the fall, you do not pretend to say that they were not prone to sin; for not only were they condemned, but the earth for their sake was cursed. Could their offspring be more pure than they or less sinful than they?

If God creates souls now, then his work of creating goes on. Was he mistaken when he rested from his work, or are you mistaken, which? If God created your soul at birth, or before, how comes that your intelligence partook of your parents' intellect? The soul is the intelligent, the reasoning man. If your soul was not derived from your parents, why are you in intelligence like your parents? Did God make your soul in likeness to your parents? Answer these, please.

The scripture that you say knocks my view into smithereens does not contradict my view; in fact, it does not apply to it. Christ's language to Nicodemus: "That which is born of the flesh is flesh; and that which is born [or begotten] of the Spirit is spirit." My brother knows that Jesus is talking about the new life, and not the beginning of life. Of course God made man of the dust of the earth, then he formed the spirit or soul within him by breathing the breath of life into him. But find another man since that he thus made.

Thayer was a theologian and gave us a lexicon of the New Testament Scriptures. It's right good, but like all theologians are—biased to their faith. Liddell & Scott is a standard used in all the schools and is not a theological work. "Phusis" and its cognates are used in the following scriptures: Rom. 1: 26; 2: 14, 27; 11: 21, and in verse 24 twice; 1 Cor. 11: 14; Gal. 2: 15; 4: 8; Eph. 2: 3; 2 Pet. 1: 4. Why should it mean "custom or practice" in Eph. 2: 3 and in 1 Cor. 11: 14, and not elsewhere, just to suit your view, Brother Smith? "Phusikos," natural, occurs only in Rom. 1: 26, 27, and in 2 Pet. 2: 12. Give us your reason for just selecting these two particular places to mean by practice one becomes sinful and neglecting all these others. Come, now, let me hear your reason, if other than to bolster up your own pet theory.

He says: "You willingly accept in your church material prepared by Baptists as good, but we can't return the compliment in accepting yours." He is very much mistaken. I neither *accept* one into the church nor *reject* one from the church. God does the receiving and rejecting, for "to his own Lord he standeth or falleth." (Rom. 14: 4.) Brother Moore is the one who sits in judgment on the souls of men, building a sectarian wall around what he terms "the Lord's table" and writing across it, "Thou shalt," and, "Thou shalt not." But if he means that I fellowship some who were formerly identified with the Baptist denomination, I plead guilty. I do this, however, *not* because such material was prepared by the Baptists, but because I believe it has been prepared by faith in, and obedience to, Jesus Christ. When one tells me that he or she was baptized in order to be saved, I believe that individual is in the body of Christ; but if one should tell me that he or she was baptized simply to get into the Baptist Church and did not regard baptism as having anything to do with his or her salvation, I could not bid him or her Godspeed in such an error. All such I regard as *without the promise* of salvation, but it is not mine to sit in judgment on his or her final destiny. I would not ask the Baptists or any other religious people to accept material prepared by *me*, for the simple reason that such material would be worthless. "Except the Lord build the house, they labor in vain that build it." (Ps. 127: 1.) The gospel is *the* power of God unto salvation (Rom. 1: 16), and I can only preach that and let God through that instrumentality prepare material for his church.

My friend challenges me to find a passage where faith precedes repentance. Well, that is easy, Brother Moore, and I am surprised that in all of your Bible reading you

have overlooked such plain passages. Listen: "And without faith it is impossible to be well pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. 11: 6.) Now, Brother Moore, will you tell us that you *did not* believe in the existence of God when you were seeking after him through repentance? Will you tell us that you did not believe the testimony God gave concerning Jesus Christ as the Savior of man when you were seeking after God through repentance? If not, please tell us *what led you to repent.* Here is our brother's predicament: He was deeply impressed that he was a sinner, lost and without hope in the world, became overwhelmed with a "godly sorrow," repenting toward God, and yet all this *without* faith! The passage says it is impossible to please God without faith; hence, if it were possible for one to repent without faith, that act would be *displeasing* to God. But again: "And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." (Jon. 3: 5.) Any one who cannot see that believing in God preceded the repentance of the Ninevites is safe without either faith or repentance. Once more: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" (Acts 2: 36, 37.) Now I want you to tell us this: If the people did not *believe* Peter's testimony concerning Jesus Christ, *then what caused them to be pricked in their hearts?* Again, if they did not have faith, *what caused them to ask the question:* "Brethren, what shall we do?" Mark you, up to this time they *had not* repented, for in answer to their question they were told to repent. Come square up to the issue, my brother, and let us have no beating around the bush. Either you or Peter is wrong in this matter, and I frankly say I prefer to stand with Peter.

Our friend tries to support his contention with Matt. 3: 1, 2. He should know that John was talking to people who already believed in God, but who, because of their sins, were in no condition to accept the message regarding the coming Messiah until they had set themselves right with God. They were the "lost sheep of the house of Israel," and sustained the same relation to God that an erring child does now. He thinks Acts 20: 21 helps his cause, but it avails him nothing. The "order" in which historic events are recorded does not always prove that such things occurred in the order given. Note this: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." (Rom. 10: 9.) Here we have confession before faith; and I ask, will our brother contend, because of the order recorded, that confession comes before faith? To be consistent, he must, or else abandon his claim from Acts 20: 21. All that can be claimed from that passage is that it simply shows toward whom repentance and faith are directed. Faith is a principle of growth (2 Thess. 1: 3) with different degrees of development. There is a degree of faith leading to repentance which is the very *cause* of repentance, and still another degree leading to obedience in baptism. But the growth of faith does not end here; it leads to every act of worship and service, growing continually so long as we live.

Brother Moore rested from all the work he did yesterday, therefore he will not work any more. This is the kind of logic he uses with reference to God. He thinks because it is said that God rested from all the work he did, that, therefore, he works no more; and yet our friend has God continually working directly, immediately, converted sinners. God did finish the creation of the physical universe, for that is the thing under consideration. But the soul, or spirit, is immaterial, and was placed in a created body as a separate act from the creation of the body. The same process continues, as I have produced scriptures to show. Animal life is not the soul, or spirit. If so, then sheep and oxen have souls; but Brother Moore repudiates such doctrine. Christ settled the question once for all as to what is inherited through flesh and blood. In answer to the question, "How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?" Jesus said, "That which is born [begotten] of the flesh is flesh," which shows that nothing is begotten of the flesh but flesh. Will our friend contend that a soul, or spirit, begets souls, or spirits? In nature nothing comes from a seed except that resident in the seed. Is there anything more in the seed of man than fleshly or animal life? If so, and the seed of man begets souls, how can a man with a "regenerate" soul beget a depraved soul? Answer this, my friend. If spirits are transmissible through the medium of flesh and blood, then why did the Holy Spirit make the distinction between "fathers of the flesh" and the "Father of spirits?" Answer, will you? Christ said with reference to infants, "For of such is the kingdom of heaven;" and, "Except ye be converted and become as this little child, ye cannot enter into the kingdom of God;" and yet Brother Moore has them full of "total depravity!" He makes intelligence and souls equivalent. This is a new thing, and makes horses and dogs have souls; for will he deny that these have a degree of intelligence?

I am surprised that Brother Moore knows so little about J. H. Thayer and his lexicon. Thayer was a Congregationalist, and believed with my friend on the matter of "total, hereditary depravity," hence did not define "phusis" in Eph. 2: to suit his religious bias. The leading universities regard his lexicon as the best in the world. Adam Clarke, one of the most scholarly men that ever lived, believed with my friend, and yet he said that Eph. 2: 3 did not support the doctrine of "total, hereditary depravity," but assigned to "phusis" "custom or habit" as its meaning. Brother Moore knows that many words have more than one meaning, but never more than one meaning in the same place at the same time. The meaning of such words is determined by the context in which they are used. The very context in Eph. 2: 3 and 1 Cor. 11: 14 shows that "phusis" (nature) means "custom or practice." We speak of second nature—which is formed by practice. He says: "No one becomes a sinner by sinning; he is one, or he would not sin." *Then Adam was a sinner when God made him, eh?* This is his doctrine, pure and simple. He said Adam sinned because he was tempted, and now he says people sin because they are sinners. Say, my friend, what becomes of the little infant full of "total, hereditary depravity," dying in infancy? Will you, like Jeter, say that God regenerates dying infants by a direct, immediate work of the Spirit? If so, please cite the scripture that so teaches. This is the third time you have been asked this question without an answer.

Music in the Apostolic Age.

The subject I am to discuss has been one over which a great deal of discussion has raged. The chief salient has been the question of instrumental music. The lexicons have been resorted to with great earnestness, and with doubtful results. One brother will array the lexicons to prove that the Greek word "psallo" excludes the idea of instrumental accompaniment to the human voice. Moreover, he can prove it, if you let him pick the lexicons and their definitions. Another brother will trace the same word through the lexicons and definitions and prove that

"psallo" demands the use of an instrument as a necessary element in singing.

The trouble is that these brethren *do not always use the same lexicons and definitions*. Lexical authority is pretty good in defining the meaning of a word, but not always good in establishing a practice. History must be appealed to for that. What is the voice of history concerning music? History says that it is one of the oldest primitive arts. It began with the infancy of the race. It probably arose by man trying to imitate the sounds made by birds and animals. It began as *monophonic* music. It was a crooning or droning sound. Mothers would lull their infants to sleep by a simple monotone melody. Then came *antiphonic* music. An individual, or choir of individuals, would chant all in monotone a sentiment, which would be answered by a similar individual or choir situated in another part of the temple or building. There is good reason to believe that antiphonic music was used in the temple worship of the Hebrews. Such passages as the 112th and 118th Psalms can hardly be understood in any other way. After the antiphonic came a musical style called *contrapuntal;* but this does not come within our purview. It did not exist in the apostolic age. Then came what we call *polyphonic* singing. This is the kind we use in the churches to-day. It embraces the harmony of different voices, such as soprano, alto, tenor, and bass into one melody. This is the universal music of our hymnology to-day. There are a great many people who actually believe it is apostolic music. They think that the churches at Jerusalem, Antioch, and Ephesus came together as we do now, and some good brother "pitched the tune," and the congregation all sang, carrying the different parts as we do.

In the light of the above, it is pertinent to raise the question: *What was the kind of music existing in the apostolic age?* It could not have been polyphonic—the kind we use to-day—for the simple reason that that kind of music *was not known in the apostolic age*. It originated a thousand years after the apostolic age. It came into use about the beginning of the thirteenth century. It was introduced into common usage by Luther and the leaders of the Reformation. Is there any evidence to show that the apostolic church used antiphonic music? None whatever. There is not a hint in the New Testament or ecclesiastical history, so far as I can learn, that will justify the use of antiphonic music in the church of the first century. We sometimes have it in use to-day. When I was a boy, I used to attend the colored meetings in old Kentucky. An old colored brother would arise, and, in musical tones, ask the question: "Whar, O, whar am de good old Dani'l?" Repeating it several times, he would close with "Way over in de promis' land." The congregation would reply in unison, "He went up from a den of lions," repeating it three times, and close with "Way over in de promis' land." This would be repeated with "The good ol' 'Lijah," and the congregation would reply, "He went up in a chariot of fiah;" and so on *ad libitum* with Bible worthies. This was antiphonic music, and pretty good music to my boyish mind; but there is no evidence that the apostolic church ever used it. The contrapuntal style arose in the Middle Ages, and is, therefore, not apostolic.

Having eliminated polyphonic, antiphonic, and also contrapuntal music, we are shut up, necessarily, to monophonic music. This was a simple crooning or droning rhythm, to give force to the thought or teaching of the exhorter. They used the simple rhythm to accentuate their discourses as we sometimes use poetry to accentuate our thoughts. It was largely, if not entirely, an individual solo, and was sung either with or without instrumental accompaniment. That instruments were used early in the church is clear from the fact that some of the early Fathers opposed the use of them. They could not oppose such usage *if such usage was not in existence*. Clement of Alexandria, in the second century, forbade the use of the flute in the church, and instituted the use of the harp. He did not oppose instruments, but only a certain kind of instrument.

That the music of the apostolic church was an individual affair is confirmed by history. Pliny the younger was a contemporary of the apostles. He was an eminent lawyer of the Roman bar. He held successively the offices of tribune, prefect of the treasury, consul and proconsul, and died universally esteemed for his virtues. He was appointed by the Emperor Trajan to make a report upon the practices of the Christians in the apostolic age.

A part of that report says: "They convene at stated days, before sunrise, and sing *each in turn*, verses in praise of Christ as God." I have emphasized the words "each in turn," because they show the singing of the apostolic church to have been an individual matter, and not *congregational singing*. Confirming the report of the eminent Roman official to his emperor, I quote from Tertullian, an eminent Christian Father and writer, who lived as near, in time, to the apostles as we do to the Campbells. Speaking of the worship of the early Christians, he says: "When the water was passed around for the washing of hands, each one of the company was asked, *in turn*, to praise God in song, and the selection might either be taken from the Scriptures, or improvised, according to the taste or ability of the performer." We have here, then, both Roman and Christian authority that singing of the apostolic age was an individual act of worship. They use almost the same words. The Roman says "each in turn," and the Christian says "each one in turn."

We could buttress the above testimony with other quotations if it were necessary. History testifies that the abuses which accompanied paid singing began in the second century. "Singers found themselves sought after in proportion to their talents, and, therefore, sought to make those talents more conspicuous by an introduction of florid ornaments and cadenzas in their music; they gradually forgot or disregarded the old traditional style of singing, and sought only to excite the admiration of the masses by exhibiting to the best advantage the power and agility of their voices." *Same old trouble* we have to-day!

The individual singing gradually changed into congregational singing, and, to my judgment, for the better. Now, is there anything in the New Testament that contravenes the above view? I have examined the apostolic references to "songs and singing," and I can find nothing that demands congregational singing. The reader can easily test that matter for himself. The references are few. They are to be found in Rom. 15: 9—"And that the Gentiles might glorify God for his mercy; as it is written, Therefore will I give praise unto thee among the Gentiles, and sing unto thy name;" 1 Cor. 14: 15—"What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also;" Eph. 5: 19—"Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;" Col. 3: 16—"Let the word of Christ dwell in you richly, in all wisdom teaching and admonishing one another; in psalms and hymns and spiritual songs singing with grace in your hearts unto God;" James 5: 13—"Is any among you suffering? let him pray. Is any cheerful? let him sing praise." These are all the scriptures that refer to songs and singing in the New Testament as a duty, and in not a single instance is there anything to show that congregational singing is required to carry out the meaning of the writer. I have omitted the passages in Revelation, as they are not acts of worship incumbent upon Christians.

From the above facts I draw the conclusion that instru-

mental music is not authorized in the New Testament—nor is it forbidden. The organ is an innovation. *So is the congregational singing of our brethren that ban the organ.* If we wish to be strictly apostolic in the *method* of our singing, we must give up the organ, and also our congregational singing as we have it, and return to the old droning and crooning of the apostolic age. But would such music suit a cultured and refined people who enjoy the improved art of singing as we now employ it? It is a question of culture and judgment, and not one of command.—Z. T. Sweeney, in Christian Standard.

The Good Work Grows.

BY S. H. HALL.

In my last report something was said about the good being done in Brother Cuff's meeting at Macon. I am glad to say that the meeting there resulted in twelve additions, all told, and the work greatly strengthened. The Macon church is delighted with the work of our young brother, and he is equally delighted with the faithful there. He fell greatly in love with Brother C. E. Coleman, who is giving his whole time to that section. Brother Cuff is now in a meeting at Dalton, and Brother Weaver reports that the work starts off well.

We had three more confessions at West End on the second Lord's day in this month, one of which was among the number of disturbed souls over Adventism. The lecture at the Criterion set him right on the Sabbath question, so he decided to learn more of the church of Christ, which he did by attending our meetings, with the result that he confessed his faith in Christ and was baptized into him. Others are expected from his family. In the afternoon of July 14 I visited the Grady Hospital, and was glad to listen to a young man's confession of his faith in Christ, and whom we are expecting to baptize so soon as he is able to be removed to his home, which will have taken place before this gets to the press, the Lord willing.

Brother Carter and others were at Camp Gordon on July 14, with the best service this year, one of the boys confessing his sins and reconsecrating himself to God and another laying aside human error and taking a stand wholly on the Bible. At this writing Brother Carter is conducting a revival at Fort McPherson especially for the interest of the boys at that place. The work grows in every way, but this writer's nerves are almost at the breaking point. I ask our friends to continue to pray for us.

Brother Traylor has just come in from Buchanan, where he preached three times yesterday (July 14), with five confessions and baptisms and one from the Baptists. Our readers will doubtless remember that I spoke in a recent report of his trip to Buchanan last month, at which time he had his first confession and baptism. This breaks the record in this State for additions for monthly visits. We rejoice with our young brother over his great success and with the church at Buchanan for the way the work moves gloriously onward there. God bless every member in that section, and may greater news still come from that place. Indeed, God is blessing us as never before.

Going Back to Thorp Spring.

BY R. C. BELL.

I have spent the two years which have elapsed since I left Thorp Spring in school, and, of course, am better qualified than ever before to teach. I have spent more than a dozen years teaching in our Bible schools, and consequently know something about the work. I love the cause of Christian education, and I think there is no more inviting service for the Christian.

I am going back to Thorp Spring as a member of the faculty for the coming year, resolved to use whatever talents, native or acquired, I possess, in the interests of primitive Christianity. As I understand Christ, his disciple can do no less. I have been offered twenty-five per cent more money than I am to get at Thorp Spring to serve as principal of a high school; but since true education deals with the whole man, making him wiser, better, and happier, I prefer to teach where the door to the whole man is open, rather than where it is open chiefly to the intellectual and to the worldly man only. A Christian should desire to live and to work where there are no restrictions upon his teaching the whole counsel of God, as he can make opportunity every day in the week.

Some schools pride themselves upon the scholarly attainments of their graduates without much regard for their moral or religious life. Therefore when a scientist, a statesman, a warrior, or any famous man is found among their alumni, they make much of him. What does it matter if he is a debauchee or an infidel? Schools that really try to get things in right proportion and to put the emphasis of life where it belongs stress the spiritual and are capable of being ashamed of an alumnus even though he is possessed of worldly wisdom.

The Christian school does not think that only the intellectual faculties are worthy of development or even that they are of first importance in man-making. Rather, it thinks that, if sharpened intellectual powers are to be used in wrongdoing, they had better remain unsharpened, for then there can be less execution in wrongdoing. The Christian school stands committed to the principle that the heart desire to use the intellect aright determines the advisability of quickening and making it more efficient. It does not train the intellect for its own sake or as an end within itself, but that it may contribute its part in character building. This principle makes the Christian school different from others and affords a particular reason for its existence and for its being patronized.

Indeed, if the Christian school has no distinguishing features, why should it exist? There is no lack of other schools, and our faculty could get better-paying positions in some of these or at other work, if salary were their first concern. Nevertheless, such a school, no matter how many other schools there may be, has a place, is worth while, and is worth all it costs its faculty, board, students, and supporters, because it stands for something and does something too much neglected by others. It not only trains the intellect well, but also attempts the rarer and more vital task of teaching the Christian use of the developed intellect.

The Woman Spoke.

The Woman spoke to the Dove of Peace,
And "Your wings are white," she cried;
"Yet the battle grounds show a crimson stain,
And No Man's Land is dyed
With a scarlet dye, and the sun is red
On the broken fields of grain!"

The Woman spoke to the Dove of Peace,
And "Your wings are white," she said.
"White as snow on the trampled fields
Where a shattered host lies dead;
White as the face of the frozen fate
That a ghastly harvest yields!"

Then the Dove of Peace looked up and spoke,
And "My wings are white!" he thrilled.
"White as the roses that will blow
Where a million men were killed;
White as the grain that will spring once more
In the garden spot by each cottage door;
White as the love that will fragrant grow
In the hearts that God had led."
Ah, the Dove of Peace looked up and spoke,
And "My wings are white!" he said.

—Margaret E. Sangster, in Christian Herald.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$9,005.52
Jessie Turley, Blackwater, Mo.	5.00
Church at Albany, Texas	10.00
H. W. Jones, Hardin, Ky.	12.00
R. R. Clark, Red Boiling Springs, Tenn.	2.00
R. E. Scoggin, Gunter, Texas	2.50
Mrs. S. C. Rudisill, Glencoe, Ark.	10.00
W. V. Arnold, Zion, Ark.	1.74
Mrs. J. M. Bivins, Kirkmansville, Ky.	1.00
Church at Bear Creek, Ala.	3.00
J. E. Barbee, Yost, Ky.	2.00
Dr. J. W. Pruett, St. Louis, Mo.	10.00
Church at Eighth and F Streets, Washington, D. C.	21.00
G. M. Whitaker, Gainesboro, Tenn.	5.00
C. E. Jones, Mount Rainier, Md.	1.00
Burnett's Chapel, Antioch, Tenn.	5.00
Oakland Church, St. Bethlehem, Tenn.	127.00
Minnie Elam and Sunday-school class, Paris, Tenn.	4.50
J. E. Hobbs, Fountain Creek, Tenn.	3.00
J. H. Caldwell and Junior class, Charleston, Miss.	5.00
Mrs. Hutchinson, Dow, Okla.	2.00
Parkland Church, Louisville, Ky.	5.27
Union Church, Trenton, Ga.	8.53
Shady Grove congregation, Trousdale County, Tenn.	4.95
Sallie Todd, Antioch, Fla.	20.12
Church at Blackman, Murfreesboro, Tenn.	10.50
A. H. Ellet's congregation, Owen's Cross Roads, Ala.	36.00
Cora M. Brooks, Kansas City, Mo.	5.00
Mr. and Mrs. G. O. Arms, Coalinga, Cal.	5.00
Church at Stuart, Okla.	18.62
Mrs. Anna Baker, Mount Pleasant, Tenn.	5.00
Miss Irene Watt, Spring Creek, Tenn.	1.25
Sulphur College congregation, Hartsville, Tenn.	5.00
C. L. Taylor, Beech Grove, Ky.	5.00
Church at Belmont, Miss.	10.65
W. H. Neal, Lebanon, Tenn.	10.00
Church at Almaville, Tenn.	6.20
M. M. Combs, Prairie Grove, Ark.	5.00
"A Sister," Washington, D. C.	2.50
Church at Morven, Ga.	20.00
Nannie Whitfield, Clarksville, Tenn.	5.00
Church at Mount Carmel, Ripley, Ala.	10.00
Miss Gladys Ford, Cookeville, Tenn.	2.00
Church at Dinkey's Chapel, Clay County, Tenn.	8.00
Cleveland Avenue congregation, Hopkinsville, Ky.	6.00
Mrs. L. J. Shofner, Nashville, Ark.	1.50
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Church at Savoy, Texas	10.00
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Janie Thomas, Kanima, Okla.	1.00
Mrs. W. F. Roberts, Troy, Tenn.	1.00
Church at Charlie, Texas	4.15
Church at Pine Castle, Fla.	5.32
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Ruby Rees, Shelbyville, Tenn.	19.32
Church at Glasgow, Ky.	20.00
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Church at Holly Springs, Livingston, Tenn.	10.00
"Five Sisters," Cedar Vale, Kan.	6.00
Mary E. Glenn, Sharon Grove, Ky.	1.00
"A Friend" (address withheld)	1.50
Church at Farmington, Lewisburg, Tenn.	10.00
Mrs. Mary Scott Oldham, Henning, Tenn.	3.25
Church at Flat Creek, Tenn.	25.00
Mrs. C. W. Brevard, Union City, Tenn.	5.00
L. N. Gray, Mayfield, Ky.	5.00
New Hope Church, Madison County, Ala.	25.51
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Whitefield congregation, Buena Vista, Ark.	6.20
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Church at Russell Schoolhouse, Kentucky	32.75
Cave Spring congregation, Tennessee	3.60
Colored disciples near Celina, Tenn.	3.65
Church at Emerson, Ark.	4.60
Mrs. James Tankersley and two little daughters, Shawmut, Ala.	2.50
Mrs. Dollie Paden and Sunday-school class, Center, Ark.	6.25
Church at Beech Grove, Ky.	6.25
Church at Beech Bethany, Clay County, Tenn.	11.00
C. H. Byrd, Barney, Ga.	1.00
Church at Meaford, Ontario, Canada	12.85

Contributions received for the past three weeks are acknowledged in this week's issue. The number and amounts are very gratifying. They indicate that our readers are deeply in sympathy with the suffering of other lands. More telegrams calling attenion to appalling conditions have been received, but we cannot print them this week for lack of space. Let us be content to say, "God bless all the donors," and, "Let the good work continue."

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

I remember that God has at all times worked by weak and small means. All history shows this to be his mode, and so I believe, if he will, he may work by me.—Gordon.

When we become coworkers with God, we realize in very truth that all things are ours, and that it is for us to reflect infinite wisdom, power, and love.—Selected.

No work is inferior or superior in itself. All work takes its value from the prompting motive; it is worth just what one puts into it.—Charles Wagner.

If you build castles in the air, your labor will not be lost; that is where they should be. Now put foundations under them.—Anon.

AT HOME AND ABROAD

There was a good start in the meeting at Lebanon, Tenn.

J. D. Walling is engaged in a tent meeting at Lexington, Ky.

M. C. Kurfees has closed a good meeting at his old home, Mocksville, N. C. He is now at Asheville.

H. W. Wrye came to see us last week. He had just closed an interesting meeting at Chapel Hill, Tenn., and is now at Verona.

There were three baptisms at Belmont Avenue Church, this city, Sunday. George R. Bethurum preached two forceful sermons.

J. W. Brents writes from Italy, Texas: "I recently held a good meeting at Delrose, Tenn., and am here in an interesting one."

Foy E. Wallace, Jr., of Fort Worth, Texas, writes: "The meeting at Eustace resulted in twenty baptisms and nine restored to fellowship."

W. N. Ferguson is conducting a tent meeting with the New Shops congregation, West Nashville. Eight baptisms to date; interest continues fine.

From J. Paul Kimbrell, Gatesville, Texas, July 11: "I am now located with the church here. Correspondents will please note change of address. I went to Mound on Tuesday night and heard Brother T. L. Kimmel, who is in a meeting there."

From Hal P. McDonald, Berry, Ala.: "Alabama Christian Colleges desires a teacher with a college education and some normal training, who is also a preacher of the gospel, or a Christian woman who could do some work in the college department and teach piano."

From J. Alonzo Williams, Wingo, Ky., July 17: "I closed a ten-days' mission meeting last night at West Union, Tenn., with four baptisms. The tent was well filled with attentive hearers each night. The brethren there are very active in 'sounding out the word' through mission meetings."

From John W. Hedge, Kilgore, Texas, July 14: "Brother D. C. Williams closed a meeting here last Lord's-day night. There were no additions, but much good was done otherwise. Brother Williams won the admiration of all. We are glad to have his consent to hold another meeting for us next year."

From Ben West, Ennis, Texas, July 15: "I preached a funeral in Waxahachie on Saturday. Back home at 11 A.M., Sunday, with one added. A crowd of twenty followed the minister to Bristol, twelve miles out, at 4 P.M., where we preached and sang in a revival service, with one restored."

From Willie Hunter, Livingston, Tenn.: "I have part of October and November that I would like to hold meetings either in Georgia or Oklahoma. Brethren desiring my services should write me at above address."

Congregations would do well to secure the services of Brother Hunter.

From F. L. Paisley, Camp Taylor, Ky., July 22: "Our Bible class at the base hospital increased last Friday night over the previous one a little more than one hundred per cent, with others to come yet who had other arrangements at the time of the last meeting. We study the life of Christ as recorded by the 'apostle of love.'"

Charlie Taylor writes: "Since my last report I have held meetings at the following places: At Fifteenth and Clay Streets, Paducah, Ky., with five baptisms and three restorations; Stone Church, near Rosiclare, Ill., with one baptism; and at Sixth and Husband Streets, Paducah, with one baptism. I am now at Cottontown, Tenn."

T. C. Little, of Fayetteville, Tenn., will hold protracted meetings as follows: At State Line, Lincoln County, Tenn., beginning on the fourth Sunday in July; Rowland Hill, Lincoln County, first Sunday in August; Liberty, Marshall County, second Sunday in August; Friendship, Lincoln County, fourth Sunday in August; Richmond, Bedford County, third Sunday in September.

From R. V. Robinson, Ireland, Texas, July 15: "I began a meeting here on Friday night. The attendance and interest have been very good so far. I should like to get in touch with several churches in the States between Texas and Virginia, as I am planning a trip to Virginia in September and would like to hold one or more meetings while on the trip. Address me at Kenedy, Texas, Box 143."

From J. H. Hines, Hopkinsville, Ky., July 20: "I have just closed a good meeting at Antioch, in Ohio County. One young lady took Jesus to be her Savior and was baptized into Christ. I go to Rose Hill, Tenn., Monday. The church in Hopkinsville is doing well. Six obeyed the gospel during the meeting which D. H. Friend held, making a total of twenty-one who have come into the church since January 1."

Fuller Kirkpatrick writes from Waterloo, Ala.: "We had a glorious meeting for a week. The preacher, C. E. Holt, will be back on the second Sunday in October to hold another meeting for us of two or three weeks' duration. We had great crowds each night and the finest interest ever shown one of our faith and order in this town, everybody saying the sermons were the finest they ever heard. Brother Holt is full of the gospel and is a great preacher."

From Tice Elkins, Henrietta, Texas, July 19: "The meeting at Comanche is over, and we had a good one. Four were baptized and the whole church was strengthened and drawn closer together, and they all say it was a meeting fraught with great and eternal good. I will hold their meeting again next year. Good wishes to all. I go to Anson to-morrow to begin. Then to Hamilton, then to Gordonville, and then to Mangum, Okla. Let all get ready for their meetings."

From J. L. Leath, Corinth, Miss., July 20: "G. C. Brewer, of Winchester, Tenn., closed his third meeting at this place with fine interest and large audiences. His audiences continued to grow until the very last service. A goodly number obeyed the gospel and the church was greatly strengthened as a result of his labors. Brother Brewer is a very strong preacher of the word. He is a splendid Christian gentleman and is greatly admired by the people of this city."

From George W. Farmer, Lebanon, Tenn., July 19: "The meeting at Midway, near Overall, Tenn., closed on last Sunday evening, after running eight days with one baptism. I was very much indisposed through this meeting, and not being equal to the work put me to a great disadvantage all through the meeting. However, the interest was fine and growing better all the while, and crowds best, they claim, they had ever had there. Meeting too short to reap any harvest much. I am feeling better now, and, the Lord willing, will begin a two-weeks' meeting at Sykes, Tenn., on Sunday."

From J. L. Smith, Louisville, Ky.: "The work at F Street is doing very well. We are having a better attendance at the Lord's-day meeting. I went up to Campbell Street Church on the second Lord's day in July and baptized a soldier boy whom M. C. Kurfees had been teaching—Iven E. Brady, son of Brother and Sister T. E. Brady, of Fulton, Ky. He seemed quite happy. I also visited Brother and Sister H. C. Shoulders, of Sellersburg, Ind., on last Wednesday night (prayer-meeting night). A man and his wife made the good confession and next day were baptized by Brother Shoulders. This was the first time I ever preached there."

From A. O. Colley, Dallas, Texas: "A. B. Lipscomb has just closed one of the best meetings we have had at Pearl and Bryan Streets Church in a long time. The church worked with him from the beginning almost 'to a man.' We had never seen him before, but we now know how to appreciate him in a way that we could not have done by just reading of him. There were twenty-five accessions to the congregation during his stay. There have been about one hundred names added to our list in the last ten months. This includes Brother Larimore's meeting and those that have come in during the regular weekly services. The church is at peace, and all are planning for still greater things for the Lord."

From W. P. Skaggs, Tom Bean, Texas: "The meeting with the faithful in Barksdale began on June 29 and closed on July 10. This was my fourth visit with these brethren, and they asked me to be with them again next year. Our labors together this time resulted in five baptisms, one restoration, and one uniting with the church. Considering the hindering circumstances, this was, indeed, a grand meeting. The church at Barksdale is composed of some as faithful brethren and sisters as can be found. They are trying to do something for the Lord, and they succeed. This is the third year of drought with them, and the future prospects are very gloomy, but they say we must keep the Lord's work going. I am to begin at Chalk next Lord's day."

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EDITORIAL

Christians Should Be Prudent.

BY J. C. M'Q.

It will hardly be denied by thoughtful people that Christians should be prudent in their dealings with men of the world, as well as with one another. As Christians are the "light of the world" and the "salt of the earth," they have an elevating, refining, and purifying influence on those with whom they associate.

Writing of Christians, the Holy Spirit says: "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light." (1 Pet. 2: 9.) As Christians are Christ's epistles, they should study to reflect the divine light in all of their dealings with their fellow creatures. Christ has made great sacrifices in order that we may be redeemed. "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." (Tit. 2: 11-14.) Christ, through his atonement, "saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal." (2 Tim. 1: 9.)

Paul became all things to all men that he might win some for Christ. Without discussing the merits or demerits of the war, all must freely confess that as we are passing through a great crisis Christians should be careful to do nothing that will offend and drive people away from Christ. I sometimes fear that some professed followers of Christ, in the hope of showing their extreme loyalty, do things that bring reproach upon the cause of the Lord Jesus Christ. Christians are to be gentle, yielding, and pliable whenever and wherever no law of God is violated. This is the meaning of the word "moderation" as it is used in Phil. 4: 5, in the Authorized Version, which reads: "Let your moderation be known unto all men." In the American Revised Version it reads: "Let your forbearance be known unto all men." The marginal reading is "gentleness." Christians are not to be stubborn and should not make an effort to put a private interpretation upon the word of God that will bring them into opposition to "the powers that be." Instead of cultivating such a disposition, the child of God should strive to do all that his government commands him to do, unless by so doing he is in clear violation of the word of God. Christians who combine gentleness with firmness are a great power for good. The influence of such a life is irresistible for good. Christians are not leading the lives of gentleness and forbearance that they should when they unnecessarily antagonize humane work. Such opposition brings reproach on the cause of Christ and hinders, instead of advancing, the kingdom of Christ in the world. It is unbecoming in preachers who said little or nothing in opposition to war in times of peace to be so exceedingly zealous in opposing the present war in which our government is engaged. Such conduct is inconsistent and stops the ears of many honest people against such preachers. We are not only not to speak evil of the ruler of our nation, but the Holy Spirit admonishes us "to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men." (Tit. 3: 2.) There is nothing to be gained now by taking an extreme position, but much to be lost. Those who unnecessarily antagonize the government when nothing good is to be accomplished by such antagonism not only sin before God, but destroy their own usefulness. Christians, above all others, should cultivate that spirit of meekness, gentleness, and forbearance inculcated by Christ. When Christ sent out the twelve, he said: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." (Matt. 10: 16.) If Christians are to teach, enlighten, and elevate the world, they can do it only by living lives of godliness, firmness, and gentleness, which will be uplifting to humanity.

The Christian who is conscientiously opposed to war loses much of his usefulness and power for good over men when he charges that the young men who have gone to war, conscientiously believing that they are doing right, are murderers. I have heard of preachers stopping the ears of people against the gospel that they preach by making just such a charge. No well-informed preacher will make such a charge, since the motive has much to do with the character of the action. But it is not my purpose to discuss this question with any man, but to urge upon Chris-

tians everywhere to be moderate, gentle, and prudent. We all know this is right, and there can be no question about it.

Not only so; but when we become rash and manifest a belligerent spirit ourselves, we know that we are not following in the steps of the meek and lowly Jesus. We know that such conduct is clearly condemned in the word of God. The Holy Spirit admonishes Christians: "Do all things without murmurings and questionings; that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world." (Phil. 2: 14, 15.) Again the Spirit declares, through the apostle Paul: "Ye are witnesses, and God also, how holily and righteously and unblamably we behaved ourselves toward you that believe." (1 Thess. 2: 10.) And again we find in the Thessalonian letter: "To the end he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints." (1 Thess. 3: 13.) Christ died in order that he might present Christians holy and without blemish, unreprovable before him. The standard of life held up for the Christian in the New Testament is a perfect one. Christians need not hope to so live that they will not be reproved and censured, but they should hope to so live that they are not justly to be blamed or censured. Their lives are to be such that they cannot be justly reproved.

"Music in the Apostolic Age."

BY M. C. K.

At the request of friends who think it will do good, we are glad to publish, on page 701 in this issue of the Gospel Advocate, from the Christian Standard of April 27, 1918, an article by Brother Z. T. Sweeney on the subject placed at the head of this editorial.

Our brother makes a number of observations on the history of music which, though true in and of themselves, nevertheless, as it seems to us, have no necessary connection with, or bearing upon, the only point at issue over the music question. Hence, concerning what he says on the origin of music and its monophonic, antiphonic, and polyphonic character, we raise no question at all and make no objection, for the simple reason that it is all immaterial to the only issue between him and us in the music controversy. Neither is it material to the issue whether they had contrapuntal, polyphonic, or homophonic music; but it *is* material to the issue—and to this we invite our brother's special attention—that all the polyphonic and contrapuntal music to which he refers was *vocal* and not *instrumental*. Whether the early Christians confined themselves to the *canto fermo*, as it is styled in ecclesiastical parlance, or had the more complex contrapuntal and polyphonic music, it was all vocal, and such an appeal is barren of support for his cause as long as he fails to find instrumental music in it. In the realm of music, there are two kinds—vocal and instrumental; and we maintain that God legislated in this realm, and in that legislation provided for and appointed vocal music, but did not provide for and did not appoint instrumental music. This, and this alone, is the issue; and if it can be shown that God, when speaking in this realm, provided for instrumental music as he did for vocal, then, and then only, can the position favoring instrumental music be maintained.

Brother Sweeney says:

> That instruments were used early in the church is clear from the fact that some of the Fathers opposed the use of them. They could not oppose such usage *if such usage was not in existence.*

Of course they could not; but what does that prove? It shows that, for some reason, the Fathers opposed such usage; but it is not reasonable to suppose they would have entered such opposition if instrumental music in Christian worship had been handed down from the apostolic age with the stamp of apostolic approval upon it.

But let us paraphrase our brother's remarks and see how it will do: "That infant baptism and sprinkling and pouring for baptism were used early in the church is clear from the fact that some of the Fathers opposed the use of them. They could not oppose such usage *if such usage was not in existence.*" What does our brother say to this? Does this ancient usage settle the question of *divine* authority for such things? And if it settles it for one of these points, why not for the other? But he not only knows it does not settle it, but he would be far from admitting the validity of such reasoning if applied to infant baptism and to sprinkling and pouring for baptism. Then, we respectfully ask, how can he consistently apply it to the music question?

Again, he says: "Having eliminated polyphonic, antiphonic, and also contrapuntal music, we are shut up necessarily to monophonic music." Well, *what if we are?* And what if it "was a simple crooning or droning rhythm?" *It was vocal music*, and not instrumental, and that is the only point at issue.

We have made a thorough examination of all available facts in the case of Clement of Alexandria, and our brother would be unable, we are quite sure, to establish as a fact what he says about him, although, even if it were established, it still falls short of divine authority. For a full discussion of the case of Clement, we refer the reader to our larger work on "Instrumental Music in the Worship," pages 118-134.

We are also thoroughly familiar with the case of Pliny the younger; but again the quotation our brother makes from him shows that the music was vocal and not instrumental. And what if it does "show the singing of the apostolic church to have been an individual matter, and not *congregational singing?*" That does not alter or in any way affect the fact that it was, nevertheless, *singing, or vocal music*, and not *instrumental*. No matter if it was done by individuals "*each in turn*," and no matter if all the music of the apostolic age consisted exclusively of solos, *yet it was vocal music, and not instrumental*, and this is the only point at issue. Hence, it is wholly immaterial whether there is anything in the New Testament "to show that congregational singing is required to carry out the meaning of the writer;" but it *is* material whether the music made by one person at a time or by a thousand in concert was vocal or instrumental. There is no issue over *how many* persons may properly make music in concert in the worship of God. God has not legislated on this point, and therefore we must not. Hence, one person can make music by divine authority in the worship of God or a multitude in concert can do so; but neither can find divine authority for making but one kind of music in that worship—namely, *vocal music*.

Finally, our brother makes this significant concession in his concluding remarks:

> From the above facts I draw the conclusion that instrumental music is not authorized in the New Testament—nor is it forbidden. The organ is an innovation. *So is the congregational singing of our brethren that ban the organ.* If we wish to be strictly apostolic in the *method* of our singing, we must give up the organ, and also our congregational singing as we have it, and return to the old droning and crooning of the apostolic age.

But hold, dear brother! We are not debating about "the *method* of our singing," and there is not even an issue between us over "the method of our singing." Neither do we object to the organ because it "is an innovation." *Innovations*—"a change in custom; something new, and contrary to custom"—are all right and proper when they do not interfere with God's order by entering a realm

in which he himself has spoken and settled things for us. In any realm, such as the method of conducting the worship, or "the method of singing," or the method of doing anything else which God has commanded, the method of doing which he has not prescribed, we are at liberty, of course, to choose a method, and must choose one, of doing the thing commanded; and in such a case, it violates no principle for one man or church to choose one method, and another man or church another method. We are not contending for a "return to the old droning and crooning of the apostolic age," and we agree with our brother that it is not necessary to do so. But we *are* contending that the music we make in the worship of God shall be the music which he himself has chosen and appointed for that worship. To make the point here perfectly clear, we again paraphrase our brother's words as follows: "From the above facts I draw the conclusion that infant baptism is not authorized in the New Testament—nor is it forbidden." Without a moment's hesitation and appealing to the Bible as our standard, we now propose that for every flaw in either logic or doctrine which he will point out in either one or both of our paraphrases of his words, we will point out the same flaw in both logic and doctrine in his statement. We gladly tender to him the use of our columns for the effort, the only condition that we feel it proper to stipulate being that both sides shall appear in the Christian Standard as well as in the Gospel Advocate.

When and Where to Preach the Gospel.

BY E. A. E.

In order to reply to Brother Bradley's question, I shall have to postpone the article on the world until next week:

"FIFTY YEARS' ATTITUDE TOWARD THE DENOMINATIONS."

Dear Brother Elam: I sincerely believe you to be strictly loyal to the truth, and also believe you to be capable above many of passing a scriptural and just criticism upon the life work of any one of your brethren. I therefore submit this sketch of "my attitude toward the denominations for fifty years," and ask you to kindly point out my mistakes, through the Gospel Advocate.

I shall be as brief as possible, so as to give you my acts for fifty years, which I wish to pass under your scrutiny. I can do this, I think, better, and in a shorter way, by speaking of one of my regular preaching points for thirty years. My first sermon in that town was in a small schoolhouse. Then the Baptists tendered us the use of their splendid house, both for our monthly visits and also for a meeting. In that meeting, I think, I baptized twenty-two, and had a few from the denominations. Within a year a nice new house was built. The cause prospered. Other preachers did some preaching, especially in protracted meetings. One faithful old brother (now dead) preached alternately with me for two years, I think. Finally the Methodists built a house. There are also Presbyterians near by, but they have no church in town. The people of all these denominations, more or less, attend the services of the church of Christ, both Sunday school and preaching. Especially do the Methodists do so, because the services at the church of Christ are in the morning, and in the evening at the Methodist Church. For almost a year we allowed the Methodists to use our house monthly. During all these years I am sure those people have heard me preach more than one hundred times and upon as many subjects. Let me give the subjects just as I have them set down in a memorandum book for 1901 at this place: "The First Day of the Week;" "Hear Ye Him;" "Justified by Many Things;" "Crown of Life;" "Faith;" "Repentance;" "Confession;" "Baptism;" "The Reason of the Hope;" "The Heart, Purification, and Religion;" "In Christ;" "Seek, and Ye Shall Find;" "Salvation and Loss of the Soul;" "The Righteous, Ungodly, and Sinner;" "The Race for the Crown;" "Take Heed Unto Thyself;" "Labor in the Vineyard;" "Heartfelt Religion;" "Does God Ever Repent;" "The Family of God;" "Preach the Word;" "What Must I Do to Be Saved?" "Forgiveness;" "Christ, the Only Way;" etc. I think I can find among my papers other memorandums of an earlier date. I am certain I can produce a book of subjects I preached on at this place of a more recent date. The ones I have given show about what those people heard from me.

I have been invited by the Methodists there several times to preach in their house. One time I was urged by their preacher to preach in his place. I consented. My subject that time was "Doing the Commandments." At another time (my memorandum does not state what year) the subject was "Seek, and Ye Shall Find." Last fall these Methodists invited me repeatedly to visit them again. I had not been there for several years. I consented. My appointment at their church was at 2:30 P.M. and at night. I attended worship at the church of Christ at 10 A.M., when the elder asked me to make a talk for the church instead of having their regular Sunday-school lesson. We had a right good-sized audience for only a regular Lord's day service. They invited me to visit them at some other time, which I agreed to do. My two subjects at the Methodist Church were "True Worship" and "Temptation."

I have been censured very sharply for not using subjects of a more radical nature upon that occasion, such as "Baptism for the Remission of Sins," "Infant Baptism," "Mourners'-Bench Religion," "Sprinkling and Pouring for Baptism," "Faith Only," etc. The same brother has censured me many times under like circumstances, and upon the same grounds, during the many years that I have been preaching in this country. These very Methodists for many years have heard me upon those very themes and well know our teaching upon these issues.

Did I show unfaithfulness because I did not "pitch into" these Methodists upon their errors? Do you think, Brother Elam, that I should have asked them to let the organ remain silent, which they were using in their own Sunday-school service just preceding the time for my sermon? Should I have preached a sermon upon "The Instrument and Its Sinfulness" right there in their own house? They well know that I do not favor its use in the service of God.

I was invited to preach in another Methodist Church last fall where they use the organ. A sister there asked for the use of the house for a few sermons, and asked me to carry song books. I asked those people not to use the organ in our part of the service, but we asked them to help sing, which they did.

This is (and has been for fifty years) my course in regard to the denominations. Where are my mistakes?

J. R. BRADLEY.

Three things are essential to the true and faithful preacher whose work God accepts—(1) the right theme, (2) the true and right motive, (3) the right manner. Error and all kinds of false doctrine may be preached in an earnest and attractive way, but that does not turn error into the truth; the truth may be preached in a partisan and bitter spirit, a pungent way, a holier-than-thou and condemnatory manner, a self-important and "knowing" air, or a "smart-alecky" style, which are the very opposite of humility and faith, wisdom and love, grace and the Spirit of Christ, and are very hurtful to the speaker and the audience; and either error or the gospel may be preached through love of money, popularity, and place, or through any other motive, except the true one of pleasing and honoring God and saving souls.

The preacher's heart must be right in the sight of God.

Paul was a model preacher in *what* he preached, his *motive*, and his *manner*. We all know he preached "the gospel," "the word," "the whole counsel of God," and *nothing else*. We all know that he "determined not to know anything" among the people, "save Jesus Christ, and him crucified" (1 Cor. 2: 2); that he preached not *himself* (his own exploits and family arrangements and excellencies or deficiencies, or his own wisdom and ways), "but Christ Jesus as Lord," and himself only a bond servant "for Jesus' sake." (2 Cor. 4: 5.) We all know that his "speech" and "preaching" ("*the thing preached*"—margin) "were not inpersuasive words of wisdom, but in demonstration of the Spirit and power," that the faith of his hearers "should not stand in the wisdom of men, but in the power of God." (1 Cor. 2: 4, 5.) We all know that he said, "Woe is unto me if I preach not the gospel," and that he sought the *salvation* of the people and was moved with "anxiety for all the churches." He sought the edification, development, *unity and peace* and greatest good of all the churches. He shamed the church at Corinth for

dividing in feeling over men, himself being one. *Shame*, SHAME, SHAME! on the man who will divide a congregation over himself or allow one to divide over himself. Paul would not only not allow this, because *Christ is not divided*, but he adapted himself to all conditions and circumstances among Jews and Gentiles, becoming "all things to all men" that he "might gain the more;" yet "doing all things for the gospel's sake," always obedient to the "law of Christ," and never seeking his own comfort and advancement and glory. (1 Cor. 9: 19-23.) He was never coarse, discourteous, uncouth, and unchristian; but always dignified, courteous, and respectful to others and their convictions, and yet never failing in loyalty to Christ, and, therefore, to plainly teach "the whole counsel of God." A man does not have to be bitter and spiteful, coarse and hateful, in order to preach in firmness and loyalty and power the whole truth.

We all know that "the power of God" to save is the gospel, and that if the faith of people "stands" in "the power of God" and not "in the wisdom of men," *the gospel* and not the wisdom of men and the spirit and ways of the world must be preached. Many people just at this time are hungry for the gospel; they are anxious to know the will of God. It is a source of great grief that in many places almost everything except the gospel is being preached.

Having the right theme, the right motive, and an earnest and serious and courteous manner, one man cannot be forced to preach after another man's manner. Brother Lipscomb told me that, when he was comparatively a young preacher, a very strong and convincing preacher became worried at his manner of presenting the gospel, told him he would never make a convert, and at times would explain to the audience what Brother Lipscomb meant. Brother Lipscomb told this preacher it was not necessary to explain what he meant, because the people had good sense and could understand him. We all know something of the firmness of Brother Lipscomb and the great good he accomplished.

The one serious and all-important question is, not *where*, but *what*, one preaches. *What* one preaches and the *spirit* and *manner* in which one preaches depend upon *why* one preaches. When one seeks to be in the limelight all the while, he will be doing sensational things, or common things in some sensational or odd way, in order to attract attention to himself, that it may go forth that he himself is "some great one" and the people may say: "This man is that power of God which is called Great." (Acts 8: 9, 10.) One may make a "show" of "wisdom," of "*humility*," and even "*severity to the body*," in egotism and vanity and without love for God and man and without the spirit of Jesus.

Jesus preached in synagogues on Saturdays, in the temple every day during the week, in cities and villages, on mountains, in plains, in private houses, in journeys, from boats in the edge of the sea and while crossing the sea, in the upper room where he instituted the Lord's Supper, in his trials before Annas and Caiaphas and Pilate, while on the cross, and after his resurrection. He then sent out his apostles to "preach the gospel to the whole creation" and to "teach all the nations." A glance at their work will show that they preached in *every place* and at any time of day or night they could find an audience of one man, a household, or thousands. The disciples as well as the apostles "went about preaching the word." "Go, and do thou likewise."

When Jesus and the apostles preached in the temple and synagogues, they did not require or even request the Jews to change their order of worship on that occasion, but to accept the gospel and, therefore, to worship God "in spirit and truth" thereafter. Neither did they compromise the gospel and preach Judaism to please the Jews. In firmness and courtesy and kindness they preached the gospel in the Spirit and power of God until the Jews either accepted it or *expelled* them from such places. Just so, in order to preach the gospel in houses belonging to the Jews, Catholics, and other denominations, it is not necessary to require these denominations to set aside their own music and other ways of worship. God does require of the preacher, however, to preach the gospel, the word, Christ crucified, "the whole counsel of God," "all things that pertain unto life and godliness," and to do so in the spirit of Christ and love of souls. The preacher must be allowed to do this in grace and love and wisdom and in loyalty to Christ. Just how long he can do this and not be *expelled from such places*, as Jesus and the apostles were from the temple and synagogues, depends upon whether or not his hearers intend to practice "the whole counsel of God."

Some seem to think they cannot preach in a denominational house unless they compromise the truth and preach denominationalism. The sin is not in where they preach, but in compromising the truth or failing to preach the *whole truth*. Preaching the gospel in the synagogues and preaching Judaism are two very different things; just so, preaching the gospel—"the whole counsel of God"—in any house belonging to any denomination and preaching denominationalism are two quite different things. Preaching the gospel in any place where "the whole counsel of God" is not practiced and the gentleness and love, forgiveness and spirit of Christ are not manifested is a very different thing from so preaching and teaching as to encourage disobedience to God and to fill people with a worldly spirit.

Brother Bradley would have done wrong had he refused to preach the gospel to these denominations or to any persons; and we know he would have committed sin against them and God had he compromised the truth to please them.

Furthermore, the preacher who would refuse to preach the gospel when invited, or when he has the opportunity to do so, in gambling dens, whisky saloons, or bawdy houses, would be untrue to God and the inmates of such places—would commit sin. In order to preach the gospel to such people, however, he does not have to *connect himself with such houses*. He could not *connect himself with such houses* and preach the gospel or live the Christian life. Connecting himself with such houses and preaching so as to encourage such practices is as different from preaching the gospel and being a Christian as heaven is from perdition.

You will not be sorry for hearing before judging, for thinking before speaking, for holding an angry tongue, for stopping the ear to a talebearer, for disbelieving most of the ill reports, for being kind to the distressed, for being kind toward everybody, for doing good to all men, for asking pardon for all wrongs, for speaking evil of no one, for being courteous to all.—Selected.

Fellowship with Christ must antedate service for Christ. Our friendship with the Master is the secret of our activity for the Master. To know this atmosphere of personal communion with him is the highest culture of which the soul is capable.—Donald Sage Mackay.

Men who live for self never succeed in satisfying self or in quite satisfying anybody else; men who live for others in godlike unselfishness have joy themselves while giving joy to others.—Henry Clay Trumbull.

Misfortunes are like knives, which either serve us or cut us, as we grasp them by the blade or the handle.—Lowell.

Spirit of the Press

By J. C. McQUIDDY

An Unintentional Compliment.

Jealousy is the unintentional compliment that small people pay to their superiors. No one is ever jealous of the person he considers beneath him. Jealousy belongs only to little souls and is a frank admission of the other man's superiority.

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Do Not Censure the Preacher.

The preacher is not always to blame. The minister is not to be censured because some hearers get nothing out of his sermon. The trouble is often with the hearer and not with the preacher. One may lead a horse to water, but he cannot force him to drink. A preacher is not responsible for the manner in which his auditors hear.

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No Argument in Assertion.

The Lord at the present time by his Holy Spirit gives direct revelations to his people which are not recorded in his written word. He sends some on missions, directing them when and where to go by his Spirit.—B. F. Rhodes.

A brother requests me to reply to the above, but there is nothing to which to reply. Bald assertion is not proof. "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them." (Isa. 8: 19, 20.) "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." (Luke 16: 31.) The man who will not hear Moses and the prophets, Christ and the apostles, is a good one to let alone, for there is no light in him.

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With the Smile.

Smiling can be done without the face being seen. "It is our constant aim," says the Bell Telephone Company, "to promote the 'voice with the smile.'" The public knows how effectively this great service corporation has trained its army of operators to use "the voice with the smile." Business letters can often be written "with the smile," and usually they ought to be; such letters create good will and sell goods. We who are Christians ought not to be behind the most capable business people in using "the voice with the smile," and in bringing a genuine radiance into all our work and relationships. The Christian can have supernatural power in this all the time, by simply yielding to and believing in Him who sheds abroad the love of God in our hearts. The smiling life is the winning life; and habitual winning is the Christian's first business. —Sunday School Times.

Christians should be the happiest people in the world. The Bible admonishes them to rejoice. "Rejoice in the Lord always: again I will say, Rejoice." (Phil. 4: 4.) Christians should rejoice that Christ is proclaimed. "Rejoice evermore."

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Military Training.

The government is going to have military instruction given to young men, as is clear from an extract from a letter sent by the Secretary of War to all colleges and universities:

Military instruction under officers and noncommissioned officers of the army will be provided in every institution of college grade, enrolling for the instruction one hundred or more able-bodied students over the age of eighteen. The necessary military equipment will, so far as possible, be provided by the government. There will be created a military training unit in each institution. Enlistment will be purely voluntary, but all students over the age of eighteen will be encouraged to enlist. The enlistment will constitute the student a member of the army of the United States, liable to active duty at the call of the President. It will, however, be the policy of the government not to call the members of the training units to active duty until they have reached the age of twenty-one, unless urgent military necessity compels an earlier call. Students under eighteen, and therefore not legally eligible for enlistment, will be encouraged to enroll in the training units. Provisions will be made for coördinating the Reserve Officers' Training Corps system, which exists in about one-third of the collegiate institutions, with this broader plan.

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Thirteen-Year-Old Refugee Becomes an A. R. C. Worker.

After a twenty-kilometer walk and a long journey to Paris in the train, little Eloi Beaussart, aged thirteen, a refugee from the invaded regions, found himself alone at the Gare du Nord. He started out with his parents, but was separated from them at the outset. An American Red Cross worker found the brave little chap sitting on his baggage, which consisted of two big feed sacks, twenty kilos of beans, a cross cut saw, two axes, some harness, and a gas mask.

When he was asked whether he had any relations in Paris, he replied that he had an aunt and a grandmother, but he did not know his aunt's married name. He knew the name of the street she lived on, and so the A. R. C. man set out, and, visiting every house on the street, finally arrived at the right one.

Now the youngster is the happiest child in Paris. He has a khaki uniform with an A. R. C. on his collar. He works for the canteen department of the American Red Cross.—Paris Red Cross Bulletin.

The churches by making a contribution to the Red Cross may do a great work now in relieving the starving and suffering. If Christians desire to make their contributions collectively through the church treasury, they should be liberal in doing so. Individuals may make individual contributions in the name of Christ, giving God the glory. Christians can hardly realize that God will not hold them guiltless if they fail to respond to the necessities of suffering humanity. With the world bathed in blood and tears, it is no time for Christians to sit with folded hands. As the Master worked "while it is day," so Christians should work now, realizing that the night of death draweth near, when no man can work. There are so many hungry to be fed, so many wounds to be dressed, and so many dead to be buried that no one can complain of a lack of opportunity for doing good. It would be well for all Christians to remember that Jesus says: "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." It will be inexpressibly sweet when we stand before the judgment bar of God to have Christ say unto us: "Inasmuch as ye did it unto one of these my brethren, ye did it unto me."

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As unexpected flowers which spring up along our path, full of freshness, fragrance, and beauty, gladden us; so kind words, gentle acts, and sweet dispositions make glad the sacred spot called "home."—Aids to Endeavor.

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The virtue of silence under trial is one of the rarest virtues and the most difficult to acquire, therefore it is most pleasing to God and most conducive to the strength and beauty of Christian character.—Selected.

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We cannot define God, but our lives can be the mirror of his life; and that is the very purpose of our being.—Lucy Larcom.

QUERY DEPARTMENT

Brother McQuiddy: The church of Christ in one of our neighboring towns had a union prayer meeting with the Methodists, and a young man was sprinkled in the church of Christ. Please give us scripture for this.

MRS. OLLIE ALLOWAY.

I am not so sure that I get the meaning of the querist. I assume that she means that a young man had water sprinkled upon him in a church house of Christ belonging to Christians. There is no scripture for sprinkling water upon a young man for Christian baptism either in the house of Christians or anywhere else. People who enjoyed Christian baptism in the days of the apostles went "unto the water," where there was "much water," "went down into the water" and "came up out of the water," were "buried in baptism" and were "born of the water." Those who have proper respect for the word of God will do likewise now.

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Brother McQuiddy: Please explain 1 Tim. 6: 16. Does the writer here mean to say that Christ is the only one possessing immortality, or does he mean to say that Christ, possessing immortality, dwells in the light which no man can approach unto; and if so, does the light mean the immediate presence of God? J. M. DENNIS.

The passage reads: "Who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see; to whom be honor and power eternal. Amen." The passage teaches that we enjoy immortality through Jesus Christ. He is the source from whence there comes to man eternal life. We read: "For as the Father hath life in himself, even so gave he to the Son also to have life in himself." (John 5: 26.) In Christ there is life, light, and immortality. Being the Son of God and dwelling in the light of God, he is surrounded by divine splendors upon which no mortal can gaze.

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Brother McQuiddy: (1) Please show from the Scriptures where any or all Christians have the right to baptize penitent believers. (2) Please explain Ex. 4: 24, which reads: "And it came to pass on the way at the lodging place, that Jehovah met him, and sought to kill him." X.

We learn from Acts 8: 4 that "they therefore that were scattered abroad went about preaching the word." Whenever hearers became believers, those who did the preaching received them into Christ. They could not receive them into Christ without baptizing them, since believers are baptized into Christ. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" (Rom. 6: 3.) We learn that Ananias baptized Saul of Tarsus. The Holy Spirit says of him: "Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias." (Acts 9: 10.) He baptized Saul into Christ. If one disciple has a right to baptize, then another has the same right. Where there is an established church, however, in order to do things decently and in order, it would be well for the elders to appoint some one to look after this work. Preachers are usually prepared to do such work, are good Baptists, and, therefore, usually do the baptizing. It appears that Paul usually had some one with him to do the baptizing for him. (2) This passage is very difficult to understand. The preceding verse reads: "And I have said unto the, Let my son go, that he may serve me; and thou hast refused to let him go: behold, I will slay thy son, thy firstborn." This evidently refers to the death of the firstborn in Egypt upon Pharaoh's utter refusal to let God's people go. The lodging place spoken of in this verse was not a hotel or place of entertainment such as are in common use to-day. In that age of the world travelers generally endeavored to reach a well where they filled heir leather bottles with fresh water, and having clogged their camels or asses, permitted them to graze near their lodging place, keeping watch over them by turns. This is all we are to understand from the lodging place. It appears that God had commanded Moses to circumcise his son Gershom or Eliezer, it does not appear which. But Moses had failed to do this. As a child, therefore, was not in covenant relationship until circumcised, God is represented as seeking to bring about the natural death of the child. Zipporah, Moses' wife, becoming acquainted with the nature of the case and realizing the danger to her firstborn, took a sharp stone and cut off the foreskin of her son. By this act the displeasure of the Lord was turned aside. Zipporah considered herself as now allied to God because of this circumcision. The cutting off of this son should not be regarded as God taking vengeance on the child to bring the father to repentance, for such is not the case. According to the law, we learn that the uncircumcised child was to be cut off from his people, so that there should be no inheritance for that branch of the family in Israel. Moses, therefore, for neglecting to circumcise the child, exposed him to this cutting off, and it was prevented by the prompt obedience of Zipporah. Gen. 17: 14 declares: "And the uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people; he hath broken my covenant." Moses violated this law of God in neglecting to circumcise his child. Jehovah, therefore, was about to proceed against him with that severity which the law required, and this was averted only by the obedience of his wife.

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Brother McQuiddy: A brother comes into a community and identifies himself with a congregation without any formality; said congregation encourages him to such extent that he proves by his conduct to be worthy, and afterwards makes him an officer of the congregation, and he serves for several years in that capacity; he then quits coming, only when it suits him; the church admonishes him, and he then claims the church has no claim on him. What course should be pursued? J. C. ORNDORFF.

The church should not have received the brother into fellowship unless it was acquainted with his former life. Those unacquainted should bring letters of commendation to the church. However, where one is known to a church and his life is open and above reproach, it is not necessary to have a letter of commendation. If a Christian does wrong and is guilty of grievous sins, he brings reproach on the cause of Christ in the community where he lives. Just so, if a man has membership in any church, it is where he lives and does his work. After he has stood identified with the church and has been recognized in the church, if he does any wrong, it brings reproach on the church with which he has stood identified. If he has committed grievous wrongs and refuses to walk orderly as the Holy Spirit directs, then the church should withdraw from him as any other disorderly walking member. The teaching of the Holy Spirit is clear upon this point where he directs: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." (2 Thess. 3: 6.) Simply because the brother identified himself with the church without any formality does not lessen his responsibility nor release him from the oversight of the church. The church should insist on his living an orderly and Christian life; and if he continues to refuse to do so, then it should withdraw fellowship from him in order that he may be brought to repentance and be saved and for the protection of the church.

MANY PRESCRIPTIONS AT THIS SEASON

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CHURCH NEWS

Alabama.

Anniston, July 11.—Brother J. Pettey Ezell closed a very interesting and profitable meeting here last week. He spoke to very large audiences every night. Four were added to the church while he was here and two more on the following Lord's day. Brother Ezell has a warm place in the hearts of the members of the West End Church, because he is the father in the gospel of many of them. He came here through the influence of Brother R. S. King about three years ago and established a working congregation of three. For three weeks he preached to five and six people. He returned the following year for another meeting. As the result of his hard labors and sacrifices, we have now a congregation of about one hundred members. We all love and appreciate Brother Ezell very much. He has been a great help and encouragement to me during the short time I have been associated with him. May God's blessings rest upon him and his family while he is out preaching the gospel to a dying world.—C. H. Woodroof.

Georgia.

Valdosta, July 16.—I am at present in a meeting at Mount Pleasant. There are some signs of life here. I have just closed a good meeting with Bethel Church, near Bell, Fla. We had the largest crowds ever had there, with nine additions. The boys' leaving for the war, a Fourth-of-July picnic, and rain almost every day were the things that hindered; but a loyal bunch of brethren, a good song leader in the person of Sister Mamie Slaughter and a fine bunch of boys and girls to back her, and the very best efforts of my life were the things that helped. The brethren and every one else treated me well. I will begin a meeting at Dade City, Fla., the first Sunday in August.—William Rucker.

Kentucky.

Chaplin, July 15.—Our work continues to move along with fine interest at Russell Schoolhouse. Fairmount, Love Ridge, Vanburen, and Fairview are still forging to the front. I will be busy in meetings from July 21 on through September, and expect a harvest of souls for Christ. I am proud of the work that loyal preachers are doing, but I feel sad indeed when I read of strife and confusion. Brethren, some souls are sure to be damned, if conditions continue as they are. I am afraid when we try to settle these difficulties we use man-made diplomacy. I firmly believe that God will help us if we will take our trials and troubles to him in prayer. Of course we pray, but how long do we make our prayers? I feel that a man must "pray without ceasing." I would like to see some of our preaching brethren meet and pray all day—yes, pray day and night—in "sackcloth and ashes," and I am sure God would help take away this contention and strife. I want to ask every Christian to go in his closet now and pray that God will help settle our difficulties and bring us closer to the wounded side of Christ.—R. A. Craig.

Mississippi.

Belmont, July 13.—Our meeting began here to-night, with Brother G. C. Brewer, of Winchester, Tenn., to do the preaching. Brother Hal P. McDonald, president of the Alabama Christian College, preached for us last night.—W. W. Shook.

Oklahoma.

Comanche, July 15.—The meeting here is one week old, with three baptized, members stirred up, and indications fine.—Tice Elkins.

Tennessee.

Culleoka, July 15.—On the night of July 9 I closed a ten-days' tent meeting at St. Joseph. The audiences were large and attentive and the interest was all that could be asked for. Nine persons were baptized, the deed to a nice lot with a house on it was procured, and a new congregation had its beginning.—J. T. Harris.

Burns, July 16.—Our tent meeting three miles east of Burns continues with good interest and very large audiences. Last Lord's day we served dinner on the campus near the tent. We preached three sermons during the day on the subject of unconditional election and reprobation. There were two confessions and baptisms.—William P. Walker.

Red Boiling Springs, July 15.—Our little congregation is getting on just fine, with attendance good each Lord's day. Quite a number of brethren and sisters from different places are spending some days in our little village. Our protracted meeting will begin on the first Lord's day in September, with Brother F. B. Srygley to do the preaching.—R. R. Clark.

Memphis, July 15.—I have spent about three years working with the church here, and the work has been pleasant and has grown from the start; but there is such a thing as a man's staying at one place too long. I am under promise to finish this year with the brethren here, after which time I am expecting to make a change. In the meantime I would like to visit congregations in this part of the State with a view to arranging work for another year. I am a barber in addition to being a minister. If necessary, I am willing to work at that trade to

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

help sustain myself while preaching the gospel. Let congregations interested address me at 264 Haynes Avenue, Memphis, Tenn.—J. A. Cullum.

Texas.

Princeton, July 10.—I heard Brother A. B. Lipscomb preach a fine sermon last Friday night at the Pearl and Bryan Streets Church, in Dallas. I just got home Friday morning and had to leave Saturday to get here (Climax), where we began our meeting Saturday night with a good audience in attendance. The audience and interest has been increasing all the time, I am glad to note, though the meeting is only three days old. I am quite sure it should go on here at least two weeks, but I shall have to close next Sunday night because of arrangements made for other meetings before I arranged for this one. They, too, will expect me on time at their places. Still I have some time for one or two more meetings in Tennessee, beginning on the second Sunday in September. Write me at 401 Montreal Avenue, Dallas, Texas.—J. C. Estes.

Roanoke College.

Roanoke College closed its sixty-fifth year of service in the cause of liberal education on June 12 with a successful commencement.

Among the students enrolled the past session were many from various States and foreign countries, including Canada, Cuba, and Japan.

Like all other American colleges for men, Roanoke has contributed largely of its students and alumni to the military service, one hundred and eighty-six having already responded to the call to the colors. The trustees have decided to introduce military training under government supervision, at the beginning of the next session, for the duration of the war.

The substantial growth of the college is manifested in the notable progress being made in the erection of new buildings, according to a harmonious group plan, which will form a double quadrangle when complete. A handsome new gymnasium, a common, and five sections of a new dormitory system have been completed. These imposing buildings are modern in every respect.

The college has a curriculum with electives well adapted to suit the wants of all students, for liberal culture, efficiency of life preparation, and for the beginning of specialization toward the professions and practical life.

The instruction is thorough and the standard is high. The faculty is composed of men of liberal scholarship, eight having had thirty-two years of postgraduate work in American and foreign universities and two being authors of college textbooks. The faculty numbers seventeen professors and instructors. The library contains twenty-five thousand volumes. Few institutions offer so much at such moderate expense.

The Roanoke Valley is famous for its beautiful mountain scenery and healthful climate.

The catalogue of ninety-two pages shows that Roanoke is abreast of the times in facilities and methods. For a copy of the catalogue, with the July Alumni Bulletin, address Roanoke College, Salem, Va.

I AM GLAD TO ENDORSE PERUNA

Glad to Try Anything

"Three years ago my system was in a **terribly run down condition** and I was broken out all over my body. I began to be worried about my condition and I was **glad to try anything which would relieve me. Peruna was recommended to me** as a fine blood remedy and tonic, and I soon found that it was **worthy of praise.** A few bottles **changed my condition** materially and in a short time **I was all over my trouble.** I owe my restoration to health and strength to Peruna. **I am glad to endorse it."**

Sold Everywhere

Was in a Terribly Run Down Condition

Miss Ricka Leopold, 288 Layco St., Menasha, Wis., Sec'y Liederkranz. Miss Leopold's letter opposite conveys in no uncertain way the gratitude she feels for Peruna.

Liquid and Tablet Form

Advance in Musical Education.

In view of the fact that we Americans spend over six hundred million dollars annually on music, approximately seventeen million dollars a year more for music education than for all the other branches of education above the graded schools, it does seem strange that the American system of musical education has not been more standardized. A boy or girl can begin his or her education either along classical or special lines in our public schools to-day in almost any part of the country and carry it systematically through until he or she has become highly specialized in that particular branch at the country's foremost universities. Throughout the education, regardless of the location and almost regardless of the branch of study, the system of study of the various subjects is so closely correlated and so carefully compiled that the student loses no time, and each separate branch of study is given full credit in the study of another.

It is not so in a musical education, however. The average boy or girl, beginning the study of piano under a private teacher, is tutored under that particular teacher's own method. When the pupil enters the musical department of the high school, the method is again entirely different and no credit is given for the work that has already been completed. When the pupil enters college, the same difficulty arises. As there are thousands of private teachers, there are also thousands of systems of teaching; and as there has been no standard textbook, there is no basis on which proper credit for the musical work already done can be given.

Standardization of music teaching and school credits for music study are subjects receiving serious attention by educational authorities throughout the country. From the present indication, musical education is taking a decided step toward this accomplishment; and it seems that it will soon be the rule in high school rather than the exception to give credits toward graduation for outside study of music.

The difficulty in the past has been the lack of a general textbook and standard course of study that could be universally used. There are such textbooks in almost every other branch of study in the public schools, but not in music.

At last the proper series of study and the proper text has evidently been perfected. A number of world-renowned artists, including Leopold Godowsky, Emil Sauer, Josef Hoffman, Edgar Stillman-Kelly, and others, have prepared from the vast source of the world's best musical literature in a thoroughly practical way what is known as the "Progressive Series of Piano Lessons," and they are being adopted all over America.

The scope of this series of piano lessons takes in the entire field of piano study, closely correlating every individual topic or branch and taking them up in their proper place in the education of the pupil in progressive form. The adoption of this method of piano teaching by the leading colleges and conservatories and by thousands of high schools and private teachers throughout America seems to solve the problem, and it is hoped that the time is not far off when a boy or girl in any section of our nation may begin a musical education that may be successfully carried through to its completion in every respect in line with the education of others and receive full credit for every hour's study.

Fighting for truth in its last recesses of sanctity, for human dignity systematically outraged, or for human rights mercilessly trodden under foot—champions of such interests, men first of all descry, as from a summit suddenly revealed, the possible grandeur of bloodshed suffered or inflicted.—Thomas DeQuincey.

PANAMA HATS HAND-WOVEN

New Discovery Brings Costly Panama Within Reach of All.

New York, N. Y. (Special).—It is now proven that the stylish Panama, up to now only worn by the best-dressed people, can now be sold for $1. You don't have to be skeptical about the low price, as it gives service like the $5 and $10 kind, but not so fine a weave; and by this new discovery of weave one can hardly tell the difference. A Panama gives a man or woman distinction and at the same time comfort. Mr. George J. Bungay, 28 South William Street, of New York City, is backing up his discovery by sending a real hand-woven Panama, any size, trimmed, blocked, with silk band, to any one for $1, postpaid. Fitted with leather sweat band, 25 cents extra. Furthermore, his policy is that, if you are not entirely satisfied, he will return your money. —Advt.

MUSIC STUDENTS WANTED—In a great Southern conservatory. Write Meridian College, Meridian, Miss.

BOILS

Carbuncles, felons are best treated by Carboil. This wonderful compound stops the pain, "softens" and "cleans" out the inflammations. Large 25c boxes at good drug stores. Write **Spurlock-Neal Co., Nashville Tenn.,** for free sample and literature.

Tired Nervous Mothers

Should Profit by the Experience of These Two Women

Buffalo, N. Y.—"I am the mother of four children, and for nearly three years I suffered from a female trouble with pains in my back and side, and a general weakness. I had professional attendance most of that time but did not seem to get well. As a last resort I decided to try Lydia E. Pinkham's Vegetable Compound which I had seen advertised in the newspapers, and in two weeks noticed a marked improvement. I continued its use and am now free from pain and able to do all my housework."—Mrs. B. B. ZIELINSKA, 202 Weiss Street, Buffalo, N. Y.

Portland, Ind.—"I had a displacement and suffered so badly from it at times I could not be on my feet at all. I was all run down and so weak I could not do my housework, was nervous and could not lie down at night. I took treatments from a physician but they did not help me. My Aunt recommended Lydia E. Pinkham's Vegetable Compound. I tried it and now I am strong and well again and do my own work and I give Lydia E. Pinkham's Compound the credit."—Mrs. JOSEPHINE KIMBLE, 935 West Race Street, Portland, Ind.

Every Sick Woman Should Try

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

Another Good Colorado Meeting.

BY E. C. FUQUA.

I have just returned from Bellvue (near Fort Collins), where I conducted a three-weeks' meeting. Five souls were added to the Lord's kingdom as a result of my effort. The meeting closed at the water on Monday morning, where I baptized into Christ the father and mother of Brother Albert Little. These old people were nearly seventy years of age. They had been sprinkled early in life, but had never been baptized into Christ because they had never been shown the whole truth. I baptized a young lady also, ho was visiting in the community. She was from Wyoming. It was from me that she first heard the gospel preached, and she related afterwards how that she had felt that every word of my sermon was addressed by the Lord to herself alone, and she could not but obey. She said she did not know what her father and mother would say when they learned of her action, but she was sure it would bring upon her a storm of persecution. She will be the only member of the church of the Lord in her home town. I told her that it might possibly result in the planting of the truth in that town and in the conversion of her parents; for I xpect, the Lord willing, to try to open a work there myself during the coming winter. Two others who had been drawn into the follies of the "Christian Church" renounced their mistake and boldly took their stand with those who are content to "walk by faith." In all, this meeting was a great success.

A cloudburst almost ruined Bellvue during the meeting, and several of the brethren, especially Sister Sidney, a widow, were badly damaged. Some buildings were entirely washed away, others turned around, and water from several inches to several feet deep in several homes. Crops were washed away and many acres of fine land either carried away or covered deep in sand and rock. I was caught across the river and held for four days, the bridges all being made impassable; but we finally resumed the meeting, with the above results. Bellvue is the place where I have begged so long to have brethren send means to help pay the meetinghouse debt off. About fifty dollars yet remain to be paid, and these poor brethren have done all they could have done. It would be a great blessing to them if others could lift this debt for them. If you wish to help them, address your means to Elmore Willis, Bellvue, Col. He is one of the elders. Bellvue is about five hundred miles from Olathe, and only about forty miles from Cheyenne, Wyo.

I am now engaged in a schoolhouse meeting a few miles from Olathe. Rains are interfering, but will soon be over, when we look for a good interest and splendid fruit. Pray for the effort.

McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH, CHIME and PEAL BELLS
Memorials a Specialty

That Ceremony Was Used.

BY J. J. VANHOUTIN.

Jesus said to his apostles: "Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." (John 15: 3, 4.) Here for the first time the apostles are spoken of as being in Christ. The word which he had spoken unto them which engrafted them into the vine as branches is not recorded here; but whatever it was, it ordained them or put them *into* Christ for the purpose of bearing fruit, as verse 16 shows plainly that there was a transition act and ceremony by which the apostles were ordained at the time they were purified or cleansed through the word spoken by Jesus. In the year 1869 an infidel opposed me for using the ceremony in Matt. 28: 19, on the plea that the apostles (as he claimed) were never baptized in accordance with the ceremony which they enjoined upon others. John's baptism had not the name of the Spirit connected with it; for Paul found twelve of John's disciples, and they had not even heard that there was any Spirit. So John's baptism did not bring any one into the Spirit, not even Jesus; for he was created (begotten) by the power of the Holy Spirit which came upon Elizabeth, enabling her to speak the word which brought about the miraculous creation of Jesus, who was born into this world, and after he became of age was born again when he was baptized by John, and was the first man on earth that was ever born of water and of the Spirit. He was the beginning of the new creation. He was then in his own kingdom, and established the law of regeneration when he spoke that word to his apostles which engrafted them "into" the true vine, and they purified their souls by obeying the truth. Then they could dwell in the Father, dwell in the Son, and dwell in the Holy Spirit. And as there never was any other way by which persons are brought into the name of the Father, and of the Son, and of the Holy Spirit, only through the ceremony given by Matthew to be used in baptizing, it logically follows that Jesus used it when he ordained his apostles. If they did not use it, they did not do what Matthew says Jesus commanded them to do; but Mark says they did, and that settles the ceremony.

Grove's Tasteless chill Tonic

destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 60c.

Nuxated Iron To Help Make Healthier Women and Stronger Sturdier Men

Say These City Physicians—By Enriching the Blood and Creating Thousands of New Red Blood Cells It Increases the Strength and Endurance of Delicate, Nervous, Run-Down Folks in Two Weeks' Time in Many Instances.

SINCE the discovery of organic iron, Nuxated Iron or "Fer Nuxate," as the French call it, has taken the country by storm, it is conservatively estimated that over three million people annually are taking it in this country alone. Most astonishing results are reported from its use by both physicians and laymen.

Dr. Ferdinand King, a New York Physician and Medical Author, when interviewed on this subject, said: "There can be no sturdy iron men without iron. Pallor means anaemia. Anaemia means iron deficiency. The skin of anaemic men and women is pale; the flesh flabby. The muscles lack tone; the brain fags and the memory fails and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks.

"Therefore you should supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt."

Dr. James Francis Sullivan, formerly Physician of Bellevue Hospital (Out-Door-Dept.), New York, and the Westchester County Hospital says: "In my talks to physicians I have strongly emphasized the great necessity of their making blood examinations of their weak, anaemic, run-down patients. Thousands of persons go on suffering year after year, doctoring themselves for all kinds of ills, when the real and true cause underlying their condition is simply a lack of sufficient iron in the red blood corpuscles to enable nature to transform the food they eat into brawn, muscle tissue and brain. But beware of the old forms of metallic iron which frequently do more harm than good.

"Notwithstanding all that has been said and written on this subject by physicians formerly connected with well known hospitals thousands of people still insist in dosing themselves with metallic iron simply, I suppose, because it costs a few cents less. I strongly advise readers in all cases, to get a physician's prescription for organic iron—Nuxated Iron—or if you don't want to go to this trouble then purchase only Nuxated Iron in its original packages and see that this particular name (Nuxated Iron) appears on the package."

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while have most astonishingly increased their strength and endurance simply by taking iron in the proper form.

Manufacturer's Note: Nuxated Iron, which is prescribed and recommended above by physicians, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists and general stores.

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For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES

HERE IS A DESK THAT *Stays Rigid*

because the frame is of extra heavy semi-steel and the wood work is solidly dove-tailed to it. The seats have noiseless hinges and cannot loosen, and are extra wide. The frame has no scroll work to catch dust and the high arch makes sweeping easy. The only desk made in the South. Send for our descriptive catalogue.

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Asthma Sufferers

A New Home Cure that Any One Can Use Without Discomfort or Loss of Time.

We have a new method that cures asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as hay fever or chronic asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show every one at our own expense that this new method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write to-day, and begin the method at once. Send no money. Simply mail coupon below. Do it to-day.

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Send free trial of your method to

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The Church, the Red Cross, and the Cantonment.

BY F. B. SHEPHERD.

Unprecedented conditions call forth exceptional methods of procedure; hence if my subject has an uncommon title, it is because I am dealing with an unusual situation.

Of these institutions, one is divine, while the others are of purely human origin; yet I unhesitatingly affirm that the one cannot ignore the existence of the others, but, on the contrary, must meet the conditions which they have imposed and by its attitude determine largely its loyalty to truth, its appeal to men to-day, and the influence it shall have on the morrow of this awful conflict.

Service, which includes all that is highest and best in life, was the crowning glory of the Christ, the outstanding characteristic of the ministry of the apostle Paul, and should be the motto and slogan of the church to-day. The standard of greatness as set by the Son of God is the reverse of that generally recognized by the world. It is not he that leads, rules, or directs, that God looks upon as worthy of exaltation, but rather he who serves. (Matt. 20: 26, 27.) Hence, if the church would to-day exemplify the Christ, become the embodiment of Christianity, and be the highest expression of God's ideal for man (1 Pet. 2: 21), it must serve unreservedly in this the great crisis of our national life. Completely did Paul express the true philosophy of life when he wrote to the Romans (1: 14): "I am debtor both to Greeks and Barbarians, both to the wise and to the foolish." That he fully realized his obligation is manifest in Rom. 12: 15, where he exhorts them: "Rejoice with them that rejoice; weep with them that weep." That he shouldered the responsibility, we must believe from the reading of 1 Cor. 10: 33: "Not seeking mine own profit, but the profit of the many, that they may be saved." And how well he succeeded in discharging it, we gather from 1 Cor. 9: 19-22, where he affirms: "I am become all things to all men, that I may by all means save some." Coming as these expressions do, from a man whose field was the world rather than that of community, State, or country—one who served every one, religiously, voluntarily, enthusiastically—they should be heeded by men to-day.

That the church has never faced such an opportunity to serve God and man as now presents itself might be questioned by many, but that there has never been a time in its history when the need for activity was greater must be admitted; and, personally, I believe that its attitude toward the great questions of the day will perhaps determine its power to reach men to-morrow and its final acceptance with God. This principle is not necessarily peculiar to the present crisis, but one applicable in all ages. However, in our enthusiasm to serve and save (religiously speaking), let us heed the exhortation of even our government as well as the boys in training camp and trench: "Keep the home fires burning." Because I believe in preaching the gospel in the camps, I urge its necessity upon the churches I am privileged to labor with; but we must not adopt this work as something *new* to which we can switch our attention, but rather as something *additional* that will call forth sacrifice to meet the crying need. Shall I be considered presumptuous if I say that the success of our labors among the millions of the finest physical manhood of the nation depends upon the speeding up rather than the slowing down of our activities at home (in the local congregation)? The business and financial world has adopted the attitude of "watchful waiting;" and while that is, no doubt, the wisest thing for them to do, it is no time for the church of the Lord Jesus to dally while it considers the propriety of plunging unreservedly into a renewed offensive against sin everywhere it exists. I am not of those who favor dispensing with our protracted meeting, or any other regular activity, to send the money thereby saved to help preach the gospel in the cantonments or buy supplies for the needy and suffering. What we need is to do *both*, and that with greater zeal and energy than ever before manifested. How much the success of the Teuton arms would affect the freedom of Christians, no man can determine; discussions of "our attitude toward Germany after the war" I consider premature, if not unprofitable; but the vital question that should absorb our attention to-day is: What shall the church be after the war, and how well shall we be prepared to meet whatever conditions, new or old, will then confront us? I trust I am not indiscreet or disloyal when I say that the greatest and most vital question of all, the one upon which hinges the eternal destiny of our very nation, is not one of "trade treaties," "boycotts," and such like, but "Where art thou?" on the great question of peace with God, acceptance of the gospel as "God's power unto salvation," and a body presented as "a living sacrifice." What will you do for Jesus who is called Christ?

TO RESIST THE ATTACK

of the germs of many diseases such as

Grip, Malaria, means for all of us—fight or die. These germs are everywhere in the air we breathe. The odds are in favor of the germs, if the liver is inactive and the blood impure.

What is needed most is an increase in the germ-fighting strength. To do this successfully you need to put on *healthy flesh*, rouse the liver to vigorous action, so it will throw off these germs, and purify the blood so that there will be no "weak spots," or soil for germ-growth.

We claim for Dr. Pierce's Golden Medical Discovery that it does all this in a way peculiar to itself.

It cures troubles caused by torpid liver or impure blood.

This herbal tonic is made up in liquid or tablet form and can be obtained in any drug store in the United States. It contains no alcohol or narcotic, and its ingredients are printed on the wrapper.

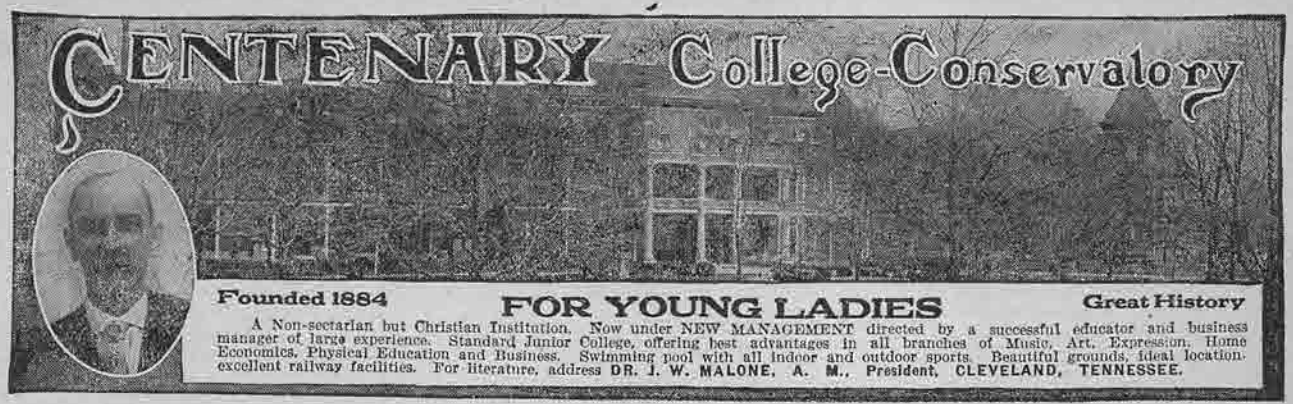
Write Dr. Pierce, President Invalids' Hotel and Surgical Institute, Buffalo, N. Y., and send 10 cents for trial package of tablets.

BYBEE, TENN.—"I have used Dr. Pierce's Medicines in my family and find them to be the greatest medicines known for the diseases of the human race. The 'Golden Medical Discovery' is the greatest medicine I ever used for 'run-down' nerves; the greatest liver medicine known in this country; good for diarrhea. I know this medicine is good for the above complaints for I have used it for them.

"I will answer any inquiry from any sick person and gladly tell what this wonderful medicine has done for me."—NATHAN CARROLL, Route 2.

SYLACAUGA, ALA.—"This is a true statement as to the value of Dr. Pierce's Medicines. I used one of his great remedies in my own family with good results, namely, 'Golden Medical Discovery,' and found it to be all it is claimed to be. There is no medicine that will come as near doing what it is claimed for it; there's no praise too high for it."—W. H. JOLLY, Box 215.

GIRLS AND BOYS WANTED—To prepare for good positions vacated by men. Write Meridian College, Meridian, Miss.



A Good Meeting at Summerfield.

BY MISS EMMA L. MARTIN.

Brother R. E. L. Taylor, of Decherd, Tenn., recently closed a splendid meeting at Summerfield, in Grundy County, with twelve baptisms, including an aged couple—"Grandpa" and "Grandma" Sanders. Their son, Brother Marion Sanders, one of the strong members of the "one body," is an excellent leader, and is altogether loyal to the Lord's way. His parents are now past eighty, and his dear old mother, a sufferer for thirty years or more from rheumatism, has been confined to her room and to her bed twenty-eight years. She in an especial sense is going on her journey rejoicing. Brother Taylor visited her in her home and taught and baptized her there. It was a happy day for us all.

Brother Taylor is a convincing speaker, who fails not to declare the "whole counsel of God." He has done much preaching in Grundy County, at Sewanee, Coalmont, and other places. The fact that there are so many New Testament Christians on that mountain, right under the shadow of the University of the South, is reason for rejoicing. "Not many wise, not many noble, not many mighty are called." I thank God that the honest hearts of our mountain brethren have received the truth and that they are bearing fruit in their lives to God's glory.

Rainbow Never Shows Complete Circle.

A rainbow never shows a complete circle, but at the most only a semicircle, unless the observer happens to be at a great elevation, as in a balloon, when more than half a circle can be seen, but never an entire one. Halos and rainbows also differ in the size of the circles or semicircles that they exhibit. The radius of a halo is about twenty-two degrees and that of a rainbow about forty-two degrees. Other arches and circles are sometimes seen outside of both the rainbow and the halo, but the radii given are for the principal, or primary, phenomenon.—Exchange.

Intelligence.

An intelligent person is supposed to be one of cultivated understanding, a person who has acquired a large store of knowledge; but not necessarily in the schools or colleges, for many highly intelligent persons have been self-educated men and women. Intelligence is a characteristic of the mind rather than of action or manners. There are highly intelligent people who are socially impossible because of self-conceit or boorish manners.—Exchange.

Value Friendship.

Friendship is too precious, if it is real, to be lightly thrown away. The time will come, no matter how many acquaintances you may have, when your heart will turn to that deeper relationship, and when nothing can take the place of that voice you know and the touch of that hand that has clasped yours so many times. But if you have deliberately given up that friendship, can you expect to call it back to you at your will?—Exchange.

Only as we are true to ourselves can we be true to our friends. God's love must be perfected in us in order that we may love others perfectly.—Selected.

Mother's Right-Hand Man.

Throughout the day in the household the mother must face the burns, stings, cuts, bruises, sores, boils, etc., of the children. Gray's Ointment gives immediate relief, soothes the pain, wards off blood poison, and immediately begins its healing effect. Its constant use for ninety-seven years has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Telephone your druggist. If he hasn't it, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and you will receive a liberal sample *free* by return mail, postpaid.—Advt.

REGISTERED DUROC-JERSEYS—Bred gilts and sows, herd boars and pigs. Finest strain, large-bone type. Meridian College, Meridian, Miss.

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Contending for the Faith.

BY J. H. PENNELL.

That the Christian has a faith, I think no one will deny; that the faith is one is another point on which we all agree; that this one faith was at some time delivered, and "once for all delivered unto the saints," is, I think, made clear by Jude; and that this faith is the rule by which Christians walk is set forth in Paul's second letter to the church at Corinth. That Jesus is the author and finisher of the faith is made clear by the writer of the Hebrew letter (12: 2). In defining the faith, he says it "is the substance of things hoped for, the evidence of things not seen," and that through this faith (evidence) "we understand that the worlds were framed by the word of God." In John 1: 1-3 we have that faith or evidence. Again, Paul informs the Galatian brethren that it is the means by or through which they received the Spirit. (Gal. 3: 2.) Then, to make the story short, he says it is "the word of faith, which we preach." (Rom. 10: 8.)

From this we conclude that *the faith* "which was once for all delivered unto the saints" was none other than the gospel, the system of faith which was "kept in ward under the law, shut up unto the faith which should afterwards be revealed." (Gal. 3: 23.) It is a revelation. It was once delivered to the saints. Jesus is its author, its finisher. He never left it for Joe Smith, Ellen G. White, Charles T. Russell, Mary Baker Eddy, or any other person to finish. He finished it himself and gave it to the saints complete. By it we are justified (Rom. 5: 1); by it we are sanctified (Acts 26: 18); by it we are purified (Acts 15: 9); by it we overcome the world (1 John 5: 4); by it we are all made the children of God (Gal. 3: 26); and by it Christians walk (2 Cor. 5: 7).

This is the faith that Paul preached, which he once destroyed. (Gal. 1: 23.)

Without it, it is impossible to please God. (Heb. 11: 6.) And whatsoever is not of faith is sin. (Rom. 14: 23.)

What a wonderful faith it is—so rich, so full, so complete! It furnishes a man completely unto all good works and makes him perfect. What more could he ask? What is not included in this faith is excluded from it. It is perfect. (James 1: 25.) Why not earnestly contend for it? It is worth our every effort. Our eternal destiny depends upon it, for it is the faith that saves. So "watch ye, stand fast in the faith, quit you like men, be strong," "striving together for the faith of the gospel." And let us "keep the unity of the Spirit in the bond of peace."

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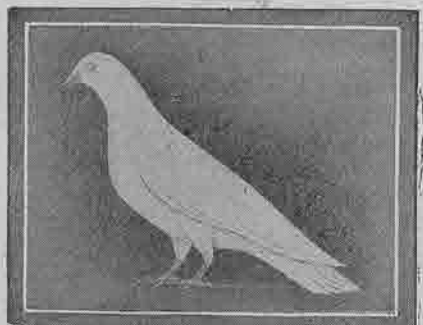

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But when can we hope to come into the unity of faith? Not until our preachers and elders all get out of "No Man's Land" and into the ranks and earnestly contend for the faith with both tongue and pen until all those things which are destroying that unity are removed or destroyed.

"Whatsoever is not of faith is sin." Mormonism is nowhere mentioned in the faith; therefore it is sin. No Russellism there; hence it is sin. No isms of any kind there; then all isms must be sin. No organ or other musical instrument there; so we put them in the same class—sin. So you see I divide these things along with all societies like Josh Billings did snakes—"all in one pile." Then I just go after them all alike, making no difference. A sin is a sin; and the more innocent it looks, the more dangerous it is.

I have no quarrel with my brethren who teach school or publish a paper; both are public educators, and such we need. Education is all right if it is of the proper kind. But we do not always get the proper kind from either the school or the paper. A man may boast much of his book learning and his wonderful knowledge of English grammar, so much so that he will pose before the public as a real "know-all" and develop an egotism which pronounces a woe on any man who would ever dare cross his views, question his wisdom, or even think of gaining the same heights that he attained in the scholastic world. He becomes arrogant, and that finer nature which comes to a man through a proper knowledge of himself by reason of an education is lacking. Instead of the refined gentleman full of love and sympathy for his weaker brother, the element of destruction is abnormally developed, and every energy is used for the destruction of everything that is not in harmony with his selfish and egotistical nature. No matter how much such a one should boast of his education, everybody knows that he is woefully lacking in that line, and it is only ignorance of God and himself that makes him act in this way. I say, with such people I have no quarrel, and my reason for it is found in Prov. 26: 4.

Here is what I wanted to say: I am set for the defense of the faith, the gospel, and I will earnestly contend for it with both the tongue and the pen when I see some man or men trying to substitute something for it. I know that societyism is sin. I know that the use of the organ is sin; likewise Mormonism, Russellism, and all other kinds of isms; and neither my tongue nor pen will hold still when I see some one trying to corrupt the worship with them.

I am unable to see how any one can earnestly contend for the faith without just as earnestly contending against those things which are not of the faith.

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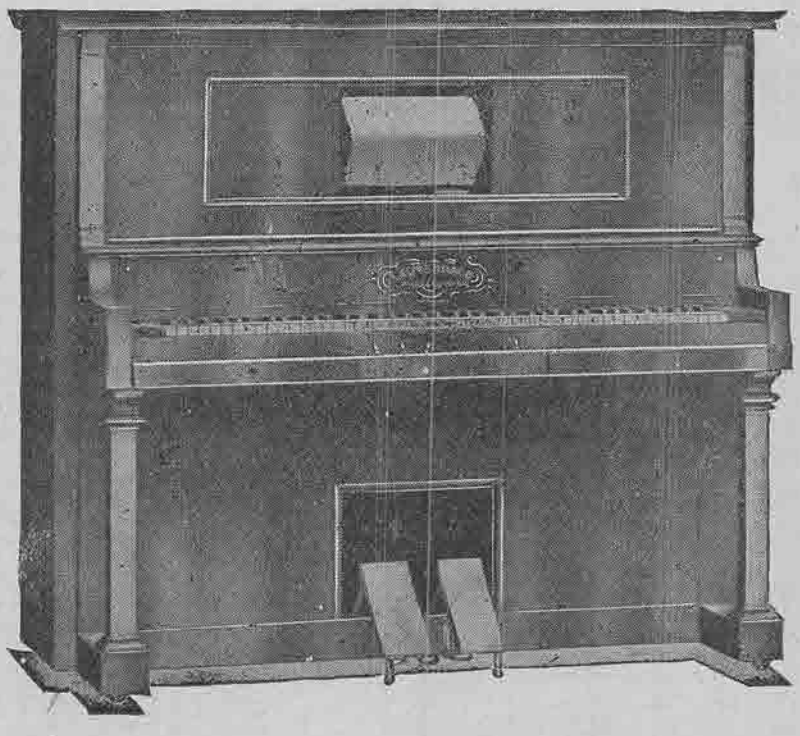

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Edifying as the Need May Be

BY A. B. LIPSCOMB

"Inconsistency."

Under the above heading a Baptist scribe by the name of R. L. Riley, writing in the Baptist Builder, offers the following criticism on one of my articles:

A few weeks ago a friend of mine gave me one of his papers in which he said were some good articles. I noticed one article, entitled "The Way to Heaven."

The writer began by saying that "Jesus Christ is *the* way." I am sure that he is right thus far, because the Lord himself said: "I am *the* way, the truth, and the life."

But he goes further in the same article and says that baptism constitutes a part of the way. It was in trying to harmonize these statements that I failed to understand the writer's logic. So, after carefully reading the article, I sent the editor a note of inquiry, in the following manner, to which I have received no reply:

1. What is the way to heaven? Jesus Christ equals the way to heaven.

2. What is the way to heaven? Jesus Christ plus baptism, plus a good life, equals the way to heaven.

Thus in figures his logic would be this:

1. What equals five dozen? Sixty equals five dozen.

2. What equals five dozen? Sixty plus eight, plus ten, equals five dozen.

Now, with justice to all, I cannot understand logic like that.

For illustration, if the Louisville and Nashville Railroad connects Louisville and Memphis, then why say it takes the railroad company, and a few miles on a street car, and a few miles on an auto, to put you from Louisville to Memphis?

The same rule will work in spiritual things. If Jesus is the way from earth to heaven, and he says he is, why not let him have all the glory that belongs to him, without a plus or minus?

If he is not all the way, he is none of the way, the Campbellites and Methodists to the contrary notwithstanding.

The legs of the lame are surely not always equal.

Absence from the city prevented an earlier reply to this criticism.

A little child can build a "man of straw," push it over, clap his little hands, and think he has done something great. Mr. Riley has performed such a feat and imagines he has done something wonderful in the eyes of the world. Yes, I said Christ is "the way," meaning, of course, that he is the way from earth to heaven, and this fact is more forcefully emphasized by the following: "No one cometh unto the Father, but by me." (John 14: 6.) According to my critic's logic, he is a Universalist pure and simple; for his interpretation of the words, "I am the way," excludes faith, repentance, baptism, and a godly life. If that does not admit every infidel and foul bird into heaven, then there is nothing in what he says. He does not know the meaning of "I am the way," else he would not involve himself in his present predicament. Jesus simply meant that he was the Author of the way of salvation, expressed in another form as "Jesus the author and perfecter of the faith" (Heb. 12: 2), the "faith" meaning that system of doctrine including the terms of salvation. Paul and Silas declared "the way of salvation" to the people in Philippi (Acts 16: 17); and if baptism was no part of this "way of salvation," then why were they told to be baptized (Acts 16: 32, 33)? Again, Philip preached Christ (the Way) to the eunuch; and unless in preaching Christ, "the way," he told the eunuch he must be baptized, why did the eunuch demand baptism? (Acts 8: 35, 36.) To preach Moses was to preach the law of Moses (Acts 15: 21), and to preach Christ, "the way," is to preach his law, the facts, commands, and promises of the gospel. Let us test his logic by substituting faith and repentance for baptism. "(1) What is the way to heaven? Jesus Christ equals the way to heaven. (2) What is the way to heaven? Jesus Christ plus faith, plus repentance, equals the way to heaven." Will he dare say that one can get to heaven without faith and repentance? If not, does he not make faith and repentance a part of "the way?" If he contends for faith and repentance, why does he reject baptism as a part of the way? Jesus Christ placed salvation after baptism—"He that believeth and is baptized shall be saved" (Mark 16: 16); and if in so doing he did not inseparably connect baptism with the way of salvation, then language means nothing at all. Mr. Riley closes his criticism with, "The legs of the lame are surely not always equal." Doubtless he discovered this fact from *personal* experience, judging from the lameness of his criticism. If, however, we were compelled to choose between lameness and blindness, we would prefer the former; for "there are none so blind as those who will not see."

Our Contributors

Camp Bowie Notes.

BY J. H. LAWSON.

On the morning of July 5 orders came to break camp, and in a very short time everything was astir. On the morning of July 4 there was a general impression that immediately following the Fourth there would be a breaking of camp and orders to leave for "somewhere." This has been my first experience of this kind; and as it was so interesting to me and so vitally connected with my work here, I feel that the reader will be interested to know about it.

I have been in cyclone-swept districts soon after the happening; was in Ardmore, Okla., soon after the awful explosion which killed forty-six and injured over four hundred; was in an interurban wreck which killed three and crippled fifty-two, the three killed being right near me—one in the immediate front of me and the other two near my side; have witnessed many other events of thrilling nature; but never in life have I witnessed anything that so completely overshadowed everything else and caused such a diversity of occurrences as did the evacuation of Camp Bowie.

When the word went forth to "strike tents," the boys began to do so in earnest; but between breathing spells they came to the tabernacle to write farewell messages to loved ones or rushed to the telephone or telegraph office to send messages home. The Y buildings and all the tabernacles were "swamped" much of the time with boys desiring to send messages.

By Friday night the parents, wives, sweethearts, brothers, and sisters began to arrive in great numbers. Saturday morning the 143d Infantry began to entrain, followed by the 144th on Monday, the 141st on Tuesday afternoon and Wednesday morning, and the 142d on Wednesday, with the artillery and other contingents following as rapidly as possible until the thirty-three thousand had all taken their departure. Mothers, wives, and sweethearts by the hundreds with the boys, and everywhere there were tears and eyes red from crying. The boys sang through their tears, and, while clinging to fathers, mothers, sisters, or wives, they would laugh and sing and cry.

I passed through the camp from tent to tent and from battalion to battalion, from camp to train, and, in fact, from early morning to late at night I was hither and thither with those splendid specimens of manhood, and heard their conversations, heard their songs, witnessed their "good-byes," and in every way possible assisted and comforted them. Many messages were given me to deliver to parents, to wives, to sweethearts, and many times came the farewell words, "Good-by, good luck, and God bless you," from these boys.

When it became known that the camp was leaving, many of the young men would come to the tabernacle to bid me good-by, and in all my labors I have never been thanked for a work like I have with these boys. During the week this camp was moving there were baptisms almost every day and night. They came without preaching as well as when we preached. On several occasions young men came to me and said they had but a few minutes off, but wanted to be baptized if I could baptize them; and of course I was ever ready—I kept the baptistery filled all the time—and after hearing their confession I would take them into the water, while a few of the boys would sing some old, familiar song, and there bury them with Christ in baptism, and they would return to their company in their wet clothing. Some came to say they had been out of duty and wanted me to pray with and for them that they might be restored to their former love, and this I would gladly do. Our last service was a sad one, for at that time most of the boys were "on their way," and a little bunch came to the tabernacle for a last service, and we sang and prayed and I made a short talk, after which one noble young man confessed Christ and returned to his tent in wet uniform. We were glad and yet sad; and that last service will, I doubt not, be remembered by these young men through life.

Now to each one of "our boys" I gave a New Testament and song book, and urged them to be faithful to God and to read his word daily, and to gather as often as possible and sing the old songs we had learned to love so well while in the tabernacle.

In their company streets they would gather in groups and sing, and mothers would stand around and cry. "Good-by Broadway, Hello France!" "A Baby's Prayer," "Mother Dear," "My Texas Home," "The Old Oaken Bucket," and many others of like nature were being sung in some part of the camp at almost any time of the day.

While viewing the boys as they would don their pack and gun, I would be reminded of an old-time play song that was very popular when I was a boy, and which ran something like this:

"I'll place my knapsack on my back,
My rifle on my shoulder;
I'll march away to New Orleans,
To fight and be a soldier."

It made me think of boyhood days and of many who have crossed over the river.

I thank God that I have been with these boys, and I thank God for the faithful few who have stood by me and made it possible for me to render this service. My life has been a very strenuous one for some weeks, and I have walked until I have blistered both feet and have not then been able to do for these boys what I feel should have been done. I am glad to render this service, and will gladly blister my feet again to render service to the faithful young men who are to be with us here beginning in about ten days. Many of these boys urged me to go with them "over there;" and if I had the means so to do, I would gladly go and help them in every way possible. Some one who is qualified for such work should go, and I feel that it is a shame that we have no faithful man to be with these fine, true, Christian boys when they are in a strange land and among strange surroundings, to comfort them in sickness or when wounded, to encourage them when disheartened, to speak to them in temptation and in every way help them. Brethren and sisters, what shall we do for these thousands who look to us for help? Shall we pass by on the other side? Can you live in ease and luxury while these fine young men are giving themselves for us, and at the same time make no real sacrifices for them? What shall our record be? In so far as I am concerned, I am in this war to the end. I am willing to give my all. I care not for war profits. I care not for hardships. I am willing to give up the pleasures of home for a season. I could not look my son in the face and ask him to accept my kind of religion, if "my kind" had not made a sacrifice for him. I would to God that brethren and sisters would get in real earnest about the great work before them.

With renewed interest and with an experience that will be of great assistance to me, I go to the work of helping the new boys of Camp Bowie, and pray that the work may be a great success. I shall be glad to have the names and

proper addresses of those in camp just as soon as they are properly classified, and I ask the readers to furnish me with those of their community.

Pray for me and the work and for all the boys who are trying to serve God. I need a Ford, tracts, books, money, etc. I need several earnest, God-fearing men and women who are willing to share the burdens. I need a helper and a singer. I need the love and sympathy of God's children.

Cain. No. 2.

BY H. LEO BOLES.

Some have concluded that Cain's offering was rejected because it did not have the sacrificial blood in it. The record is silent upon this point. The only reason given by inspiration is that it was not of faith. If we were permitted to offer a conjecture, we would say that Jehovah did not command him to offer of the fruit of the field because there was not the shedding of blood in his offering. This may be a reason for Jehovah's not *commanding* him to make an offering of the field, but it cannot be a reason for Jehovah's *rejecting* his offering; for, as we have seen, Jehovah has commanded and accepted vegetable offerings.

There may be many things that enter into an acceptable sacrifice before Jehovah. We may be sure of one element, at least, and that element is faith. This will include the condition of heart and life of the worshiper as well as specific direction from God. This is true with the sacrifices that men make to-day. There is much that is offered unto God to-day which is rejected by Jehovah because it is offered in the spirit of Cain's sacrifice. Cain's sacrifice becomes a warning to all who would attempt to render service to-day. How important that we first find instruction in the word of God for the things that are rendered unto him as service!

This is the first mention of sacrifice in the Bible. Adam may have made sacrifices unto Jehovah; but if he did, there is no mention of it in sacred history. This is where the history of sacrifices begins. What a blunder to make such a mistake in the beginning of a thing! This blunder at the beginning received its just recompense of reward and becomes the fearful warning to every one who would approach the altar of Jehovah and there offer a sacrifice of devotion unto him. Many lives have been robbed of blessings and cursed with the disapproval of Jehovah because they did not heed the warning that has been given in the history of Cain. The sin of Cain yet speaketh unto the children of men.

Our sacrifices represent our hearts and lives unto God. With Cain and Abel, each sacrifice represented the man; Cain's sacrifice represented Cain's heart and character, and Abel's represented his loyalty to God. Whatever Cain may have offered of the field, that represented his heart to God. In making an acceptable offering, the maker submits himself completely to the will of God. Just as freely and fully as the offering is placed upon the altar, so freely and fully must the man's life be dedicated to God. Anything else than that is hypocrisy and sham. Cain's offering, not being of faith, represented him as being a hypocrite. Cain is the beginning of a long line of vain worshipers which reaches to the present hour with an innumerable host of imitators. Cain's offering represented a wicked and rebellious heart; it represented human judgment as opposed to divine wisdom. Cain represents the beginning of worshipers of disbelief to God. It does not follow that simply because a man is a worshiper and makes sacrifices unto God, that he is in obedience to God. Here is the beginning of two great classes. Abel represents the beginning of true worshipers, the worshipers in spirit and in truth; Cain represents the class of vain worshipers teaching as their doctrine the commandments of men. These two classes of worshipers start at the same altar, but widely diverging. It is possible for a member of each class to-day to occupy adjacent pews, break of the same loaf, drink of the same cup, contribute in the same missionary box, sing the same song, and say "Amen" to the same prayer, and one's worship be accepted and the other rejected.

There are not only two diverging classes of worshipers which begin from this same altar, but there are also two great races of people which start from the same point. Of course, Abel is killed, but Seth takes his place in the lineage of the race. These two races are clearly distinct in their influences on the human family and the nations of earth. They are as divergent in their ethnography as they are in their worship. It may be our pleasure to trace briefly these races in future study of Old Testament characters.

While this is the first sacrifice of which we have any record, yet it may not have been the first sacrifice. It is spoken of as a well-established custom which seems to indicate that Cain and Abel had made other offerings. The universal prevalence of sacrifice shows it to have been primeval and deeply rooted in the hearts of humanity. It seems to have been based on a sense of sin and a lost communion with God. Sacrifice becomes a means by which one communicates with God. For this reason the place of sacrifice was considered holy, and later, through deep reverence of the place, monuments were erected. The one who offers the sacrifice had the consolation of being acceptable to God, of standing in the favor of Jehovah. Under the Christian economy, prayer in a certain sense takes the place of sacrifices and gifts under the old economy. "We have an altar, whereof they have no right to eat that serve the tabernacle. . . . Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips that make confession to his name." (Heb. 13: 10-15.)

In a peculiar sense all sacrifices were symbolical, a type or shadow of something better to come. From a close study of sacrifices it is clear that the idea as set forth under the old economy is a complex idea involving propitiation, dedication, consecration, and substitution. This is seen in the many kinds of sacrifices and offerings. We have burnt offerings, meal offerings, sin offerings, and incense offerings. Each one represents some phase of the complex idea of sacrifice. The typical sense of all these offerings is connected with the sacrifice of Christ himself, and with the sacrifices of praise, charity, thanksgiving, and devotion which we, as Christians, offer to God, and "with which he is well pleased," and which make an "odor of a sweet smell, a sacrifice acceptable, well pleasing to God." (Phil. 4: 18.) We are to understand that Cain violated every principle and law concerning the offering of sacrifices unto Jehovah and marred the type of the Lord Jesus Christ when he failed to make the offering that Jehovah had commanded him. What a sin for a worshiper of God to commit in the act of worshiping!

The Kingdom of Israel. No. 6.

BY F. W. SMITH.

"Thou shalt not covet thy neighbor's wife." The darkest chapter in David's life—and, all things considered, one of the darkest chapters in the history of the world—transpired when he violated the plain command not to covet his neighbor's wife. It was a law in Israel, written upon a table of stone by the finger of Almighty God in the midst of flame and smoke on the summit of a trembling mountain, that man should not commit adultery, neither should he murder; yet, with this holy law before him, the "sweet singer" of Israel fell a victim to unbridled lust and committed both of these heinous crimes. It is frequently the

case now that juries render verdicts of "Guilty, with mitigating circumstances:" but the Judge of all the earth pronounced guilt upon David without the slightest intimation of extenuating features, and in vain may we seek to discover any. David occupied the most responsible position in the kingdom, and it devolved upon him to set an example of holy and righteous living before his people; but the evil hour came, when he yielded to temptation and by one misstep marred a character that would have otherwise been well-nigh perfect.

Thus it is with so many now. They labor hard through many years to build good characters, and then by one stroke of unlawful indulgence sweep away that which is more precious than all riches. God has endowed men and women with fleshly appetites and passions, which can be gratified within the limits of moderation and law; but when these are transcended, suffering will ensue. It is worse than folly for men and women to conceive the idea that they can live in the unlawful gratification of these desires and go unpunished. Unless conscience dies, the punishment begins in this life; and for the perpetrator of such a crime as that committed by David, a miniature hell is the portion on earth, with eternal damnation in the end. The deepest repentance, coupled with the forgiveness of God, will not remove the sad and harassing regrets which fill the mind and haunt the soul.

David, though conscious that God had put away his sin, never ceased to repine over it and refer to it in sorrowful tones. He could not fail to see himself invading a home, the most sacred spot on earth to every true husband and wife, for the purpose of debauching the bosom companion of Uriah, a faithful servant who was at that moment exposing his life to danger in defense of his king. This in itself is black enough; but, to add sin to sin and infamy to infamy, he must have Uriah killed, thinking that he would thus cover up his crime of adultery with Uriah's wife. How all this weighed upon David's heart like a millstone about the neck! But—alas!—the experience of David and the awful consequences in the world to come to those who live such lives have not proved a sufficient warning to check this soul-destroying vice.

Notwithstanding the march and progress of civilization, with the increased knowledge of God's will, society is reeking with the sin of adultery. Unfaithfulness on the part of husbands and wives mars the pages of history and disgraces the courts of the land. As a rule, this sin does not exist among the common people, but flourishes in what is called "high society." For the prevention of this sin and the building of good society, God has established the marriage relation, and provides that man shall have one wife. The sanctity of the home and the strict observance of the obligations assumed in marriage, in connection with the religion of Christ, form the basis of all that is good, noble, and pure in this life.

The seat of David's trouble lay in an unlawful gaze. He permitted his eyes to rest upon forbidden ground, while he planned in his heart to disobey the command: "Thou shalt not commit adultery." The blessed Master taught "that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5: 28.) The members of the human body can be made to glorify God, the Creator, only when held in subjection to spiritual law. The eye is one of the most important members of our physical organism, but it would be better for us to grope our way in midnight darkness than to be led by it into the sin of adultery. For the sake of momentary gratification of the fleshly man, David entailed upon himself and others untold misery.

If the veil could be lifted from the homes that have been blighted and plunged into the dark abyss of despair on account of the heartless crimes of lecherous scoundrels, a picture would be presented which would be so appalling that the pure in heart would wonder why God permits the world to stand. I see at this moment a tearful, broken-hearted father and mother. Under the guise of friendship and pretense of love, the impious minister of Satan robbed their home of its joy and light of life, and then went his way to wed another, leaving behind him not only broken hearts, but the heritage of shame and disgrace to his offspring born out of holy wedlock. If all the warnings of the Bible against the sin of fornication and adultery were compiled, they would make a pamphlet. The penalty for such sins, unrepented of, is eternal damnation. God has given us a record of David's crime to warn us and show his absolute impartiality in dealing with the lives of men, even those of his best subjects.

Infidels and those who have no respect for religion are wont to flaunt in the face of believers this sin of David, as though God approved it. They try to convict God of indorsing such crimes, from the fact that he said: "I have found David . . . a man after mine own heart." To deal fairly with God, we must take into consideration the fact that this approval of David was uttered long before he committed this terrible crime. (1 Sam. 13: 14.) God can justly approve a man at one point in his life and condemn him at another. The man who seeks to do right is a man after God's own heart, and none other is.

David repented of his sin and God forgave him; and while a blot as dark as sin could make it attaches to his name, still he will be among the throng of redeemed souls in the world to come. This shows the amazing love and boundless mercy of our God. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55: 7.) The very thought of mercy and forgiveness for such sins is enough to thrill the heart and set every fiber of the spiritual being in a quiver of praise to God. Blessed be his holy name!

Christian Education. No. 1.

BY J. P. SEWELL.

I. Introduction—Education.

By "education" I mean that teaching, training, development which equips the individual to live his life in such a manner as to achieve the greatest amount of real success and happiness for himself and to give the greatest amount of genuine service to the world.

This education enables the farmer to make the soil produce more and better, the stockman to make his stock yield more profits, the school-teacher to give better service to his students, the merchant and banker to serve their patrons better, the doctor and lawyer to protect the interest of their patrons better, the preacher to preach the gospel more effectively; in fact, the individual, in every activity of life, to meet the obligations and duties of life better and to find real joy in living.

Any process through which the individual may be taken which does not thus equip him does not deserve to be called "education." It may result in knowledge, information, and a certain kind of culture; but if it fails to equip the individual for life as it must be lived, it is not education.

II. Christian Education.

By "Christian education" I mean the training suggested, given from a Christian point of view, in schools where not only the body and mind may be trained, but the heart also. This is the only way in which man may be equipped for the highest, broadest, richest, noblest living and happiness.

I care not how perfectly you may develop and train the body and mind, if you fail to plant in the heart an unwavering faith in the justice and power of an eternal God, and a strong moral character to guide, direct, support, and

restrain that body and mind in the activities of life, you fail to educate fully, and the man becomes a greater injury and hindrance to society than he would be with no training at all.

1. *Christianity is pre-eminently a religion of teaching.*

Our Lord says to us: "Go ye therefore, and teach all nations." Why? This binds on us a vast responsibility. It is an obligation demanding vast thinking, effort, and sacrifice. "Neither for these only do I pray, but for all them also that believe on me through their word." Jesus included in his prayer those who were disciples then, but he expected them to obey his commands and teach the gospel to others. He understood that at least some of these others would be led by this "word" to believe on him, and he included them in his prayer. Here is one answer. We must teach the gospel, for through it men are made believers. "So belief cometh of hearing, and hearing by the word of God."

Again: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life in his name." Jesus, the Son of God, came to give life. To enjoy this life, men must believe that he is the Christ, the Son of God; and the gospel, the words of the Holy Spirit, written in the Book of God, are written for the express purpose that men "may believe" this very thing.

And again: "It is written in the prophets, And they shall all be taught of God." Why? "Every one that hath heard from the Father, and hath learned, cometh unto me." Rather strong, isn't it? "They shall all be taught of God." We are to do the teaching. There is no other way to draw men to Christ. They must be taught the gospel, the words heard from the Father, until they learn. "Every one" thus taught comes to Christ.

And just here lies the great obligation and opportunity of God's church. Are we meeting and using it as we should?

2. *The extension of the kingdom of heaven depends on teaching.*

The greatest ambition of every Christian heart should be the extension of the borders of the kingdom of God, and its exaltation, honor, and glory. You desire it, of course. We cannot take guns and swords and go out and capture citizens for God's kingdom. There is just one way to do it. Teach them the gospel, the words heard from the Father, until they learn; then they will come. They will fall out with sin, Satan, and his kingdom; fall in love with Christ, righteousness, and his kingdom; obey the gospel and become citizens of Christ's kingdom. This is why Paul says the gospel is God's power to save. It is what Jesus meant when he said: "Ye shall know the truth; and the truth shall make you free."

It is what Paul had in mind when he said: "Take the sword of the Spirit, which is the word of God." Christianity is not a negative, defensive religion only. Not only are Christians to put on the protective armor provided for them, and to plant themselves in the trenches of sound doctrine and pure living and defend themselves; but they are to take their weapons of offensive warfare, the word of God, and, under the leadership of Christ, go out and charge the trenches of error and sin. We have remained in the trenches too much. It makes no difference how sound our doctrine and how pure our lives, if we fail to get this doctrine into the minds of others and this purity into other lives, we are failing in the purpose of God's church.

3. *Christians may teach the word of God at any possible time and place.*

It is scriptural and right to teach the Bible anywhere, any time. The gospel is God's power to save when you get it into an honest mind and heart, regardless of time and place. But, of course, this greatest of all services should be performed with the greatest care and the best possible judgment. It should be done where the greatest good will result to the greatest number.

"Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him." Just in the home, or in the home and church only? Paul did not wait for a church. He saw a city lost and ruined in sin. His great, Christian heart was stirred. He couldn't wait; he didn't wait. He began teaching them that they might be saved. He taught them in the synagogue; but that didn't satisfy him. It was too slow. It would take too long. There was the market place. Many people frequented it. He could teach them there. It was an opportunity. Paul used it.

"He went into the synagogue, and spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spoke evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." Great, wonderful work! This time Paul was teaching in a school. He kept it up for two years. And the Holy Spirit says "all Asia" heard the gospel as a result. Do you think of a more fruitful work in the lives of any of the apostles?

Why these quotations and observations? That we may see that it is our duty to teach the word of God anywhere, any time, even in school.

Our Lord's Example.

No lot could seem much more comfortless and destitute than that into which our Lord was born. Out of all the different conditions which this world affords, he had chosen one of the very poorest; one most remote from any privilege of wealth or rank; one which could least attract attention and respect; one which lacked all that most men seek. And surely in that choice God spoke unto us by his Son, and speaks continually. . . . It is not always in our power to choose our place in life; many of us may have to work under circumstances which we would (or think we would) gladly make simpler and plainer if we could. But in whatever state we are, the fact that Christ willed to come among men as he did holds still its deep, persistent lesson for us. It stands with many words of his which cross all easy acquiescence in prosperity and warn us that a man's lot in life may be none the less perilous for being, perhaps, inevitable. Whatsoever our lot may be, we have to follow his example; and if we cannot follow it in the outward setting of our life, we are bound, as we love our own souls and Him who died for them, to follow it with genuine reality in the ordering of our affections, in the discipline of our thoughts and desires, by stern dealing with every form of pride and vanity.—Francis Paget.

Evils of German Teaching.

This false teaching undermines faith in the living God and destroys the sense of moral obligations, and when this is done the wickedness of the human heart will stop at nothing. The chairs and pulpits of this country have been reeking with Germanism, and the propagators have hidden under the screen of false scholarship. Their pet phrase is "the consensus of scholarship." There are more scholars against the German conclusions than there are in their favor. These lawless teachings are even finding their way into the army.—Journal and Messenger.

The Lonesome People.

"I watch, and am as a sparrow alone upon the house-top." (Ps. 102: 7.)

They are the lonesome people
Who sit in their greed apart,
Solely selfish and centered
In their own gray heart.
They are the lonesomest people; and pity them, Father of all.
That they give not even the blessing of a flower in the crannied wall!

They are the lonesome people
That have no moments of life
To forget their own poor burden
And think of another's strife.
They are the lonesomest people, remote in their selfish day,
With nothing but "me" to consider—poor vessels of clay!

They are the lonesome people
Who, moving amid the throng,
Can take no part in the singing,
Responsive unto its song.
They are the lonesomest people who gather from life no rose
To lay on the lips of sorrow or soften the ages' blows!

They are the lonesome people
That cannot even with sight
See over their utter darkness
The burning spirit of light.
They are the lonesomest people that, wrapped in their petty care,
Forget that the world with its sorrow is waiting in sympathy there!

They are the lonesome people
That are merely living to live,
With nothing at all to scatter
And nothing at all to give.
For they only give who are giving self and the soul that flings
Itself into the empty chalice that the suffering comrade brings! —Folger McKinsey, in Baltimore Sun.

Things Which Make for Peace.

BY G. DALLAS SMITH.

"So then let us follow after the things which make for peace, and things whereby we may edify one another." (Rom. 14: 19.)

It seems to me that there is right now great need for us to heed the inspired admonition of the above text. I confess that I am somewhat disheartened, discouraged, and that I often feel depressed as a result of so much strife, wrangling, quarreling, and faultfinding among the brethren, where there should be unity, harmony, peace, and love. Paul says: "Let us follow after the things which make for peace." The word "follow" is expressive of activity, and suggests that we should be actively engaged in the pursuit of harmony and peace. Paul is not discussing the peace for which we should all pray—the peace between the warring nations. But he is talking about peace in the brotherhood—peace in the family of God, the church of Jesus Christ. We should follow after the things which make for peace among ourselves. God is called the "God of peace;" Jesus, the "Prince of peace;" and the angels at his birth sang, "Peace on earth, good will toward men." Surely, as the children of the "God of peace," as the followers of the "Prince of peace," and as the exponents of the "gospel of peace," we should heed this divine admonition to "follow after the things which make for peace." We should consider it both a privilege and a duty to do so. Father, grant that we may soon learn the lesson.

But what things make for peace? What course should we pursue that we may follow after the things which make for peace? This is an important question. Let us look well to its answer. The language implies that there are some things which if we do will be conducive to peace and harmony, and other things we may do which will produce strife and contention. Of course, we should never sacrifice the truth in order to secure peace. We must always contend earnestly for the faith, to be sure. Jesus was the greatest peace advocate the world ever saw, but he did not advocate "peace at any price." He contended for the truth and right. So did the apostles, and so should we, of course; and yet, while contending for the faith, we must also follow after the things which make for peace. It is possible for one to contend for the faith once for all delivered unto the saints, and at the same time fail to follow after the things which make for peace. Humility is one of the things which make for peace. Pride is the enemy of peace everywhere. People who are proud and haughty, inflated with self-esteem, are easily offended and their feelings are continually being wounded. They cannot bear to be criticized or contradicted. *It is absolutely mortifying to them.* On the other hand, true humility secures and promotes peace and harmony. The really humble man is always willing to give way to others, *provided there is no principle involved.* And whenever and wherever such persons, *no matter how many*, have fellowship with each other, there will be no strife, contention, or divisions. Under such favorable conditions each will take pleasure in the prosperity and good fortune of all others, and rejoice with them that rejoice as well as weep with those who weep. May the day soon come when all of us—preachers and all—will be possessed of this spirit of humility, remembering that God "resisteth the proud, but giveth grace to the humble."

Another essential to peace is the spirit of tolerance. If we would avoid the unpleasantness of strife, the heat of controversy, and the bitterness of quarrel, we must not be narrow, bigoted, and fanatical. Understand me. We are not to be so broad and liberal that we will agree that a thing is right when we know it is wrong, or admit that it is wrong when we know it is right. We must always be firm and immovable where truth or principle is involved. We must never tolerate error anywhere, but condemn sin everywhere, of course. But let us be liberal enough to give every man credit for all the truth he may hold and for all the good he may do. Let us not try to make an issue where there is none or make the breach between us and others wider than it really is; but, as the lamented D. Lipscomb has often admonished us, let us magnify the things on which we do agree, rather than those about which we disagree. I firmly believe, if we would try as hard to get together as we often do to show that we disagree, that we would avoid many unpleasant controversies which otherwise arise. It has occurred to me that in debates, *both oral and written*, between our own brethren, as well as between us and the "sects," that we endeavor to make the breach just as wide as possible, that there may be "the bone of contention." Frequently a man is not allowed to put his own construction on what he says, but has words put into his mouth which he earnestly disavows. Surely this is wrong; and to act thus is not to follow after the things which make for peace.

Good temper on our part is also essential to peace. If we keep good temper, we are blind and deaf to many things which we would otherwise see and hear, and dumb many times when we otherwise would speak. If we keep good temper, we will extinguish all the fire we can and start none. There are not enough fire extinguishers among us, and too many explosives. Are you—*are we*—extinguishers or explosives, or do we just fan the flame? Self-control is one of the greatest of the Christian graces, if not, indeed, the very greatest. Inspiration says he who controls his spirit is greater than he who takes a city. James says: "Be swift to hear, slow to speak, slow to wrath." Harsh and bitter words are not becoming a Christian, and they

are not conducive to peace. Jesus said, "Bless them that curse you, and do good to them that hate you;" and Paul says: "Recompense to no man evil for evil." If we are animated by this spirit, we will not lose our temper at the slightest provocation.

Then the spirit of forgiveness is essential to peace and harmony among us. There can be no peace among us unless we are willing and ready, *and even anxious*, to forgive one another. No lesson was stressed more in the life and teachings of Jesus than that of forgiveness. After relating the account of the unmerciful servant, Jesus said: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." (Matt. 18: 35.) And he taught his disciples to pray: "Forgive us our debts, as we forgive our debtors." And then emphasized it thus: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." In the face of all this, there seems to be little disposition on the part of the brethren—*even the preaching brethren*—to forgive one another. Think of a preacher's suggesting that one preacher should make another preacher "smoke" just because that other preacher has trespassed against him! Suppose one preacher does trespass against another. Should he make him "smoke" on account of it? Is that the proper course to pursue? Is that the spirit of Christ which we preachers talk so much about? Should we preachers teach the brethren to make one another "smoke" when they mistreat one another? Paul said: "Render to no man evil for evil, but contrariwise blessing." And Jesus also teaches us to do good for evil. What has become of our teaching and living along this line? Is this kind of teaching out of date? May there soon be a speedy return to both the letter and the spirit of our Master's teaching. May we soon learn to put it into practice absolutely. And to this end I commend to you—preachers and all, myself included—the words of the great apostle: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Book Reviews.

BY F. W. SMITH.

"Pyschology and Preaching," by Charles S. Gardner, is a book containing 389 pages, neatly bound and well printed. The McMillan Company, 66 Fifth Avenue, New York, did the mechanical work, and it reflects credit upon that reliable firm. The aim of its author is expressed as follows:

"Pyschology and Preaching" undertakes to do for preachers what volumes on educational psychology have done for teachers. It is a thorough study of the more important mental processes involved in preaching, from the standpoint of functional psychology. After a discussion of the general mental processes—intellectual, emotional, and voluntary—as they function in preaching, it takes up, first, the psychic phenomena of the mass as they appear in assembly and community groups; second, three important occupational types—the minister, the laboring man, and the business man; third, the "modern mind," or the peculiar mental attitudes of modern men as contrasted with the characteristic attitudes of more primitive men.

Those who have a taste for pyschological research and who enjoy those fine metaphysical distinctions developed within the field of pyschology will find this book both interesting and profitable. The different effects of mental processes upon the physical man are clearly and strongly brought out by the author. He convinces the reader that much time and hard study have been devoted to this work. The first chapter deals with the "General Controls of Conduct," and these are given as reflexes, instincts, native dispositions, consciousness, and habit. The relations and dependencies of these are discussed in a very scientific and scholarly way.

Chapter XIII. deals with "Occupational Types," and on "The Ministerial Type" we find this: "Consider the breadth of his occupation." In developing this phase of the subject, the author says: "It is sometimes jestingly declared that, to meet the demands of a large congregation in a modern community, he must make more public addresses and of a vastly more varied character than a lawyer, read as much as a learned scholar, visit more people than a busy physician, exercise as much executive ability as the head of a great corporation, travel as many miles as a 'drummer,' cultivate as much tact and adaptability as a politician, and withal must spend as much time in prayer and meditation as a saint." This is spreading the "cloth" over considerable territory, with much danger of its becoming very thin; hence the author suggests: "Does not the average minister, in the effort to respond to the numerous calls made upon him, learn something about a great many aspects of life, without acquiring a very thorough knowledge of any one of them; dip into a great many subjects, without penetrating to the depths of any of them? Thus he comes to be a man of very varied but not very accurate information, a pleasant companion, an interesting 'conversationalist,' an excellent 'entertainer' in the social circle, but unable to speak with authority upon any of them." To avoid such "ministerial" *inefficiency*, how would it do to simply "preach the word;" to "give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth?" But if Professor Gardner can relieve the distressed situation with his pyschological treatise, leaving the patient with a knowledge of the gospel, the willingness and ability to preach and teach it, then all hail to his beneficent efforts! The price of the book is $2, and it can be had from the publishers or from the McQuiddy Printing Company, Nashville, Tenn.

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"The Real Key to Christian Science," by Richard L. Swain, is the very best exposition of the doctrine promulgated by Mrs. Mary Baker Eddy that I have ever seen. Every preacher of the word should have a copy of this book. It will enable him to get a clear grasp of that bundle of contradictions and false doctrines set forth under the title of "Christian Science." The author of this book has done a work for the truth against the destructive influence of so-called "Christian Science" for which he deserves much credit. The book contains only ninety-five pages, but each page bristles and sparkles with gems of truth against the infidelity of "Christian Science." Price, in cloth, net, sixty cents. Order from Fleming H. Revell Company, 158 Fifth Avenue, New York, or the McQuiddy Printing Company, Nashville, enn.

In the day of gloom is there not somewhere to be found a bright spot or a cheerful corner? Said an invalid to her physician: "I simply don't know what to do with myself when the wind is from the east." To which her sensible physician replied: "You cannot stop the wind, but you surely can get into a cozy south room as far away from it as possible, and find some pleasant employment." It was good advice for a nervous little body, and it is good advice for spiritual natures which may be needlessly shivering in the east winds of raw depression. Seek the pleasant spot; do the pleasant work; cultivate the pleasant disposition; and—let the east wind blow.—Biblical Recorder.

The moment that the face is turned away from the dead past and looks toward the living future, a new power comes. Hope is awake, and hope is infinite.—Phillips Brooks.

Spirit of the Press

By J. C. McQUIDDY

As a Nation Thinketh.

Germany has taught us that it makes all the difference in the world what a man believes. By doing so this nation has knocked in the head forever, thinks The Christian Work (New York), the oft-quoted maxim: "It makes no difference what a man believes; only his actions count." The Germans have shown with cruel plainness that "a man will act as he believes, that his deeds are direct expression of his faith." The kind of god that they profess to worship is cited as the direct certification of their acts of cruelty. This is often pointed out, and the writer in The Christian Work, probably Dr. Frederick Lynch, again calls attention to the fact that the Kaiser's God is only a "magnified Kaiser"—more like Thor, with his hammer smashing up the universe, than the gentle Father of Jesus Christ." The result is natural:

"During the whole four years of the war the Germans have lived this faith. They have acted just as people will, must, always act who hold this faith. They have been hard, cruel, relentless, merciless, and as savage as their gods. Power, might, the achievement of ends regardless of moral distinctions have actuated every action of the nation. Revenge has been as bread of life to them because their god practices revenge. Militarism is their creed because their god is a god of war. Power is their one ideal because God is power, not love. Never has there been a more perfect illustration of the absolute power of a belief over action; as a man believes, so will he act.

"'It makes no difference what one believes.' Every act of the German nation since the war began and including its inception has been the most direct expression of a creed. a creed that has always produced just exactly the kind of action in which Germany indulges. This creed has just been published by the New York Peace Society in a pamphlet called 'The Creed of the Huns,' entirely in words quoted from Germans themselves, even the title. (It should be remembered that it was the Kaiser himself who first designated the German soldiers as 'Huns' in his famous speech to the army sent to punish the Chinese at the time of the Boxer rebellion.) Prof. Charles H. Levermore has summed up these various German utterances, coming from such men as Frederick the Great, von Clausewitz, William II., Moltke, Treitschke, Lasson, Bernhardi, Bethmann-Hollweg, and the War Book of the German Staff, in the following sentence:

"'Article Second.—The state possesses unlimited sovereignty, and is not subject to the moral restraints that should govern the conduct of individuals; therefore, in warfare any barbarity which is thought to promote or insure the assumptions of aggressive power is permissible and justifiable.'

"This doctrine, expressed perhaps even more epigrammatically by Prince von Bülow in a speech in the Reichstag, 'For Germany right can never be a determining consideration,' has been instilled into the German people from the kindergarten up. It is the creed of militarism, and military training in Germany is directed to the mind as much as to the legs. For four years now we have seen a great people the willing tools of such crimes and barbarities as the world has never known: the invasion and raping of Belgium, with cruelties piled upon cruelties; the invasion and wanton devastation of Northern France; the introduction of the most hellish devices into warfare, such as gases and burning oils; the sinking of ships full of noncombatants and women and children, and manifestations of satanic glee over their fate (medals were struck over the drowning of women and children and distributed all over Germany); the practice of piracy upon the high seas, sinking ships of neutrals in all directions and all places so that no ship of any nation is safe anywhere in the world; the dropping of bombs, on children playing on the beach; the deportation of civilians of Belgium and France as slaves into Germany as the old heathen nations used to make slaves of all whom they conquered; the spying upon everybody in all nations; while guests of nations, secretly plotting to destroy them; attempting to stir up strife between friendly nations that Germany might profit by their quarrel; finally, the almost unbelievable, deliberate sinking of hospital ships; the practice of any kind of crime as a nation; the lack of any conscience; the inability any longer to distinguish between right and wrong; the indifference to the judgment of the whole world; the calm, purposeful descent to the level of the wild boar, goring his way to his prey. Every civilized man has been wondering and asking: How can any nation sink to the level to which Germany has sunk, do the unutterable things that with her have become a daily habit? The answer is written across the skies: Hold such a creed as the Germans hold, and you will do the things the Germans do."

If this is thought to be unjust to Germany, the writer asks why other nations, professing another creed, act otherwise:

"Can you conceive America sinking to the level of originating a world war of plunder and carrying it on as beasts and devils? No, because our creed is that a nation is bound to live in the world just exactly as a Christian gentleman lives in his city. As a nation's creed, so will its acts always be."

With the death of this fallacy of the nonimportance of belief goes the one that "education affects the disposition, will, and conduct." The Germans again prove the contrary:

"In the strict and technical sense of the word, the Germans are the most highly educated people in the world. Germany bristles with universities just as it bristles with forts. The graduates fill the land. Schools and technical institutes abound. Her scientists and scholars were renowned the world over. The war found thousands of chemists and machinists ready to invent every mechanical device imaginable. Thousands of her young men had been trained to business, commerce, and industry.

"Education and omniscience were the boast of Germany; Kultur and efficiency, her pride. And all were powerless to prevent Germany from committing the great apostasy of history, the great betrayal of the ages, and making her forever the Judas among nations, the Nero among empires, the Machiavelli among states. Apparently all her education has had no power whatever to direct her ideals toward the things of the spirit, had no power to illumine her conscience in the least, had no power to awaken in her any moral sense. The most highly educated men in Germany have lauded her selfish intentions, justified all her crimes, and been her apologists to the other nations.

"Educated Germany has equaled ignorant Turkey in every regard during this war. Indeed, there is some reason to believe that the initiative of everything that Turkey has done came from Germany. But all this has exploded forever the old theory that education without religion determines conduct. It seemingly, if we can judge from Germany, but puts more powerful tools into the hands of evil men. There is a great lesson for all of us here.—Literary Digest.

It is certainly true that the belief in the heart will come out in the life. Solomon says: "For as he thinketh within himself, so is he." (Prov. 23: 7.) A greater than Solomon declares: "Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things." (Matt. 12: 33-35.) A correct faith brings forth a righteous life. The faith of the heart speaks out, acts out, and comes out. A wrong faith led the German people into a wrong life. Our chief purpose should be to lead the world to believe the truth.

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The Soul of America.

People are at heart idealists; they follow the man of intense ideals, and seek the leader who can give expression and direction to such ideals. Thus is created the soul of a nation. It is this patriotic spirit that gives a people its power, more than wealth or skill or political organization. It was because Germany thought that we had no national soul that she invited us to enter the ranks of her enemies. It is because she finds that we have a national soul that she now realizes and deplores her mistake."—President Arthur T. Hadley, in his baccalaureate address at New Haven.

AT HOME AND ABROAD

John A. Klingman preached for the Russell Street Church, in Nashville, last Sunday.

W. E. Daugherty reports a fine meeting at Glen Alice, Tenn. He will go next to Crab Orchard, Tenn.

E. E. Dildine, of Martin, Tenn., has some time for meetings in August and September. He is a capable song leader.

From John W. Hedges, Kilgore, Texas: "The Myrtle Springs meeting has come and gone. Fine crowds throughout. Two restored. I go next to Ponta, Texas."

From John A. Klingman, Lebanon, Tenn., July 28: "We are enjoying a glorious meeting. A. B. Lipscomb is preaching to large audiences. Eight persons have been baptized thus far. One of the number is my only beloved son, Paul. Our hearts are overflowing with joy."

From E. P. Watson, Dugger, Ind., July 24: "I would appreciate it very much if you can assist us in finding a location in the South or West. The climate here is very much against my wife and little girl. We want to come to Tennessee, or go to Texas; in fact, anywhere it is not so damp and cold."

E. M. Borden writes: "My meeting at Wildersville, Tenn., closed on the second Sunday in July. The meeting was well attended. Eleven were baptized. One was about seventy-five years of age. I am now (July 22) in a meeting at Haywood Church, near Wedowee, Ala. I will go next to Brookland, Texas."

From J. C. Mosley, Graysville, Tenn., July 20: "I am in a good meeting here. Fine crowds. Three have been baptized to date. I went to Soddy, preached two sermons, and baptized one person. I was at Dayton last week and visited Elliot Boyd, the old-reliable preacher from my home county. I was glad to see him. I wish we had more men like him. I will try to get back to Bledsoe County soon."

John H. Arms writes from Celina, Tenn., July 21: "Being very busy at the time of receiving the premium New Testament, I had not sufficient leisure to give it such an examination as would justify an opinion of its merit. But after giving it a partial examination I would commend it as being very helpful to the thoughtful, careful reader. One who studies it, carefully and patiently studying all of the notes and comments in connection with the text, could hardly fail to be greatly benefited."

From C. E. Coleman, Macon, Ga.: "In answer to a call sent out from Atlanta for help to support the Macon and Camp Wheeler work, I have received donations as follows: From the church at Franklin, Tenn., $5; church at Winchester, Tenn., $5; West End Church, Atlanta, Ga., $5; S. H. Hall and Morgan H. Carter, $5. The church at Valdosta, Ga., sends $5 monthly to help us here. We are very thankful for all received and hope to report before the close of the year that the church is out of debt and self-sustaining."

From C. D. Crouch, Saint Jo, Texas, July 23: "Since recovering from typhoid fever I have preached at Iowa Park, Charlie, Thurber, Gainesville, Texas, and DeQueen, Ark. I have a meeting to hold in Hopkins County, Texas, in August. After that meeting I have no engagements. I shall be glad to communicate with some one who has a good farm to rent, near a good congregation. I think I shall work on the farm next year. I do not expect to quit preaching, though. I think I need the exercise of farm labor; besides, I need the reward of such labor. My address is Saint Jo, Texas."

From D. T. Broadus, Wichita, Kan., July 16: "I have not been in the Gospel Advocate columns for some time, and appear now with only a few brief statements. I am giving my time to the work in this city. I have been with these good brethren six and a half years. During this time the congregation has established a mission that now has a neat little chapel. I assist in the work at both places—preaching, teaching Bible classes, etc. We had four baptisms at our regular services last Lord's-day evening. There is much that we cannot do that needs doing. The work in the church and on the Christian Worker leaves no time for idling. Do not need that, anyway."

From James E. Laird, Senath, Mo.: "For reasons unknown to me I failed to get permission to preach at Camp Pike, either from the government authorities or the Y. M. C. A. I write this to let the brotherhood know why I failed to take up the work there. I wish to notify the churches in Northeast Arkansas and Southeast Missouri that we expect to begin a general evangelistic work throughout this country. Every church is asked to have fellowship in this great work. Send your money to J. H. Watson, Jonesboro, Ark., and he will send to me at the end of each month and report all sent in. We also ask the fellowship of the churches in directing my work and suggesting destitute places for meetings."

From Tice Elkins, Anson, Texas, July 21: "I got out of the meeting at Comanche, Okla., too late to begin the Anson meeting on time; but E. Christian began it for me, and I reached here Saturday night. To-day at the eleven-o'clock service two precious souls were restored to their 'first love,' and again to-night two more came back confessing their sins. We had the largest crowd to-night that I have preached to this year, and it will no doubt get better. The town and the church is stirred wonderfully, and the field here is ripe for gathering in souls. I will go from here to Hamilton for my third meeting there, and I hope the brethren will be ready with plenty of books and some one to lead the singing; also at Gordonville; and I know they will at Mangum, Okla. On with the good work!"

From I. B. Bradley, Paducah, Ky., July 26: "I have just closed an eight-days' meeting with Hebron Church, near Lowes, Ky. The meeting was too short. The people were getting deeply interested and the house was full at the night services, with a good attendance at the day services. There was a good many turned away last night for lack of room. The weather was unusually warm, but the people sat quietly for over one and a half hours through the service. There was only one baptized. Several others, we are sure, 'were almost persuaded.' I regretted to have to close, but other arrangements made it necessary. The meeting at Macedonia, near Mayfield, resulted in eight baptisms, one from the Presbyterians who claimed scriptural baptism, and one restoration. I am under promise to hold a meeting at both these places in 1920, the Lord willing. I go to Hohenwald, Tenn., for the next two weeks."

From A. L. Colson, Quitman, Ga., July 14: "On last Saturday evening the writer began a meeting with the Welcome Hill congregation. Much interest is being manifested by almost all of the members. One young man has made 'the good confession' and is to be baptized this evening. We all shed tears of joy with Sister Ethel Olliff yesterday when her faithful husband took his stand with us. It always makes my heart rejoice to see men and women turn from the doctrine and precepts of men and obey that 'form of doctrine' which was preached in the long ago by the apostles. Whosoever exchanges error for truth always gains and never loses in the end, provided he holds to the truth until death. W. A. Cameron has been with us during three services, but left yesterday and went to Valdosta to fill an appointment for last evening. He is to begin a meeting at Black's Schoolhouse on next Lord's day. I expect to join him on Monday and lead the song service throughout the meeting."

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EDITORIAL

The World Against the Church. No. 11.

BY E. A. E.

What Is the World?

Since we cannot understand the difference between the church and the world until we know what the church is, so we cannot understand this difference until we know what the world is. We must know what both are in order to see and feel the difference.

There is something in the New Testament called "the world," which Jesus and the apostles declare many, many times is altogether opposed to the church, the kingdom of heaven, the people of God, the followers of Christ, and all that God would accomplish through the church. *What is it?* For example, John (1:10) says "the true light"—the Savior—came into the world, "and the world knew him not." Jesus says "the world" hates him because he testifies of it "that its works are evil," but "the world" does not hate its own. (John 7: 7.) Jesus declares that he has chosen his disciples "out of the world;" that "the world" hates them as it hates him, and persecutes the church (John 15: 17-25); that "the world" cannot receive the Holy Spirit (John 14: 17); that the devil is "the prince of this world" and has been condemned (John 12: 31); that the peace which he gives is not such as "the world" gives (John 14: 27); that when the church weeps and laments, "the world" rejoices (John 16: 20); that the Holy Spirit convicts "the world in respect of sin, and of righteousness, and of judgment to come" (John 16: 8-12); that his disciples "are not of the world," as he is not of "the world," and, again, for this reason "the world" hates them (John 17: 14); that his "kingdom is not of this world" (John 16: 36); and that he has "overcome the world" (John 16: 33). The church is forbidden to love "the world" and "the things of the world;" so much so that "if any man love the world, the love of the Father is not in him." (1 John 2: 15, 16.) "The world" does not know the church—"the world knoweth us not, because it knew him not." (1 John 3: 1.) The church is commanded to come out from "the world" and be separate (2 Cor. 6: 17) and to keep "unspotted from the world" (James 1: 27). WHAT, THEN, IS THE WORLD?

How can the followers of Christ—the church—keep separate and "unspotted from the world," if they do not know what the world is? Or must they need the command of God to *keep unspotted from it?* Must they believe Jesus when he declares *his kingdom is not of this world?*

Again, what is "worldiness" which writers write about and preachers preach against?

About three years ago a preacher of the church of Christ announced one morning to his audience that his subject for the occasion was "worldliness," and that he intended to be very plain in what he had to say. Since he is fully capable of giving any Bible subject a thorough investigation, I folded my arms with much satisfaction, expecting to hear a clear and strong presentation of that which the New Testament calls "the world" and of its teaching against being conformed to it; but imagine my disappointment and surprise when he referred specially only to picture shows and the game called "rook" as "worldliness," saying that he himself did not like to play "hullgull." If he referred to card playing and other worldly things at all, it was only incidentally. The sum of the "worldliness" of his sermon was "rook" and picture shows.

The tendency of picture shows in general is evil, while some pictures are good, pure, instructive, and worth seeing. To what extent some games, innocent within themselves, and harmless diversions may border on to worldliness is a question worthy of consideration. But with its many and various "pleasures of sin;" with its emptiness, pretense, and show of religion, serving the creature rather than the Creator, and vain worship; with its scorn, pride, hollow ambitions, and scrambling efforts to occupy the chief seats and have the preëminence; with its jealousy, envy, hatred, malice, bitterness, and their fearful consequences; with its selfishness and destitution of forbearance and love; with its covetousness, greed, and love of money, which is "*a root of all kinds of evil;*" with its corruption, frauds, murders, crimes, whose name is legion, and lies of every nature and hue and variety; with its thousands of unscriptural divorces, whose number is increasing as fast as the courts can meet; with its fornication, drunkenness, and all forms of uncleanness and filthy practices; with its general wickedness and rebellion against God—with all these, "the world," or "worldliness," embraces a thousandfold more than a few questionable amusements.

Again, almost every modern and sensational "evangelist," as the world calls him, seems to think he has exhausted the meaning of "worldliness" when he has spoken against "rook," picture shows, card playing, dancing, drinking, and the modern styles of dress for women. But when he discusses the modern style of dress, dancing, etc., he does so in a sensational and ridiculous manner that is

more suggestive of evil than fraught with sober thought and promulgation of good. His preaching is turned into an entertainment for the worldly and, I may say, vulgar.

I am writing, speaking, and throwing all my influence against the evils of dancing, immodest dress, card playing, drinking, and such like; but these practices are not all of worldliness. These are not the only things Christians do not love in loving not the world. Jesus puts down "the pleasures of this life," "the care of the world," "the deceitfulness of riches," and "the lust of other things" as the thorns which "choke the word," so that many who once received it have become "unfruitful." (Matt. 13: 22; Mark 4: 19; Luke 8: 14.) "The care of the world" and "the deceitfulness of riches" are as much of the world—are as much included in worldliness—as "the pleasures of this life." Then, what about "the lust of other things?" Selfishness, greediness, and the cankering "cares of the world" will dry up all the spiritual fountains of the heart and send souls to perdition as rapidly and as abundantly as any scheme Satan ever hit upon. Gossiping, fault-finding, judging, tattling, taking up evil reports against neighbors, slandering, and rejoicing over the misfortunes and reverses of others are fearfully of the world and are condemned by the Lord.

It must be granted that there are innocent amusements in which for recreation young Christians can engage. There are games which are neither wrong within themselves nor associated with evil in any way. All can readily see that whatever is evil within itself or really leads to evil must be avoided. All Christians—young or old—should desire and must make the effort to abstain from "every form of evil." (1 Thess. 5: 22.) As every one avoids all deadly diseases by using preventives, disinfectants, and every other precaution, so Christians must use all the means God offers to protect themselves against the infectious and contagious and soul-destroying diseases of sin. The fight of Christians is against "the world." "The world" must be overcome.

For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God? (1 John 5: 4, 5.)

That Christians may know *what* it is they have to overcome, *how* to overcome it, and *when* they have overcome it, I ask again, WHAT IS "THE WORLD?" The answer to this question must be postponed until the next article.

All the above-named sins and wickedness, shameful and disgraceful practices of "the world," could be left entirely with "the world," were they not overflowing the church. Since some preachers, who place themselves forward as *leaders* of the blind and sinful, and not a few elders and other leaders, are guilty of indulging in some of these sins and engaging in some of these impure and fraudulent practices, it is time for them to halt, take their bearings, examine themselves, and make an earnest and constant effort to manifest the spirit of Christ and live up to the standard of purity and honesty, righteousness and godliness, mercy and love, set for all in the life of Christ and the word of God.

The corruption and downfall of Israel and Judah followed fast upon the corruption and downfall of their prophets and priests. The worldliness and wickedness, corruption and downfall of the church will surely follow the worldliness and vanity, pride and vainglory, dishonesty and immorality of preachers and teachers.

The Outrage Committed Against the Highland Avenue Church, of Louisville, Ky.

I take this occasion to say that my "anxiety for all the churches"—their peace and purity, unity and growth—causes me to manifest a deep interest in, and great concern over, the outrage committed against the Highland Avenue Church, of Louisville, Ky., as set forth in the columns of this paper recently by Brethren Lipscomb and Kurfees. I feel it my duty to my Master and to all the churches to speak out against all such procedure. How can a servant of God, praying for "the unity of the Spirit in the bond of peace" of all the churches, remain silent?

The procedure of some preachers and some others in some churches is worse than dirty politics, while high-toned politicians and statesmen would never stoop to such practices; it is worse than dirty politics because every one knows that such tricks in politics are for political purposes, and in the church they are practiced in the name of religion and under pretense of seeking the good and peace of the church and the glory of God.

Granting that all concerned have made mistakes and even done wrong, there is a true, scriptural, and godly way to proceed. An autocratic, self-willed procedure in church discipline and other church work and affairs is rebellion against Christ. The New Testament marks out clearly the course to pursue.

Let us all who strive to be true and godly preachers and teachers study to *show ourselves approved unto God*, workmen who need not to be ashamed before him and who will bring no reproach upon the cause of Christ, and let us cry aloud and spare not and show the church the sins of such procedure until the world will never again hear of a church's dividing over *a man*.

"Be Not Conformed to This World."

BY E. G. S.

The expression, "Be not conformed to this world," is found in Rom. 12: 2; and not only this, but much more is found there. The whole verse reads: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." It would perhaps be hard to find a verse that expresses more. The first is of a negative character, telling what not to do. This is certainly a very important prohibition to Christians, warning them not to do the thing that is named—that is, not to be conformed to this world, not to follow the sinful ways of worldly-minded people. If Christians do not carefully guard themselves along this line, they are liable to find themselves in love with the world and its many winning ways. Hence the word of God says: "Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him." (1 John 2: 15.) This passage shows plainly the danger there is to Christians in falling in love with the world and the things of the world. The "things of the world" cannot save them, neither can the love of the world purify them. The love of the world may lead people to perdition, but it cannot possibly lead them to heaven.

The warning given in the last passage quoted is certainly a valuable one and should be seriously regarded by all who have a desire to go to heaven. It is very certain we cannot live here always. Death is sure to find us; and if we are not prepared to go to heaven, there is but one other place to go to, and that is the place of eternal torment. These are very serious and important things for us to consider. The Father in heaven has prepared a home of eternal bliss for his faithful servants, and not one of them will be overlooked in the great day of judgment, but all will be received into that heavenly home; while all that reject the gospel to the end of this life will be cast into the place of everlasting torment. All should seriously consider these things while they have the opportunity to make this preparation. When life is ended, we can make no further preparation, but shall pass into eternity just as we have lived.

The only safe course in this matter is to make preparation early in life and then continue in that prepared condition till called away by death. Nevertheless, a great proportion of the people to-day are putting off this preparation till a more convenient season, and doubtless death will come to thousands and millions in their career of sin and folly before they have ever considered the importance of making preparation for a better life and a better home. Thus they keep putting off the preparation for a better home than this world can afford. People love to secure nice, pleasant homes for this life; but many seem to care little about preparing for a heavenly home when this mortal life is ended. Thus they neglect the most important matter that is before them and go to the grave unprepared for the realities they have to meet. Those who are wise will think seriously about these things. If they do not think seriously about the hereafter, they will have to meet it unprepared. What a fearful thing that would be! It were better that they had never been born than to be called upon to meet the solemn realities of the unseen world and not be prepared for it.

In view of what has been said, all need to study the New Testament and strive in all the earnestness of their souls to understand and practice the teaching so plainly recorded in God's holy word. This is the only safety there is for the people of this world. Those who reject the New Testament, who fail to read, study, and obey its divine teaching, are walking in darkness; and if they keep on that way, they will end their lives in ignorance of what has been done for the salvation of a sinful world and will go into eternity unprepared and be eternally lost. It seems strange that so many people care so little to read the New Testament, when it is really the grandest book on the face of the earth. No other book reveals so plainly the final destinies of the human race. Yet, in the face of these facts, there is scarcely any other book that is so much neglected as the New Testament.

No other people on earth are so intelligent and so refined as are the people where the word of God is read and practiced. The Bible is more extensively read by the masses of this country than of any other country we know of. That is the reason why they have more morality and intelligence than any other nation on the earth. Furthermore, this morality and intelligence will grow and increase if the people will increase their Bible reading and the practice of its heaven-born principles and intelligence. The Lord forbid that New Testament reading and practice should ever cease or diminish; but may it abound more and more till all the world shall be brought under its elevating power and influence. Then the millennium will surely be ushered in and the light of heaven's truth will illuminate the whole world. May that lovely period be hastened, so that peace, truth, and safety may prevail.

The Action of the Elders of the Lone Oak Church.

BY J. C. M'QUIDDY.

On page 738 appears a statement from W. A. Record relative to the action of the elders of the Lone Oak Church in withdrawing fellowship from him.

A diversity of sentiment has arisen over the withdrawal of this church from Brother Record, which is very unfortunate, regardless of who is right or who is wrong. The editors of the Gospel Advocate are not personally acquainted with either the elders or Willie Record. As the local church is the only self-perpetuating and self-governing organization known to the New Testament and as the elders are scripturally authorized to take the oversight of the church, it has always been our custom, whenever a difference arose between an individual and the elders of a local church, to take it for granted that the elders were right and the individual wrong, unless the facts show to the contrary.

We are not unmindful of the fact that we are not to receive an accusation against an elder, except in the mouth of two or three witnesses. In this case, however, there are a number of witnesses, among whom are T. B. Thompson, Charlie Taylor, W. A. Record, and one of the elders, W. H. Thompson, who testify that Brother Record was not fairly treated and that the charge against him did not justify withdrawal of fellowship. Brother T. B. Thompson wrote a letter to Brother A. B. Lipscomb under date of July 22, in which he says: "While spending a few days with my father, he informed me that he had written you, requesting that you publish his explanation and confession respecting the case of the Lone Oak Church against Brother W. A. Record. He asked me to write you whether you expected to publish same or not. There must be some steps taken to repudiate the action of the Lone Oak Church against Brother Record. His character is unimpeachable. He is a first-class Christian gentleman, and I suppose there is not one church that is acquainted with the circumstances —no, not one in that part of the country—that would respect the action of that church against this brother. One side of the case has been heard, and every one outside the little congregation itself is positively indignant concerning the public notice of the withdrawal. It would never have affected matters had it not been seen by those who do not know the circumstances, for those who know have no respect for the action at all." Brother Charlie Taylor bears about the same testimony as to the unimpeachable character of Brother Record.

Now, it is not the purpose of this journal to reflect on the action of the elders of the church. Neither does it intend to do Brother Record any injustice. Far from this. As the New Testament church is a self-governing and self-perpetuating organization, and as God has ordained that the elders of the church should take the oversight, feed and discipline the church, we should be slow in condemning the action of the elders without knowing the facts in the case. At this distance we cannot know the facts only as they are reported to us by those who do know them. Neither does it seem wise to array the testimony of an outsider against the testimony of another outsider. As Brother W. H. Thompson has written a confession of his wrong in sending the document for publication, it appears that it would be scriptural and right for the elders to get together and send a statement to the Advocate for publication that would do justice to Brother Record. Presuming from evidence presented that a wrong has been done him, this would do far more to right that wrong than any statement that may be made from outside brethren. So far as I can discern, Brother Record's statement is Christlike and bears evidence of humility and an earnest desire to do the will of the Lord. If the charges are true as presented against the elders of the church, then the elders should make confession for the wrong that they have done. The Scriptures do not authorize hasty action in the withdrawal of fellowship. Such action should be taken only as the last resort, and should be taken, first, for the salvation of the offender and, second, for the protection of the church itself. If the facts are rightly stated by the critics of the elders, none of these considerations were present when Brother Record was so summarily dealt with. While Brother Record appeared before the church and apologized for what he wrote to Brother Ratcliffe, if the facts as presented by the critics of the elders are true, then it seems to me that no apology was due. His language might have been more scriptural and more dignified, but there is certainly no wrong in preferring true charges against a church. So long as men are human, the management of a church will be fallible. The Holy Spirit,

through the apostle John, preferred charges against the church at Ephesus in the following words: "But I have this against thee, that thou didst leave thy first love. Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent." (Rev. 2: 4, 5.) To the church at Pergamum he writes: "But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou also some that hold the teaching of the Nicolaitans in like manner. Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth." (Rev. 2: 14-16.) Also to the church in Thyatira he says: "I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first. But I have this against thee, that thou sufferest the woman Jezebel, who calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols." (Rev. 2: 19, 20.) To the church in Laodicea he writes: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth." (Rev. 3: 15, 16.) If the elders are guilty of the conduct with which they are charged, no preacher or evangelist who labors with them and knows the facts does his duty if he fails to reprove them in a spirit of meekness and firmness in the hope of getting them to live as the Holy Spirit commands. Paul charged Timothy to "reprove, rebuke, exhort, with all long-suffering and teaching."

Hoping that these reflections will be received in the spirit that they are given and that all will be profited thereby, I close by suggesting that the elders get together and agree as to the scriptural action that should be taken and forward us such statement for publication. If the elders acted hastily, they should not hesitate to say so and should not be satisfied until they have corrected the wrong. As one elder has made a confession and as good men are saying Brother Record has been wronged, it is evident that the elders were hasty in their action. The punishment inflicted on the evildoer in Corinth "was inflicted by the many." The demand for withdrawal should be imperative and there should be an overwhelming sentiment for it before its execution.

Are You a Christian?

BY GEORGE W. FARMER.

Are you a Christian? If not, you are in a lost state. No matter who you are, nor where you hail from, you have no hope out of Christ. Distinguished birth cannot avail in your salvation, nor wealth, nor honor, nor learning. All of these things are good if consecrated to the Lord, but otherwise they are worse than filthy rags, for of themselves they can do naught but intensify eternal punishment. Why depend upon human gifts for redemption? Christ alone can save?

Why not become a Christian to-day? To-morrow may be too late. God has nowhere promised us another day in which to repent. He says: "Now is the accepted time; . . . . now is the day of salvation." Life is uncertain; death is certain; and after death the judgment. Every-time we breathe, two persons die somewhere. Your time may come soon. Are you ready? At the great Lisbon earthquake it is estimated that sixty thousand persons perished in six minutes. Few of the number were ready to die. We ought to live every hour as though it were our last upon earth. The terms of salvation are very simple. No miracle is necessary in conversion. It is a shame that many theologians have thrown a cloud of mysticism about the Christian religion. But be assured, dear unsaved reader, that the way to God is clear and easy. First, hear the word (Matt. 17: 5); second, believe (John 3: 17); third, repent (Acts 17: 30); fourth, confess Christ (Matt. 10: 32); fifth, be baptized (Acts 2: 38). Take these five steps prayerfully and sincerely and your sins will be forgiven; you will be a member of the church of Chirst, a Christian, and an heir to eternal glory. A faithful life will then insure you an unfading crown at God's right hand. Will you not accept the blessed invitation to come to Christ right now? Say "Yes." "Thou God seest me!"

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$10,308.86
Mrs. Thad. S. Hutson, Covington, Ind.	2.00
W. H. Morris, Patton, Ala.	3.00
Mr. and Mrs. J. T. Campbell and Mrs. W. E. Harris, Lewisburg, Tenn.	10.00
"Two Friends," Millville, Ark.	3.00
C. M. Southall, Florence, Ala.	25.00
Mrs. John Adams, Childersburg, Ala.	2.00
Friends at Kirkmansville, Ky.	4.60
Church at Hartsville, Tenn.	25.00
Mrs. A. G. Elder, Martin, Tenn.	5.00
Church at Tillar, Ark.	5.00
Friends at Sharon, Tenn.	3.85
Earl M. Hodson, Leighton, Ala.	5.00
Mrs. Minnie A. Crisp, Orofino, Ida.	15.00
Mrs. Mabel Cagle, Paragould, Ark.	5.00
Mr. and Mrs. R. W. Bumbalaugh, Sparta, Tenn.	5.00

The contribution of $5, credited in last week's issue to Burnett's Chapel should have read: "Mrs. W. V. Eskridge, Antioch, Tenn.

Sister Crisp, of Orafino, Ida., in sending her contribution writes: "I have two fatherless children of my own, but they have enough to eat and wear. I cannot turn deaf ears to appeals."

Following received from Berne: "Relief administered to extent of funds available from twenty important centers greatly ameliorates distressful condition, but large numbers within reach are not affected. Many die because of prolonged underfeeding. Ration in some centers hundred grams of bread and soup once a day. It is pitiful to see gaunt figures clad in rags passing from door to door begging for food in wailing tones. Hundreds of children are walking about the streets trying to pick up livings from dust heaps. Reduction and limitation of appropriation will add greatly to this number and sadly increase the awful wastage of life. This pitiful cry pleads for increased supply. Is it not possible to restore appropriation to original figure at least for saving life."

ROBERT LANSING, Secretary of State.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

If We Had Known!

Not for the deeds we did, O God, we crave
So much thy pardon, as for those undone:
The words we might have said; the help to one
In need we might have given; the hand to save;
The love shown ere the inevitable grave
Shut out all hope, all chances to atone,
And with its irremediable stone
Closed the short opportunity we have.
For, "In that day," He saith, "the doom shall be
Not that ye sinned—all sin may be forgiven—
But on yourselves ye shut the gates of heaven:
Doing it not to these, even unto me
Ye did it not!" And these no strangers were,
But than our very lives themselves more dear!

—H. B. Ryley.

Training Little Children

By MRS. PRINCESS B. TROWBRIDGE.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 19.

Joy and Satisfaction Come from Sharing the Children's Work and Pleasures and Letting Them Share Ours.

"Come, let us live with our children!" What more fitting advice to mothers than this old motto of Froebel's? To live with our children not only makes for their best development, but also develops the best motherhood in us. There would be more happy mothers if all could know the joy and satisfaction there is in living with the children, in sharing their work and pleasure and letting them share ours.

Let the child be with you while you work; let him help you even if he does "hinder" a little. Let him take walks with you. Tell him about the birds, squirrels, rabbits, trees, flowers, and all you see. Encourage him to see even things that you do not see; or, if he is not inclined to observe readily, call his attention to the objects of nature, and gradually explain their life to him. He will soon begin to ask questions. Answer every sensible question truthfully—I want to emphasize this point. I have made it a rule to give information when it is asked for, and almost at no other time, at least not until the child shows by some word or act that he is ready for it. The best way to teach a child is to give him truthful answers to his questions. Some one has said: "It makes a vast difference whether the soul of the child is regarded as a piece of blank paper to be written upon, or as a living power to be quickened by sympathy, to be educated by truth."

I remember when my oldest child was about two years old that, in watching the sunset, he said: "Mother, where does the sun go when it sets?" I explained to him as well as I could; and then, taking an apple to represent the earth, showed him how the little Chinese children had sunlight when it was dark on our side of the earth. Whenever he talked about it afterwards, he always said: "After dark the sun is down with the little Chinese children." One day, about three years later, he came running home from kindergarten and exclaimed: "O, mother, now I know what you mean by the sun setting!" Then he repeated for me the little song, "Good Morning, Merry Sunshine!" by Eleanor Smith:

"Good morning, Merry Sunshine!
How did you wake so soon?
You've scared the little stars away,
And driven away the moon.

"I saw you go to sleep last night,
Before I ceased my playing;
How did you get way over there,
And where have you been staying?"

"I never go to sleep, dear child,
I just go round to see
My little children of the East,
Who rise and watch for me.

"I waken all the birds and bees
And flowers on my way;
And last of all the little child,
Who stayed out late to play."

Another time my boy asked the question: "How are the mountains made?" To explain to him; I took two apples, setting one in the window and letting it shrivel up, and baking the other at the first suitable opportunity. In showing the baked apple to the children, I pointed out that heat had made it burst out of the skin and that in just this way the earth, which was hot at the center, erupted into mountains. With the other apple I showed how the drying of the skin had made ridges, like those on the crust of the earth. Some months later the boy went to visit his uncle, who is a geologist; and when the conversation turned upon mountains, he remembered all I had said, was interested, and talked most intelligently on this subject.

On our walks through the woods, I do not say, "There is a beautiful tree," but rather, "There is an oak or an elm tree." When they were four and five years old, my children knew all the trees in our suburb, not only by their leaves, but by their bark. In the same way they have learned about the flowers. Even the baby knows a "robber" (robin). Treat children as intelligent beings, not as playthings or little animals.

In simple little ways that will occur to every mother, we can explain the facts of life to our children. My family is fortunate in living in a semirural district, and we have a cow. The question soon arose: "Where did the baby calf come from?" We told the children truthfully as much as was necessary for them to know at that time. Later we shall tell them more.

A little training in child culture would be most helpful to any mother. My training as a kindergartner has made my work with the children much easier, more pleasant, and, of course, more intelligent. I would advise women with children to attend all the mothers' classes and parents' clubs they can and to read as many good books on child culture as possible. But these things are not absolutely necessary to the making of a good mother. She needs first to have an open mind, a full heart, and a love for her child which plans for its healthful and symmetrical growth, physically, mentally, and spiritually.

One of the most helpful books I have found on the management and understanding of the child is Miss Elizabeth Harrison's "A Study of Child Nature." Other good books are "Poems Children Love," by Coussens (Dodge Publishing Company, New York, $1.25); "Mother Stories" and "More Mother Stories," by Maud Lindsay (Milton Bradley Company, Springfield, Mass., $1 each); Emilie Poulsson's "Finger Plays" (Lothrop, Lee & Shepard Company, Boston, $1.25); and books illustrated by Leslie Brooke. Some of these are: "The Tailor and The Crow," $1; "The Truth About Old King Cole," by G. F. Hill, $1; "Johnny Crow's Garden," $1; "Johnny Crow's Party," $1; "The Golden Goose Book," $2; "The Nursery Rhyme Picture Book," $1. These are all published by F. Warne & Co., New York.

If the mother can play or sing, I suggest that she purchase a few good song books. These will afford both the children and herself much pleasure and profit. Songs not only increase the musical sense, but also enlarge the child's vocabulary and imagination and develop community feeling. Emilie Poulsson's book, "Songs of a Little Child's Day," with music by Eleanor Smith (Milton Bradley Company, $1.50), is good for children four years old and over. The children would also like "Children's Singing Games, Old and New," by Mari Hofer (A. Flanagan Company, 50 cents).

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Only those who are lifted up from the earth draw men unto them. The world is possessed by those who are not possessed by it. The momentum of love is the source of power.—Francis G. Peabody.

Missionary

Jacob Metlob Assyrian Relief Fund.

BY C. RAY THOMPSON.

I here give a full report of the money received for the Jacob Metlob Assyrian Relief Fund up to June 17. This amount was turned over to Brother Metlob, who is now on his return trip. While this looks like a liberal contribution, it will not go very far among two thousand hungry people. We must not stop with this, but keep on and on until we have a large amount to send him as soon as he gets home. Contributions were as follows: From G. G. Meeks and A. J. Meeks, Leon, Iowa, $100; S. G. Mitchell, Leon, Iowa, $5; W. J. Campbell, Davis City, Iowa, $5; C. C. Merritt, Davis City, Iowa, $5; S. R. Cassius, Guthrie, Okla., $1; Joseph McKinsie, Eagleville, Mo., $5; Wilburt McReynolds, Eagleville, Mo., $5; B. J. Elston, from congregation at Canton, Okla., $15; Roy B. Davidson, congregation at Teriton, Okla., $23; B. J. Elston, congregation in Dewey County, Okla., $13.46; C. C. Merritt, congregation at Davis City, Iowa, $25; Eden Prairie congregation at Leon, Iowa, $31.50; R. B. Brown, congregation at Bismarck, Ill., $20; W. F. Habicht, Clinton, Ind., $10; William F. Frierbaugh, Glouster, Ohio, $1; T. L. Day, Attica, Kan., $5; Price Drake, Attica, Kan., $2; Jeff Coleman, Attica, Kan., $2; O. C. Bradshaw, Attica, Kan., $2; B. F. Rhodes, congregation at Cordell, Okla., $56.86; Ed Percell, Downy congregation, Blythedale, Mo., $29.50; J. H. Mathes, Zion congregation, Eagleville, Mo., $125; Francis J. Quimby, Peoria, Ill., $2; W. D. Cameron, congregation at Denison, Texas, $25; congregation at Gunter, Texas, $50; "A Sister," Cedarvale, Kan., $1; J. J. Bennett, Rosedale congregation, Waldron, Kan., $37.56; T. J. Brown, congregation at Lexington, Okla., $10; Anna Ogden, Salem, Ind., $5; Clarence Teurman, congregation at Union City, Ga., $50; George W. Phillips, congregation at Cleburne, Texas, $30; J. H. Yowell, Martin congregation, Hollis, Okla., $26; J. R. Stone, congregation at Celina, Texas, $20.65; H. L. Richardson, Renfrow, Okla., $5; Mrs. H. H. Tidwell, Tolar, Texas, $1; Mr. and Mrs. Perry Jared, Montezuma, Ind., $5; H. Stocker, Belle Plaine, Kan., $5; Orley Boyer, Belle Plaine, Kan., $2.50; S. O. Allen, Jonesboro, Ark., $1; Mrs. Dan Leathers, Mount Morris, Mich., $1; A. L. Elam, Frank Ewing, Tenn., $2.50; J. N. Heironymus, congregation at Fairbury, Ill., $5; congregation at Lunda, Ohio, $9; Mrs. E. W. Quimby, Lundy, Ohio, $1; Mrs. Gertrude Thomas, Lunda, Ohio, $1; Liberty Hill congregation, Oakman, Ala., $11; Mr. and Mrs. Thad Hutson, Covington, Ind., $3; W. L. Shelmett, congregation at Napoleon, Ala., $7.20; Mrs. Alice Brown, Palestine, Texas, $2; Don Carlos Janes, Highland congregation, Louisville, Ky., $12.50; "A Mother and Son," Ruskin, Neb., $2; Orrie Ham, Pawnee, Okla., $5; J. C. Jackson, congregation at Garrett, Texas, $18.40; Mrs. E. A. Lowe, Calloway, Neb., $1.50; Mrs. C. L. Gillette, Vian, Okla., $1; William Kerr, congregation at Isabel, Kan., $27; W. McVey, Wellington, Kan., $5; congregation at Teriton, Okla., $2.85; G. E. Claus, congregation at Valdosta, Ga., $23.75; H. E. Homey, Leon, Iowa, $5; congregation at Fisherville, Ky., $50; W. J. Brown, Louisville, Ky., $1; Paul Brown, Louisville, Ky., $1; John Van Allman, Louisville, Ky., $10; Brother Cook, Louisville, Ky., $2; Brother Annel, Louisville, Ky., $2; Mrs. Emmick, Louisville, Ky., $2; Mrs. Carrie Ferguson, Louisville, Ky., $1; Thomas Deitlow, Louisville, Ky., $1; collection taken at Harper College, Harper, Kan., $180.48; congregation at Harper, Kan., $1,130. Total paid Brother Metlob, $2,291.21.

We have since received the following: From Mrs. M. A. Brown, Gracemont, Okla., $2; W. N. Leeser, Sunbury, Pa., $1; "A Sister," Dayton, Tenn., $2; W. F. Habicht, congregation at Clinton, Ind., $20; O. H. Mills, congregation at Chamberlain Schoolhouse, Gentry, Ark., $2.75; Mrs. S. Mickey, congregation at Mickey, Texas, $16.50; W. A. Sevege, Derby, Kan., $5; Brother Moorefield, Derby, Kan., $2.50; Brother Alley, Derby, Kan., $10; Charles T. Powell, congregation at Iconium, Tenn., $3.65. Let us keep this good work going. We must all give to the utmost in these times of awful distress. These people are naked and hungry, and they are our brethren. Are we going to remain idle and have our Savior say to us in the last day: "I was naked, and ye did not clothe me; I was hungry, and ye gave me not to eat. Inasmuch as you did it not to one of these, you did it not to me?" Let us read the twenty-fifth chapter of Matthew and decide what our duty is.

Send all contributions to C. Ray Thompson, Harper, Kan. A full report will be made through the papers.

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Money for Missionaries.

BY NELLIE STRAITON.

Money forwarded to our missionaries in India on June 29 included contributions as follows:

To Brother Martin: From Mrs. Hollie Cook, Liverpool, Ohio, 50 cents; Mrs. J. T. Evans, Justin, Texas, $5; Miss A. M. Loyd, Bridgeport, Ala., $2.50; Mrs. Mary Taylor, Garrison, Pa., $1; Miss A. Howeth, Braxton, Tenn., $2; "A Sister in Christ," Dayton, Tenn., $2; J. L. Broad, Denison, Texas, $3; Mrs. J. T. Smith, Hondo, Texas, $2; D. A. Whisnant, Goldsboro, Texas, $2.50. Total, $20.50.

To Brother Jelley: From Mrs. F. Hudgeons, Mineral, Texas, $2.

To Brother and Sister McHenry: From Mrs. J. M. Hayes, Polk, Tenn., $2; Beulah and Carl Sullivan, Louise, Texas, $2; Mrs. J. T. Smith, Hondo, Texas, $2. Total, $6.

To Sister Armstrong-Hopkins: From "A Friend in Christ," Union City, Tenn., $1; Mrs. Wes Dunham, Quanah, Texas, $1; Mrs. E. Emberson, Pilot Point, Texas, $1; Miss Allie Emberson, Pilot Point, Texas, $1; Miss Laura Cooke, Pilot Point, Texas, $1; church at Augusta, Kan., through Christian Leader, $7.50; Miss A. M. Loyd, Bridgeport, Ala., $2.50; church at Canoe, Ala., through Mrs. B. J. Watson, $4.75; Mrs. Mary Taylor, Garrison, Pa., $1; Miss Ina Straiton, Fort Worth, Texas, $2; Miss Bernice Howard, Howe, Texas, through D. C. J., $1.50; N. K. Gunn, Evansville, Ind., through D. C. J., $5; Mrs. Anna L. Hill, Clyde, Texas, $1; Mrs. George M. Anderson, Irma, Alta, Canada, $1; F. H. Henderson, Irma, Alta, Canada, $1; Mrs. Leona M. Theiring, Stendal, Ind., $1; Mrs. W. G. Sluder, Paris, Texas, $3; Mrs. M. S. H. (address unknown), $5; Mr. and Mrs. J. E. Boyd, Andalusia, Ala., $2.50; Miss Dora Chandler, Evansville, Ark., $5; Nellie Straiton and Sunday-school class, Fort Worth, Texas, 84 cents; Mrs. J. T. Smith, Hondo, Texas, $1; church at Huckabay, Texas, through L. Watson, $5; D. A. Whisnant, Goldsboro, Texas, $2.50; Nellie Straiton, $4.91. Total, $63.

Receipts have been rather light this month, and our missionaries are in need of a liberal response. Who will join the "honor roll" of contributors? Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

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"And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.)

HOOD'S SARSAPARILLA AND PEPTIRON

Conditions that are both scrofulous and anemic are very common. Many persons whose faces are "broken out," cheeks are pale, and nerves are weak, suffer from them.

There is an effective, economical remedy in the combination of Hood's Sarsaparilla and Peptiron, one taken before eating and the other after.

In these medicines taken in this way the best substances for the blood and nerves are brought together.

The Prospect at Muskogee, Okla.

BY J. G. ALLEN.

I make this appeal to the preaching brethren for this reason: The very nature of your work enables you to appreciate the responsibility of preaching the word more than any other class of Christians. I have labored as a preacher in and around Nashville, Tenn., for the last twenty-five years and have had a humble part in establishing many congregations. I long desired to work in a field that I believed needed me more than Nashville, where there are so many preachers. In March, 1917, I came to this thriving city of about sixty-five thousand inhabitants, with four independent railroad lines reaching all over the West, and found no church of Christ here and no preacher within a radius of fifty miles. I found a few faithful brethren here who had met from house to house for some time, but they were without a preacher. I soon saw that I was where preaching was badly needed; so I secured work by which I could support myself and help bear the expense of the church. I have been working and preaching now for sixteen months, with the result that we need a permanent house to meet in; and for two thousand dollars we can buy a house with restrictive clause in the deed, which will give us a solid footing here and enable us to use our money for other mission work which is badly needed. We have more than sixty names enrolled now, with good attendance at every service.

Now, brother, I have full confidence in the brotherhood that they will respond liberally if this need is placed before them, so I pray that you will not neglect the same. A few years ago Atlanta, Ga., was without a true church of Christ. Coöperating with other brethren, I wrote a letter to a few brethren asking help to start the work, and the money came in nicely. Brother F. W. Smith, of Nashville, than whom there is no better preacher, was engaged to hold a tent meeting for one month, which resulted in twenty-eight additions. The writer was invited the same year to preach the first sermon in our up-to-date church house there. Look to-day how they have grown. Brother, here is a field "white unto the harvest;" so let your contributions come. The world is truly hungering for the pure word of God, divested of all fads and frills. Are we going to sit idly by and let this opportunity pass? Send all money to C. L. Hanan, treasurer, 320 West Okmulgee Avenue, Muskogee, Okla., and it will be acknowledged through the Gospel Advocate.

As to myself, I refer to any gospel preacher in Nashville, Tenn.; also J. W. Shepherd, of the Christian Leader. Address me at Osage and Monte Streets, Muskogee, Okla.

Keeping Up the Work.

BY JOHN T. RAMSEY.

I am now (July 24) engaged in my second annual meeting with the Spring Street church of Christ, in Murfreesboro, Tenn., with fairly good attendance to date. I closed my third annual meeting with the Madison Street church of Christ, in Corinth, Miss., with ten additions and the church left in a splendid condition. The church there is in better shape for work now than ever before, and they mean to get right down to real work and do their whole duty toward taking Corinth for Christ. Dixie people are a good class of people in which to work, and they know how to treat strangers. I have willingly agreed to return to these brethren. After I return to Dallas, Texas, my home, and get things in good working order there, I shall return to Corinth, where I shall spend some time in getting the church in a better working condition. I hope that all the Tennessee brethren will be wide awake and let us get busy as never before and take the State for Christ. We can do more, and let us do it. First, let us live right and teach right, and the work will run well. Let us all teach the same thing and live the Christian life, and the world can do us no harm. If God be for us, who can be against us?

Report from Tate County, Miss.

BY J. P. LOWREY.

I have just closed a very fine meeting at Crockett. This was the second meeting to be held in the new house at that place. The house was completed about one year ago. There is not a congregation in the State more in earnest than this one.

Our meeting with the Thyatira Church will begin on the second Sunday in August. The writer will do the preaching.

The work at Senatobia is moving along very harmoniously; we have never seen greater zeal than is being shown by this congregation. Material is being put on the ground for our meetinghouse here, and we will all rejoice when it is completed. But we must have more money before this work can go on to completion. We cannot understand why brethren where the Gospel Advocate is read have not responded to the appeals that have been made in the interest of this work. Since our last report we have received only ten dollars, which was sent by Sister C. A. Grayson, of Owen's Cross Roads, Ala. The writer has labored here for nearly four years in an effort to establish primitive Christianity, and we have accomplished about all that we can hope for until we get a house in which to meet. The brethren here have gone the limit, some of them borrowing money to contribute to this cause. When the house is completed, we expect it to be free from debt. We want this building completed in time to hold a meeting in it this year; but without help we cannot do this. Brethren, why will you not help the church at Senatobia? Is not the cause of Christ as much to you in Mississippi as it is at your own home? If you wish to know more of the worthiness of this appeal, write to Brother A. G. Freed, of Henderson,

HUSBAND SAVES WIFE

From Suffering by Getting Her Lydia E. Pinkham's Vegetable Compound.

Pittsburgh, Pa.—"For many months I was not able to do my work owing to a weakness which caused backache and headaches. A friend called my attention to one of your newspaper advertisements and immediately my husband bought three bottles of Lydia E. Pinkham's Vegetable Compound for me. After taking two bottles I felt fine and my troubles caused by that weakness are a thing of the past. All women who suffer as I did should try Lydia E. Pinkham's Vegetable Compound."—Mrs. JAS. ROHRBERG, 620 Knapp St., N. S., Pittsburgh, Pa.

Women who suffer from any form of weakness, as indicated by displacements, inflammation, ulceration, irregularities, backache, headaches, nervousness or "the blues," should accept Mrs. Rohrberg's suggestion and give Lydia E. Pinkham's Vegetable Compound a thorough trial.

For over forty years it has been correcting such ailments. If you have mysterious complications write for advice to Lydia E. Pinkham Medicine Co., Lynn, Mass.

Tenn. He is familiar with the situation here. Will you not help us at once? Every week we wait, material costs us more. We have sent out the S. O. S. signal; souls are perishing all over North Mississippi. Will you not help us to make Senatobia a center from which to reach thousands who are yearning for the truth? Send your contributions to M. H. Dandridge, treasurer, Senatobia, Miss. The time will come when you will have reason to rejoice over having had a part in this work.

Camp Sevier and Brother Dunn's Work.

BY JOHN HAYES.

On July 14 I received a message from my son, who is in the army, that he would soon leave for France. Leaving home at 4:30 P.M., I reached Camp Sevier, Greenville, S. C., on Monday at 6 P.M.

The first night at the camp I got a glimpse of the work done by Brother Dunn, and during my three-days' stay I saw the great sacrifice he is making to do good to his fellow man. In company with my son, we went up to the Y. M. C. A. building, where Brother Dunn works. The building was crowded with soldiers, and Brother Dunn was busy talking with them and urging them to become children of God. One young man that night confessed Christ and was baptized by Brother Dunn the next morning; and that evening another soldier boy and his wife were baptized. My heart was made sad when I saw the zeal of the sectarians in this one army camp and noticed the need of a worker to coöperate with Brother Dunn.

Greenville is a city of over forty thousand people. Almost every sect is represented at the camp and has the coöperation of its organization in the city. On the streets and in the hotels are notices inviting the soldiers to preaching, but not a church of Christ in the city. Why do we claim to be loyal and to love the souls of our fellow men and let this golden opportunity for good go by? If the churches would support a man, he could soon have a good working church in that city, and what a help it would be to Brother Dunn in his work at the camp! The young men of our country are giving their lives for the cause of liberty, fighting against a system that would rob us of our liberties. Should we falter in giving of our means to teach the word of God where it is needed so badly? You who have criticized Brother Dunn, just go to Camp Sevier, see the great work before him, and you will be ashamed.

Work in Northern Alabama.

BY JAMES A. ALLEN.

On Lord's day, July 14, I had the pleasure of preaching both morning and night at the Jackson Street church of Christ, Albany, Ala. In the afternoon I went over to Trinity, some seven or eight miles from Albany, and spoke at an outdoor meeting, assembled under the trees.

I desire to call attention to a condition that exists in that section of Alabama, which is by no means peculiar to it alone. Brother J. Pettey Ezell, who lives in Albany, spends a part of his time with the Jackson Street Church and also devotes a part of his time to laboring at other points. He has done, and is doing, a splendid work. The Jackson Street Church is in a prosperous and flourishing condition, the work moving forward with zeal and energy. Brother Ezell was present at both of the Jackson Street meetings, and I noticed that he is held in very high esteem.

But what I desire to call attention to is that Brother Ezell is the only preacher in that section of the country. I am told that from Albany, Ala., going north, to Pulaski, Tenn., there is no Christian preacher; and the radius is about the same on the south, east, and west. Consequently Brother Ezell is the only gospel preacher living in that large section of Alabama.

This condition is not peculiar to Alabama. It is more the rule than it is the exception. And the moral of it comes to us with a tremendous force; and that moral is that men who can preach the gospel ought not to be congregated into a single locality, but that they ought to spread out. Consolidation into a central federation is not Heaven's order. When congregations become too large, they ought, like the bees, to swarm again. The same thing is true of the preachers. The twelve apostles were divided over the earth. They could not have accomplished their work had they congregated together. When the membership of the first church at Jerusalem ran into thousands, in the providence of God, persecution scattered them, like leaves, over the face of the earth; and "they that were scattered abroad went about preaching the word." So that out of apparent adversity came the greatest of blessing. Let our churches and preachers scatter themselves abroad and notice the good results that immediately will begin to accrue.

There is only one way by which we can reach our desired goal—that is, to get up and go.—Selected.

He was made perfect through suffering; He entered not into his glory before he was crucified.—Keble.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

CARBOIL

To quickly relieve boils, carbuncles, felons, use Carboil. It stops the pain, hastens discharge of core and heals. Also fine for sores, abscesses, piles, itch. Large 25c boxes at good drug stores. Write **Spurlock-Neal Co., Nashville, Tenn.,** for sample and literature.

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Increased Length of Life.

It is a comfort to learn, on highest authority, that the average man or woman of the present generation lives ten years longer than his or her great-grandparents.

There are several reasons why. Not least important of them is the improved sanitary conditions of our modern environment, which do not invite disease.

We have mastered the great epidemic maladies, such as smallpox and the "black death." In former times smallpox annually killed five hundred thousand persons in Europe; and a single epidemic of bubonic plague swept away one-fourth of the poulation of that continent.—Exchange.

The next time you buy calomel ask for

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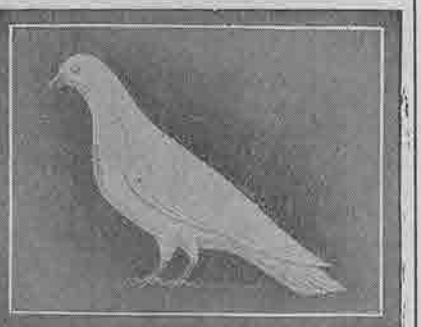
The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.



BACK YARD DIVIDENDS

Your own back yard can be made to produce a handsome profit. Its easy. **Raise Pigeons.** They are inexpensive, little trouble, and absolutely clean. Make use of an old outhouse. Start today and order a few good birds that are guaranteed to be rapid breeders. In a very short while they will begin work and with little attention will put money in your pocket. The markets are

Clamoring for Squabs.

Never yet has the demand been supplied. There is a ready market always at handsome prices. Furthermore, good breeders are hard to obtain.

Not only is it easy to make money raising pigeons but it is a pleasant occupation and very helpful to be able to supply your own table with tender, juicy Squabs.

It costs very little to start but be sure and start right with good breeders and

Start Today

while the market is so good and get your share of the profits.

Drop us a line and we will send you **Absolutely Free** our booklet on "Profits in Pigeons." It will show why there are profits in Pigeons and how to begin.

CAROLINA PIGEON PLANT
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CLINTON, S. C.

What Was My Sin?

BY W. A. RECORD.

In the Gospel Advocate of May 30 a withdrawal notice appeared, signed by the elders of the Lone Oak Church, concerning me. If the readers of the Advocate knew the situation at Lone Oak as the neighbor congregations do, I would pay no attention to this slanderous notice; but as it is, no doubt you have wondered what crime I committed, and truly you have a right to; for the phrase, "disorderly walk," as used in that notice, without being modified in any way, certainly opens an avenue for guessing.

The church at Lone Oak has a chronic trouble which might be called "domineering." Its action and management have been questioned and have caused trouble for several years. While I am the only one to be advertised, I am not the only one who has been withdrawn from, and only one of several who quit the Lone Oak Church because of its conditions. I tried to not get mixed up with the trouble there and stayed clear of it for some two years; but after it leavened out and involved some of the Paducah brethren by their being falsely accused, I was demanded to take sides either for or against the main ruler of the Lone Oak Church. I could not act in the affirmative in this matter without doing something I believed was wrong and evil in its nature. I declined in this because I never believed in being for or against any one. I have always tried to be for right and against wrong, irrespective of who is wrong. I do not hold this position because I am always right, for I realize that I do and say many things which are wrong, but because it is the only rule which will enable one to rebuke the wrong in self, friend, and foe in the same manner. After a prayerful consideration and advice from other preachers, I ceased my connection with the Lone Oak Church (my only connection was association.) This was seven months before they took their so-called "action." Six months before this action, when I heard that Brother Ratcliffe, of Bardwell, Ky., had been employed by Brother Clark without the consent of the elders (which seemed to add more fuel to the fire which was already burning), I wrote Brother Ratcliffe as a preacher brother in regard to the condition of things at Lone Oak, and hence committed my sin. During this six months it seemed to me that Brethren Clark and Wharton worked diligently to try to find some fault in me. My neighbors were questioned to see if I had made any slanderous remark about Brother Wharton, and were requested to pump me to see if I would say anything which would retard the government or the Red Cross in the war work. They failed in this. So the letter was brought up again, and hence these charges:

The church of Christ at Lone Oak brings charges against Brother Willie Record, (1) that he warns Brother Ratcliffe not to dirty his hands with an outfit like this. Therefore the church at Lone Oak feels aggrieved or humiliated at such language being used concerning us. Therefore we ask Brother Record to retract and confess his wrong, or the church at Lone Oak will proceed to act as the Scriptures direct for an erring brother.

Elders { J. W. DUNCAN. W. H. THOMPSON. G. W. GRAVES.

The church at Lone Oak brings charges against Brother Willie Record (2) of his writing a letter to Brother Ratcliffe to not come to Lone Oak to hold a meeting. In that letter he charges M. N. Clark of being a busybody and not having authority from the elders to employ or correspond with said Ratcliffe. Therefore we ask Brother Record to retract and confess his wrong to Brother Clark as a brother.

Elders { J. W. DUNCAN. G. W. GRAVES.

W. H. Thompson would not sign this.

I appeared before the church and apologized for the wrong I had done. The church and Brother Clark both pardoned me, and I heard no more of it until I read the notice in the Advocate. I deplore this trouble from the depth of my heart, and trust that strife will cease and brotherly love prevail.

For Biliousness

Sick Headache, Sour Stomach, Bloating, Gas, Constipation—all these distressing consequences of indigestion are avoided if the bowels are keep open and regular.

FOLEY CATHARTIC TABLETS

act promptly, without pain or nausea. They clear the bowels, sweeten the stomach and tone up the liver.

E. R. Whitehurst, R. F. D. 1, Norfork, Va.: "Foley Cathartic Tablets have done me more good than any medicine I ever used."

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restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

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If you contemplate the erection or the alteration of a church edifice, send me the full particulars and I will submit plans on approval. Church building is my specialty.

HERBERT C. CHIVERS, Architect, St. Louis, Mo.

SELF DEFENSE

DEFEAT BACKACHE AND KIDNEY TROUBLE WITH ANURIC.

Many people in this section, as elsewhere, have suffered from rheumatism and kidney trouble and have found Anuric to be the most successful remedy to overcome these painful and dangerous ailments.

The lucky people are those who have suffered, but who are now well because they heeded Nature's warning signal in time to correct their trouble with that wonderful new discovery of Dr. Pierce's called An-u-ric. You should promptly heed these warnings, some of which are dizzy spells, backache, irregularity of the urine or the painful twinges of rheumatism, sciatica or lumbago. To delay may make possible the dangerous forms of kidney disease, such as diabetes or stone in the bladder.

To overcome these distressing conditions you should take plenty of exercise in the open air, avoid a heavy meat diet, drink freely of water and at each meal take Dr. Pierce's Anuric Tablets (double strength). You will, in a short time, find that you are one of the firm indorsers of Anuric, as are many of your neighbors.

You can obtain a trial package of Anuric by sending 10 cents to Dr. V. M. Pierce, Invalids' Hotel, Buffalo, N. Y.

WHITAKERS, N. C.—"I suffered from backache, frequent, scant urine, rheumatic pains and a worn-out feeling, also had spells with my heart and swelling of feet and ankles. I learned of Doctor Pierce's Anuric and used a sample package and then ordered a full-size package. This relieved me and I gained considerably; it also relieved me of headache from which I suffered very much. I think Anuric fine for the kidneys when they are weak or diseased."—MRS. SARAH A. SHEARIN.

A Word to the Preachers in Behalf of Brother Jelley.

BY THOMAS H. BURTON.

Brethren, we have a coworker in distress far from his native land, who has sent out a call for help. What are we going to do about it? Have you thought? Did it impress you? Let us stop and consider. We are living with friends and loved ones in this richly blessed land, enjoying health and all necessary things to make us happy and comfortable. This dear brother that has sacrificed more in the last seven years to preach the gospel than we will in a lifetime is now asking for the small amount of a few hundred dollars to come home on, that he may regain his health. Will we heed his call or not? I would be glad to be one of five hundred preachers to send him a thousand dollars to bring him home. But perhaps that would take too long; so I want to be one of ten that will turn in this amount in the next thirty days. I am no beggar and a very poor hand to make up money, but I am sure I can do this. Who will volunteer to do this work to help relieve this suffering brother? Now, brother, don't think that some one else will do it, but join in at once and let us do what we do *now*. If we get up more than the amount it takes to pay his expenses home, he will have expenses here; so don't be afraid of doing too much.

Some one will say that that is too much money to spend in that way. Now turn the picture and read the Golden Rule on the other side. Would it be too much if it were you? If I were in his place, I don't think it would be too much for me.

It is not only a service to the man, but our Savior said: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Enlist now, brother, and help us go "over the top." Write me at Hartsville, Tenn., and let me know what you can do, and that will encourage me. Send your collections to the Gospel Advocate office and they will be properly forwarded.

Thorp Spring Christian College.

BY BATSELL BAXTER.

The writer is back on the faculty at Thorp Spring after an absence of two years. During this absence I was dean of Cordell Christian College (Oklahoma). I began teaching in Thorp Spring Christian College in 1911. I am to be dean and have charge of the history department. Brother R. C. Bell, who was president of the school for five years, is back also, and will have charge of the English department. Brother W. F. Ledlow, who has been with the school for the past two years, is now president.

During the past few years the school has made great progress. Much new equipment has been added. The enrollment has grown steadily. The coming year promises to be one of the best yet. There are many girls expecting to come, and many more boys than would be expected in these war times.

With excellent equipment and full credit, Thorp Spring Christian College is doing work as a junior college of which any institution of learning might justly be proud.

Write to Brother W. F. Ledlow, Thorp Spring, Texas, for a catalogue. Better still, come at the opening in September and see for yourself.

No Worms in a Healthy Child

All children troubled with worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS chill TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a General Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will be in perfect health. Pleasant to take. 60c per bottle.

"I Would Not Part with it for $10,000"

So writes an enthusiastic, grateful customer, "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

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Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN AND MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength. For Children Also

See What It Will Do For You

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache and nervousness. Comfortable and easy to wear.

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Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition.

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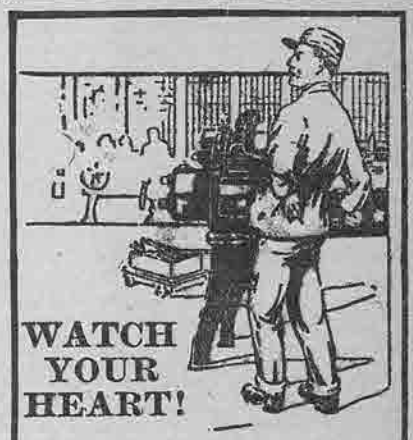

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is a Tonic and Regulator for the Weakened Heart.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Letters That Inspire Confidence.

I wish very much that every reader of this paper could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet; but I wish you could see the originals, for I would like to have you realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, kidney, bladder, and liver diseases, uric-acid poisoning, and other curable conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this spring, and before I received all these letters from sufferers, I did not take very much stock in advertisements like this. I, therefore cannot blame you if you doubt; but, my friend, I am absolutely convinced that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States, and they almost invariably report either permanent restoration or beneficial results. That is why I make the offer contained in the following letter. Sign it now and mail it.

Shivar Spring,
Box 21L, Shelton, S. C.

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if I report no benefit, you agree to refund the price *in full* upon receipt of the two empty demijohns, which I agree to return within a month.

Name.....

Address.....

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(Please write distinctly.)

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

Value of Ideals in Life.

I am one of those men, and I am sure their number is legion, who believe that you cannot get the best results without ideals. To live a life without ideals must be a dull existence; however ambitious these ideals may be or however modest, I am certain that those people who do possess them get far greater results than the less happy people who do not.—Admiral Sir Rosslyn Erskine Wemyss.

Oculists and Physicians Used Murine Eye Remedy many years before it was offered as a Domestic Eye Medicine. Murine is Still Compounded by Our Physicians and guaranteed by them as a Reliable Relief for Eyes that Need Care. Try it in your Eyes and in Baby's Eyes—No Smarting—Just Eye Comfort. Buy Murine of your Druggist—accept no substitute, and if interested write for Book of the Eye Free.
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OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Gaguebin.

On June 7, 1918, the death angel visited our community and claimed as its victim Sister Rebecca Ann Gaguebin, widow of Stephen Gaguebin, at her home near Tulare, Cal. Sister Gaguebin was born in Pennsylvania in 1844 and was seventy-three years of age at the time of her death. She leaves five sons—J. L., of Tulare, Cal.; R. B., of Fresno, Cal.; Arthur, of Visalia, Cal.; H. S., of Hanford, Cal.; and F. H., of Omaha, Neb. As long as she was able to go, she was a faithful member with us each Lord's day. "Blessed are the dead which die in the Lord." L. MEADE WILLIAMS.

Braithwaite.

Sister Ada Belle Braithwaite, wife of R. W. Braithwaite, was born on January 17, 1867, and died on July 14, 1918, at 8 o'clock A.M., at Shepherdsville, Ky. Her maiden name was "Gilmore." She married on December 12, 1888, and was still living at her father's old home place at the time of death. To this union two children were born—Blanche and Ernest. At the tender age of sixteen she was born of the water and of the Spirit. She was a devoted mother and wife, a good neighbor, and a consistent Christian. She was not sick very long. May God bless the husband, children, brother, and sisters, that they may meet her in the home where changes never come, in that clime so bright and fair. (See Rev. 14: 13.) JARRATT L. SMITH.

Barriger.

W. E. Barriger was born on April 4, 1852, and died at his home, near Lowes, Ky., where all his days were spent, on May 31, 1918. At the age of seventeen he consecrated his heart to God, and his life was in accord with his profession, he being richly endowed with those characteristics common to men of faith. His faithful companion, two sons, two daughters, a host of other relatives and friends, and the entire Hebron Church, in which he was an elder thirty-five years, mourn his death. No one in that community would have been more greatly missed than he. He loved the church, loved those who preached the gospel, and his happiest hours, it seemed, were those which preachers spent in his home. I shall never forget the many words of encouragement he has spoken to me, for, though I have made many weak efforts at preaching at Hebron Church, he saw something good in them all. There was sadness in our home when word came that he had gone, for we realized that he was one of our very best friends.

C. M. STUBBLEFIELD.

Wilson.

Now I am without a mother. My own sweet, loving mother died long years ago, and since then Mrs. Lydia Whatley Wilson has been my only mother. Forty-five years ago I married her daughter, Bettie, and during all these years she has been a good and patient mother to me. She never spoke an unkind or harsh word to me, and encouraged and supported me in all my efforts to do good and to be good. But she, too, is gone. She fell peacefully asleep in Jesus on July 17, 1918, at her home in Jacksboro, Texas, in the eighty-fifth year of her age. She confessed and was baptized into Christ under the preaching of J. M. Barnes, at Dublin, Ala., fifty years ago. She was a regular attendant on the services of the church of Christ and a reader of the Bible and the Gospel Advocate until a few years ago, when she became totally blind by reason of her great age. The funeral services were conducted by Brother Gaskins, elder in the church of which she had been a regular and faithful attendant more than thirty years, and whom she had long loved and regarded as one of the best and most loyal of Christ's disciples. D. B. MIZELL.

Chandler.

On Monday, July 15, 1918, the angel of death visited the home of Mr. Radford Chandler and delivered a message of death to his wife, Bessie. Her death came as a great shock to her friends and relatives, as she was sick only four days and very few knew she was sick. She was twenty-two years old. She married Brother Radford Chandler on January 28, 1916. She obeyed the gospel of God's dear Son eight years ago, thereby becoming a member of the church of Christ. She was baptized by Brother D. H. Friend, and was a member of the Oakwood congregation. She was a friend and neighbor to all that knew her. She was buried at the Blooming Grove burying ground, services being conducted by the writer. My friends, do those of you who have not rendered obedience to the commands of Jesus Christ ever stop for one moment and think of the great love that God has for us and that this hour will sooner or later come to us all? I heard an old preacher say not many days ago that the hardest task that comes to a preacher is to conduct the burial service of a person that had not obeyed the gospel, for there is nothing to say that would be any consolation to the relatives. But, on the other hand, if we have reverenced the name of Christ, rendered obedience to his gospel, and have continued steadfastly in the apostles' teaching, fellowship, breaking of bread,

and prayers, death has no sting, the grave loses its victory. Then, and only then, can we say with the apostle Paul: "There is laid up for me a crown of righteousness."

A. S. LANDIS.

Mullins.

How true the saying, "Death is no respecter of persons!" J. B. Mullins, one of God's noble men, has passed from earth into the glorious beyond. On the night of June 19, 1918, as he and his wife were returning home from a visit to a relative, and before reaching home, he very suddenly breathed his last. Brother Mullins was born in Middle Tennessee, but came to West Tennessee, when a young man, and had been a citizen of Greenfield for many years. He was born on June 12, 1850, hence was a little over sixty-eight years old. He was married to Miss Ada Davidson on February 1, 1880. The wife and four children (three daughters and one son) survive. Brother Mullins obeyed the gospel when a young man, and for many years has been a member of the church at Greenfield. In his death the church has lost a most faithful and beloved member; the family, a loving and devoted husband and father; the town, a true and tried citizen. For some years Brother Mullins had been one of the stockholders and operators of the J. H. Ward & Co. roller mill at Greenfield. He is gone, but not forgotten. He will continue to live in our memories because of his work of faith and labor of love. Funeral services were conducted in the home, in the presence of a large body of relatives and friends, and the remains were laid to rest in Highland Cemetery to await the resurrection of the just.

J. L. HOLLAND.

Laster.

Mrs. Mary W. N. Laster (née Johnson) was born in Louisiana on March 9, 1837; moved to Obion County, Tenn., in 1851; was married to Elias Laster on November 1, 1854; and died on June 25, 1918, aged eighty-one years, three months, and sixteen days. She confessed her faith in Christ and was buried with him in baptism by Brother Isaac C. Sewell in 1869. Thirty-seven years ago Brother W. T. Shelton set in order a congregation of fifteen members at Pleasant Hill, in Obion County, and she was one of the number. Of that little congregation, only two remain—Brother W. S. Long, Sr., of Union City, and Brother G. F. Botts, of Rives. Brother Long was present at the funeral. On account of ill health, Brother Botts could not be present. Sister Laster was the mother of fourteen children. All but one lived to be grown, and eleven still live. She was a mother in Israel who loved the baby in the home more than she did canary birds or poodle dogs. She was not ashamed of motherhood, and therefore she leaves to this wicked old world a rich legacy in her sons and daughters, who loved her dearly, a beautiful monument to her memory, and in them she "lives on and on." The writer conducted the funeral at Pleasant Hill in the same house where, nineteen years ago, he conducted the funeral of her husband. They now sleep side by side in the Pleasant Hill cemetery with life's work ended, but leaving behind an influence that will never, never die. One by one we are passing away, one by one homes are broken up—ended by death; but if faithful to Christ till death, then a home where death comes not and all sorrows and troubles ended.

JOHN R. WILLIAMS.

Clear Velvety Skin

is possible only when the skin is in a perfectly healthy condition. You can enjoy this delightful luxury by using Tetterine—that fragrant and soothing salve—which is composed of pure antiseptic and germicidal ingredients, harmless to the most delicate skin. Tetterine restores the skin to its natural condition of health and beauty. It removes all cutaneous troubles. 50c a box. At druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

USE TETTERINE

Fry.

Lieut. Clarence H. Fry, twenty-four years old, son of John W. Fry, of Columbia, Tenn., was killed in an aëroplane accident near London, England, on May 4, 1918. He was flying a high-powered, single-seater S. P. A. D. machine, which broke into a spinning nose dive too near the earth to be corrected. He was very fond of driving that type of machine. The officer in command of the Fifty-sixth R. A. F. wrote: "Clarence was a very skillful pilot of great promise; he was very keen, and would have made a name for himself at the front, had he lived. He was given a military aviation funeral with full band, firing party, the coffin conveyed on an aviation trailer, covered by the United States standard, and was followed by some thirty officers, fifty British troops, and fifty enlisted men of the Two Hundred and Twenty-second Aëro Squadron, U. S. A. S., with their officer, then many civilian friends. A United States flag was buried with him. Six of his closest friends were pallbearers, one of whom was himself killed four days later. He was very popular both with soldiers and civilians, and many wreaths were placed upon his grave in the St. Albans Cemetery." Of course it is some consolation to know that Clarence was permitted to die among friends, and, as one English paper stated, he was shown all the honor the living could show the dead; but the real comfort comes from knowing he was a Christian. He gave his heart to God and was baptized by Brother W. S. Morton. He was such a high-minded, moral, upright boy that his associates wrote the family that they had lost one of the good influences out of their lives. A beautiful memorial was held in his honor in Columbia, where his numerous friends expressed their admiration for his character and sorrow for his untimely end.

VIRGINIA BOYD.

Every thought and feeling is a painting stroke, in the darkness, of our likeness that is to be, and our whole life is but a chamber, which we are frescoing with colors that do not appear while being laid on wet, but which will shine forth afterwards, when finished and dry.—Henry Ward Beecher.

Opportunities.

The reason opportunities are neither recognized nor embraced lies in the composition of the tissues, the flesh, and the blood, called "man." One man perceives one kind, his blood brother sees a lesser or many better ones. John pushes through the habits he acquires all too early; James overcomes the temperament he and his nine brothers partly inherited.—Exchange.

Scientific Treatment for Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism, it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless, but effective. Positively guaranteed by money-back offer. It is a Godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief. Too much cannot be spoken in behalf of Renwar for rheumatism." Sold by druggists; price, 50 cents; or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

Keep Smiling.

Happiness of heart and soul can be willed. It is psychologically true that the laugh which is at first forced may later be made genuine. Try it. Try reading the joy column of the papers and magazines. Treasure the good ones and pass them on to friends. Do not destroy a play because it is for laughing purposes only. Hunt such comedies and tell others of them. Start every day in good humor, with a smile. It will help brighten the day for others.—Selected.

PANAMA HATS HAND-WOVEN

New Discovery Brings Costly Panama Within Reach of All.

New York, N. Y. (Special).—It is now proven that the stylish Panama, up to now only worn by the best-dressed people, can now be sold for $1. You don't have to be skeptical about the low price, as it gives service like the $5 and $10 kind, but not so fine a weave; and by this new discovery of weave one can hardly tell the difference. A Panama gives a man or woman distinction and at the same time comfort. Mr. George J. Bungay, 28 South William Street, of New York City, is backing up his discovery by sending a real hand-woven Panama, any size, trimmed, blocked, with silk band, to any one for $1, postpaid. Fitted with leather sweat band, 25 cents extra. Furthermore, his policy is that, if you are not entirely satisfied, he will return your money.—Advt.

1798 **TRANSYLVANIA COLLEGE** 1918
and
COLLEGE OF THE BIBLE

Transylvania has just closed a record year. Largest attendance of college students in her history of one hundred and twenty years. Large group preparing for ministry, mission field, and public Christian service.

(1) Faculty unsurpassed in preparation, experience, and teaching ability. Personal interest taken in every student. (2) Satisfactory elective courses leading to A.B., B.S., M.A., P.Th.B., and B.D. degrees. (3) Adequate equipment in buildings, grounds, libraries, laboratories, gymnasium, and athletic field, representing $700,000. (4) Situated in the midst of the world-famed blue-grass region. (5) Opportunities for students to make a large part of expenses. Scholarship aid for sons and daughters of ministers, high-school honor graduates, ministerial and missionary students, and those financially embarrassed. A large number of pulpits available for our ministerial students. (6) Expenses reasonable. All regular fees, including library, athletic association, college magazine, etc., $60; furnished room for men (Ewing Hall), $40 for session; for women (Lyons Hall), $60. Reservation fee of $2 should be sent at once. (7) Faculty of College of the Bible: R. H. Crossfield, B. C. DeWeese, A. W. Fortune, W. C. Bower, E. E. Snoddy, George W. Brown, Edward Saxon.

Former students are sending their sons and daughters to us.

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R. H. CROSSFIELD, President, Lexington, Ky.

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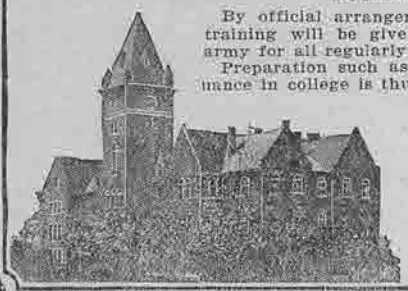
FOUNDED IN 1842



By official arrangement with the War Department, military training will be given in the college, with enlistment in the army for all regularly enrolled students who volunteer.

Preparation such as is given in the cantonments and continuance in college is thus promised.

Unexcelled location, large campus, ample athletic facilities, active student organizations.

Necessary expenses, low. Date of opening, September 11, 1918.

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EDWARD P. CHILDS, President, or The Registrar,
LEBANON, TENNESSEE.

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For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

Calomel Salivates, and Makes You Sick

Acts like dynamite on a sluggish liver and you lose a day's work.

There is no reason why a person should take sickening, salivating calomel when a few cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid, which will start your liver just as surely as calomel, but it does not make you sick and cannot salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick, and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue, or sour stomach. Your druggist says if you do not find Dodson's Liver Tone acts better than horrible calomel, your money is waiting for you.

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All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

GO TO COLLEGE.—Work given to help young men pay expenses. Special inducements to young preachers and preachers' children. **Meridian College**, Meridian, Miss.

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Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

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Boils, Felons are best treated by Carboil. This wonderful compound stops the pain, "softens" and "cleans" out the inflammations. Large 25c boxes at good drug stores. Write **Spurlock-Neal Co., Nashville, Tenn.**, for sample and literature.

The Master's Vineyard

Alabama.

Elkwood, July 23.—The writer is in an interesting meeting at Shiloh Church, about eighteen miles from Huntsville. The interest is good and the large house is filled every night. I have been suffering with rheumatism for ten days and still have to stand by the help of a stick. I hope to report later that many souls have been led out of darkness into light. My next meeting will be at Lyerly, Ga.—John Hayes.

Fort Deposit, July 24.—Our meeting here closed on July 5, with twelve additions. Brother Pittman also held a two-weeks' meeting in Greenville, with three added to Christ. I closed an eight-days' meeting at Berea on July 19, with four additions. Three miles east of here Brother Rhodes had two additions. I am now in a meeting at Sandy Ridge, with two additions so far. Brother Pittman did us a fine work while here. The people would hardly let him leave. He is to be back next year.—R. H. Rogers.

Carbon Hill, July 22.—I began a tent meeting at this place yesterday. I am here for a strong pull; may be here a month or more. This is a town of forty-five hundred population, and the brethren say that the people are hard to reach with the truth. The church here is weak numerically and financially. About a year ago a cyclone struck the town, demolishing many of their homes and their house of worship. They have not been able to rebuild, and are not now able. Brethren, I appeal to you to help this little band rebuild their house of worship. They have a splendid lot, paid for; and if they can get help enough to enable them to rebuild, they can then build up the cause. I suggest that the brethren, for the sake of the cause we all love, put this matter before each congregation and ask them to make a special contribution to this work on the second Lord's day in August. Let the members of each congregation ask themselves how much they would appreciate help if their house of worship had been blown down and they were not able to rebuild. However small your offering may be, God will bless you in making it. Send contributions to S. P. Baker, Carbon Hill, Ala., and same will be acknowledged in the Gospel Advocate. —W. H. Sandy.

District of Columbia.

Washington, July 23.—The work continues to grow, as new members keep coming to work in the government service. The address of our meeting place, Masonic Hall, Eighth and F Streets, N. E., should be brought with incoming Christians, as it will be of special advantage. We have heard of some who have come to the city that we have been unable to find, and they have likely been unable to find our meeting place. It is planned that Brother W. S. Long, of Jackson, Tenn., will take up the work here in the near future. Some fine young men, soldier boys, come by and meet with us a few times, sometimes only once, and are taken on across.

One was baptized a couple of weeks ago. He afterwards said that he felt much better prepared for the work on the other side. Brother Thaddeus S. Hutson, of Covington, Ind., passed through and preached for us on the night of July 10. He had been to Eastern New Jersey to baptize a young man who would likely sail soon. —T. F. Colvin.

Indiana.

Dugger, July 15.—I was with the brethren at Springfield, Tenn., in a very pleasant meeting the last of June and the first of July. The membership is not large, but they are faithful and devoted to the cause. The meeting closed at the water's edge with one addition. I was glad to see the article in last week's Advocate from Brother Elam on the work that the church can do. The church here took that position on the start and has given one hundred and forty dollars. I hope and pray that the brethren will take a willing hand in this work and do all that they can to relieve the suffering of the boys at the front.—E. P. Watson.

Oklahoma.

Bristow, July 21.—Brother Tice Elkins closed a meeting at Comanche last Wednesday night, with four baptized. The brethren engaged him to assist them again in a three-weeks' meeting in July, 1919. We left home on July 19 on our trip to the north, and reached Bristow yesterday. At night we heard Brother Paul Young preach a fine sermon, and then came on to our meeting twelve miles north of Bristow, where we began to-day. Prospects are good for a splendid meeting. We are expecting Brother L. F. Martin and wife to-morrow night to conduct the song service. We are making our home with Brother and Sister W. J. Blythe, formerly of Shell Knob, Mo., in whose home we spent some time on our first visit to Shell Knob, twelve years ago, at which time Brother Wilkinson baptized several of his family. We are at the Pine Hill Schoolhouse, and when we leave here will return to Bristow and possibly spend a few days there. It has been a long time since I have seen brethren and sisters with more zeal to work than the Bristow people seem to have. We very much enjoyed hearing Brother Paul Young. He is a son of Brother F. L. Young, of Cleburne. The brethren and sisters treat you so nicely at Bristow that you just want to go back. When we leave here we will go into Arkansas and Missouri. I will write more later.—Mrs. U. G. Wilkinson.

Tennessee.

Pikeville, July 22.—I am just home from my trip in East Tennessee. Three were baptized—two from the Methodists and one from the Baptists. —G. S. Marsh.

Woodbury, July 23.—I am now in an interesting meeting at Pleasant Ridge Church, in this (Cannon) county. The crowds are large and the interest is good.—John T. Smithson.

Tracy City, July 24.—On the second Sunday in July we closed a two-weeks' meeting at Petersburg. Brother E. Gaston Collins did some fine work in song service. The Petersburg people surely did receive us most hospitably and we were royally entertained. We began at Elora last Sunday.—J. D. Northcut.

Gassaway, July 23.—I began a meeting with the Ridgedale congregation, at Chattanooga, on the second Sunday in June. The meeting continued two weeks and resulted in two baptisms and and one from the Baptists. I am now in a meeting with the congregation at Gassaway. The meeting began last Sunday. One confession last night. Audiences and attention good. —J. D. Gunn.

What Nuxated Iron is Made From

Sworn Statement of Composition of its Formula

It increases the strength and endurance of delicate, nervous, run-down folks in two weeks' time in many instances.

The Board of Directors have authorized the broadest publication of the sworn statement of the coposition of Nuxated Iron, one of the most widely used tonic, strength and blood builders in the world, so that the public may examine it for themselves and judge as to its merits.

It is conservatively estimated that this remarkable formula is now being used by over 3,000,000 people annually in America alone. Among those who have used and strongly endorse it are many physicians formerly connected with well-known hospitals, former United States Senators, Vice-Presidential Nominee Charles A. Towne, former members of Congress; distinguished U. S. Army Generals (Retired), Judge Atkinson of the United States Court of Claims at Washington and Former Health Commissioner Kerr of Chicago.

Newspapers everywhere are invited to copy this statement for the benefit of their readers. It is suggested that physicians make a record of it and keep it in their offices so that they may intelligently answer questions of patients concerning it. Everybody is advised to cut it out and keep it. A copy of the actual sworn statement will be sent to any one who desires such. It is as follows: Iron Peptonate (Special specific Standard) Quantity given below. Sodium Glycerophosphates U. S. P. (Monsanto.) Calcium Glycerophosphates U. S. P. (Monsanto.) P. E. Nux Vomica U. S. P. Cascarin Bitter. Magnesium Carbonate. Po. Ginger U. S. P. Oil Cassia Cinnamon U. S. P. Calcium Carbonate Precip. U. S. P. Each dose of two tablets of Nuxated Iron contains one and one-half grains of organic iron in the form of iron peptonate of a special specific standard which in our opinion possesses superior qualities to any other known form of iron. By using other makes of Iron Peptonate we could have put the same quantity of actual iron in the tablets at less than one-fourth the cost to us, and by using metallic iron we could have accomplished the same thing at less than one-twelfth the cost; but by so doing we must have most certainly impaired their therapeutic efficacy. Glycerophosphates used in Nuxated Iron is one of the most expensive tonic ingredients known. It is especially recommended to build up the nerve force and thereby increase brain power, as glycerophosphates are said to contain phosphorus in a state very similar to that in which it is found in the nerve and brain cells of man.

Dr. A. J. Newman, late Police Surgeon of the City of Chicago, former House Surgeon Jefferson Park Hospital, Chicago

As will be seen from the above, two important ingredients of Nuxated Iron (Iron Peptonate and Glycerophosphates) are very expensive products as compared with most other tonics.

Under such circumstances the temptation to adulteration and substitution by unscrupulous persons, is very great and the public is hereby warned to be careful and see every bottle is plainly labeled "Nuxated Iron" by the Dae Health Laboratories, Paris, London and Detroit, U. S. A., as this is the only genuine article. If you have taken other forms of iron without success, this does not prove Nuxated Iron will not help you. We guarantee satisfaction to every purchaser or your money will be refunded.

In regard to the value of Nuxated Iron, Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says it has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves and strengthening the muscles. Dr. J. W. Armisted, Grove Hill, Ala., graduate of the University of Alabama School of Medicine, Mobile, 1883, says: "In the cases I used Nuxated Iron I have found more beneficial results than from any preparation I have ever used in 34 years' practice." Dr. R. B. Baugh, Polkville, Miss., graduate of the Memphis Hospital College, Memphis, 1898, says: "I always prescribe Nuxated Iron where a reconstructive tonic is indicated." Nuxated Iron often increases the strength and endurance of delicate, nervous, rundown folks in two weeks' time.

Manufacturers' Note: Nuxated Iron is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. Nuxated Iron is not recommended for use in cases of acute illness, but only as a tonic strength and blood builder. (In case of acute illness always consult your family physician and be guided by his advice.) If in doubt as to whether or not you need a tonic, ask your doctor as we do not wish to sell you Nuxated Iron if you do not require it. If you should use it and it does not help you, notify us and we will return your money. It is sold by all druggists. Dae Health Laboratories, Detroit, Mich.

THIRTY SCHOLARSHIPS FOR FREE TUITION.—To worthy students. References required. MERIDIAN COLLEGE, Meridian, Miss.

Faith is the practical exercise of the spiritual eyes. Spirit is the only true substance. The spiritual body is the real man.—Henry Wood.

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.—Advt.

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Genuine Panama, Blocked Silk Band, Trimmed. Light weight, Durable. State size. Guaranteed like $5 brand, only not as fine a weave. Postpaid $1. Bargain Book FREE

FITTED RUSSIA LEATHER SWEAT BAND, 25c. Extra

Send to-day. GEO. J. BUNGAY, 28 So. William St., New York

If You Value Your Health

Read Every Word of This Remarkable Story

It is told by one who has himself experienced the regeneration in health which he encourages you to seek by the self-same means.

THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives

I realized that I had discoved one of the world's greatest mineral springs, and I decided to devote my life to it But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering I said, I will ***make them believe*** me by showing ***my*** faith in ***them*** and in the ***curative power*** of the Spring I will tell them that the water shall cost them ***nothing*** if it fails to benefit

The world listened!

Some wrote for proof and I sent them the letters which I had received from ***their*** fellowmen Others accepted my offer without question Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases

But some of the water still ran to waste for lack of belief I determined that every drop should be used to relieve the sufferings of humanity. To this end I requested the advertising manager of the Wesleyan Christian Advocate to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith: only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only $2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make ***you*** the sole judge as to whether the water has benefited you, and as the Advertising Manager of this paper has kindly consented to ***guarantee my guarantee*** to refund your money, if you are not benefited, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with ***any chronic disease,*** except cancer and consumption. but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism. gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment Yours sincerely,

N F SHIVAR Proprietor

EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir. As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely nature's remedy.

A. L. R. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.

Shivar Spring, Shelton, S. C.: Gentlemen —I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other Springs. I consider it the very best water extant. AUGUSTUS DUPONT.

Lexington, Va., Nov. 24, 1911.

Mr. N. F Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully, MRS. HARVEY DIXON.

Atlanta, Ga., July 27, 1911.

Mr. N.F.Shivar Shelton, S C : Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my teething baby who was suffering with its stomach and bowels. This water cured her disorders entirely and she is herself again I stopped all medicine and gave her only the water. I was also run down from the heat and fatigue, and the water has restored me also Thanking you. Very respectfully MRS. W. C. McGILL.

Columbia, S. C., Aug. 11, 1912.

Mr N F Shivar, Shelton. S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev A J Foster pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.

J. P. D.

P. S —I suffered for 8 years with kidney trouble and inflammation of the bladder After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

FILL OUT THIS COUPON AND MAIL IT TODAY

Shivar Spring, Box 21 P Shelton, S C

Gentlemen:—I accept your guarantee offer and enclose herewith two ($2.00) dollars for ten gallons (two five gallon demijohns) of Shivar Spring Water I agree to give the water a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you are to refund the price in full, upon demand and upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

Address.....

Shipping Point.....

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Volume LX. No. 32. NASHVILLE, TENN., AUGUST 8, 1918. $2 PER YEAR, IN ADVANCE.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Men Sent from God.

The student of Bible history cannot fail to observe the fact of the appearance of capable men at critical times in the development of God's nation and people. We can truthfully say that every epoch of that history had its epochal man. In illustration of this we need only mention a few of those illustrious characters whose words and deeds reflect the glory of the age in which they lived.

In the age before the flood—the age of almost universal apostasy—there was Noah, whom Peter calls a "preacher of righteousness." Like Enoch, this man "walked with God" and was righteous among his sinful contemporaries. There was Abraham, who appeared in his age as the undaunted champion of Jehovah, and was so faithful in all things that even now we call him the "father of the faithful." In quick succession come Isaac and Jacob, each walking in the footsteps of the greatest of Jewish patriarchs. Next in order comes Joseph, the prince of the house of Potiphar, and later on governor and diplomat under Pharaoh, the most resolute and resourceful ruler of them all. Then comes Moses, the lawmaker and founder of the Jewish religion and polity, who became the type of the Savior of the world. When he died on Nebo's mountain, Joshua appears as the logical leader of the Jewish people. He was a man of warlike skill, and right fearlessly did he lead them on, carrying always in his heart the resolution: "As for me and my house, we will serve the Lord." There was Samuel, the last of the judges and the founder of the prophets—a man of clear vision and holy fervor, who did not hesitate to dethrone one king and crown another at God's command. There was David, a great warrior and a great religious reformer, the great hymn writer. He held at once the great scepters that ruled the hearts of men. But I am in the same dilemma of the apostle Paul. "What shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephtha; . . . and the prophets."

You cannot recite the history of their respective ages and leave out their names. They are part and parcel of that history. What we say of one can be said of all. They were men sent from God just as truly as was John. Each one not only believed in God, but also believed that the Father had appointed him to some special mission to which his life was given and by the contemplation of which his work was inspired.

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Features of the "Sent" Man.

In presenting a delineation of the character of the Baptist, of whom it is plainly said, "He was a man sent from God," we find certain features which were characteristic of all men sent from God and which should belong to men and women everywhere who would fulfill in this age and generation the divine purpose in their lives.

John was a man whose personality commanded respect. The Levites, who were sent from Jerusalem to question John, regarded him as a unique and remarkable character. To them he was more than an ordinary man. He was either Elias, or the Messianic prophet, or the Messiah himself. His moral greatness challenged the age in which he lived. He was what Dante calls "a spiritual splendor." It was not his physical appearance, nor his stern features, nor his long hair flowing upon his brawny shoulders, nor his raiment of sheepskin and camel hair, but his rugged manhood, that attracted men to John. They were drawn by the virtues which they knew were wanting in their own lives. John was the man of the hour because he was the one man on whom the hour could count.

It is just as true to-day. The secret of Christian influence is Christian personality. The thing that grips men and secures a hearing for the church is what we ourselves are. Christian character is the one thing for which the world never loses its zest; the one thing that warms human life into color and thrills its prosaic duties into music.

But John was a man who faithfully proclaimed God's truth. When he came out of the desert to preach, he had but one text, and that text was "Repent." He saw the iniquity of his age. He knew the wickedness of the times and appealed at once to the conscience of the people. He denounced sin in all its forms and in all its places, high and low. Sometimes his words seem harsh and his temper strained, but we cannot doubt his devotion to God or his love for the people. It was because the burden of his soul was their sins. Hence he pleaded with them to repent, and enforced his plea by declaring that the kingdom of heaven was at hand. His preaching startled the community. Men

realized that some strange new power had appeared among them. This John the Baptist, this man from the wilderness, with unkempt features, with shaggy garb, with weather-beaten face, appealed to them as one of the prophets, and many recognized him as the fit harbinger of the King. Just such men as John the Baptist are the saving forces in life to-day. Men who cannot be content with things as they are, if they are wrong; men who will not bow down before the idol of fashion; men who rise above conventionalities in season and out of season; men who will faithfully preach and teach the truth as it is written in God's book, are needed. The world needs men who will turn the searchlight of divine wisdom into all the crannies of the human heart and upon all the devious paths of human life.

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Success Without the Big Head.

John was a man who recognized his place in the order of God's providence and filled that place with satisfaction to himself and to his Maker. Men of his day greeted John as a new prophet and were ready to do him homage. Had he willed it, John might have been another Confucius or another Mohammed. He might have been a false Messiah and a lost leader. But John did not will it. "He confessed, and denied not; and he confessed, I am not the Christ." To all intimations that he must be one of the heroic few, he emphatically answered that he was not. His popularity and success did not turn his head. But more than this. Not only did John disavow all personal ambition, but he plainly called attention to the fact that his popularity would be short-lived; that it would wane in the presence of the growing power of the Savior to come, the latchet of whose sandals, John claimed, he was unworthy to unloose. When his disciples became jealous of his reputation, John answered them: "He must increase, but I must decrease." This was not the melancholy expression of an envious and disgruntled spirit, but the unselfish utterance of a heroic ambassador. It is an expression of the law of life. Elijah's mantle fell on Elisha. David sat in the room of Saul. When Wellington's star ascended, Napoleon's set. Grant became famous at the expense of Lee. All through life this law of increase and decrease is operative. It is the law of progress because it is the law of God. His own prophecy had been fulfilled. The voice that cried in the wilderness is stilled. This powerful factor in those events that heralded our Master's immediate coming has gone from the scene of his earthly activities to his glorious reward in heaven. This great epochal man passed away with his epoch. But as the gospel of Jesus Christ is preached more and more, his example will become brighter and brighter and his influence will widen to the ends of the world.

This is our age and our generation. So long as we are true and loyal, we are the men sent from God to enlighten this age and save its people. Every Christian to-day is God's agent and the herald of the gospel of Jesus Christ that has been established. And we have the Master's word for it that he has countless more opportunities for doing good than John the Baptist ever possessed; for though he be least in the kingdom of heaven, he is greater than he. The Christian's voice is the voice of God in the salvation of the world. That voice should be strong and clear and decisive. It should stir the consciences of sinners and cheer the hearts of saints. Your life and mine have been given to us that we may serve God in them, and as men sent from God we are to forget ourselves in the serving; and he who forgets himself in this service—he who loses his life—in unselfish devotion to his fellow man shall find it in the world to come.

The least deviation from the rules of honor introduces a train of numberless evils.—Sir Richard Steele.

OUR CONTRIBUTORS

Cain—His Sin.

BY H. LEO BOLES.

Sin with an individual originates in the heart. Of course, we know that Satan is the originator of sin. When Eve sinned, the suggestion of temptation came from without and reached her heart and caused her to sin. So in regard to Cain, whatever may have been the temptations and environments from without, the sin begins in his heart. The Savior said: "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man." (Mattt. 15: 19, 20.) Iniquity is always conceived in the heart before it is spoken or acted. The heart becomes the fountain from which flow all kinds of wickedness.

It is doubtful if only one sin can dwell alone in the heart. Sin is said to grow in clusters. "Then the lust, when it hath conceived, beareth sin; and the sin, when it is full grown, bringeth forth death." (James 1: 15.) This teaches that sin grows. It is a natural tendency or characteristic of sin to grow. It may seem small in its beginning, but by indulgence it grows and multiplies until it has involved the whole being for time and eternity. There is not a clearer example of the rapid development of sin than is found in the history of Cain. Sin points unerringly toward death. Every sin, whether public, private, secret, big, little, popular or unpopular, pleasurable or painful, leads ultimately and finally to death.

A close study of Cain's sin will reveal a hideous cluster. Of this cluster, the following may be mentioned: First, the sin of unbelief; second, substituting his ways for God's ways; third, wrath or anger with God, his Creator; fourth, anger with Abel, his brother; fifth, jealousy; sixth, murdered Abel; seventh, lied to God. There may be others that are not mentioned here, if one would analyze closely his conduct; and it may be that those I have mentioned overlap each other in a logical classification. However, these seven sins are very prominent and come from Cain's heart. A record of Cain's sin becomes a fearful warning to all the children of men and reveals to us the desperate condition of heart that one may have and still profess to be a worshiper of God. There are many to-day whose hearts are as vicious as Cain's, who are posing as God's elect; and it may be that they have persuaded themselves that they are acceptable in the sight of Jehovah.

The sin of unbelief may be at the foundation of all the others. Cain did not have faith in God. His brother, Abel, did have faith in Jehovah. Cain did not believe in the God who created him; he did not believe *in him*. He believed that God existed; he knew that God existed; but there is a vast difference in believing that God exists and in believing *in him*. One may believe in the existence of a person, and yet have absolutely no confidence in that person. The writer of the Hebrew letter gave the warning to Hebrew Christians to be careful, lest there be in them "an evil heart of unbelief." (Heb. 3: 12.) This sin of unbelief began with Cain's mother, Eve, and has cursed the human family all down through the ages. We are told that the sins of the fathers will be visited upon the children to the third and fourth generation of those that hate God. We are not told that any specific sin is visited upon them, but that the sin, in a general sense, is visited upon them. We may infer from this that the sin of unbelief of the first parents was visited upon Cain. Little did Eve think that

the disbelief which was in her own heart would characterize her offspring. Little did she think, when she looked down in the eyes of her firstborn with all of a mother's love, that there would be a heart which would disbelieve in God. Little did she think that the object of her affection would become the fountain of such a cluster of sins. O, the possibilities of good or evil that is wrapped up in a human life! While in the ecstasy of a mother's love she might have said, "I am willing to exchange the paradise of Eden for the joys of a mother," she did not look into the bottom of the cup of her joy and see the bitterness of the sin of unbelief. O, the goodness and the mercy of our God as shown in his veiling the future from us!

The second sin of the cluster, as enumerated above, is the sin of substitution. Eve had transferred her faith and confidence from God to Satan when she believed Satan's message through the serpent. Cain, through unbelief, substituted Satan's ways for Jehovah's. Cain made Satan's way of worship his way; Cain's way becomes synonymous or coincides with Satan's way. One becomes exceeding wicked when one knowingly makes Satan's way his way and then substitutes Satan's way for Jehovah's way. What an awful crime to place the will, worship, and way of Satan where the way and worship of Jehovah should be! It is to dethrone Jehovah in our heart and enthrone Satan; it is to insult Jehovah and give adoration to Satan. *This was the sin of Cain.*

No wonder the prophets of Jehovah have denounced with such scathing terms the sin of substitution. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!" (Isa. 5: 20, 21.) The same anathema is pronounced on the one who preaches another gospel. (Gal. 1: 8, 9.) Those who would attempt to make any substitution to-day are heirs of Cain, and the condemnation and curse rests upon all his descendants. When we thus see the condition of Cain's heart, we are not surprised at anything else he might do. What kind of a heart he must have had to offer a substituted sacrifice, to substitute his own way, set aside the wisdom of Jehovah, impeach the authority of God, rebel against the sovereignty of his Creator, and murder his brother!

Cain was angry with his God. What is man, that he should become angry at his Creator? Anger is one thing and wrath is another. Wrath is anger cherished in the heart. Cain cherished his anger against Jehovah; and then becomes angry with his brother, Abel. It naturally follows that if he is angry at God, he would be angry with all that are on the side of God.

Christian Education. No. 2.

BY J. P. SEWELL.

4. *Teaching Christianity in Schools.*

It is with reference to the opportunity for accomplishing God's purposes by teaching the word of God in schools and colleges that I speak at this time. The school is not the only place furnishing an opportunity for obedience to our Lord's command: "Go ye therefore, and teach all nations." There are hundreds of others. But the school does furnish an opportunity for this greatest of all services, so wonderful in its po sibilities that Christians cannot afford to neglect it.

While in school the individual is passing through the formative period. He is in the making. His body, mind, and heart are being formed. His faith and notions and conceptions of life are being formed and fixed. He is being developed, very largely, into what he is to be in time and eternity. Very few people are very radically changed in faith or in life after full maturity. In spite of the fact that most of our sermons are prepared and preached with the adult mind and heart in view, a vast majority of the souls converted by them are still in the formation period.

During this important period, shall we train the body and mind and neglect the heart? But, you say, the school is for training the mind, and the home and the church for training the heart; and surely the great work of the home and church may not be overlooked without disastrous results. The school cannot possibly take their places or do their work. Neither can it overcome defects of character resulting from their failure. Too often this is expected.

Why do a vast majority, practically all, of the children of Catholic homes become Catholics and remain Catholics? Are they more diligent in their homes and churches than Protestants? I do not like to think so; still a minority of Protestant children are not becoming members of any church. The difference is in the school rather than in the home and church. Catholic children are taught and trained religiously, not only at home and church, but in school also. We see the results.

Is it good judgment, and does the law of God require that we properly teach and train our children spiritually at home and church, and then place them in school where every spiritual influence and all religious teaching are calculated to counteract and destroy our work in the home and the church? You may as well argue that it is proper to guard the health of your child at home and at church carefully, and then knowingly and deliberately send him to school where you know conditions are unsanitary, and where you know he will be exposed to all kinds of contagious diseases. As surely as there is anything true and worthy in Christianity, from the viewpoint of the undenominational Christian, our children are exposed to moral and spiritual diseases in the State schools and in many denominational schools far more serious than mere physical malady; and we see the social and spiritual disease that so often comes from thus exposing our children.

Christianity is not merely a delightful and helpful profession for those specially inclined toward it and particularly adapted to it, as the practice of law, medicine, etc. If so, we might talk about general education, professional education, vocational education, Christian education, etc. Christianity is for all men, and for each one, not merely a profession, but life itself. Hence, from the Christian point of view, all complete education must be Christian, whether it be general, professional, or vocational. The entire training of the child must be Christian, not secular and Christian. The failure to understand and practice this great truth properly is responsible for the fatally erroneous notion that the individual lives two lives—his secular life and his Christian life. This is not true. Christianity either permeates the entire being and makes it every whit Christian or it is not Christianity.

Christianity is not merely for those of your boys who are going to make preachers, but as well for those who are to be farmers, mechanics, doctors, lawyers—for all. Christianity is not for church, prayer meeting, Sunday school, and funerals alone. It is for plowing, hoeing, cutting wood, selling goods, cooking, sewing, playing, courting—everything, everywhere. Then, from the Christian point of view, all education must be Christian. In anything and everything the child is to be trained for—educated for—there must be Christianity in the training. This is why God had the Jews educate their own children, and prescribed his law as a part of the entire course. This is why early Christians did the same thing.

This is what Brethren Lipscomb and Harding had in view when they started the Nashville Bible School. It is what "Uncle David" meant when he would say: "I long for the day when there will be not only colleges where the Bible is taught to every student, but when every congrega-

tion of disciples will have a school in which every child can be taught God's word."

We have barely touched the hem of the garment! For us such terminology as secular education should be forgotten. Everything that is taught our children should be Christianized in the process. Anything that cannot be Christianized should not be taught our children. Any surroundings and conditions making impossible the teaching of Christianity are absolutely unfit for the education of children from the Christian point of view. Christians cannot afford to accept such conditions.

Why don't we send our children to the Catholic school and the Catholic church on Sunday? They will be taugnt error. That is a good reason. But our children are taught as much error in the State schools and many denominational schools and colleges during the process of their education as they would be in these schools and churches.

They are taught by people with the same conceptions, faith, and ideals exactly in the State and in many denominational schools as in the Sunday schools and churches referred to. If it will affect our children to have them taught error on Sunday, how may they be taught error five days in the week and escape?

Ah! You say Sunday school and church train for the religious life; the school, for the secular life. This is the fatal point in our thinking. The Christian life is not Christian and secular. It is *Christian*. Christianity must permeate, restrain, inspire, and control every other act of life just as genuinely as it does the praying, singing, teaching, taking the Lord's Supper, or any other act of public worship or service, or the life is only part Christian.

If we meet the situation and educate our children as they must be educated, if their education is to be genuinely Christian, there is a great task to be performed. It cannot be done in a day. We have done something, but we have fallen fearfully behind. It will take time, sacrifice and study, prayer and work. It can be done; but, if so, all personal and sectional pride and ambition must be set aside. Every effort must be for the good of the work. If we are not big enough and good enough to proceed thus, we will fail, and we should fail.

Editor Moore's Wanderings.

BY F. W. SMITH.

How strangely inconsistent some men are! Here is Brother Moore, the beginner of a discussion with me, and because I am trying to follow him in his own wanderings he charges me with meandering! But our readers can tell who is "leading" in the roaming business; hence we will let them be the judges. His latest effort runs thus:

Brother Smith reads my "remarks" through his Campbellite kaleidoscope, as he sees me one time as a bone gnawer, next time as "wisdom the better part," and now as a "religious spy." I don't think you need to worry over my continual change of base, as I am trying to follow you in your meanderings to hide the cloven foot of Campbellism, with which you and yours are so enamored. You are the one that is doing the stunts of change.

You certainly got one on me this time in saying I am "very much mistaken. I neither accept one into the church, nor reject one from the church." Grant this, and then what? Do you not claim to be under the commission as recorded in Matt. 28: 19, 20? It says: "Go ye, and make disciples of all nations, baptizing them," etc. If you are not in such work, I have been woefully mistaken. And how can you make a disciple without initiating him into the church, as the same act that makes a Christian adds him to the church? You seem to deny making disciples at all in above paragraph and say that God does it. Then you are in exact accord with Hardshells on this subject, if the Lord carries out his own commission. I'm sure your congregation does not initiate one into its fellowship, for the preacher does not give them a chance to either accept or reject. The preacher hears his confession, and straightway baptizes him into the fellowship of the body of Christ. The preacher is the whole thing in accepting and rejecting members; the congregation or church is not even asked if they want him. So the very thing you claim not to be is the one thing that you are. Now, dear Brother Smith, don't you pass on the fitness of the confessor for baptism? To be sure you do, and try to make a misguided and untaught people believe that God does it. But you did not tell whether or not you ever attended a Baptist revival meeting, and, if so, what was your motive in attending.

Well, there are restrictions around the Lord's table, and these restrictions are in the Baptist discipline, Brother Smith—the New Testament, if you please. Do you believe in unrestricted or open communion? Answer, please.

I have answered your question on infant salvation. There is but one way of life—salvation by grace is the only way I know. Do you know and teach another? If so, give it, please.

You make a clean dodge on the order of repent and believe. Everybody knows that some kind of faith precedes repentance, but this was my challenge to you: "You know you cannot name one passage in the Bible where *faith in Christ* ever preceded repentance toward God." Yes, I know that one must believe that God is, or exists, before he can repent. But, my brother, is that faith what you claim as faith in Christ? One may believe a thousand things and never repent. Why did you not answer my language instead of your interpretation of it? It's a confession on your part that you can't do it.

Is believing the message of the gospel true, the same as believing in Christ? Answer, please.

My space will not allow me any further review for this week, but I will attend to it in full next issue. But I will ask Brother Smith to do me the favor of answering my last question here. You need not labor to prove degrees of faith, for the object is of more import than degrees. I believe you are wrong in your order of repentance toward God and faith in Jesus Christ. Is this the same as belief in Christ?

Don't get ugly, Brother Moore; dispense with "Campbellite kaleidoscope" and "cloven foot of Campbellism." Keep sweet and smooth and our readers will enjoy this friendly investigation of each other's positions.

My friend insists on my telling him if I ever attended a Baptist revival, and, if so, for what purpose. Yes, many a time; but I did not, as he claimed regarding his attendance at the meeting in Fulton, know "exactly what I would get before I went." If such had been the case with me, I would never have gone. I go to hear Baptists, Methodists, and Presbyterians with the expectation of receiving and being benefited by whatever they may say in harmony with God's word, and I have learned something helpful from all of them.

Our brother asks: "Do you not claim to be under the commission as recorded in Matt. 28: 19, 20?" Yes, and under the *same* commission as recorded by Mark 16: 15, 16, which places *faith* as the *first act of the creature*, thus refuting the claim that repentance precedes faith. I can only make "disciples" in the sense of teaching them the gospel. I cannot "initiate them into the church," for it is expressly stated that God does that. "And the Lord added to the church daily such as should be saved." (Acts 2: 47.) It is also stated that God rejects or takes away those who are unworthy. "Every branch in me that beareth not fruit, he taketh it away," etc. (John 15: 2.) Of course, God has a "system" or "process" by which this is done, and that is the gospel of his grace, composed of facts, commands, and promises. As heretofore stated, I can only preach the gospel, which is God's power unto salvation, and let him through his own chosen instrumentality add to and take from his church. The fact that Brother Moore and I "baptize" people is no evidence within itself that such are added to the church. We may, and perhaps do, immerse some who are unprepared in heart for acceptable obedience to this holy ordinance.

Our friend teaches that the church should sit in judgment on the fitness or unfitness of those demanding baptism. Hence the candidate for baptism is required to relate before the church an "experience of grace;" and if

the church sees proper to vote him the privilege of being baptized, the preacher may then proceed to baptize the candidate. Brother Moore, *find one scrap of authority for this procedure in the word of God*, and I will close my part of this discussion.

Yes, the New Testament throws restrictions around the Lord's table, but it recognizes but two classes of people—viz., the children of God and the children of this world. My friend admits that Methodists and Presbyterians are the children of God, and yet he will not let these children of God eat at their Father's table! Shame on you, Brother Moore, for stretching a barbed-wire fence around God's table to keep some of his children from sitting at their Father's memorial feast!

He says: "Everybody knows that some kind of faith precedes repentance." I thank him for this admission, for it will be found fatal to his cause. He says "some kind of faith," and I demand that he tell us where he learned that there was more than *one* kind of faith. Is not all faith the *same* in kind? And is not all faith the belief of testimony? Can one believe in or on Christ without believing the testimony God gives in his word regarding his Son? Is there any other way of believing in or on Christ besides believing the divine testimony concerning Christ? Did the people on Pentecost believe the testimony of the Holy Spirit concerning the divine Sonship of Jesus? If so, did they not do this before they were told to repent? In so doing, did they not believe *in* Christ before they repented? Is our friend trying to make some kind of play on the words "faith in?" He asks: "Is believing the message of the gospel true, the same as believing in Christ?" This depends upon what "degree" is attached to the word "believe." If you mean by "believing in Christ" faith in its comprehensive aspect, which includes obedience in baptism, I say, no; but if you mean simply the unequivocal assent of the mind or heart to the proposition that Jesus is the Christ, the Son of the living God, I say, yes. Now for the proof. "Nevertheless among the chief rulers also many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." (John 12: 42, 43.) To believe "on" is the exact equivalent of believing "in," for it is the same preposition in the original. Paul said to the jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16: 31.) Here are two classes, each said to have believed "on" or "in" the Lord Jesus Christ—the Pharisees and the jailer with his family; one class was saved and the other was not. Will Brother Moore tell us why this was true? The answer is easy. Faith in Christ in one instance was limited to the truth of the gospel and the claims of Christ, while in the other it was more comprehensive, including repentance and baptism.

He says I did not meet his challenge to find where "faith in Christ ever preceded repentance toward God." I am sure he is mistaken; but to give him full satisfaction, his attention is directed to this: "Nevertheless among the chief rulers also many believed on [in] him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." (John 12: 42, 43.) Will my friend say that these Pharisees who loved the praise of men more than the praise of God, and who refused to confess Christ, repented toward God? He is compelled to take this position or else abandon his contention. The Holy Spirit said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) Now, I would like to know by what law of language our brother can squeeze faith in between repentance and baptism in Acts 2: 38. The truth is, faith encompasses both and leads to both repentance and baptism.

In answer to my question, "What becomes of infants dying in infancy?" he says: "There is but one way of life—salvation by grace is the only way I know." Well, that is the only way of salvation that any one knows of who believes the Bible; but, unfortunately for my friend's position on "total, hereditary depravity," salvation by grace involves faith. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Eph. 2: 8.) Since salvation by grace is obtained "through faith," and infants cannot exercise faith, our friend's one way of salvation *leaves the helpless infants without the pale of salvation.* Cannot the reader see where his doctrine of "total, hereditary depravity" lands him? Why not, Brother Moore, leave the infant where God places it at birth—viz., safe—that is, without sin and in no need of salvation by grace or otherwise until it, like Adam, sins?

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$10,427.31
Church at San Angelo, Texas	10.00
L. N. Gray, Mayfield, Ky.	5.00
Church at Clementsville, Tenn.	5.00
Church at Sabinal, Texas	14.65
J. T. Draper, Defeated, Tenn.	10.00
Parkland Church, Louisville, Ky.	4.25
Little children at Tupelo, Miss.	2.80
Mr. and Mrs. T. D. Long, Tupelo, Miss.	2.20
Berea congregation, Glen Allen, Ala.	10.85
Mrs. Luke McMenaway, Lebanon, Tenn.	5.00
Mr. and Mrs. J. E. Barbee, Yost, Ky.	3.00
Shady Grove congregation, Trousdale County, Tenn.	3.85
Mrs. W. H. McCubbin, Valley View, Texas	5.00
Mrs. J. N. Yarbrough, Valley View, Texas	5.00
Mrs. A. J. Hudspeth, Vallew View, Texas	5.00
Jeppie Miller, Martin, Tenn.	1.00
Sulphur College congregation, Hartsville, Tenn.	3.40
Mrs. F. W. Neal, Brush Creek, Tenn.	5.00
Mr. and Mrs. D. B. Lane, Petersburg, Tenn.	3.00
M. C. Reed, Gallatin, Tenn.	1.00
Chapel Avenue congregation, Nashville, Tenn.	20.00
Mrs. B. C. Lindsey, Bardwell, Texas	2.50

Our readers will doubtless be gratified to learn that the Gospel Advocate, through its readers, has been the largest contributor of all papers in the United States to the Polish Victims' Relief Fund. A copy of the auditor's report reveals this fact, in which all who have contributed will take pardonable pride. Furthermore, the committee which forwards and distributes the funds seems to be overwhelmed with gratitude. In acknowledgment of our last remittance, amounting to $1,537.73, we have received the following letter:

New York City, July 29, 1918.—Mr. A. B. Lipscomb, Gospel Advocate, Nashville, Tenn.—Dear Sir: If it were proper to use a slang expression, I would say that I am simply floored by the size of your check; but since it is not the proper thing to use such an expression, I will simply state that I was most agreeably surprised by its dimensions. Really I do not know how to thank your readers sufficiently for their wonderful assistance. It has been months since we have seen so much money in one check, the largest contributions being at the utmost one hundred dollars. With all my heart I beg to express to you, on behalf of this committee, my deepest gratitude for all you have done for us. With very best regards, I beg to remain,

Gratefully yours, W. O. GORSKI.
Honorary Executive Secretary.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Why Christians Apostatize.

BY JOHN T. HINDS.

That Christians can apostatize is clear both from observation and plain Bible statements. The many warnings against falling away would be meaningless if there were no danger of falling. The neglect, carelessness, and worldliness so evident among church members would be ample evidence that Christians can and do fall, even if the Bible did not mention the subject. But when an apostle says, "Let him that standeth take heed lest he fall," we know that inspiration fully recognizes our danger and tries to protect us against it.

Since we can fall away, it seems foolish to not admit that there is danger of falling all the way, or of so apostatizing as to be lost finally. How intelligent people, with human examples before them and the plain statements of the Scriptures, can deny the possibility of apostasy, I cannot understand. But whether the apostasy be complete or only partial, there must be some causes for it. Failure of Christians to live as they should is distressingly common and does the church untold harm. The situation deeply grieves those whose earnest desire is for the welfare of the church, but how to find and apply a remedy is a difficult task. It may help some if we understand the causes. There are, no doubt, many causes that produce falling away from our steadfastness, but every one is not influenced by the same cause. It depends largely upon the situation and the peculiarities of the individual. Some of the causes, if not all, will be found in the following list:

1. Many neglect the church or quit it entirely because the limitations of the gospel are not in harmony with the demands of the flesh. Nothing is plainer than the fact that the Bible makes no compromise with the flesh. "Crucify the flesh" and "mortify the deeds of the body" are expressions that do not please the broad-gauge church member. Many in the church and out have always been willing to pay more for license than for prohibition. Many chafe under the restraints of gospel service and Christian duty. If the gospel is not perverted and the restrictions removed, they gradually quit. It never occurs to them that removing restrictions is often the worst thing that can be done.

2. Some fall also because of the humility required. Paul says to every man "not to think of himself more highly than he ought to think." This does not meet the approval of some. The Christian who is not humble is certain to receive jolts that will jar him loose for his fidelity. "Pride goeth before destruction," we are told, "and a haughty spirit before a fall."

3. Plain worldliness comes in for its share in producing apostasy. Of the thorny ground in the parable of the sower, Jesus said that it represents the one who allows the "care of this world and the deceitfulness of riches to choke out the word." No man can have the love of money in his heart and remain true to the church. The love of money is the root of all kinds of evil, we are told. If we allow ourselves to be "conformed to this world," it is certain we will "fail of the grace of God." Much apostasy owes its existence to just plain following after the world. When Christians try to follow the world, failure is inevitable.

4. Some fall away because they fear men. They do not have the courage to endure criticism. They "fear the voice of men" rather than the word of God. Social position, financial success, and political preferment are dearer to some Christians than the salvation of their souls. They, like the chief rulers who refused to confess Christ because of the Pharisees, are afraid they will be put out of society's synagogue; and they, too, love the praise of men more than the praise of God. Such church members cannot by any means be induced to be faithful to the church.

5. Similar to the above is the cause of evil association. Many Christians would do right if it were not for their associates. Just at this point is where many young Christians fall. Sometimes even the marriage relationship is responsible for a complete apostasy. A Christian that marries a sectarian or worldling and falters in church duty in the least particular is in grave danger; in fact, the probability is a partial apostasy, if not a complete one. Association has led to much loss to the church. Association is bound to have its effect, and the strongest faith is necessary where the association is against the truth.

6. A change of environment often leads to apostasy. Many who are fairly true to the church under some circumstances prove utterly worthless under others. If it is popular or generally accepted as the proper thing to be a member of a church in some community, some will be all right; but at another place where it is unpopular or there is strong opposition, you can hardly drag them to church. Many have done well enough when with a country congregation, who fell away just as soon as they reached a town or city. The ranks of digression have been increased much by this class. Of course, at heart they never were right. All they needed was an opportunity. Still, if they had remained in the country, we might never have found them out. But the fact remains that they fall away when the situation becomes hard to meet. They have practically no power of resistance.

7. Others "take out" or quit because of pure laziness. They are careless and indifferent about the success of the church. They do not object to its succeeding, provided others do the work necessary for it. Others can preach, pray, exhort, give, and visit the sick, but they have no trouble with their conscience when they take no part in any church activity. There is no better way to describe this class than to say they are religiously lazy. This is a numerous class. The harm they do the church is immeasurable.

8. Still others fall away because of false teaching. When they change locations or come under the influence of false teaching, they are not strong enough in the faith to resist. Sometimes the church is to blame for not having enough plain teaching to protect weak members. Sometimes weak members deserve censure because they make no effort to grow stronger. But whatever be the cause, false teaching takes a heavy toll from the church.

Knowing all these causes to exist and the deadly effect they have upon the church, elders and all faithful members should do everything possible to safeguard the weak members against the danger of apostasy. The work of the church is too important to lose any power if it can be avoided. No organization can reach its maximum power if a large part of it lies inactive. Knowing the danger, we all need to take heed "lest we fall."

The Fear of the Lord.

BY C. C. FOWLER.

One of the greatest errors in religious thought is to think the fear of the Lord is just alone in being afraid, making void the wisdom and the virtue toward God. When we are made to understand the law of the heart that is to govern our conduct in this life, we will be made to see that there is a wisdom and a virtue in the fear of the Lord that is well pleasing to God, by which he permits us to establish a relation with him by a law of faith that works by love that is higher and above our own nature.

The evidence of relationship is in a loving heart and a loving life sanctified in Christ as Lord, "being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." "The friendship of the Lord is with them that fear him; and he will show them his covenant." "If thou

seek her [wisdom] as silver, and search for her as for hid treasures: then shalt thou understand the fear of Jehovah, and find the knowledge of God." It is high time to wake up and believe the Bible, and Christ will give you light. "Happy is the man that findeth wisdom, and the man that getteth understanding. . . . She is more precious than rubies; and none of the things thou canst desire are to be compared unto her." "Wisdom is the principal thing; therefore get wisdom; yea, with all thy getting get understanding."

And James says: "Let patience have its perfect work, that ye may be perfect and entire, lacking nothing. But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think he shall receive anything of the Lord; a double-minded man, unstable in all his ways."

"Where shall wisdom be found? And where is the place of understanding? . . . God understandeth the way thereof, and he knoweth the place thereof. . . . When he made a decree for the rain, and a way for the lightning of the thunder; then did he see it, and declare it; he established it, yea, and he searched it out. And unto man he said, Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding."

If you lack these things, you lack wisdom; and to ask for wisdom, nothing doubting, is to believe that God will be as good as his word and give liberally. It is to believe that "wisdom is the principal thing," "more precious than rubies," and that "none of the things thou canst desire are to be compared unto her." It is to believe that the fear of the Lord is wisdom; and "if thou seek her as silver, and search for her as for hid treasures: then shalt thou understand the fear of Jehovah, and find the knowledge of God." If you believe this, "nothing doubting," ask for wisdom, and God will give you liberally.

Then, after all, what is the wisdom and the virtue in the fear of the Lord? "The fear of Jehovah is clean, enduring forever." "Happy is the man that feareth always." "In the fear of Jehovah is strong confidence." "The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the perverse mouth, do I hate."

To render fear to whom fear is due, honor to whom honor is due, is the evidence of a good and honest heart, to whom the word of salvation is sent: "Brethren, children of the stock of Abraham, and those among you that feareth God, to us is the word of this salvation sent forth." This was verified in the word's being sent to the household of Cornelius, one who feared God and gave much alms to the people, where Peter made known the terms of valid obedience and personal acceptance for all men: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him."

The Spirit teaches that in combining spiritual things with spiritual words and in rightly combining the spiritual things written aforetime with the spiritual word in the new and everlasting covenant, it fits just as a key to a lock. "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him [in strong confidence hating evil, pride, and arrogancy, and the evil way, and the perverse mouth], and worketh righteousness, is acceptable to him." "Work out your own salvation with fear and trembling [in strong confidence hating evil, pride, and arrogancy, and the evil way]; for it is God who worketh in you both to will and to work, for his good pleasure." "Beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God," in strong confidence hating evil, pride, and arrogancy, and the evil way, and the perverse mouth. "Herein is love made perfect with us, that we may have boldness [confidence] in the day of judgment; because as he is, even so are we in this world." "And if ye call on him as Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear"—in strong confidence hating evil, etc. "Be not high-minded, but fear." "Like as a father pitieth his children, so Jehovah pitieth them that fear him." This means all that pity means to them that truly fear the Lord, in strong confidence hating evil—deep, tender compassion of the God of all the earth, as high as the heaven itself; for he declares: "As the heavens are high above the earth, so great is his loving-kindness toward them that fear him."

No better reasons could the sons of men have for their hope than to truly fear the Lord and hate evil; for if ye hate evil, you will not commit evil.

Light at Evening Time.

The day is in its afternoon, and still the heavy clouds hang low.
The dawn was fair, but all too soon the storm cloud hid its golden glow.
All day the tempest ruled the air, and wreck and ruin mark its path.
Full many a sturdy oak shall bear mute witness to its mighty wrath.
The noblest branches shattered lie, riv'n by the lightning's stroke, and left
Upon the sodden ground to die; the parent tree is sore bereft.
Far out at sea, by wild waves toss'd, a ship lies helpless in the blast,
With tatter'd sails, with rudder lost, broken and useless ev'ry mast.
My windows look into the west, and there I sit with heavy heart,
And pray that God will send his rest to weary earth ere day depart.
All suddenly, when hope seems vain, the sun shines out in glory bright:
God's promise then is all made plain: "At evening time it shall be light."

My life has reached its afternoon, and still the clouds hang low and gray.
Its rosy dawn light faded soon, obscured and lost in stormy day.
All day the tempest swept my heart, and fondest hopes in ruin lie;
Life's treasures, one by one, depart, far scattered on the ground to die.
Far out upon the heaving wave, my ship is helpless in the gale;
In vain I look for One to save, 'til faith and courage almost fail.
Kneeling, I look into the west—the winds still rage, the billows roar—
And pray that God will give me rest, some token that the storm is o'er:
"O Father, rend the clouds apart and send thine own warm, cheering ray
Into my weary, aching heart for one brief hour ere close of day!"

. . . . . .

The ship in harbor rests, at last.
The sailors sing, all danger past.
The sunset gilds a quiet sea.
The peace of God enfoldeth me.

—Maribel Yates.

On the shoulders of the luxury loving, the pleasure seeking, the unproductive, the pampered, the extravagant, the morally calloused, the spiritually dead, who make laws and recognize no law, who declare war and wage it not, who preach platitudinously of great things and live pettily, who love themselves much and patronize God a great deal—on the shoulders of such as these shall rest the responsibility for the treason that sneers at truth, mocks goodness, and destroys nations.—Edward M. Cross, in Exchange.

The Sentry Watch of God.

The sunlight filtered through the trees,
Far off I heard the hum of bees,
My troubled heart was far from ease;
When softly, like a sighing breeze,
A whisper came: "He keepeth thee."

He keepeth me! 'Mid surge of care,
And cark of toil, day's wear and tear,
Burdened with thoughts I cannot share,
There comes in answer to my prayer
The sure response: "He keepeth thee."

He keepeth me! In hours of joy,
In tasks that all my powers employ,
In scenes that please or that annoy,
In strife that would my soul destroy,
My strength is this: "He keepeth thee."

He keepeth me! In hours of pain,
When only loss seems all my gain,
And all my life's endeavor vain,
Softly there comes the sweet refrain:
"He keepeth thee, he keepeth thee."

He keepeth me! When daylight dies,
And slumber haunts my weary eyes,
My soul on his sure word relies,
And sleeps, nor fears the great surprise,
But trusts the sentry watch of God.

—Mary Aronetta Wilbur.

Will the World Ever Beat Its Swords into Plowshears?

BY A. M. GEORGE.

This question is suggested by a prophecy in Isa. 2: 4; and in order to get to any sensible conclusion about it, one should study the first, second, and eleventh chapters carefully to get the connection and proper meaning.

In the first chapter it is made plain that Isaiah is prophesying concerning "the children of Israel," God's people, and they alone. Israel had apostatized (many religious people think that apostasy, or falling from God's favor, is an impossibility, but such doctrine antagonizes the whole Bible) to such an extent that Isaiah speaks of it as a "complete desolation," and compares her (Israel) to Sodom and Gomorrah; and their worship was a stench to God—they were under his curse. He warns them to cleanse themselves, to cease to do evil and learn to do well, and he would bless them; but if they refused, he would destroy them. This all refers to Israel, Zion, and not to the world at all.

In the next chapter (second) Isaiah foretells the establishment of the Lord's house—the church, or kingdom of God—in Jerusalem, or Zion, and that through the church the word of the Lord was to go forth to the nations. "And he [the Lord] shall judge among the nations, and shall rebuke many people: and they [the peoples rebuked] shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." Here Isaiah again plainly, in verse 5 of this chapter, names the house of Jacob—Israel—and in this case it is spiritual Israel, the church of God; and so it is the church of God among the nations of earth, not the nations themselves, that should learn war no more. We all know what the church, or kingdom of God, was set up, or established, near two thousand years ago; and we know equally well that no nation has ever beaten its swords into plowshares and ceased to learn war; but now, after twenty centuries of intermittent wars, the nations, by most persistent, ceaseless effort, have brought the science of war to the very zenith, or climax, of destruction, and the nations are at each other's throats with a virulence, or malignity, the like of which was never before known.

Pretty free use is made of the word "nations" in the second chapter of Isaiah. In verse 2 it is said that when the Lord's house is established "all nations" shall flow into it, but it is a fact that only parts of the nations flowed into it; and in that sense, or with that limitation, I suppose we will have to understand verse 4, where it is stated that "the nations shall beat their swords into plowshares," etc.; and verse 5 seems to show that it is only the house of Israel that will learn war no more—spiritual Israel, the people of all nations that accept Christ. The first and second chapters of Isaiah show that many of all nations did flow into the kingdom, but not all of any nation; in fact, only a small part of any nation went into it, and those who did must be the ones who beat their swords into plowshares and learn war no more.

We know that the time has never been when the nations ceased to learn war, and I feel sure that time will never come. No such time came before the flood, but the world, nations, went continually from bad to worse till the flood washed all away; and Christ (Matt. 24: 37) says that as it was then, so shall it be when the Son of man comes—the nations, the world, will go on and on with wars and all other deviltries, as the present conditions plainly indicate. Wars and wickedness have never ceased; and now, in the "last days" of this dispensation (see 2 Pet. 2, 3 and 2 Tim. 3, for proof that we are in the last days), the whole world is engaged in such a war as was never heard of before, and never can be repeated, for the avowed purpose of establishing a "universal democracy," the very antithesis of God's government—a pure autocracy. The autocracy is the best of all governments when God, instead of kaisers, is the Autocrat; but I think that, as long as the world will not submit to God's rule, democracy will be best for the people of the world, but not God's people. It may be, if God suffer the world to exist after this carnival of death on land and sea and in the clouds above the earth, that there will be a period when the blood-glutted nations will cease from wars; but if so, the war spirit will revive, and this bloody drama will have to be repeated, only it will have to be far worse than this, for Rev. 16: 17, 18, under the seventh seal, or vial, which brings the end of all works, good or bad, in this world, proclaims the greatest earthquake, or upheaval, or war, that ever has been or ever will be. So if this is not that, then there must come another, still worse, to pull down the curtain.

In Matt. 24 the Savior, in speaking of the end of the world, said: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. . . . Many shall be offended, and shall betray one another, and shall hate one another. And many false prophets [teachers] shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Take all of this in connection with 2 Tim. 3 and 2 Pet. 2, which describe the "last days" of this dispensation, and it looks like we are getting near the end.

It is strange that Babylon, under the curse of God, should be used by him to print the Bible in all the languages of the earth and give it out to all the nations, so compelling his enemies to fulfill his word.

Men are so made as to resent nothing more impatiently than to be treated as criminal for opinions which they deem true.—Spinoza.

Faith is the practical exercise of the spiritual eyes. Spirit is the only true substance. The spiritual body is the real man.—Henry Wood.

AT HOME AND ABROAD

A. A. Bunner, of Cleveland, Ohio, is visiting the churches in Southeast Ohio and West Virginia.

Charles Holder requests us to state that he will not move to Dunlap, Tenn., but will remain at Bridgeport, Ala.

F. W. Smith preached to a large audience at Russell Street Church, in Nashville, Sunday, while A. B. Lipscomb began the meeting at Franklin under most favorable auspices.

A. B. Lipscomb closed the meeting at Lebanon, Tenn., August 2. There were fifteen baptisms. The interest was good from start to finish. John A. Klingman's labors at Lebanon have had a telling effect.

From Charlie Taylor, Murfreesboro, Tenn., August 4: "The meeting at Cottontown closed with fourteen baptisms. I promised to be with the brethren at that place in a meeting in 1920, the Lord willing. I am now at Almaville, Rutherford County."

Married, at the Hermitage Hotel, in Nashville, on Monday, August 5, at 6 P.M., Lieut. Mark Lowrie to Miss Haynie Owen, J. C. McQuiddy officiating. The bride is the daughter of Mr. and Mrs. R. C. Owen, of Hartsville, Tenn. The Gospel Advocate extends heartiest congratulations.

The death of Mrs. Nancy McQuiddy, aged ninety-five years, at her home at Farmington, Tenn., on Friday, August 2, removes one of the most venerable and best-beloved women in the State. She retained her mental faculties and attended to her household duties up to the last. She is survived by nine children. One of them is J. C. McQuiddy.

From J. H. McBroom, Ethridge, Tenn., August 3: "I closed a good meeting at Mount Pleasant on the third Sunday in July. There were only two additions to the church, but the meeting was one of the best I ever conducted. I am in a good meeting at Greenwood, in Giles County. There has been one addition—a lady from the Baptist Church."

The Belmont Avenue congregation, in Nashville, is making fine progress in a Bible-reading campaign. A total of twenty-one hundred and eighty chapters was read by the members of the various Bible classes. S. F. Morrow is urging each one to read the New Testament through by January 1, 1920, and he hopes that every church in the land will join in this glorious work.

From H. T. King, Franklin, Ky.: "I closed an eight-days' meeting with Berea Church, Route 1, Rives, Tenn., on July 28. There were two baptisms and one restoration. The meeting was well attended and well supported. L. T. Holland, of Greenfield, conducted the song service, and did his work well. I begin with Smyrna Church, near McMinnville, Tenn., on August 4."

A sister writes from Lebanon, Tenn.: "On July 28 Elder Thomas H. Burton, of Hartsville, Tenn., closed an eight-days' meeting at Flat Rock, with one added from the Baptists. Brother Burton labored hard to proclaim the unsearchable riches of Christ and to make clear the plan of salvation, and we hope the seed sown will result in a bountiful harvest in years to come."

A sister writes: "The church in Washington, D. C., is growing in interest and numbers. W. S. Long, of Tennessee, will locate with us in September and will devote all of his time to the work here. The brethren everywhere are urged to help those who come here in government service to locate the place of worship, which is in the Masonic Temple, at Eighth and F Streets, N. E. Congregations should see to it that their young people have this address before coming."

From C. L. Hanan, Treasurer, Muskogee, Okla.: "I wish to acknowledge receipt of the following contributions to the building fund of the church at this place: From the church at Davis City, Iowa, $20; church at Riverside, Tenn., $3; church at Eldridge, Ala., $2; church at Bethpage, Tenn., $6.50; church at McMinnville, Tenn., $10; church at Sellersburg, Ind., $5; church at Harper, Kan., $25; John D. Evans, Denver, Col., $2; Edward E. Kranz, Sellersburg, Ind., $2. Total, $75.50."

A. K. Ramsey writes from Forest Hill, La.: "July was a good month in this State. Brethren Chambers and W. J. Johnson held good meetings at Amite and vicinity. Brother Hebert made steady gains among the French-speaking people. C. K. Matthews put in some good licks at Turkey Creek and Pine Prairie, a number of additions being reported. C. C. McQuiddy used his opportunities to good advantage in furthering the gospel at Forest Hill and vicinity. The writer was in thirty-six services and is now corresponding with a 'Church of God' preacher with the view to a better understanding."

From James H. Morton, Route 9, Lewisburg, Tenn., July 30: "I baptized a man eighty-three years old in Duck River to-day. The Lord willing, I will preach at Cornersville, Marshall County, on the first Lord's day in August, and at Philadelphia, Maury County, on the second Lord's day in August. I started the work at both of these places many years ago. In Marshall and Maury counties, since 1867, fifty-one years ago, I have baptized more than one thousand people. I am in failing health now, and I am past seventy-six. I have read the Gospel Advocate for fifty-three years, and I shall continue to read it until I cross over to the other side."

M. C. Cayce writes: "On July 14 I began a meeting at Walter Hill, Tenn., which continued until July 21, closing with the morning service. Two precious souls obeyed the gospel, being buried in the likeness of his death and raised in the likeness of his resurrection. It was the opinion of the brethren that we closed too soon. I am wanted for another meeting there next July. Granville Cullum preached at Hill's Chapel, on the Nolensville road, Sunday morning and night, July 21, and I began with them on Monday night and preached every night (except Saturday) and on Sunday morning and night, when the meeting closed with a large audience. One was baptized. I did not preach in daytime during the week, but worked every day and went out and back at night. Next Sunday (August 4) I am to begin my fourth meeting with the church at Burns, Tenn."

Morgan H. Carter writes from Atlanta, Ga., August 2: "Rejoice with us, for the lost are being found, and those who were dead are being made alive again by the saving power of our Lord Jesus Christ. S. H. Hall and I, with others coöperating with us, have enjoyed a number of interesting and blessed meetings during the last few months. I am now preaching each night at Fort McPherson to the soldiers and such civilians as gather in. Twelve persons have made a start for God, some of them by conversion as alien sinners and others who claim to be Christians desiring to come back to Christ, having sinned. The attendance and attention have been excellent. Regular services are being conducted at Camp Gordon each Lord's day at 3:30 P.M. in Company Building No. 22, Casualty Detachment, 157th Depot Brigade. We urge every reader who has friends in any Georgia camp or fort, or anywhere else where we may reach them, to send their names and addresses immediately. Also state whether or not those you name are Christians and give any other information that will be helpful to us in getting at the boys you name. Do this now. It is very important and may mean the salvation of many souls for Christ. Remember us in your prayers. Address me at 275 Oak Street, Atlanta, Ga."

L. D. Perkins writes from Armona, Cal., July 28: "After holding successful meetings at Los Angeles, Fresno, and San Francisco, Brother and Sister T. B. Larimore departed for Nashville, Tenn. The churches at all these places were built up in the most holy faith by the good preaching of Brother Larimore, and the good work done by him will live on after he has made his departure for the heavenly home. Brother Larimore tells me that he has decided to make California his home, and will soon, the Lord willing, take up his things and move to Los Angeles. Los Angeles is a beautiful place for Brother Larimore, with an even climate and the gentle sea breeze of the Pacific. Brother Larimore does not expect to continue in the work of an evangelist after coming to the extent that that he has for the past fifty years; and we believe that he has more than done his part, and the churches should remember him. He certainly is entitled to a rest for the balance of his life. However, he does not intend to quit altogether in the good work, but from time to time will preach in California as necessity demands. We know that the work in California will be helped in many ways by the coming and presence of Brother and Sister Larimore. May the Lord bless them. The work at Hanford, my home congregation, is growing fast, and at Tulare the good work goes on. I hear good reports from other parts of California, and when more good evangelists and workers come we will soon have congregations in every city, as it should be. May the Lord bless and prosper the work everywhere."

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Christians Should Be of Good Cheer.

BY J. C. M'QUIDDY.

When the clouds are threatening and lowering, it is natural for people, and even Christians, to despair and to conclude that the whole world is going wrong. The New Testament abounds in teaching which encourages us to believe that God still rules and that, therefore, Christians should be of good cheer. When a storm overtook Paul and his companions as they sailed toward Rome and all had been without food for many days, Paul said to them: "And now I exhort you to be of good cheer; for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee." (Acts 27: 22-24.)

While we are now passing through perilous times, we should put our trust in God, remembering that all things work together for good to them who love him. Doubtless Paul did not relish, at the time he was passing through them, the trials, hungers, shipwrecks, and tribulations, yet afterwards he could appreciate that they had redounded to his good. Afterwards, in writing to the Philippian church, he says: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me." (Phil. 4: 11-14.) This is a great lesson to learn, and one that Christians need to learn now. It is a very great accomplishment to be able to truly say: "For I have learned, in whatsoever state I am, therein to be content." No higher excellence can be attained. In order to attain to such excellence, Christians should learn to seek not their own, but the things of Jesus Christ.

God has ordained that Christians must abound in activity in order to live a Christian life. In activity metals shine, while in idleness they rust. In activity the Christian grows and develops, while in idleness he decays and dies. Christ, who is our example, has left us an example of ceaseless activity. His whole life was a day filled with noble deeds. He declares: "We must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9: 4.) How busy was the blessed Son of God! We find him teaching with authority, casting out demons, healing Simon's wife's mother of a fever, healing the sick of divers diseases, and then hastening into other cities to preach and to teach them. While we cannot heal the sick and cast out evil spirits as did he, we can imitate his example of activity. Because the whole world is plunged into a cruel and bloody war is no reason why we should sit with folded hands, but is reason for our keeping busy in the service of the Master. No Christian can justify his failure to work with the claim that he has no opportunity to do good. There are opportunities all about us. There is a way to make an opportunity for helping others and for advancing the religion of Jesus Christ.

The American Boy says: "From your town soldiers are going to France. They will be lonely. Letters will delight them. Before they go, don't you think it would be a splendid idea for each of you to snuggle up to a man in uniform and get better acquainted? Don't you think it would be a bully idea to promise him you will write to him when he goes abroad? Maybe some of those soldiers have no families to write to them. Here's a fine chance. Pick out a soldier pal—and then write to him regularly. Tell him all the news. Maybe he'll find time to write you once in a while; but even if he doesn't, think what your letters will mean to him on the battle front."

And may I not add that in your letters you could throw in such thoughts as will be elevating, uplifting, and purifying?

> Hope springs eternal in the human breast;
> Man never is, but always to be, blest.

Tell him to live close to God. Because war is not of a Christian's making is no reason why Christians should be pessimistic and imagine that the whole world has gone to the bad. This is not the first war. God is able to overrule war and to bring good out of it, and I firmly believe that he will overrule this cruel war and bring good to his faithful children.

The American Boy further says, very pertinently: "Ill-advised or foolish people have said things about our army in France at which the army is justly incensed. The army is proud of itself and of its wonderful record for decency and cleanliness and manliness. Anybody who tries to tell you that army life over there brings out the evil rather than the good in a boy simply doesn't know. Here are a couple of facts: Out of all the American troops in France, the records show that there have been but forty-six attempts at desertion. This is the finest record of any army in the history of the world. Drunkenness is so rare as to be almost unknown. The percentage is much lower than in civilian life. As to other forms of vice, the evil results are so small as to be almost nonexistent. Don't let anybody slander our expeditionary army in your hearing."

Is it not wise for Christians, instead of magnifying vices that are in the army (and it is but reasonable to expect some), to do their part in helping to drive sin from the

army? Is this not the Christian course? If it is claimed that the world is more sinful than it has ever been before, then so much greater is the need for Christian work. The greater the darkness, the more brightly should our lights shine. Instead of complaining and putting our lights under a bushel, the Savior says to us: "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." (Matt. 5: 16.) But when the darkness is great, like Elijah, we are prone to give up in despair. Under the juniper tree, Elijah prayed to die; but God did not permit him to die, but gave him the joy and glory of heaven without death. Even when Christ taught his apostles that he was the bread of life, which saying his disciples said was a hard one, many of them "went back, and walked no more with him. Jesus said therefore unto the twelve, Would ye also go away? Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life?" Even so Christians to-day should realize that we must go to Christ if we would enjoy life eternal. Christians should not grow cold and indifferent. There is danger of many becoming so engrossed in this terrible war that they will cease to read the Bible and religious literature. Instead of looking backward, Christians should look forward with a new determination and zeal. Help every good work. Be active in feeding the hungry, dressing the wounds of the wounded, and in disseminating the truth. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9: 62.)

What Specific Act Is Essential to Obedience to the Command to "Be Baptized?"

BY M. C. K.

The importance of having the correct answer to this question is, of course, precisely the same as the importance of obeying God. This self-evident proposition needs no argument to commend it to the favorable and serious consideration of all intelligent, well-informed, and unbiased minds. If it is at all important to obey God, then, of course, it is equally important to know what, in a given case, constitutes such obedience. Hence we raise the very proper and very important question, *What specific act is it that constitutes obedience to the command to be baptized?*

In principle, this question was answered in a former article in which we discussed the English equivalent for the Greek term "baptize;" and yet, involving, as it does, the serious and vital matter of obedience to God, the question deserves, and can be better understood and appreciated by receiving, entirely separate and independent treatment, and such treatment is proposed in the present article. Remembering, as formerly observed, that the term "baptize" is Greek and not English, and that, as we saw in our issue of June 13, its English equivalent is the term "immerse," it follows, of course, that, if we were translating into English a Greek sentence with "baptizo" in it, we would be compelled to render it by the term "immerse," or some other English term which has the same meaning. This principle has already been illustrated by the Greek term "hippos" and the English term "horse," both denoting the same quadruped in the animal kingdom and both conveying, in two languages, the same idea.

We now introduce another term in illustration of the principle; and if our readers will give it careful and conscientious study, each and all of them will be compelled to arrive at one and the same conclusion. It is impossible for them to arrive at different conclusions without plainly and pointedly contradicting the facts in the case. The term "arnion" is the Greek term meaning a *lamb*, literally *a little lamb*. Now, were animal sacrifice in vogue to-day, and God, expressing his will in the Greek language, should command an animal sacrifice, indicating, by the term "arnion," the species of animal required, what would be our duty? The question is not what kind of an animal *might* we bring in such a case, but what kind *must* we bring in order to obey the command. If one man should bring a *lamb*, another a *calf*, and another a *pig*, and offer it in sacrifice, would the act of each and all of them be obedience to the divine command? Let the candid reader ponder, and seriously ponder, this question. The word "arnion" does not mean a calf, a pig, a horse, a deer, nor anything else but a *lamb;* and hence anybody who is capable of expressing a judgment on the matter at all *knows* that the sacrifice of any other animal at all except a lamb *would not be obedience to the command.*

Now, it is no more clearly and indisputably an established fact, backed by the whole realm of philology bearing on the question, that "lamb" is the English equivalent for the Greek "arnion" than it is that "immerse" is the English equivalent for the Greek "baptize;" and when, of three men professing to obey the command to be baptized, one of them *immerses*, another *sprinkles*, and another *pours*, the very identical mistake is made that is made when, of three men professing to obey the command to offer in sacrifice the animal denoted by "arnion," one of them offers a *lamb*, another a *calf*, and another a *pig!* And if those who sprinkle and pour are obeying the command to be baptized, then when God commands men to offer a lamb in sacrifice, those who offer a calf or a pig are obeying his command. If not, why not? So far as the treatment of the command in the two cases is concerned, they both do identically the same thing.

Hence, it follows, as clearly as a demonstration in mathematics, that, if those whom God commands to sacrifice a lamb, but who sacrifice a calf or a pig, are not obeying God, then those whom God has commanded to baptize, but who sprinkle or pour, are not obeying God. The whole world of present-day scholarship may be successfully challenged to name a solitary fact that would overthrow this position.

The World Against the Church. No. 12.

BY E. A. E.

What Is the World?

The last article closed with the question: "What is 'the world,' out of which Christians have come, to which they must not conform, from which they must keep themselves unspotted, and which hates the church? What does the word mean?

We all know that Thayer's dictionary is one of the fullest and most authoritative to which we can appeal for a definition of this word.

The word most frequently used is "kosmos." John uses this word about ninety times.

Not copying Thayer's scriptural references and his explanations under each definition, the definitions he gives are presented here in order that we may see the general meaning of the word: (1) *An apt and harmonious arrangement or constitution, order.* (2) *Ornament, decoration, adornment.* (3) *The world—that is, the universe.* (4) *The circle of the earth, the earth.* (5) *The inhabitants of the world; particularly the inhabitants of the earth, the human race.* (6) *The ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ.* (7) *Worldly affairs: the aggregate of things earthly; the whole circle of earthly goods, endowments, riches, advantages, pleasures, etc., which, although hollow and frail and fleeting, stir desires, seduce from God, and are obstacles to the cause of Christ.* (8) *Any aggregate or general collection of particulars of any sort.* He cites James 3: 6—"the world of iniquity among our members is the tongue."

Then "the world" means no one thing of an arrange-

ment or order, but the whole arrangement or order; no one particular thing of the universe, but the universe; no one particular inhabitant of the earth, but the human race; no one particular sinner, but "the ungodly multitude" and "the whole mass of men alienated from God "and enemies of the cross of Christ;" not one affair, but "the aggregate of things earthly;" not one object, which must not be sought and loved, but "the whole circle of earthly goods, endowments, riches, and advantages, pleasures, etc.;" not one harmful word and iniquitous deed, but the aggregate of idle words, gossip, talebearing, misrepresentations, tattling, slander, etc., and the whole of iniquitous things—"a world of iniquity."

Let me stop to say that the tongue, which is harder to tame than wildcats, panthers, bears, and "every kind of beasts and birds" and "creeping things"—rattlesnakes and copperheads—yea, which no man can tame; which "is full of deadly poison;" which defiles the whole body; which sets on fire the whole course of nature; which itself, "is set on fire by hell;" and which is "a world of iniquity," is one of the most *worldly* and wicked things in Satan's control. The tongue is the most effective and powerful instrument Satan has for sowing discord among neighbors, separating chief friends, destroying the unity and peace of the church, and causing "hell" on earth. The tongue is sharp and cutting and cruel; it is stinging and bitter and malicious. "The tongue is a fire!" It parches and blisters and burns; it kindles and feeds and fans the flames of a conflagration. "The world of iniquity is the tongue!" There are a thousand times more worldliness and wickedness and destruction of peace and good will to men on earth in a gossiping, tattling, slanderous, malicious tongue of some self-constituted censors and self-righteous and holier-than-thou critics of the morals and manners and religion of a whole community than in some thoughtless acts and mistakes of others, although such acts and mistakes may have a grain of harm and a tinge of wrong.

"Worldliness" cannot embrace less than the sins and the spirit of the world. One sinful practice cannot be any more worldly than another sinful practice, only as one practice embraces more concentrated meanness or rebellion against God than another. One can commit no greater sin or higher crime against God than to transgress—to rebel against and willfully set aside—God's laws. One may yield to some temptation and stumble under the strong impulses and appetites of the flesh; but to stubbornly and rebelliously refuse to obey God, as did King Saul (1 Sam. 15: 22, 23), is to reject the word of God and to turn back from following him, and to be *rejected by him*. There can be no greater sin or baser crime committed to-day—there can be no more concentrated and double-plated and quadrupled "worldliness"—than to betray the cause of Christ to the enemy and deliver up the church of God into the hands of the world.

Who can discern his error? Clear thou me from hidden faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be clear from great transgression. (Ps. 19: 12, 13.)

Under definition 5 Thayer cites John 1: 29—"Behold the Lamb of God, that taketh away the sin of the world;" and John 3: 16, 17—"God so loved the world," and "God sent not his Son into the world to judge the world; but that the world should be saved by him." "The world," then, was lost. Whom did Jesus die to save? From what does he save them? What does "the sin of the world" embrace? From what does Jesus save the earth? (See Rom. 8: 18-25, R. V.) Sin and death entered into the world by the transgression of one man. (Rom. 5: 12.) The human race was lost and the very earth was cursed because of sin. One cannot be more worldly than to have the spirit of transgression, than to be ruled in any way by "the sin of the world" and to be of that number whom Jesus died to save.

Thayer cites also such passages as this: "The corruption that is in the world by lust" (2 Pet. 1: 4); "The world cannot hate you; but me it hateth, because I testify of it that its works are evil" (John 7: 7); "Ye are from beneath; I am from above: ye are of this world; I am not of this world" (John 8: 23).

Attention must be called here to the fact that, with all their tithing of mint and anise and cumin, straining out a gnat and swallowing a camel, religious clothes and *religious titles*, long prayers on the streets and in the synagogues, pretended piety, long faces and fasts and almsdeeds to be seen of men, and great zeal in compassing land and sea to make a proselyte, the Pharisees were "of the world" and children of Satan—they were "worldly," most certainly. So people now may be religious; may worship God according to the wisdom and ways of the world; may seek chief seats and prominent places; may desire to be recognized and published as "the minister," or "Rabbi," or "Master," or "Pastor," or "Evangelist," or "Doctor," ad infinitum; may be zealous in establishing their own righteousness; and may be so missionary as to compass land and sea to make one convert; and yet be as envious and bitter, as wicked and *worldly*, as the Pharisees. Let all preachers scrutinize their own hearts and thoroughly examine themselves in the light of the word of God and see if it is the spirit of the world or the Spirit of Christ they seek and have; if it is the vanity and pride and ambitions of the world or the meekness and humility of Christ which govern them; if it is men and themselves or God they seek to please; if they themselves are thus worldly, or are they endeavoring to bring every thought into captivity to the gospel; if they are striving to "keep the unity of the Spirit in the bond of peace" or dividing churches over themselves and their own speculations and self-conceit.

Thayer cites, furthermore, such passages as follows: "Keep oneself unspotted from the world" (James 1: 27); "Ye are from beneath; I am from above: ye are of this world; I am not of this world" (John 8: 23); "the world through its wisdom knew not God" (1 Cor. 1: 21); "They are of the world: therefore speak they as of the world, and the world heareth them" (1 John 4: 5); "Greater is he that is in you than he that is in the world" (1 John 4: 4); "that we may not be condemned with the world" (1 Cor. 11: 32); "the prince of this world" (John 12: 31; 14: 30; 16: 11), who is the devil.

There is another word translated "world"—namely, "aion," which means "age." Of this word Thayer says with other important things the New Testament writers distinguish between "this age," "the time before the appointed return or truly Messianic advent" and "the future age"—"that is, the age after the return of Christ in majesty, the period of the consummate establishment of the divine kingdom and all its blessings." He says the period, "this age," is spoken of as one "of instability, weakness, impiety, wickedness, calamity, misery." "Hence the things of 'this age' are mentioned in the New Testament with censure: . . . men controlled by the thoughts and pursuits of this present time (Rom. 12: 2), the same who are called 'the sons of this world' (Luke 16: 8; 20: 24)." This word appears in such passages as "the care of this world," "be not conformed to this world," "the princes of this world" (1 Cor. 2: 6, 8), "the god of this world" (2 Cor. 4: 4), "this present evil world" (Gal. 1: 4), "rulers of darkness of this world" (Eph. 6: 12), "rich in this world" (1 Tim. 6: 17), "having loved this present world" (2 Tim. 4: 10).

The definition of the word "world" and the passages of scripture in which it is used will help us very greatly in understanding what that thing is which is much against the church, what "worldliness" is, and what it is to be really worldly.

We hope to study more fully some of these passages of scripture.

When and How are Christians the Light of the World?

BY E. G. S.

Christians are the light of the world when faithfully living as the word of God directs, because the word of God requires a life that is on a higher plane than could be suggested by men who are living after the flesh. Men who are living after the flesh love things that are fleshly; while they that are walking after the Spirit love spiritual things—that is, things that are taught by the Spirit of God. The Spirit of God always teaches the truth. The words of the Holy Spirit are always of a spiritual character, spoken by men spiritually endowed. No man ever spoke the words of the Spirit unless he was spiritually endowed. The writers of the New Testament were inspired to the extent that the Spirit of God directed the words as they wrote them. No uninspired man could write such a volume as the New Testament. Yet Christians to-day can read the New Testament and live in harmony with its divine teaching if they will deny the flesh with its affections and lusts.

When Christians set their hearts to walk after the Spirit and actually carry it out, they are then the light of the world. Their lives are a continual light to the people of the world around them. Their lives are upon a higher standard of morality than the lives of the people of the world. In this sense they are the light of the world. So long as any walk by the light of the New Testament, they will be the light of the world. If the time ever comes when none walk by the light of the word of God, the whole world will be in darkness. The only spiritual light there is in the world to-day is found in the inspired word of God. If all the people were to-day walking in the light of the New Testament, the world would be full of light. Hence, Jesus meant much when he said to and of Christians: "Ye are the light of the world." The light of those who live by the teaching of the New Testament is the light of divine wisdom. Therefore it is always safe to live as the New Testament directs. To refuse the New Testament and follow the teaching of uninspired men is to walk in darkness.

People that rely upon "getting religion" for the salvation of their souls are relying upon human wisdom, for the word of God does not say one word about "getting religion." The Bible tells what pure and undefiled religion is: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1: 27.) This shows that religion is something to be done, not something to be got. Relieving the fatherless and widows from their afflictions is a grand work and will bring a great blessing to those that faithfully follow it. The whole matter of a faithful life is given in the New Testament, but the matter of "getting religion" is not given even once. So none need be troubled about "getting religion," but all need to be anxious about practicing it daily.

The life that Christians are required to live is plainly laid down in the New Testament and needs to be faithfully studied and diligently followed. If there is any other sort of life that will prepare people for heaven, it has not been revealed. The life that is revealed and required in the divine word will secure to every one that faithfully lives it a heavenly home at the end of life. This will be as certainly true as that the New Testament is a divine record. On the other hand, it is equally true that all that refuse to lead a faithful life here will be lost eternally. This will be the most terrible outcome of human life that we could imagine. If our stay in torment was only for a period and was then to end, and we could then be transferred to heaven, that would be a different thing; but there is not an intimation that any such thing will ever be possible. When people are once consigned to hell, that is for eternity. Surely those that are leading continued wicked lives do not believe in eternal torment. How people can bear to lead abandoned, reckless lives, with eyes open to eternal torment, is hard to see. Either they are thoroughly thoughtless and indifferent to the whole matter or else they do not believe a word of the New Testament. There will certainly be a wonderful waking up and an awful cry of woe when that awful day comes; and it is just as certain to come as that the New Testament contains the words of eternal truth. What a wailing and gnashing of teeth there will be when that awful day shall come! But it will be too late then to mend the matter. O that all could realize that now is the accepted time and the only day of grace!

What Do the Churches Intend to Do About Contributing Through the Red Cross to the Sick and Wounded?

BY E. A. E.

After study and prayer and effort, a way has been provided for the churches to help, in the name of the churches and as the churches, the sick and wounded and other afflicted ones over the seas as well as at home.

1. The authorities of the United States who have the Red Cross work in charge assure us, as has been stated twice in these columns, that the churches can contribute as churches to the Red Cross chapters in the vicinity of the churches and receive full credit and a receipt for every dollar contributed; that some record can be kept of this and the whole published as contributed by the church; and that every dollar will be forwarded to its destination as given by the church and to the glory of the church. The Red Cross in this case will be only the means of transportation.

2. Any church, or any two or more churches, can endow a hospital bed in France at the cost of seven hundred dollars. The Red Cross will ask no credit or glory for this, but will give the church due credit and see that every dollar contributed goes directly to the specified place and for the purpose contributed, and in the name of the church.

3. Since the last statement I have again heard from the authorities, this time in regard to paying the amount necessary to endow a bed by installments. Three hundred and fifty dollars of this can be paid now, or when the bed is endowed, and the balance in six months. In this last communication I am again assured that the money will go directly to the bed endowed and to the credit and praise of the church or churches endowing it.

Could there be any more direct way of getting the money to the place needing it? Could there be any less expensive way?

Here is a case, then, of the church's knowing where the money goes, who receives it, how it is used, and of the ones who receive it knowing who gave it, and why, and in whose name, and of giving the church due credit.

Let the churches, then, do now what they intend to do I feel that I have discharged my duty in opening up the way and calling attention to it. Will the churches not take up the matter at once and act? Thousands of dollars could have been given in this way for which the church, as such, will receive no credit.

The way is open now for all congregations to give as the church, and the time is pressing.

The Gospel Advocate shall be glad to know and to report all that any and all churches do in this way. Also it shall be glad to assist any church in any way possible in the matter. Let the reports come in.

Training Little Children

By MRS. PRINCESS B. TROWBRIDGE.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 20.

Simple Playthings May Be Utilized to Add to Children's Knowledge and Skill.

A worsted ball, if kept clean, makes an excellent plaything for a little baby. If it is suspended from his carriage or crib, it will help him to learn to focus his eyes, and he will be amused by it for a long time. When the child is a little older, let him sit on a quilt on the floor and play with several balls in the six colors—red, orange, yellow, green, blue, and violet. Each ball should have a worsted string of the same color attached to it. When the child is a little older still, play simple little games with him, such as rock-a-bye baby, pendulum of a clock, swinging the ball back and forth and up and down, and in other ways that will occur to every mother. Unconsciously the child will acquire a sense of form, color, motion, and position by such games. Say to him: "See the pretty round ball!" "See the pretty red paper!" And the child will delight to find and bring to you other things that are round like a ball and red like the paper. A set of worsted balls in the six colors can be obtained from kindergarten supply houses; Milton Bradley Company, Springfield, Mass.; or E. Stieger & Co., 49 Murray Street, New York.

Long, slim clothespins make excellent playthings for babies. They can be used as babies or soldiers or to make fences, trees, log houses, and many other interesting things. Playthings that can be taken apart and put together again are good to have; also blocks with which the child can build all kinds of objects, engines that he can push along the floor, balls to bounce and throw, doll carriages, washing sets, etc. Dolls with clothes that button and unbutton and come off may be used to teach the children how to dress and undress themselves.

For older children, kindergarten beads are very useful and helpful. They are in the form of half-inch wooden balls, cubes, and cylinders, in the six colors, and also in the natural unstained wood. A shoe lace or bodkin and cord is used for stringing them. I would suggest, to begin with, that the child string balls only, and all in one color. After he has made a long string of these, ask if he would like to use two colors. He will probably string them in irregular order at first, and, if so, it will be necessary to suggest alternating the colors, putting on two of one color and one of another, and so on. In this way he will soon learn all the colors and numbers, perhaps, up to six or eight, and will know one form.

What else is there with which little children's hands can be kept occupied? First of all, sand. Just turn the children loose in a pile or box of sand with a spoon, a pail, a cup, or anything with which they can dig or shovel. I personally do not like to have sand in the house; but if you have a suitable place for it, it need not make any trouble. An old kitchen table turned upside down with the legs cut short and put on the other side makes a good table for sand. A piece of burlap or denim placed under the table keeps the sand from being scattered over the house. Children can early be taught not to scatter it.

With clay, a simple little cradle may be made. The child first rolls a piece into a ball, cuts it in half with a string. One of these halves forms the lower part of the cradle. The other he cuts in two, using one piece for the top and remodeling the other into a ball for baby.

Birds' nests with eggs can be made with clay; also apples, oranges, cups and saucers, and even animals may be attempted; in fact, clay has almost endless possibilities as play material. Plasticine is the best kind of clay to use, as it is easily handled and is always ready.

For little children, before they are old enough to use scissors, tearing paper is an engaging occupation. Tear a piece of old newspaper into an oblong shape; it may be any size—about two by four inches, we will say. By folding this in the middle, it will make a little tent. Again, fold in thirds, turn both ends down, for a table. The child can tear paper into trees, a ball, doll babies, and many other simple shapes.

When the child is old enough, he can begin to use scissors, but be sure to provide a pair with blunt points that cannot possibly hurt him. These will afford endless hours of amusement and profit. Have you found that "he cuts papers all over the floor?" Of course he does, but use this occasion to teach him neatness. Let him have his own little wastebasket, and he will delight in picking up the papers.

Let him cut pictures from old magazines and paste them into a book made from Manila wrapping paper. To make the book, take any desired size of paper, fold several sheets in half, and sew them together along the crease. A pretty picture might be pasted on the front page, or the child could draw one on it. This will take many days' work; but all the time he will be learning many lessons in patience, concentration, neatness, and accuracy, and will be developing artistic talent, if he is apt at drawing. Best of all, he will be gaining power to do things. If, in his cutting, he comes to a picture that has a story, tell it to him. Do not criticize his work, as this may discourage him, but see to it that he does the best he can.

Let the child draw with colored crayons or "crayolas." You will be surprised at how soon and how well, under proper guidance, he will be able to use this means of expressing himself.

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The problem of other centuries was that of saving people from the world. The problem of the present century is that of making people fit to save the world.—Francis G. Peabody.

☼ ☼ ☼

Prayer is more than verbal petition; it is communion, oneness of spirit. "Pray without ceasing."—Henry Wood.

☼ ☼ ☼

Beyond Gethsemane.

Beyond Gethsemane the angels wait—
I know not how nor why—
The times wax late,
But fairest fields of Eden bloom for me
Beyond Gethsemane.

Beyond Gethsemane I see the ray
Of light divine;
And, following all the way,
I fear not, trusting Him who leadeth me
Beyond Gethsemane.

Beyond Gethsemane joy comes again.
I shall forget that life has known
One grief or pain;
For, rapt in joy, at last His face I'll see
Beyond Gethsemane.

Beyond Gethsemane is Easter morn;
I shall forget the shadowy night,
The cross, the thorn,
And rise to endless life that is to be
Beyond Gethsemane. —Grace Imogen Gish.

Letters of Commendation

Many thanks for the helpful Teachers' New Testament. It certainly deserves a wide circulation.—Mrs. E. F. Tucker, St. Matthews, Ky.

I received the Teachers' New Testament, and think it a most excellent book. It is simple and thorough enough for both young and old.—Mrs. Frank Chapman, Farmington, Tenn.

I think the Teachers' New Testament is worth twice as much as it costs, or even more. I would not trade mine for three dollars and do without it.—D. L. Robinson, Smithville, Tenn.

I received your Teachers' New Testament. I have not read it much yet, for the reason that I have one nearly like it—the Holman; but I think the Book is all right.—W. J. Franklin, Andalusia, Ala.

I received the Teachers' New Testament, and I am very much pleased with it. I think it is a great help in studying our Sunday-school lessons. Many thanks to you.—Burnett Barriger, Fancy Farm, Ky.

The Teachers' New Testament is well worth the price. I find it very beneficial on difficult passages of Scripture, No one will make a mistake by having it handy for ready reference.—Mrs. W. R. Frazier, Glenwood, Ark.

I received the Teachers' New Testament as my premium for one new subscriber to the Gospel Advocate, and I am highly pleased with it. I think it a great help in studying the New Testament Scriptures.—Arch P. Baker, Duck River, Tenn.

I received the Teachers' New Testament, and think it a very helpful book. I am delighted with it. I am talking the Gospel Advocate to my home congregation, and hope to send you some subscriptions in the near future.—George E. Bucklew, Coal City, Ind.

The Teachers' New Testament received. I am well pleased with it; think it worth many times the price. The Gospel Advocate is always a welcome visitor to our home, as it has been for the past thirty-five years.—E. R. Young, M.D., Charco, Texas.

The new subscriber I sent you to the Gospel Advocate is highly pleased with both the paper and the Teachers' New Testament. Some time before you made this most excellent offer I bought one of these Testaments from you. I find the notes very helpful. They throw much light on subjects that are so often misunderstood.—R. C. Taylor, Fort Deposit, Ala.

I received the Teachers' New Testament. I think the notes are very helpful. I am sure the Testament is one of the best premiums you have given with the Gospel Advocate. Every old subscriber should be more than glad to send in one new subscriber in order to get the New Testament. And, too, the new subscriber gets value received for his money in the Gospel Advocate.—M. A. Creel, Hanceville, Ala.

I have been very busy on the farm, but have taken time to examine carefully the "Teachers' Testament with Notes and Helps," and will say that I like it very much. The notes are generally in harmony with the Scriptures and unfold a world of light to the earnest Bible student; and the other helps will indeed help those who carefully consider the same. The few exceptions to my agreement with the author of "Notes and Helps" make it, to my mind, a great book—"multum in parvo." I like specially the Standard Revised Version it contains, and withal it is a very desirable New Testament.—Harvey W. Jones, Hardin, Ky.

I received my Teachers' New Testament as my compensation for a new subscriber to the Gospel Advocate, and will say that it is an excellent book, far better than I expected. The notes are very helpful, giving one a brief commentary on the New Testament. One beauty of the book is, the notes, being given principally by teachers not identified with the church of Christ, gave us their view on certain subjects over which there is much confusion among religious people. On some of these subjects they take the same position that the church of Christ does, yet they do not publicly teach them. Hence, I take it, the notes can be used effectively in discussing these subjects. Please accept my most hearty thanks.—W. C. Graves, Dalton, Ga.

Your letter and the Testament have been received. The book I believe is a wonderful production and will be of great worth to the ordinary Bible student. The editors seem to make unprejudiced comments and explanations. One of the greatest features of the book, it seems to me, is the introduction it gives to the books. These introductions furnish information the ordinary reader would not be able to obtain otherwise. I do not mean to say that the Bible or the wisdom of the Author of the Bible can be improved upon. But the Bible had to be constructed so as to furnish thought and study for the literate as well as the illiterate; hence, the propriety of such as these notes—the learned helping the unlearned to understand—J. E. Dykes, Quitman, Ga.

Gaza.

The capture of Gaza by the British brought forward into the light of public interest an old, old city, scene of a thousand battles, veteran of a hundred wars, to whom, if such be possible, even the terrible Armageddon of to-day must come as only one more struggle in a long life of war. Incidentally, the fall of Gaza went far toward opening the road to Jerusalem to the English.

Gaza had not been taken by men of Western Europe since it fell to the armies of Napoleon more than a century ago. It has always been recognized as a key point in any campaign in the Holy Land. Although it is hardly more than a big village to-day, surrounded by dead sand dunes, only redeemed from complete barrenness by a surrounding grove of beautiful olive trees, it has been fought for as though it were one of the precious cities of the earth.

Such, indeed, it was in times past. In the days of the glory of the Philistines it was one of their principal cities, and that was many centuries before the birth of Christ. The Philistines took Samson to Gaza, and this was the city where that muscular hero tore down the gates. Even to-day there is a tomb in Gaza which is pointed out as his tomb; but, speaking both literally and figuratively, there is "nothing in it."

Gaza seems to have fallen to the British quite easily. In older times it was wont to put up a stiffer resistance. It baffled the full strength of Alexander the Great for one hundred and fifty-one days. Later it was twice destroyed in warfare. The hosts of Islam captured it eight centuries ago, and held it, except for the brief triumph of the French, until the British victory.—Exchange.

Over the face of the world lies a strange mist, bred by the lawlessness, sins, perversities of men, through which many radiant stars are invisible, and in which many things appear out of focus, distorted, mishappen; so that what we call progress is not so much rectification of knowledge by discovery of truth as purification of knowledge by character and correction of the fancies of disease by the clear vision of health. The redemption of society is an intellectual quite as much as a moral process, and the end of it is the restoration of the race to health.—The Outlook.

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The Master's Vineyard

Alabama.

Fayette, July 29.—I am just from Louisiana, where we had a very good meeting. Twelve obeyed the gospel. It is the most destitute field I ever saw. I pray the Lord to send laborers into that field. Let all preachers passing from Meridian, Miss., by way of Shreveport, stop at Dubberly, call E. M. Chapman, and preach for them. They are calling for laborers.—W. H. Gurganus.

Haleyville, July 29.—Our meeting at Millport resulted in three being baptized and one restored to the fellowship. We have some fine people in Millport. I spent four pleasant days with the church at Oakman. They are doing things for the Lord. I am now in my seventh annual meeting at the White House, near Haleyville. We are having fine crowds and hope to accomplish much in the name of Christ. I go next to Berea Church, near Eldridge, for a two-weeks' meeting.—A. D. Dies.

Arkansas.

Little Rock, July 29.—I have just closed a meeting at Haywood, near Wedowee, Ala. The meeting continued eight days and the interest was great. Seven were added to the one body. If nothing prevents, I will be with these brethren on the first and second Sundays in August, 1919. My next meeting will be at Brookeland, Texas.—E. M. Borden.

London, July 29.—I have just closed a good meeting with the Mill Creek Church, near here. The interest was good, holding for two weeks, with fourteen baptisms, one restoration, and the church encouraged to do greater things. The brethren are wanting to locate a preacher here—a splendid idea. I am now beginning a meeting at Georgetown Schoolhouse, near London, with bright prospects of a fine meeting.—J. G. Malphurs.

British India.

Dahigaon, Ahmednagar, May 21.—I have to report twenty baptisms in February, three in March, seven in April, and four in May. There are seven of us Indian preachers. For the month of March and April we have received seventy-three rupees (a rupee is thirty-seven cents). We have received two checks ($9.75 and $11.42) from the Campbell Street Church. I have been on a tour in twenty villages this month. The other workers have also been on tours. Brethren, please pray for the reëstablishment of our seminary. It is closed for lack of $1.10 per month each for ten boys. Brethren, we have to inform you that the corn is very dear—(four seers for one rupee). We are very thankful to you for your kindness.—B. G. Secretory.

Georgia.

Dalton, July 29.—I am now in a meeting with the Dalton Church. It has been going on for two weeks. Last Saturday night there was the first accepting move on the part of the hearers. Three persons came forward in answer to the gospel call.—R. P. Cuff.

Indiana.

Borden, July 29.—The meeting at Coal City closed on July 14, with twelve baptisms altogether. I began at Salem on July 15 and continued through last night. At the latter place three were baptized and one came from the Baptist Church. I shall begin a meeting at Borden to-night.—J. E. Thornberry.

Kentucky.

Murray, July 28.—On the third Lord's day in this month I closed a meeting with the Liberty congregation, in Henry County, Tenn. Nine were added to the Lord and a number of young men started in the public work of the church. I began a meeting at Pace, Tenn., last night.—David Thompson.

Wingo, July 30.—I have just closed a splendid meeting at New Providence. Twenty-five were added to the church. This was my third meeting with these good brethren. I have also held meetings at Vancleave, McChristian, and Pottertown—all mission points. At McChristian the "faithful few" are planning to build a meetinghouse. I am now with the church at Mount Pleasant, Graves County, and hope to have a successful meeting.—Coleman Overby.

Berry Ferry, July 29.—Our meeting is now history. The sowing of the good seed by Brother W. N. Luton, of Little Cypress, was well done. Our audiences were good and gave the very best attention throughout the meeting. Three young men made the confession and were baptized. I wish to say to the brotherhood that in Brother Luton they will find a second Timothy (2 Tim. 3: 15.)—J. A. Kerr.

Sedalia, July 24.—I am now in a good meeting at Pilot Oak, with a good interest. We have baptized one young man, and a lady is to be baptized tomorrow. This is my second meeting at Pilot Oak, and each time the Baptists have carried on their meeting at the same time; but the people are good to come out and hear the truth, and we have large crowds at our services. I go from here to Pottsville to begin a meeting.—I. A. Douthitt.

Oklahoma.

Milfay, July 30.—I am now preaching at Milfay, having begun here on Saturday night. There is no congregation here, and but one brother in the town that I know of. I was asked to "come over and help us." I heard the call and am here. The people here are of the "Church of God" faith, and we thought we would not get a place to preach; but they were nice to us, and I am preaching under an arbor they had used for their meeting. The people are coming, and I feel that this is an opportunity to do much good.

This is the first meeting or preaching I have done since my little meetings over in Arkansas in May. I have a letter from home, and my wife says she does not feel any better. One of our boys is now on his way to France, and no doubt this makes it harder for my wife, for it is almost too much for me to bear. Pray for us. I want to do all I can to spread the kingdom of the Lord wherever I can. I will remain here over next Sunday, then I go home (Denton, Texas) for a meeting near by. I hope to be busy now all the time.—D. S. Ligon.

Tennessee.

Hohenwald, July 29.—I began a meeting here yesterday, with fine crowds, and hope for a good meeting. Pray for us.—I. B. Bradley.

Diana, July 29.—I am here from Jonah, Texas, on my way to begin a meeting near Rogersville, Ala., on the first Sunday in August. If anybody needs me when I am through there, they can let me hear from them.—J. B. Trigg.

Appleton, July 29.—Beginning on the second Sunday in July, I held an eight-days' meeting at Culleoka, with three baptized. I began at this place yesterday, preaching in the morning and afternoon and at night, with one confession at the night service.—J. T. Harris.

Nolensville, July 29.—Brother F. B. Srygley, of Nashville, began a meeting at Rock Spring on July 20, which continued with increasing interest to its close on July 27. Brother Srygley in his characteristic way preached the Bible. There were four confessions. Brother Srygley's sojourn in our midst was appreciated by every one.—J. Leonard Jackson.

Chattanooga, July 29.—I have closed two meetings recently, in which nineteen were baptized and six confessed their faults. I will preach above Pikeville, at Rocky Branch, on the fourth Sunday in August. I shall go next to Bledsoe County and work the remaining part of the summer, the Lord willing. Time is passing; souls are perishing; live right.—J. C. Mosley.

Glen Alice, July 25.—I returned from Crab Orchard yesterday and resumed the meeting here last night which we closed on Monday night. Seven came forward last night—two to make the confession and five from the Baptists. This makes thirteen since Sunday night. This church has resolved to "go over the top" before this meeting closes. Any church desiring my services in a meeting can write me here. I go to Post Oak Springs next Sunday night, and from there to Crab Orchard.—W. E. Daugherty.

Cumberland City, July 29.—Brother W. M. Oakley, of the Potter Orphans' Home, visited Allen's Chapel, at Needmore, on the second Lord's day in July and filled Brother W. N. Ferguson's appointment. He also preached at our little mission point in the afternoon and night. One wandering child of God was restored to fellowship. His wife, a Methodist, was baptized into Christ. We greatly appreciated Brother Oakley's visit. We consider him as our own, as he labored so faithfully and so long for us. We have taken the emblems to our mission point and some are keeping house for the Lord.—A. S. Landis.

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Mrs. E. M. Harris, R. R. No. 3, Ashland, Wis., sends a message of cheer to the sick:

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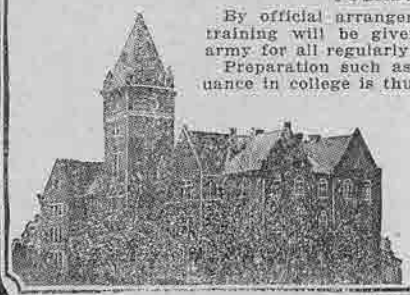

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Missionary News Items of Interest.

BY NELLIE STRAITON.

I have just received a short letter from Sister Armstrong-Hopkins, in which she tells us "the glad news of our Brother Martin's very marked improvement in health. He has certainly been desperately ill, but now he seems to be starting on the sure road to recovery. For this we thank God most heartily."

Regarding herself, she says that there is nothing cheering to write. She is somewhat disheartened since the death of her husband, followed by her own serious illness, and all the time her expenses were heavy and must now be met.

Let us remember both Brother Martin and Sister Armstrong-Hopkins, and thus cheer them when other things tend to discourage.

A good beginning was made in this work when a sister in Nashville, Tenn., wrote me a very interesting letter, and inclosed three dollars from herself and Sunday-school class; and she is not content with that, but she says that they intend to send on the fourth Sunday in each month.

A brother in Arkansas sent five dollars for the starving brethren in India, and a brother and sister in Kentucky sent ten dollars. These in answer to an appeal by Brother McHenry and Brother Martin.

A sister in Alabama, seventy-six years old, who has been sick since January, sent a contribution of two dollars each for Brother Martin and Brother Jelley.

I received two splendid donations for Brother McHenry's work at Aurangabad. One was fourteen dollars and twenty-eight cents from the church at Del Rio, Texas, and the other for twenty dollars from the church at Italy, Texas. Both of these churches are small, but they have the right spirit when it comes to giving.

From Miami, Fla., a brother writes that the church at that place intends to send five dollars each month for foreign missions. He says: "We are a struggling band made up of the poor working class of people, but liberal in heart." That is splendid! How many others will write in the same way?

Although a stranger in her community, a sister in Arkansas writes that she felt she ought to speak to the church there to help with Brother Jelley's home-coming fund. She did, and she sent six dollars and thirty cents.

These are only a few of the many interesting letters I have received within the last few days. Besides these, there are some who give regularly every month, and others who cannot give every month, but who send "once and again" as they are able.

Who will help to further the good work which is now being done—first by giving yourself and then by encouraging others to give? You have no idea the joy which you will derive from time and effort spent in talking or writing to others, interesting them in the splendid missionary work which we are accomplishing on the foreign field, and appealing to them to contribute to this work. Brother McHenry suggested to me once that we should have at least one brother or sister in each State who would keep closely in touch with the work which is being done for our Master in the darker corners of the earth, and who would make an effort to reach every other brother and sister in that State with the story of what is being done and an appeal that they help. Some call it "a blessing;" others call it "reflex action;" but whatever it may be called, I know that all the reward of time, effort, and money spent for Jesus in this way is not kept for the hereafter. Part of the joy comes now. Try it. Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

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Should Read Mrs. Monyhan's Letter Published by Her Permission.

Mitchell, Ind.—"Lydia E. Pinkham's Vegetable Compound helped me so much during the time I was looking forward to the coming of my little one that I am recommending it to other expectant mothers. Before taking it, some days I suffered with neuralgia so badly that I thought I could not live, but after taking three bottles of Lydia E. Pinkham's Vegetable Compound I was entirely relieved of neuralgia, I had gained in strength and was able to go around and do all my housework. My baby when seven months old weighed 19 pounds and I feel better than I have for a long time. I never had any medicine do me so much good."—Mrs. PEARL MONYHAN, Mitchell, Ind.

Good health during maternity is a most important factor to both mother and child, and many letters have been received by the Lydia E. Pinkham Medicine Co., Lynn, Mass., telling of health restored during this trying period by the use of Lydia E. Pinkham's Vegetable Compound.

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Thousands of women in the South have overcome their sufferings, and have been cured of woman's ills by Dr. Pierce's Favorite Prescription. This temperance medicine, though started nearly half a century ago, sells most widely to-day. It can now be had in tablet form as well as liquid, and every woman who suffers from backache, headache, nervousness, should take this "Prescription" of Dr. Pierce's. It is prepared from nature's roots and herbs and does not contain a particle of alcohol or any narcotic. It's not a secret prescription for its ingredients are printed on wrapper. Send 10c. for trial package to Dr. V. M. Pierce, Buffalo, N. Y.

NASHVILLE, TENN.—"I have used Dr. Pierce's Favorite Prescription and found it would do what it is recommended to do. It did me more good than the doctors; I had several and none of them did me any good. Doctor Pierce's Favorite Prescription is the only thing for weak, broken-down women. I feel like a new woman after taking it. I weigh 155 lbs. and never felt better in my life."—MRS. AGNES TATUM, 175 L. Green St.

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Counterfeiters.

BY J. J. VANHOUTIN.

There never was a counterfeit piece of money without first there was a genuine. Because of the value of the genuine, men will take worthless material and fashion it like unto the genuine. Genuine Christianity has been counterfeited, and the counterfeit passed readily. It was the kind of leaven that Jesus warned his disciples to beware of. Atheism, deism, and skepticism have never been counterfeited. Neither was infidelity ever considered worth counterfeiting. Why go to an expense and counterfeit that which is worthless, especially when the genuine is worthless and never will do anybody any good, like atheism, deism, skepticism, or infidelity? How can an idol be a counterfeit of the inteiligent first cause, God, when the idolater denies that there is a God? Christianity, religion, the gospel, and truth have all been counterfeited, perverted, changed, and yet pass more readily than the genuine. If there was no true God, the idol would never have been used in his place. If there never had been a true promise of a Messiah, there never would have been the twenty-five false Christs before Jesus. If Jesus was not the true Christ, there never would have been any antichrist. If Jesus had never established a church, there never would have been so many churches, specially any one claiming to be his church, unless it taught and practiced just what he commanded his apostles to do; and churches not doing that are not genuine. The pure gospel preached, believed, and obeyed results in establishing the church of Christ. So God forbid the establishment of any other church by forbidding any other gospel to be preached; for the result of any other gospel being preached, or the gospel perverted, would be the erection of another kind of church. Before a man undertakes to preach, he should learn what Paul preached at Corinth, and what the church received, then preach the same things; and if his preaching is believed and obeyed, the result will be the establishment of the church of Christ, and not a spurious church. A man can become a member of a spurious church without obeying the gospel, but he must obey the gospel in order to become a member of the church of Christ.

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Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the depressing heat of summer by taking GROVE'S TASTELESS chill TONIC. It purifies and enriches the blood and builds up the whole system. You can soon feel its Strengthening, Invigorating Effect. 60c.

Seeing Oneself.

A sense of the dramatic is, of course, closely connected with a sense of humor. If you have this faculty for getting outside yourself and criticizing yourself, you will be pretty sure to see whether you look ridiculous. If you are a real artist in the exercise of the gift, you will also see yourself in your right perspective with regard to other people. The artist must not be an egotist. He must not allow the limelight to be centered on himself. He will see himself, not as the hero of the story, but as one of the characters—the hero, perhaps, of one chapter, but equally a minor character in the others. The greatest artist of all, probably, is the man who prays and tries to see the story as the author designed it. He will have the truest sense of proportion, the most adequate sense of humor of all. Undoubtedly prayer is the highest form of exercising this sense of the dramatic.—Exchange.

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No more important physiological discovery has ever been made than that the brain requires a due supply of pure blood. It is estimated that this organ receives as much as one-tenth of all the blood that is sent from the heart—a great deal more than any other organ of the body. If the vitality of the blood is impaired, the blood then affords the brain an imperfect stimulus, and there is mental and physical languor, sluggishness, or inactivity.

Pure blood is blood that is free from humors; it is healthy blood; and the term "pure blood," as it is generally used, means blood that is not only right in quality, but also in quantity. Hood's Sarsaparilla makes pure, rich, red blood. This is one of the great truths about this great medicine.—Advt.

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CHURCH NEWS

Texas.

Dallas, July 29.—I closed the camp meeting at Laneport last night, with seventeen baptisms and one from the Christian Church. Brother J. W. Acuff led the songs and helped much otherwise. We held a meeting at Granger before we came here, and nine were baptized and two came from the Christian Church. I go to Huckabay on August 1.—J. B. Nelson.

Snyder, July 29.—I am in a splendid meeting at this place. We have baptized six and the meeting is still in progress. I go from here to Dunn, and then I will go back to Tennessee. If any of the congregations in West Tennessee desire my services for monthly appointments another year, I would be pleased to have them write me at Yuma, Tenn.—Joe L. Netherland.

Collinsville, July 31.—We are in the midst of a very fine meeting here. Fine crowds in spite of elections, picnics, Mollie Bailey's show, etc. Ten were baptized last night. Tremendous crowd at the water. Collins is the home of that venerable and faithful old soldier, E. H. Rodgers. We are all rejoiced to see him "about his Father's business" again after suffering so much.—Thomas E. Milholland.

Austin, July 30.—The meeting at Bagwell began on July 8 and continued fifteen days. In the meantime there were eight confessions and baptisms, the church was greatly revived, and much good was done in a general way. During the meeting one sister who had gone off and united with the Baptist Church was restored to her "first love." I am just home from Donie, where I spent seven days assisting in a meeting. One brother was restored and four made the good confession and were baptized into the one body. My next meeting will be at Palestine.—H. F. Oliver.

Houston, July 31.—I have just closed a good meeting not far from here and am on my way home and to my next meeting at Trenton, northeast of Dallas, on the Missouri, Kansas and Texas Railway. I am called to a meeting in Tennessee by Brother Tom Smith, of Bean's Creek, to begin on the second Sunday in September. Brethren, if you should have any work for me after this date, let me know it, and I shall appreciate it. I can engage for other meetings in Tennessee and Kentucky after the third Sunday in September. All correspondence should be addressed to me at 401 Montreal Avenue, Dallas, Texas.—J. C. Estes.

West Virginia.

Buffalo, July 30.—We have been having very interesting meetings in this section since last writing. Last Lord's day we had a very enjoyable all-day meeting at New Bethel, six miles east of here. Two noble young girls were baptized by Brother D. M. Ice in the evening. New Bethel is a small congregation and is too weak financially and otherwise to evangelize the country around, but there are a few earnest Christians there. I help them all I can. They help me some; but they are not able to do much. I certainly do need all the help I can get in order to keep up our mission points. Brethren, please remember me in prayers and offerings as often as possible. Always address me at Buffalo, W. Va., Box 81. This is a critical time for us. We are obliged to build a house of worship now at this point, and additions to our building fund will be very much appreciated. Please do all you can for this fund now or soon. —F. P. Fonner.

A Good Business Opening.

The steady increase of the live-stock interest in the Southern States warranted our making a thorough investigation of the natural advantages of the Southland for the raising of good horses, cattle, hogs, sheep, and poultry, compared to Northern States, like Iowa, that for years have been looked upon as leaders in these lines.

The reports of our experts justify our establishing headquarters in the South at some centrally located city having good railroad connections as soon as suitable arrangements can be closed.

Our business will require the help of a number of reliable men, who must be well and favorably known among planters and farmers who own stock in the vicinity of their home town, and we prefer men with some knowledge of live-stock.

These positions are worthy the prompt attention of any one who is looking for a chance to make money in a reliable, steady, and growing outdoor business.

Full particulars by mail upon receipt of request.—The Jans Company, Union Stock Yards, Chicago, Ill.

Hymn for High Places.

In darkened days of strife and fear,
When far from home and hold,
I do essay my soul to cheer
As did wise men of old;
When folks do go in doleful guise,
And are for life afraid,
I to the hills will lift mine eyes
From whence doth come mine aid.

I shall my soul a temple make
Where hills stand up on high;
Thither my sadness shall I take,
And comfort there descry;
For every good and noble mount
This message doth extend—
That evil men must render count
And evil days must end.

For, sooth, it is a kingly sight
To see God's mountain tall
That vanquisheth each lesser height
As great hearts vanquish small.
Stand up, stand up, ye holy hills,
As saints and seraphs do,
That ye may bear these present ills
And lead men safely through.

Let high and low repair and go
To where great hills endure;
Let strong and weak be there to seek
Their comfort and their cure.
And for all hills in fair array
Now thanks and blessings give.
And, bearing healthful hearts away,
Home go, and stoutly live.

—Selected.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs. So if you wish to try this great profit maker, write to E. J. Reefer, Poultry Expert, 9256 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1, prepaid. So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day, or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. —Advt.

The doing evil to avoid an evil cannot be good.—Coleridge.

The Thompson-Scott Debate.

BY I. B. BRADLEY.

This debate took place twelve miles northeast of Murray, Ky., on July 2-5, between T. B. Thompson (Christian) and J. R. Scott (Old Baptist), both of Murray, and both young men. Four propositions were examined, embracing conditional and unconditional salvation as taught by the respective religious bodies they represented, and also human agency and election.

Brother Thompson has had four or five debates; while this was, I think, Scott's first effort. They were not equally matched. Thompson was quick; Scott, slow. Thompson is a good speaker; Scott, poor. Thompson is fine in repartee; Scott, a failure. Thompson is a logician; Scott, not acquainted with logic. Thompson is a rapid speaker, and clear in his presentation of argument.; Scott, slow, and vague in argument. Thompson spoke impromptu, largely; while Scott could not get away from his notes. The impression of the speakers on the audience was quite noticeable in the *difference in which they responded* to the two men. While Thompson spoke, they were open-eyed and eager; while Scott spoke, they were listless.

No attempt will be made to give the arguments, as this report would be too long. The usual positions were taken, and in the usual manner. Thompson exploded the Old Baptist capital argument against aliens doing anything in their salvation, from Rom. 8: 8, 9, "They that are in the flesh cannot please God," showing that Paul said this to warn Christians of the danger of following the "desires of the flesh and of the mind," citing Rom. 6: 1-17 to show that they were saved, and therefore not aliens; and further citing Rom. 8: 1-8 and 9-17 to show that Christians could by choice follow either the flesh or the Spirit.

Thompson made a drawing to represent the world and the Old Baptist idea of election and reprobation—a circle with a line drawn through the center, the word "saved" on one side and the word "lost" on the other. He then asked Scott to write the word "Christ" on one side or the other, showing to which side he came. This was kept before him three days without any response. Then Thompson explained to the audience that Scott could not afford to write it on either side, since the Old Baptist theory made the death of Christ a vain sacrifice; because, according to the Old Baptist teaching, the number of the saved and lost were fixed before the foundation of the world. The elect were saved from all eternity to all eternity, and the nonelect were lost from all eternity to all eternity. The elect were already saved, and the death of Christ could not make them any safer; the nonelect were lost, and he could not save them. Hence he died in vain; and, worst of all, God knew it before he came into the world.

At one point in the debate Thompson, by skillful maneuvering, unrolled a ridiculous chart that Scott had hung on the wall to pull down at the psychological moment and ridicule the Bible doctrine of baptism, and turned it against them, and thus scored a point and brought confusion to the other side.

Three or four Old Baptist preachers were present and about a dozen Christian preachers. Everybody enjoyed both the debate and the kindness and hospitality of the people. The debate will help the cause there. Thompson made a fine defense of the truth. Brethren, hold up his hands. He is worthy of your hearty support.

C. H. Cayce and I were the moderators in this debate. We signed propositions for a five-days' debate at Burns, Tenn., to take place in December. Announcements will appear in due time. We anticipate a good time.

For Busy Mothers.

That it is good for all of us to be alone once in a while is a truth that is growing fast among sensible women. More and more are we hearing of the "quiet hour," imposed by busy mothers in homes not only for themselves, but also for their growing boys and girls.

The "quiet hour" means a certain time every day set apart for mother, boy, and girl to sit down with book or toy and keep perfectly still.

The mind, temper, and body all demand and are better for one hour of quiet through the day. It may be spent in reading or looking out the window or taking a nap. Try it, mothers, who have not done so. Take one hour from your busy day and rest.—Exchange.

Trust in nothing but in Providence and your own efforts; never separate the two.—Dickens.

PANAMA HATS HAND-WOVEN

New Discovery Brings Costly Panama Within Reach of All.

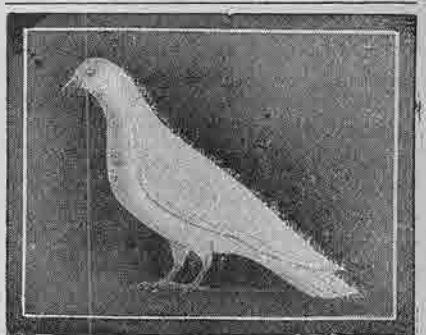
New York, N. Y. (Special).—It is now proven that the stylish Panama, up to now only worn by the best-dressed people, can now be sold for $1. You don't have to be skeptical about the low price, as it gives service like the $5 and $10 kind, but not so fine a weave; and by this new discovery of weave one can hardly tell the difference. A Panama gives a man or woman distinction and at the same time comfort. Mr. George J. Bungay, 28 South William Street, of New York City, is backing up his discovery by sending a real hand-woven Panama, any size, trimmed, blocked, with silk band, to any one for $1, postpaid. Fitted with leather sweat band, 25 cents extra. Furthermore, his policy is that, if you are not entirely satisfied, he will return your money. —Advt.

Doctors Say Calomel Is Best Medicine

According to the world's greatest physicians and medical experts, calomel is the best and most universally useful of all medicines. Medical authorities prescribe calomel for almost every disease, and explain that it is the best and surest of all system purifiers. They say that calomel cleanses the liver, stomach, bowels, and kidneys and purifies the blood from all poisons, making the system pure and clean, so that nature can quickly restore the health.

Now that science has purified calomel of all its nauseating and dangerous qualities, the new kind of calomel, called "Calotabs," is even more popular than the old. As a liver cleanser and system purifier Calotabs are more effective than the old-style calomel, yet are entirely delightful in effect. One Calotab at bedtime, with a swallow of water—that's all. No nausea nor the slightest unpleasantness. Next morning you awake feeling fine, with a hearty appetite for breakfast. Eat what you please and go where you please—there is no restriction of habit or diet.

Calotabs are sold only in original, sealed packages; price, thirty-five cents. Your druggist recommends and guarantees Calotabs, and will refund your money if you are not delighted with them.



BACK YARD DIVIDENDS

Your own back yard can be made to produce a handsome profit. Its easy. **Raise Pigeons.** They are inexpensive, little trouble, and absolutely clean. Make use of an old outhouse. Start today and order a few good birds that are guaranteed to be rapid breeders. In a very short while they will begin work and with little attention will put money in your pocket. The markets are

Clamoring for Squabs.

Never yet has the demand been supplied. There is a ready market always at handsome prices. Furthermore, good breeders are hard to obtain.

Not only is it easy to make money raising pigeons but it is a pleasant occupation and very helpful to be able to supply your own table with tender, juicy Squabs.

It costs very little to start but be sure and start right with good breeders and

Start Today

while the market is so good and get your share of the profits.

Drop us a line and we will send you **Absolutely Free** our booklet on "Profits in Pigeons." It will show why there are profits in Pigeons and how to begin.

CAROLINA PIGEON PLANT
Dept.G
CLINTON, S. C.

A hero or a genius, or both, is the man who guesses right most of the time and then does it.—Stevenson.

Sign. Your Name Here.

If you suffer with any curable disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature, accept this offer, and you will never have cause to regret it.

I believe this is the most wonderful mineral spring that has ever been discovered, for its waters have either restored or benefited tens of thousands who have accepted my offer. Match your faith in this spring against my pocketbook; and if the water does not relieve your case, I will make no charge for it. Clip this notice, sign your name, inclose the amount, and let this wonderful water begin its restorative work in you as it has in thousands of others.

Shivar Spring,
Box 21A, Shelton, S. C.

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .. ..

Address.....

Shipping Point .....

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am, therefore, well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

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That's what BOTACHO OINTMENT is for. For years it has relieved thousands. This is only one of hundreds of testimonials:

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"Moses Johnson."

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The Desk With a 25 Year GUARANTY

The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: Heavy Semi-Steel Frame, Patent Noiseless Hinges and Extra Wide Seats. The design, construction and finish is perfect in every detail. Our proven claim is—the best desk regardless of price. The only desk made in the South.

SOUTHERN DESK COMPANY,
HICKORY, N. C.

Christian Science. No. 1.

BY M. S. MASON.

This begins a series of articles in which I shall review at length the writings of Mrs. Mary Baker Eddy as contained in her book called "Science and Health and Key to the Scriptures," the book that we might term the "Christian Science Bible."

This subject, because of its present popularity, deserves notice, and I believe an exposition of the unscripturalness of Mrs. Eddy's book is a sufficient refutation of the whole Christian Science system. The system rises or falls on its scriptural merit because it purports to even be a "key to the Scriptures." That only makes its sin more exceedingly sinful.

On the title-page she announces herself as "Pastor Emeritus of the Church of Christ Scientist." It is bad enough to pervert scriptural offices, but it is an insult to injury to pervert titles also. There were "pastors" in apostolic days, but no "pastors emeriti." But could Mrs. Eddy be one? No. There were no women pastors. A pastor cared for one flock—not for several, as did Mrs. Eddy and her associates.

In the same connection she calls the church "the Church of Christ Scientist." I have often said that, granting a certain system of doctrine to be correct, I could never see why it should be given an unscriptural name. Why should we be anything more or less than Christians and members of the church of Christ? Nowhere do the Scriptures warrant the use of the name that Mrs. Eddy gave the church. Paul calls them "churches of Christ" in Rom. 16: 16. Jesus said in Matt. 16: 18: "Upon this rock I will build my church." Then it is "Christ's church," or an equivalent expression can be "the church of Christ." If Mrs. Eddy really taught what Christ and the apostles did, why did she not term the body what they termed it?

In her Preface (lines 12-21) she pays a brilliant tribute to truth and very truthfully says: "Truth independent of doctrines and time-honored systems knocks at the portals of humanity." The expression is worthy of a better cause than hers.

On page 8, "Preface" (lines 9-12), she suggests that spirit and matter being opposite, both could not be real and good. As this principle of opposites is one used by Mrs. Eddy throughout her book, I might attend to it now. To repeat, she says that as spirit and matter are opposites, and spirit is real and good, matter is unreal and bad. Let us try a parallel case. We white people and the negroes are opposite races in color. We white people are Christians; but as the negro is our opposite, he cannot be Christian, but must be heathen. Because things are opposite in one respect does not mean they are in all. I might say this is a good example of Mrs. Eddy's logic all the way through.

On the same page (lines 18-21) she combats doctors and simply states that medical practice has been a failure. It is true that there is humbuggery in medical practice in that there are fake doctors, but to say that disease has increased rather than diminished under medical dispensation is to dispute all reason and experience.

Testimony that is contradictory is unreliable testimony, and on pages 8 and 9 of "Preface" I find two testimonies which deserve attention. On page 8 (lines 26, 27) she says she discovered Christian Science in 1866. However, on page 9 (lines 27-30) she says she was ignorant of "the stupendous life problem" till 1867. Therefore, if she discovered it in 1866, and was ignorant of it till 1867, she was ignorant of it one year after she discovered it.

On page 8 of "Preface" (lines 10, 11) she says in substance that matter is unreal, but on page 9 (lines 4, 5) she says the child looks out on a world of "whose existence he is as sure as his own." One time this material world is nonexistent, the next it is very much existent.

The import of Mrs. Eddy's teaching

"I Would Not Part with it for $10,000"

So writes an enthusiastic, grateful customer, "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

The Natural Body Brace

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN AND MEN. Develops erect, graceful figure.

Brings restful relief, comfort, ability to do things, health and strength.

For Children Also

See What It Will Do For You

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache and nervousness. Comfortable and easy to wear.

Wear It 30 Days Free at Our Expense

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition.
HOWARD C. RASH, Pres. Natural Body Brace Co.
289 Rash Building SALINA, KANSAS

COLLEGE ATHLETICS and outdoor life for boys and girls on the large, beautiful campus emphasized. Special inducements to good athletes. Write
MERIDIAN COLLEGE,
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Cuticura Soap is Easy Shaving for Sensitive Skins

The New Up-to-date Cuticura Method

is that she and her followers have the same power as Christ, but Mrs. Eddy forfeits her claims by denying equality with One that did have divine power. Paul tells us in 1 Cor. 2: 16 that he has "the mind of Christ." Mrs. Eddy says on page 9 of her "Preface" (lines 18) that she was "waiting" for it even when she gave to the world her wonderful system. Therefore she gave it without the mind of Christ. But no one doubts that when he reads her production.

On page 10 of "Preface" (lines 15, 16) she claims "thousands of cases of well-authenticated healing." In answering Mrs. Eddy's statement, I might answer all divine healers by saying that I do not believe there has been one case of well-authenticated healing since the apostolic age. What is a case of well-authenticated healing? Let us take one that we know is genuine and note three important features about it. Let us take the case of the healing of the lame man in Acts 3. First, he was lame from his mother's womb. It was not a case that would as probably get well without treatment as with it. Second, it was a demonstrated case before those people in their own borders. It was not what they heard that happened "far away," but it was a visible accomplishment before their own eyes. Third, the man was healed. It was so genuine that the friends of the cause were not only not disappointed, which is true in many modern cases, but even the enemies were forced to admit that a notable miracle had been done among them. That is what I call a "well-authenticated miracle." Can Mrs. Eddy show a miracle like that? I trow not.

One of the noticeable things in Mrs. Eddy's production is her perversion of scripture, twisting it to make it suit her cause. We find an example on page 9 of her "Preface" (lines 18-21) in using Luke 4: 18. The Master is here talking about captives to sin. Mrs. Eddy makes it "sense" and adds that to the expression. Mrs. Eddy infers that Jesus taught us there that he came to deliver us from the delusion of our senses and make us realize we are spiritual beings entirely and absolutely. The Master was really talking deliverance from the bondage of sin.

On page 12 of the "Preface" (lines 9, 10) we have the account of the organization of "The First Christian Scientist Association," which met monthly, with Mrs. Eddy as president. This was an unscriptural, carnal, worldly institution. Primitive Christians maintained congregational independence. Each managed its own affairs; no associations were held, nor were they needed.

What Is Nuxated Iron?

Physician Explains—Says Public Ought to Know What They Are Taking—Practical Advice on What To Do To Build Up Your Strength, Power and Endurance and Increase the Red Blood Corpuscles.

The fact that Nuxated Iron is today being used by over three million people annually and that so many physicians are prescribing it as a tonic, strength and blood builder in weak, nervous, run-down conditions has led to an investigation of its merits by designated physicians and others whose reports should be of great importance to the public generally. Among these is the statement made by Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and Westchester County Hospital, who says: "When one patient after another began asking my opinion of Nuxated Iron, I resolved to go thoroughly into the subject and find out for myself whether or not it possessed the real value claimed by its manufacturers and attested to by so many prominent people. This is exactly what I believe every honest, conscientious physician should do before prescribing or lending his endorsement to any product whatsoever. If an article is worthless we practitioners ought to be the first to know of it and if it is efficacious we are in duty bound to recommend it for the welfare of our patients. A study of the composition of the Nuxated Iron formula so impressed me with the therapeutic efficacy of the product that I immediately tested it in a number of obstinate cases. So quickly did it increase the strength, energy and endurance of the patients to whom it was administered, that I became firmly convinced of its remarkable value as a tonic and blood builder. I have since taken it myself with excellent results. There are thousands of delicate, nervous, run-down folks who need just such a preparation as this but do not know what to take. Therefore I have urgently suggested the widespread publication of the sworn statement of the composition of its formula so that the public may know what they are taking. This complete formula is now to be found in newspapers throughout the country. It is composed principally of organic iron in the form of iron peptonate of a special specific standard and glycerophosphates which is one of the most costly tonic ingredients known. To the credit of the manufacturers it may be said that they use the most expensive form of iron peptonate, whereas by employing other makes they could have put the same quantity of actual iron in the tablets at less than one-fourth the cost and by using metallic iron they could have reduced the cost to less than one-twelfth, but by thus cheapening the product they would undoubtedly have impaired its therapeutic efficacy. In my opinion a careful examination of this formula by any physician or pharmacist should convince him that Nuxated Iron is to be placed among the very highest class and most strictly ethical preparations known to medical science. It excels anything I have ever used for building up the system and increasing the red blood corpuscles thereby enriching and fortifying the blood against the ravages of disease."

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PREPARES FOR WAR SERVICE

PREPARATION IS PATRIOTISM—
Often the Highest Service Possible.
Military drill offered as an elective, also Red-Cross work, in the College of Arts and Science. College students may return to the farm after two terms' work. Professional training in Medicine, Dentistry, Pharmacy, Engineering, Law, and Religion. Write for catalogue, stating department.
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An aim in life is the only fortune worth the finding; and it is not to be found in foreign lands, but in the heart itself.—Robert Louis Stevenson.

Absorption in trifles, attention only to the meaner aspects of life is killing more faith than is killed by aggressive unbelief.—George Adam Smith.

The noblest thing you ever did, the noblest emotion you ever felt, the deepest and most self-sacrificing love ever in your soul, that is your true self still, through all the baser life into which you have fallen.—Phillips Brooks.

The Hot-Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla, which invigorates the blood, promotes refreshing sleep, and **overcomes that tired feeling.—Advt.**

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair.
50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

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STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

STOPS PAIN
The action of Carboil is wonderful in the treatment of boils, carbuncles, felons. It stops the pain, draws the inflammation to a head and heals the wound. Large 25c boxes at good drug stores. Write **Spurlock-Neal Co., Nashville, Tenn.**, for free sample.

FREE TO

Asthma Sufferers

A New Home Cure that Any One Can Use Without Discomfort or Loss of Time.

We have a new method that cures asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as hay fever or chronic asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show every one at our own expense that this new method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write to-day, and begin the method at once. Send no money. Simply mail coupon below. Do it to-day.

FREE ASTHMA COUPON.

FRONTIER ASTHMA COMPANY,
Room 736T, Niagara and Hudson Streets, Buffalo, N. Y.:
Send free trial of your method to

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Calomel Dynamites A Sluggish Liver

Crashes into sour bile, making you sick, and you lose a day's work.

Calomel salivates! It is mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile, it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated, and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tone for a few cents, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful, and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day, you will be sick and nauseated to-morrow; besides, it may salivate you; while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It is harmless, pleasant, and safe to give to children; they like it.

Any painter will tell you that the sketch he begins carelessly, with a slovenly scamping of paints, ends by disgusting him and is frequently left unfinished; any embroiderer will admit the same experience. Work to be a pleasure must be respected. It must be approached as a dignified and an honorable affair.—Exchange.

Grove's Tasteless chill Tonic

destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 60c.

Fear and Faith.

Fear says: "Try not the heights to-day."
Faith cries: "Already gained!"
Fear says: "A lion in the way!"
Faith answers: "Aye, but chained!"

Fear pleads: "Some sweet place of rest."
Faith shouts: "The battle field!"
Fear cries: "A dart may pierce thy breast."
Faith answers: "Lo, a shield!"

Fear moans: "Thy little day is o'er;
Thy torch goes out in gloom."
Faith smiles: "Nay. Life for evermore.
A light beyond the tomb!"

—Ruby T. Wayburn.

Why They Are Lonely.

The people who are lonely in this world are those who are always looking for something to come to them. They hope for pleasant adventures; they exact much from their friends and from their family, and they are never satisfied. But the happy men and women are those who never think to demand for themselves, who give and give and give again, and find joy whenever they find opportunity to give joy.—Exchange.

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I beg you, whatever be your suffering, to learn, first of all, that God does not mean to take your sorrow off, but to put strength into you that you may be able to carry it. Be sure your sorrow is not yielding you its best, unless it makes you a more thoughtful person than you have ever been before. —Phillips Brooks.

This world and all our powers in it are far more awful and beautiful than even we know until some accident reminds us.—G. K. Chesterton.

GOSPEL ADVOCATE

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

The Hidden Life.

Paul writes in Col. 3: 3: "For ye died, and your life is hid with Christ in God." This saying is not addressed to the world at large; and if it were addressed to the worldly people, they could never understand it. The audience who will grasp and appreciate the meaning of this passage is limited. I would not have you think that the meaning of the text is obscure or that it belongs to an age far removed from ours. It is simply a matter of experience. We often remark that no one knows how to sympathize with the orphan so deeply or so well as one who has been orphaned, that no mother can feel the utter loneliness of another woman's bereavement who has not lost a child of her own. These are the sad emotions which can only be felt by those who have walked in the vale of sorrow and death. But Paul is speaking of a joyful emotion. He takes it for granted that we have passed through a great experience, and that this experience has brought us into a new world where old things are passed away and all things are become new. This verse touches the very center of the Christian life. It tells the open secret of discipleship and lays its finger on the heart of true religion. But notice the simplicity with which this great truth is expressed. When men get hold of a great idea or an idea that seems to be great, they first try to express it in grandiloquent language, and then the next thought is to copyright it. Then they fret and fume over it, raising such a dust and commotion over it as if the like of the new theory had never been heard. But there is nothing loquacious or boastful in the apostle's attitude. There is, on the other hand, a calm and deep tranquillity. The message they brought was not a message of their own. The gospel was not their happy discovery. It was the truth of God, and their business was to make it known in the confidence that it would do its own work and bear its own witness. In such a tone of quiet, sure restraint Paul says to Christians: "Your life is hid." He is so certain of it that he needs no appeal or argument. For him the Christian's hidden life is a thing so real and so substantial that proof may be dispensed with. Like the rays of the sunlight, like the beauty of the flowers, like the flow of the river, like the freshness of the morning, it is not an inference at all, but an undeniable fact. It is the great immovable rock on which we take our stand and look out with settled faith over the changing vistas of the world and up to the glory that is to be revealed.

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The Old and the New.

The gospel of Jesus Christ had wrought a powerful change in certain people at Colosse. Once their life had no hidden depths at all. It had all been shallow, specious, concerned with the surface only, busy about things that counted for little, occupied with trifles, running to waste over poor and passing aims. But the grace of God had called them, as it calls every man who hears, into a new life. In that old, barren experience wells had been sunk, and now fountains of living water were springing up. In what had seemed unprofitable land, mines of infinite wealth had been opened up and the precious stones of faith and hope and love were being yielded.

Believers are to leave the old life behind them. Paul says: "Ye died." One man says the passage of a soul into the kingdom of God is like the flight of a bird in its swiftness. Another man related his own experience by saying: "Within ten paces, as I walked, life was transformed to me." "We lie down some night our old selves, and ere we sleep again the great disclosure has broken on the soul." Certain persons speak of a certain experience in their lives as they would speak of being struck by lightning. So there are those who would talk of newness of life on the Christian's part as something not definitely understood. They would throw around the beginner a feeling of awful suspense. Men die swiftly, they say, and they die slowly. It matters nothing when they have wakened on the immortal side of death. When the ship comes to the equator, no visible line is there which all see as they cross over, yet, in point of fact, the crossing is made; they pass silently, imperceptibly, from one hemisphere to another. And that is just the way one passes

from death to life in the spiritual sense. We never know just when the great transition takes place. So they argue.

But the Bible does not leave us in ignorance as to the time of our entrance into the spiritual kingdom of Christ. Our entrée is not veiled in vague uncertainty. It tells us just when and where the new life begins. One passage is sufficient: "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6: 4.) The newness of life is contemporary with our raising from the waters of baptism. There is where it should begin, if a Christian is honest and sincere; if he is not—if baptism is not an act of obedience, but just a mockery—then that is another matter.

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Beneath the Surface.

"Your life is hid with Christ." There is something in every true disciple, even the meekest and plainest, which the wisest citizen of the world cannot understand. You cannot explain the Christian character by anything that shows upon the surface. To find its secret, you must go down into the buried depths beneath a man's common words and thoughts. Travelers tell us that when they cross the highland moors of Scotland, they frequently come upon a bright streak of green winding in and out among the heather, its pure and shining verdure in strange relief against the dull brown of its surroundings. What can it be? How came it there? Whence does it receive its nourishment? If you dig deep enough, you will find a spring below—a rill of pure water flowing down there out of sight, only hinting its presence by the greenness and beauty above. So the springs of Christian life are hidden—hidden with Christ in God.

They are hidden from unbelievers. Something mysterious and inscrutable must always appear to a man of the world in those who live by faith in the Son of God. Sometimes he wonders at the mystery; sometimes he resents it; but he is always conscious of its presence. He is usually ready to offer any explanation except the right one. He says it is nothing but fear, self-interest, tradition, superstition, weak delusion, and all those theories by which outsiders have sought to explain the Christian faith, and by the explanation rob it of its power. When John the Baptist came, they said: "He hath a devil." When Jesus appeared, they whispered to one another, "He is beside himself;" or, "He is a winebibber and a glutton." And when the power of Pentecost was being experienced by the apostles, they deemed it enough to say: "These men are full of new wine"—as the court reporter would express it, "just a plain case of drunk." All that the Christian can plead—and how much it is!—of aid sent him in temptation, or light that breaks upon his darkness, or consolations that soften sorrow and take away the sting of death, the fact that all things work together for his good, the assurance and the glory of the resurrection—what are all these to the unbeliever but an idle tale? The existence of all that deep life is unperceived. The Christian's secret is a secret from the world. Jesus knew it was going to be, for he said in one of his prayers: "I thank thee, Father, that thou hast hidden." Paul knew it was true, for he said: "The wisdom of the world is foolishness with God."

Lovely human play is like the play of the sun. There is a worker for you. He, steady to his time, is set as a strong man to run his course, but also he rejoiceth as a strong man to run his course. See how he plays in the morning, with the mists below, and the clouds above, with a ray here and a flash there, and a shower of jewels everywhere—that's the sun's play; and great human play is like him—all various—all full of light and life, and tender, as the dew of the morning.—Ruskin.

OUR CONTRIBUTORS

One Baptism.

BY A. M. GEORGE.

"There is one baptism." (Eph. 4: 5.) Many think it is Holy Spirit baptism; some think it is baptism in water. It must be one or the other; it cannot be both, as there is but one.

In Matthew, Mark, Luke, and John, all the baptisms that took place were in water—"in Ænon, . . . because there was much water there," and in the Jordan river. All these were for the remission of sins (Mark 1: 4), except the baptism of Christ, which was "to fulfill all righteousness" (Matt. 3: 15).

The one baptism is a command to be obeyed. "Repent, and be baptized every one of you." (Acts 2: 38.) "Can any man forbid water, that these should not be baptized? . . . And he commanded them to be baptized in the name of the Lord." (Acts 10: 47, 48.)

Ananias commanded Saul to be baptized and wash away his sins. (Acts 22: 16.) This was water baptism, because it was a command; and Holy Spirit baptism is not a command, but a promise. (See Acts 2: 33, 38.) Verse 33 says it was a promise. Verse 38 contains the water baptism, the command for the remission of sins, first; then the water baptism is followed by the promise—"and ye shall receive the gift of the Holy Spirit;" both together here; and if both are baptisms, there are two.

No one was ever commanded to be baptized in the Holy Spirit, and no one could obey if God had commanded it. No one but the Lord could baptize with the Holy Spirit, and he did it only twice—once in Jerusalem, the Jews (Acts 2: 1-4) and once at the house of Cornelius, Gentiles (Acts 10: 44). Any one can obey the command to be baptized in water if he will; but no one can be baptized in the Holy Spirit, as only the Lord can administer it. All this makes it plain that water baptism is commanded, and that it is *one*. If baptism in the Holy Spirit, also, is enjoined upon us, then there are two baptisms.

The baptism of the Holy Spirit is a promise (see Acts 2: 33, 38, 39); and no one can obey a promise. God's promises are only to those who honor and obey him; for we read: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts," etc. (Gal. 4: 6.) God did not send the Spirit into their hearts to make them sons, but because they were sons.

The gift of the Holy Spirit differs from the baptism of the Holy Spirit in this respect: what is called "the baptism of the Holy Spirit" came directly from God (see Acts 2: 1-4; 10: 44)—first on the Jews at Jerusalem, last on the Gentiles. There is no other instance of the Spirit's coming directly from heaven as a baptism. When it came in Jerusalem upon the apostles, it was not to save or convert them, but simply to teach them what they were to teach the world. (John 14: 17, 26.) When it fell on the Gentiles (Acts 10: 44), it was not to convert or save them; Peter's preaching was to do that (see Acts 11: 14); but it was to convince the Jews that they must receive the Gentiles. It was poured out on both Jew and Gentile, so fulfilling Joel's prophecy that it should be poured out on all flesh, as those two constituted all flesh at that time.

If the "one baptism" is "Holy Spirit baptism," and it is a promise, it cannot be fulfilled, for no one can administer it but the Lord himself. To take this view is equal to saying that God gave a commandment to the world that he knew could not be obeyed and then obeyed it himself for

them. Some go to a still more ridiculous extreme and claim that men are so totally depraved by nature that they cannot believe in Christ, nor even wish to be saved—powerless in the grip of Satan—and that God must send his Holy Spirit to seize and drag them to his salvation, without any faith or action on their part whatever. If this be true, what use has the world for the Bible, and why does God send his Spirit to only a very small part of the world, and not all of it equally deserving? Is he a partial God or a respecter of persons? Some think that 1 Cor. 12: 13, "For by one Spirit are we all baptized into one body" (one body, not Spirit), means that we are all baptized in the Holy Spirit. This is a mistake. The Spirit does not baptize in himself; he does not baptize at all; but he instructs others to do it in water, as in Mark 16: 15, 16: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." Again, in Matt. 28: 19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." What would be the use to teach the nations if they are so depraved and dead that they cannot hear, nor believe, nor obey? Men are to do the teaching and baptizing according to the teaching of the Holy Spirit. Everything that Christians do must so be done by the Holy Spirit, if done right. We get the whole law of God and all spiritual things by the Holy Spirit. Only obedient believers—that is, Christians—get the Holy Spirit. (See Gal. 4: 5, 6.) "To redeem them that were under the law"—that is, Jews—"that we might receive the adoption of sons"—that is, become sons. Now notice: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts," etc.—not to make them sons, but because they are sons already. To verify all of this, read carefully Acts 8: 5, 18; 19: 1, 7. A man can read or hear the gospel, believe and obey it, and be saved, like those above, and know nothing about the Spirit at the time; but this would not excuse him for future ignorance of the Spirit.

Christian Education. No. 1.

BY H. E. SPECK.

I. Introduction.

What makes schools necessary, and what are they for? We are all familiar with the facts which answer these questions. Schools exist for three reasons. There are those who have the ability to learn, there are facts and ideals that should be taught, and there are people who make the claim of being able to teach.

A conception of a goal, or a kind of life that is really worth living, presides, explicitly or implicitly, over all educational effort. Education gives to children the benefit of experience other than their own and in advance of their own. Thus the factors involved in the idea of education are these: an immature being, a goal or destiny for life, and older people who can help the younger to realize this goal or destiny.

It might be well to stop just here long enough to define education. As a definition is a relative thing, let us consider several definitions. "I believe that the school is primarily a social institution. Education being a social process, the school is simply the form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends. I believe that education, therefore, is a process of living, and not a preparation for future living." (Dewey.) "Education is a gradual adjustment to the spiritual possessions of the race." (Nicholas Murray Butler.) "Education is the sum of the reflective efforts by which we aid nature in the development of physical, intellectual, and moral faculties of man, in view of his perfection, his happiness, and his social destination." (Compayre.) "Education cannot be better defined than by calling it the organization of acquired habits of conduct and tendencies to behavior." (James.) "To prepare us for complete living is the function which education has to discharge." (Spencer.) "The true end of teaching is one with the true aim of life; and each lesson must be presented with the conscious purpose of making the most out of the life of the one taught." (Tompkins.) "The question to be asked at the end of an educational step is not 'What has the child learned?' but 'What has the child become?'" (Monroe.)

For the sake of convenience of language, and especially because the public schools of our country do not give religious instruction, we have designated education as general, technical, professional, religious, and so on. This has resulted in an unfortunate habit of thought. Education in religion is looked upon as some sort of special training, or as a side current apart from the main stream of education. Like the training of musicians, the study of mathematics, or the exploration of the polar regions, religion is supposed to pertain only to those who have a special interest therein. Religious education can no more accept this place than religion can consent to be a mere department of life. If religion were just a specialty of priests, monks, and nuns, or if it belonged only to Sunday, or if it applied to only a part of our conduct or ideals, then religious education and general education might be compared with each other. Religion claims to belong to the man. Whatever religion may have been to the ancients or whatever it may mean to the civilizations that are to follow, to us it is an all-inclusive, all-commanding principle—the very stuff that human life is made of. In keeping with this idea, then, religious education is simply education in the complete sense of that term, or else it is not education, but mere training.

Education is not divided against itself. It is a unitary process. Education is not made up by aggregating parts, each of which exists on its own account, any more than life realizes itself in the various organs of the human body. The unity of education is seen from a psychological point of view. The idea of education is that the whole child is at work in each of his studies—not memory in one, reason in another, and perception in a third. The idea is not so much that the child acquires one thing and then another as it is that he is one thing and develops into something else—not so much what he learns as what he becomes. This carries us to a consideration of the ethical point of view, and this, too, is a unity; for the ethical view of life is an effort to introduce into life, or rather to discover in life, organization, harmony, and unity. That is, ethics tries to develop toward an ideal self in which this ideal presides as mistress over the whole process. The unified self with which ethics has to do is the social self or the self realized in society. And just here we see unity in education from the religious point of view, for religion looks to the unification of the self with its entire world. Thus religion, instead of being a department of education, is an implicit motive thereof. It is the end that presides over the beginning and gives unity to all stages of the process.

The relation of education and religion seems so intimate that we cannot separate them without disturbing the foundation of each. As education presupposes immaturity in the taught, so religious education presupposes a positive religious nature. This does not imply that the child is all right as he is, that he can grow up properly without divine help, that the life principle in the child can take care of itself, that the child has any definite conscious religious experience or sense of God; but, speaking positively, it means that the child has more than a passive capacity for spiritual things, and that nothing short of union with God can bring a human being to himself.

Light and Life.

BY JAMES A. ALLEN.

The fiat of the Almighty, constituting the first act of creation, produced light. "And God said, Let there be light." The oldest of historians adds, "and there was light." God does not work in the dark. This, the expression of an intelligent, omnipotent volition, was the first speech ever made within the universe. Before its utterance all was chaos, "the earth was waste and void." It was the commencement of activity, motion, work. Light means work, as darkness means sleep. "And darkness was upon the face of the deep." The voice of God, creating light, awoke the slumber of ages, dispelled the lethargy, the inactivity, of an eternal past. All was order, beauty, and life when God had finished speaking. "In the beginning was the Word, and the Word was with God, and the Word was God." Christ, who is called "the Word of God," is, therefore, "the light;" and, because he is "the light," he is "the life of man."

The fall of man, leading to his exile from paradise, his separation from God, brought an eclipse of the human mind. The Light was gone. Heavy, mental darkness lay like a pall upon the human mind. Stupor, lethargy, inactivity, was the natural result. Some few men, like Abraham, the patriarchs, the Jews, manifested some activity, did good, and served God, but only in a limited way. There were brilliant exhibitions of some virtues, but a woeful deficiency in regard to others. On account of this ignorance, in an age of the infancy of the mind, God winked at their sins. The best of them practiced polygamy and engaged in other things that God, in kindness, tolerated, while, at the same time, they were an abomination to him. The kingdom in Israel, instrumental music in the worship, and many other things invented by the ancients come in this category.

We need not, therefore, go back into antiquity to find much missionary work, the erection of hospitals, or the founding of orphan homes. There was too much darkness over the mind for so many lines of activity. "As he thinketh in his heart, so is he." A man must think good before he can do good. To the extent that the mind is flooded with light, to that extent it can think. How long a man has lived and how much he has lived are two separate things. A man can live more in fifty years to-day than he could in a thousand years before the flood. Books, magazines, the printing press—these place the knowledge of the world before him at a glance. The telephone, the cable, the telegraph, and great metropolitan newspapers inform him daily of what the people of all the earth are doing. In ancient times there were physical giants in the land. They have been superseded by mental giants whose power and achievement seem almost like works of fancy. The rise of the Sun of Eternity, dispelling the ignorance, superstition, and darkness of the past and flooding the world with light, inaugurated a new era and was the commencement of that missionary activity that has since been civilizing, educating, and saving the human race. Selfishness, covetousness, and greed are eliminated by Him who taught that "it is more blessed to give than to receive." Philanthropy and benevolence receive a new impetus. The poor are sought out and provided for, the hungry are fed and the naked are clothed. A public calamity brings instant help from all parts of the country. No man can be a disciple of the Master and be deaf to the cries of orphans and widows in their afflictions. And while charity begins at home, it does not remain there. Every penitent, immersed believer in Christ, who is rejoicing in the pardon of sins and the glorious privileges of the Christian life, is taught to employ every energy to bring others to "the Lamb of God, that taketh away the sin of the world." They "went about preaching the word."

The more intelligent congregations do the more work. Observation proves it. When you visit a congregation and see plenty of Bibles, Testaments, quarterlies, Sunday-school papers, and lesson pictures for the smaller children, you do not need to be told that you are in the midst of an active congregation, one whose elders are diligently looking after the welfare of the members, one that has regular preaching and that holds a successful meeting or two each year, that is looking after the poor, and that contributes liberally to preaching the gospel in other places. Light, intelligence, means activity. They go together. There can be no life, no living, no action, without light. Light generates activity, just as some one has said that "cleanliness is next to godliness." The Canadians, who have won so many laurels on the western front, though they are living in the mud of the trenches and suffer all the privations and inconveniences of army life, shave every day. Their officers have learned that an intelligent, clean man is more courageous, more active, and in every way a better soldier than one who is stupid and who needs a bath and a shave.

The Anglo-Saxon people surpass other people because they are more intelligent. It may be said that the mind of a people is embodied and pictured in their language. The Anglo-Saxon mind, wherever found, is greater, more acute, comprehensive, and vigorous than the French, German, or Russian, because it has a more acute, comprehensive, and vigorous language, a more polished machinery of thought. While mind generates language, language generates and polishes mind. As Cæsar said: "Money will raise soldiers, and soldiers will raise money." That ideas create language and language creates ideas is proved by the great inventions, discoveries, and improvements made by the American and English mind. Mr. Campbell, in a lecture upon the Anglo-Saxon language, said: "It is, in one sentence, a language of languages, whose terminology is mainly selected from almost all the ancient and most finished tongues of the civilized world. A rich, broad, and lofty tongue; a splendid composite; a greatly diversified, curiously inwrought, and highly polished mosaic composition, which can embody and present every form, color, and gradation of thought, sentiment, and emotion. In religion, ethics, politics, sciences, and arts, it has drawn upon Hebrew, Greek, Latin, German—upon all parent languages of every nation known to the Anglo-Saxon people, or their ancestors, far back as any living monument, or any written document now extant, attests."

All should strive to gain information and to spread it, to gain knowledge and to impart it to others. When you can get a man to thinking, you have him on the road to improvement. A sluggish, unthinking mind will certainly produce an inactive, profitless life. According to both reason and revelation, before a man can enter into life, either in this world or the world to come, before he can do those things that honor God and that do good to men, he must first "walk in the light."

Principles of right and justice were never determined by war. Strength of numbers, equipment, and resources may be tested by war; trade supremacy may be won by war; domain may be extended and maintained by war; thrones may be seized and held by it—such issues as these may be settled by force of skill, of energy, or of arms. But principles of right and justice are above and beyond the contending forces of battling nations, as the serene sunshine ever beams above and beyond the storm clouds. War obscures these principles and blinds us to them. Only the calm of peace can let the clear sunshine through to us.—Christian Herald.

The very afflictions of our earthly pilgrimage are presages of our future glory, as shadows indicate the sun.—Richter.

Spirit of the Press

By J. C. McQUIDDY

Faddist Writers.

The majority of religious books, inspired by the war, that are now falling from the press, are by faddists; and the same may be said of numerous articles now running in the magazines.

These authors, nearly all of them afflicted with rationalism in one form or another, foresee demands for a new religion, and the majority prophesy that the new religion will be based on social service.

For a century the disciples of Christ have pleaded for a return to the plain teachings of Christ and his apostles, which would mean the suppression of humanisms in Christian teaching and Christian union on the original foundation. This plea is scriptural and practicable, and, in the coming crisis, it ought to be urged as never before.

Social service, like all other service the church is called upon to render, is fruit on the tree—not the tree.

What the world needs, and must have before its gates of paradise swing open, is uniform Christian teaching, out of which shall develop harmony and love and all other branches of the tree essential to the abundant luscious fruits demanded. To put it in a sentence: The new age upon which we are entering will demand the old religion, just as it is outlined in the New Testament.—Christian Standard.

The Bible is as well adapted to the new age as it is to all the past ages. The lesson should be impressed upon mankind that it must bow in submission to the authority of Christ. The world must obey his commands and not substitute something else for them.

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God's Hour Has Struck.

On the evening of June 11, in the Auditorium Theater, in Chicago, thousands of the leading physicians of a score of nations gathered for the first session of the annual convention of the American Medical Association. In his presidential address, Dr. Arthur Bevan, speaking for, and with the practical approval of, the whole body, unreservedly denounced the drinking of alcoholic beverages. Among other things of like import, he said these:

I want to plead for the united action of the organized medical profession of this country to secure protection by law against the injury that drink is doing to our people, not as a political measure, but as the most important public health measure that could be secured. In this crisis, when we and our allies are fighting, not only for ourselves, but also for humanity and civilization, we must organize the entire nation in the most efficient way possible, and this cannot be done without eliminating drink.

Each member of the medical profession, each county medical society, each State medical society, should take an active part in the propaganda against drink and secure national prohibition, not years from now, but now, when it is so badly needed and will accomplish so much good, not only for our boys in khaki and in blue, but for the nation in arms.

And when it has once been done away with, it could no more be resurrected after the war than could slavery.

This ought to put potential "pep" into the prohibition propaganda and "help those women" who are striving to "bar the barley from the bar and bake it into bread." Three kings may have been fooled when they "did swear a solemn oath John Barleycorn was dead;" but when three thousand of the world's foremost physicians swear that he must die, because "among great wrongs none has done more injury to mankind than drink," it is time for every lover of peace, of mankind and of God to help in the execution.

When mighty currents of influence such as this are undermining the sandy foundation of the strongholds of drink, it is no time for slackers in the camp of prohibition Israel. It is no time for any of us to put off his harness or sheathe his sword. When the already trembling walls of this ancient Jericho of wickedness shall fall, let every man be ready to march "straight before him" to the utter destruction, extermination, eradication, annihilation of the devil of drink and all his works. Elizabeth Anderson, national Woman's Christian Temperance Union recording secretary, well says: "God's hour for the world has struck. The urgent and tremendous need of this time is a clarion call for service and sacrifice." May every patriot, every lover of mankind, every man and woman who is armed with the ballot, have the vision to see that they have come to the kingdom of citizenship for such a time as this.—Christian Standard.

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To Evangelize Russia.

While the political salvation of Russia is a grave concern of the allies, her spiritual need has given origin to the Russian Missionary and Educational Society incorporated in Pennsylvania, the object of which is to make a great religious drive for her redemption. Similar societies in France, England, Sweden, Denmark, and other countries will participate, we learn through the press, and the big campaign is to be opened early next autumn. Moscow will be the clearing-house for the proposed giant revival, and there a tabernacle will be built at the cost of three hundred thousand dollars. Around the tabernacle will be grouped educational and vocational schools, ranging from kindergartens to colleges. It is planned also to have two orphanages for war children and a training school for two thousand students who will be employed in the task of spiritualizing Russia. Pastor William Fetler, of the Moody Bible Institute, of Chicago, who is training one hundred men to go with him to Russia, is quoted in Chicago dispatches as saying that the society has sufficient means to begin the great work of redeeming Russia, and he explains that—

"Russia, hungry for religion, is like a vast field ready for planting. The Greek Church—more a police system than a church—against whose power four years ago all attacks were futile, has been abolished and its property seized by the radicals. Russia was more religious in the old days than she is now. It was a religion, however, that did not inspire or liberate. The present régime is without religion.

"A coalition government is coming, a democracy like the United States. In a few months, perhaps in September, the revolution will begin to bear genuine fruit, and the real leaders of the people will go into control. Then will the big Russian soul seek spiritual consolation."

It is interesting to note that in the religious campaign the English language will be taught as well as the Russian, for, according to Pastor Fetler, the Russians realize the high place the English language now takes in the world. —Literary Digest.

Let the churches get busy. A good preacher or a number of good preachers should volunteer to enter this mission field, and the churches should support them. "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." (1 Cor. 9: 14.) The command is: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) This work is pressing and will not wait. The church is the light of the world, the salt of the earth, the pillar and support of the truth. Unless Christians glorify God through the church, they should not ask the church to do the work. Our time of working will soon be over. Let us do our full duty and leave the results to the Lord. We shall expect both churches and preachers to report ready for the work. Shall we be disappointed?

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If we think continually of God's goodness and his never-failing mercies, we shall experience such happiness that distrust and discord will fade away.—E. V. H.

Training Little Children

By, MRS. PRINCESS B. TROWBRIDGE.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 21.

Helpful Plays Can Be Carried on While Mother is Busy With Her Household Tasks.

Often mothers say to me: "Don't all the things you do with your children take most of your time?" By no means. I am a mother of three, and do all my own work, except washing and ironing, and I have to do sewing without end. A busy mother will make suggestions which can be carried out while she is busy at her household tasks. Stories may be told. For instance, baking will suggest the story of "The Gingerbread Man." This can be found in "Best Stories to Tell to Children," by Sara Cone Bryant. Paring an apple or a squash makes the opportunity to tell about the seeds hidden in their cradle, how in the winter they go to sleep, and so on. Make a whole story of it. A few days ago I told my three-year-old baby this story and sang to her:

I know of a baby so small and so good,
Who sleeps in a cradle as good babies should.
Sleep, baby, sleep.
I know of a mother so kind and so warm,
Who covers this baby from all cold and harm.
Sleep, baby, sleep.

Several days later we had another squash to prepare, and immediately she said: "Mother, sing about the baby." Later, on request, she told her older brother and sister the story of the seed babies.

It is well to make much of holiday celebrations. Have the children prepare little gifts for a birthday. Perhaps it may be only to draw a picture. On Valentine's Day we always make valentines. Use scrap pictures and paste them on colored cardboard; or use paper doilies, cutting out the center and pasting on a piece of cardboard, with an appropriate picture underneath. This makes a pretty little valentine of paper lace. Cut out hearts of red cardboard or paper and string them together in graduated sizes, on red ribbon or twine.

At Christmas time even the two-year-old can make something. A simple matchholder may be made as follows: Cut from cardboard a circle about four inches in diameter. Cut a slit one-third of the diameter at each end. Fold the lower half upwards, turning the cut edges in and pasting them to the upper semicircle to form the holder.

To make a match scratcher, cut a piece of sandpaper any desired shape and paste on cardboard. A Christmas picture or bell may be pasted at the top of the cardboard. Penny calendars can be used by the children in endless ways.

Mats for the dining table are also easily made. Cut a six-inch circle of cardboard with a circular hole in the center, and wind with raffia. Picture frames can be made in the same way, cutting the cardboard any shape desired. There are endless things children can make with water colors or crayons and cardboard, using colored paper and the Perry pictures. Perry pictures illustrating all sorts of interesting subjects can be bought for one cent each. A catalogue will be sent upon request by the Perry Picture Company, Malden, Mass.

Children never tire of making chains for decorating purposes out of colored paper. Take a strip of paper about four inches long and half an inch wide and make a ring by pasting one end over the other; slip another strip through this ring, and paste ends together, and so on. Our children make paper chains for one another as birthday presents. They always bring delight. White and colored chains can be used as Christmas tree adornments and give the added pleasure of letting the child feel he has helped make the tree beautiful.

Let me urge fathers as well as mothers to enter into the life and play of their children, for only when the father lends his aid in the process of child training can there be perfect unity. By working together, mother and father can lead the children to understand the life about them. They can teach them to know and to love nature. They can direct the emotions, develop the intellect, and strengthen the will; and, as a result, the children will naturally come to feel and understand the divine love which lies only half concealed behind all things.

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Golden Vials Full of Hope.

What a glorious description of "things which must be hereafter" is to be found in the book of Revelation! Strange that we should not love to read oftener these things which pertain to our heavenly home, and thus prepare more earnestly for the time when we, too, shall be called to "behold the King in his beauty!" But the din of the world's battles seems to drown every heavenly voice, the darkness of hate which befogs the atmosphere dims our sight, blinding us to the heavenly vision.

Yet, as from a dark cloud a sudden bright ray lights up the horizon, a golden light fell on these words on Trinity Sunday as the writer, led on by the glorious vision of heaven opened, read on and on of her heavenly home: "And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of the saints."

Wondrous thought! Your prayers and mine, dear reader, may fill these golden vials. Every humble, unselfish prayer we send up, every glad hymn of praise we sing, not only with our lips, but with our whole heart, every work of ours truly begun, continued, and ended with Him—because we love to serve Him and do His bidding—helps to fill these golden vials with the incense acceptable unto God.—Zoar.

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At every moment of our lives we should be trying to find out, not in what we differ from other people, but in what we agree with them.—Ruskin.

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I'm Going.

I'm going where the morn is ever dawning
And where the stars are not, for it is day;
I'm going where our hearts we're never pawning
For things that pass away.

I'm going where our work is always cheerful
And where the heart leaps at the things to do;
I'm going where the ways are never fearful—
And there to be with you.

I'm going where there's music in the vales
And where the years are never passing by,
Out where no bitter teardrop e'er prevails,
Out far where God is nigh.

I'm going where the crystal river sings
Beneath its placid, silv'ry wave and flow;
And now my faith goes out and nearer brings
That land where I shall go.

—John E. DeLong, in Exchange.

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EDITORIAL

Exalting Opinions.

BY J. C. M'Q.

[This week I republish an article which was published in 1908. It is needed as much now as then, and shows that we were then teaching the truth as now.]

Suppressing places and names, I publish extracts from a private letter because the contents will be interesting to the public:

I have failed to get any one else interested in the Gospel Advocate. The fact is, they don't take religious papers—think the Bible is sufficient. I have noticed that those who read religious papers, the right kind, read their Bibles more than those who fail to read those papers. Our "leader" here, as he styles himself, says they teach too much error, and that the Gospel Advocate has done more harm than good. He is opposed to Sunday schools and to preachers, especially those who want to be remunerated for their services, notwithstanding Paul said the Philippians ministered to his necessities, set him forward on his journey, etc.; that he that preaches the gospel shall live of the gospel; and that if they minister to us in spiritual things, we ought to minister to them in carnal things. He reads or talks of only such phases of the question as suit him, such as "if a man work not, neither shall he eat." He lays great stress upon Paul's laboring with his own hands. He does not believe in meetinghouses. We meet every Lord's day in a private house. He has been lording it over God's heritage for years, and gets worse as he grows older. The consequence is, he has caused a division; some withdrew, among them his own daughter, Mrs. ——. They are striving to build a house of worship in which they can have the gospel preached to the people of —— by a gospel preacher. We dread division so much that only a few withdrew, though only a few, compared with the number of disciples in and around ——, ever assembled with the others, many of them on account of the leader's false teaching. He has queer ideas about the "gift of the Holy Spirit." He says the Holy Spirit is not given to Christians, else they could perform miracles; that the Holy Spirit gives something, which is salvation. I am a sister in Israel, some older than he, and tried to show him his error. But it is no use to talk to him; he is fixed in his ideas, is not open to conviction. The teaching of the word of God concerning the Holy Spirit has always been very plain to my mind. The world cannot receive it. Christ had it without measure. The apostles were baptized in the Spirit, but the ordinary Christian receives him as a gift, but does not receive the power conferred on apostles; but he, the Spirit, helpeth our infirmities. Paul says David of old asked God not to take his Holy Spirit from him. It is a comforting thought to me to know that the Holy Spirit abides with me.

Granting that our sister has represented this self-constituted "leader" correctly, he is far from the truth on all the points of doctrine specified. It is hard to conceive how a man who really loves and respects the truth can be so full of error.

It occurs to me that a man who insists on fastening his own ways and opinions upon the church should be dealt with as an offender. "A factious man after a first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self-condemned." (Tit. 3: 10, 11.) We should be careful, however, not to receive an accusation against an elder, "except at the mouth of two or three witnesses." "Against an elder receive not an accusation, except at the mouth of two or three witnesses. Them that sin reprove in the sight of all, that the rest also may be in fear." (1 Tim. 5: 19, 20.)

From the statement of our sister, I can see no scriptural reason for those members' withdrawing themselves from the church. Such a course only made bad matters worse. As represented, the church had not sinned, but the would-be "leader" sinned against God and the church. He endeavored to fix his method of teaching on the church, when and where God had revealed no method, and taught doctrines directly contradicted by the Holy Spirit.

It is true that the Holy Spirit commands Christians to preach and teach the gospel. He nowhere reveals any specific method of teaching. The apostles that taught orally also taught the truth by writing epistles to the churches. Who has the right to say that one method is right and the other is wrong, when the Spirit authorizes and uses both? The writer of this has never raised an issue with any Christian about a method of teaching the truth. Yea, he believes it is sinful to seek to fasten a method upon the church, where God has not made such method binding. My contention has never been with the society people about the method of teaching the Scriptures, whether they teach orally from the pulpit, from house to house, or through the press. The position has been taken and sustained that Christians have no right to organize a human institution to do the very work that God has ordained the church to do. The right has been denied the society people to form an institution that usurps the prerogatives and functions of the church of God. This humanly organized society saps the very foundations of the church of God. We have never raised any question as to the method of teaching, but as to the institution that does the work. God never authorized the society, and it, there-

fore, is a usurper. What is true of the society is true of the Sunday school as a separate and distinct institution from the church. The teaching must be done in and by the church. Teaching belongs to the church as much as the fellowship and breaking of bread. "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.) "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." (Col. 3: 1.) Again the Holy Spirit admonishes: "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." (Eph. 5: 19.) When the Lord directs Christians to teach, he gives them authority to use the most effective method; but he does not give them authority to get outside of the church to form an organization unknown to the word of God, and one that weakens and destroys the church. God never planted this society. It shall, therefore, be rooted up. "Every plant which my Heavenly Father planted not, shall be rooted up." (Matt. 15: 13.) To turn from the blood-bought church of God to a human institution to do the work of the church is a very grave reflection on the body of Christ.

On the other hand, when any man fixes a method of teaching where God has prescribed none, and demands the church to conform to his method, he sins. He may not do as much mischief as the society; but the reason is not because he is a less sinner, but because his influence and power for evil is not so great as the society. Teaching is an act of worship, and no man has a right to take it out. The teaching in the worship is for old people as well as the young. The teaching is not simply for children, but for all alike. It is as much worship as the communion, the contribution, or the prayers. Christians should realize that they have fallen short in the worship when they have no fellowship in the teaching, but only in the communion. Who dares intimate that one act of worship is any more sacred or important than another? The man who does so, does so without divine warrant.

The brother does not object to preachers, but he objects to paying them anything. The saloonist does not object to the preacher who leaves him free and undisturbed to debauch character and to send our sons to a drunkard's grave and a drunkard's hell. He has no use for the preacher that would stop the money from flowing into his pockets by putting an end to his hellish business. The whisky traffic is not a political issue, but a moral issue. The gospel preacher does not preach for money, but he must have enough to live while he preaches. I am glad to say that most of the preachers that I know labor, as did Paul, with their own hands. They are not ashamed of honorable toil. They love the truth and will proclaim it as opportunity is presented. But this does not justify our brother in his covetousness. The Scriptures are clear on the support of the gospel preacher. "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." (1 Cor. 9: 14.) "But let him that is taught in the word communicate unto him that teacheth in all good things." (Gal. 6: 6.)

This brother seems to have the same idea of working with the hands that he does of teaching. There are more ways than one of working with one's hands. Almost all men work some with their hands, but in different ways. Those who write on a typewriter work with their hands and use their brains at the same time. The sensible farmer works with his hands and his brains. The skillful physician uses both. It is wicked to try to put everybody in our own mold. All men do not work alike. It is unfortunate that some people think more of their own ways than they do of the peace and unity of the church of God.

When the apostles were baptized in the Holy Spirit, they were assembled in a "meetinghouse." "And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting." (Acts 2: 2.) Paul "abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him." (Acts 28: 30, 31.) If it were right for Paul to hire a house and preach in it, why is it wrong for any other Christian to hire a house in which to worship God? If it is right to hire one which somebody else has built, why is it wrong to build one of our own, provided we have the means to build it? If we could worship with less cost in our own house, would not the principle of economy taught in the New Testament require us to build our own house? Surely the apostles would not leave us the example of meeting in rented houses if it were wrong to have houses in which the church can assemble for worship.

The brother would do well to receive the sister as Apollos did Priscilla, for she certainly is able to teach him "the way of the Lord more perfectly." She is right about there being different measures of the Spirit. Only the apostles were baptized in the Holy Spirit. Those on whom they laid hands received power to work miracles. But only the apostles or those filling the apostolic office could confer the power to work miracles. But if Christians do not receive the Spirit, then the Holy Spirit was at fault when he promised through Peter: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) Again, Paul, writing to the Thessalonians, positively teaches that the Holy Spirit is given to Christians: "For God called us not for uncleanness, but in sanctification. Therefore he that rejecteth, rejecteth not man, but God who giveth his Holy Spirit unto you." (1 Thess. 4: 7, 8.) Read again: "And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us." (1 John 3: 24.) To deny that Christians receive the Spirit is to deny the plain and most positive teaching of the word of God.

It should be emphasized, in closing this article, that when a man pushes his own false theories to the disruption of the church of God, the church should mark him, avoid him, and have nothing to do with him until he repents. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." (2 Thess. 3: 6.) "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them." (Rom. 16: 17.) Such positions as some held by our brother are making more infidels than all the literature of skeptics. If this man would not push his false doctrines to the destruction of the church, it would be right to bear with him and try to teach him the truth. He should hold such views as private property.

When Will God Stop the War?

BY E. A. E.

In this paper of July 25 appeared a thoughtful and helpful article under the heading, "WHY DOES NOT GOD STOP THE WAR?" by Simon Blocker, in The Christian Intelligencer. Under the same heading another sensible article was republished by this paper some time last fall or last winter. This article in substance was written last winter when the first article on "Why Does Not God Stop the War?" appeared.

The question, "Why does not God stop the war?" im-

plies that God can stop the war, but for some reason he has not yet done so. Why not?

In 1914 President Wilson requested all religious people of the United States to pray on the second Sunday in October for the peace of the nations now engaged in this war. Since then he has made the request at different times that all religious people of the United States pray to God for the victory of the allies and the triumph of freedom and liberty for all nations. Mayors of different towns and cities have requested the religious people of these towns and cities to pray at certain times of the day, and thousands do so. Multiplied thousands of prayers go up daily in behalf of the boys on the other side. What do all these prayers mean? They mean that our worthy President and all others who offer them believe that God exists; that he is a rewarder of those who seek after him (Heb. 11: 6); that he, therefore, answers prayer; and that he can prevent wars, or, wars having begun, he can give the victory and cause them to cease. There is neither sense nor faith, neither religion nor hope, in praying to God, when at the same time one knows that God has nothing to do with the wars and other affairs of the nations. Such a course is stultifying; it is mockery and sin. One would as well pray to a telephone pole, and had better do so, than to make a deaf and dumb, unfeeling and senseless, idol of "the true and living God" by going through a form of prayer, knowing at the same time God cannot hear and answer, or would not if he could. This is worse than infidelity, superstition, and idolatry.

So, on the second Sunday in October, 1914, I did as the President requested, and as God has granted the privilege of doing. I said then that I was glad to emphasize the fact that at the head of this nation is a wise man who believes that God exists, that God hears and answers prayer, and "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." (Dan. 4: 25.)

Since then, whenever the President, or any governor of any State, or any mayor of any town or city, has requested all to pray to God for any purpose, I have gladly used the opportunity to emphasize and impress the fact that this nation believes in the existence of "the true and living God."

The Bible abundantly declares that God "doeth according to his will in the army of heaven and among the inhabitants of earth; and none can stay his hand, or say unto him, What doest thou?" (Dan. 4: 34, 35—be sure to read Dan. 4); that he rules the nations of the earth in his mercy and grace, goodness and love, justice and righteousness, wisdom and power, for his own glory and the accomplishment of his own holy purposes; that he sees every sparrow that falls to the ground, hears the raven's cry, and numbers the hairs on the heads of his people.

Righteousness exalteth a nation; but sin is a reproach to any people. (Prov. 14: 34.)

The nation, whose God is Jehovah, or that is even nearest Jehovah to maintain his principles of righteousness and justice and other attributes, has always been, is now, and always will be the most generous, most enlightened, most advanced in other ways, and the most powerful and invincible nation on earth. Anticipating the conclusion, we are forced to see here that God will give the victory in this most terrible, unutterably horrible and world-wide war to the nations that stand for the freedom and liberty, the general uplift and betterment, of all the other nations, of the human race, and that will, above all things, enable his people to "lead a tranquil and quiet life in all godliness and gravity" (1 Tim. 1: 1, 2)—or, in any event, that will serve his purpose in chastening and humbling the proud and haughty, worldly and wicked, avaricious and plundering, bloodthirsty and rebellious, and that will advance the cause of "the Prince of Peace."

All these prayers are cited here to show that the President, other rulers, and the thousands who are offering up their prayers and tears and heartaches from their homes and closets at midnight and midday and almost every other hour of the day, for sons and brothers, husbands and sweethearts, believe in the existence and overruling power of God. Prayer means this, and, as stated, the Bible teaches this. The New Testament teaches Christians to ask God to use his overruling power in restraining deceitful, wicked, and bloodthirsty men and in saving them from such men.

Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you; and that we may be delivered from unreasonable and evil men; for all men have not faith. (2 Thess. 3: 1, 2.)

These "unreasonable and evil men," who had no faith in Christ and God, knew nothing of the earnest prayers offered up by Christians that God would restrain and overrule them for Paul's protection and the peace of the church. We must be impressed forever with the purpose to be accomplished by this prayer; it was not Paul's comfort and personal protection, but that "the word of the Lord may run and be glorified." God's honor and glory must be sought in prayer as well as in service. Paul speaks of the many afflictions which befell him in Asia, so that, "weighed down exceedingly" beyond his power, he despaired of his life, having "the sentence of death" within himself, that he might not trust in himself, but in God, "who raiseth the dead," and declares that, the Corinthians "helping together" on his behalf by their supplications, God delivered him "out of so great a death," and would deliver still. But why? For the good of the many, and not simply for his own personal safety. (2 Cor. 1: 8-11.) Paul requested the Christians in Rome to "strive together" with him in their "prayers to God" for the following reasons: (1) that he might be delivered from the ones in Judea who were "disobedient;" (2) that his "ministration"—the contribution the Gentile churches were sending to the Jews—might "be acceptable to the saints;" (3) that he might reach them in joy "through the will of God;" and (4) that together with them he might "find rest." (Rom. 15: 31, 32.) But his going to them must be "*through the will of God.*" Should God will otherwise, he desired God's will and not his own to be done. Paul further calls attention to the persecutions and sufferings he endured at Antioch in Pisidia, Iconium, and Lystra, but that "out of them all the Lord delivered" him. (2 Tim. 3: 11.) In the next verse he declares that "all that would live godly in Christ Jesus shall suffer persecution," and then adds (verse 13): "But evil men and impostors shall wax worse and worse, deceiving and being deceived." (Let me say here in parenthesis that if any brother thinks and *preaches* that "all that would live godly in Christ Jesus" will not *now* "suffer persecution," or that this scripture does not now apply to Christians, let him try living "godly in Christ Jesus" a while, and he will discover his mistake, or, perhaps, his perversion, or his attempt at perversion, of the word of God.)

I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Savior; who would have all men to be saved, and come to the knowledge of the truth. (1 Tim. 2: 1-4.)

Why pray for kings and all other rulers—in Paul's day the wicked and bloodthirsty Nero and other idolatrous and heathen rulers, as well as for the ones now who fear God and call upon him in prayer? (1) That God will so overrule them in making laws and governing the country that his people may be able without disturbance to "lead a tranquil and quiet life in *all* godliness [not *some* godliness only] and gravity;" and (2) God "would have all

men to be saved, and come to the knowledge of the truth." This is the life Christians are required to live, the work they are required to do, and the life and work all preachers and teachers should teach them to live and to do.

These passages and many others in the New Testament, as well as numerous ones in the Old Testament, show that God hears the prayers of his children and overrules men without faith, impostors, unreasonable and evil men, and bloodthirsty men and rulers, as well as God-fearing and prayerful rulers, to his own glory, to the protection and peace and advancement of his church, and to the conversion and salvation of sinners.

On this part of the subject one other thing must be emphasized: Christians desire and pray and work to do that which "is good and acceptable in the sight of God," not that which "is good and acceptable" in *their own sight or in the sight of the world.* There is a vast difference. Jesus pleased not himself (Rom. 15: 3), but did *always* the things which were pleasing to God (John 8: 29). He prayed, not his will, but God's will, be done. All his followers have the same spirit, live the same life, and pray for the same things. The lack of piety and faith, humility and submission, reverence and awe in many prayers makes the heart sick and draws bitter tears from the eyes. How fearful it is for proud, haughty, vain, presumptuous, but ignorant and dependent and sinful, man to tell God what he wants God to do, and to hurry up about it! Prayer is not dictation to God or issuing orders to the Almighty. None can stay God's hand, or "say unto him, What doest thou?" We are clearly and plainly taught that "we know not how to pray as we ought" (Rom. 8: 26) and that God "is able to do exceeding abundantly above all that we ask or think" (Eph. 3: 20). Then let us go to Christ that he may teach us *how* to pray—to pray in his Spirit and obedience and to say with him, God's will, and not our will, be done. In all things and at all times—in prosperity or adversity, in health or affliction, in peace or in war, in life or in death—we must pray that God's will and not ours be done, and God's will be done on earth as in heaven. In the greatest crisis of the world's history, Jesus and his disciples (it required time for Peter and some others to learn the lesson) submitted to the will of God. In this present great crisis, in these perilous times which try men's souls, let us in sublime trust and faith, deep humility and contrition, supreme reverence and awe, and the highest love for God and men and implicit submission, commit our way unto our Father in heaven and say with Abraham that "the God of all the earth" will do right.

The article copied in this paper July 25 and mentioned above says: "The pulpit is challenged by the prevailing religious uncertainty to make known the ways of God and to offer light and leading to those whose faith has suffered eclipse." But just here "the pulpit" in many places, if not generally, has fallen down. Instead of making "known the ways of God" and offering "light and leading" to the people, the majority of preachers have darkened counsel and helped to eclipse the faith of not a few. Mr. Blocker virtually says this in declaring that the pulpit is challenged to "make known the ways of God and to offer light and leading" to the ones who are in the dark, and in the expression, "the prevailing religious uncertainty." I ask our readers when they heard a sermon or read an article on "the ways of God" in dealing with the nations of earth—that God "changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that hath understanding; he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him" (Dan. 2: 20-22); and "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the lowest of men" (Dan. 4: 17). To serve his purpose, God sometimes sets over a kingdom the basest of men. The great majority of preachers either do not know "the ways of God" among "the inhabitants of earth" or for some reasons they have shrunk from offering "light and leading" in "the prevailing religious uncertainty" of the times. Woe unto the preachers who fail or refuse to study "God's ways" and who shrink from declaring "the whole counsel of God" concerning them! In the perilous times of Israel, instead of the priests furnishing "light and leading" to the people and teaching "the ways of God," it was "like people, like priests." (Hos. 4: 9.)

(To be continued.)

Jesus, the True Vine.

BY E. G. S.

Jesus said to his disciples: "I am the vine, ye are the branches." This is a very encouraging statement to the true disciples of Christ. It shows to them the true relationship that exists between Christ and his true and faithful followers. There is a close and living relationship between a vine and its branches; and if that relationship be severed, the branch dies unless it be quickly and properly grafted in again. It is equally true that if a living branch, a disciple of Christ, be separated from him, he will soon die spiritually unless he be quickly grafted in again.

So the word of the Lord informs us that we are sure to lose our close relationship with Christ unless we continue to live as we are taught in the New Testament. The teaching is plain, and there is nothing in it of which we will ever be ashamed if we continue to live by the inspired teaching given to guide us along the narrow way. The closer we cling to the word of the Lord, the more we will think of the Christian religion and of the Lord who gave us the New Testament and so many great and precious promises; but if we refuse to be guided by the New Testament, we will be more and more ashamed of ourselves and the sinful lives that we are living. There is nothing in the world that can give consolation when we come to face death and eternity, save a faithful, Christian life. I know of nothing that could make us feel more sad than to think of death and eternal ruin when we know that we are not prepared for eternal life; but eternal death will be our final and unavoidable doom if we refuse to lead a life of devotion in the service of God. It does seem to me that reflections like these would be enough to lead any alien sinner to at once obey the gospel and continue the Christian life until death shall come and carry him across the dark river.

Hence the only wise course for humanity is to become a Christian early in life and continue that life till carried away by death. As the end of such a life as the Christian religion requires approaches, instead of dread and remorse for having neglected the gospel and the life that it requires, it will be exceedingly pleasant to reflect that our trials and tribulations are nearly over and that an entrance into eternal joy is near. What a wonderful difference between the end of this sort of life and a life that disregards the sacred interests of the soul! The end of the mortal life of a faithful Christian is full of hope and the confident assurance of eternal life in the heavenly home. But when a man neglects the matter of his soul's salvation till he is near the end of his earthly life, and then realizes that he has made no preparation for eternal happiness, his trouble becomes very great. The prospect of eternal punishment and no preparation for eternal life is surely a terrible predicament to be in. But, with the New Testament in our homes, why should we be in such a dilemma? There is no good reason why any one in possession of the Bible should allow himself to approach

death in such a condition. It is not the Lord's fault if any in this Bible land come to death's door in such an attitude. Nevertheless, many to-day are in this very condition.

The habit of putting off obedience to the gospel is a habit that grows stronger the longer it is indulged. Hence putting off obedience to the gospel is dangerous in any light in which it may be viewed, and all that want to be saved should at once obey the gospel and thus put an end to such a dangerous uncertainty. Moreover, when people obey the gospel to the extent of becoming Christians, they should also realize that their final salvation in heaven depends upon faithfully living the Christian life so long as they are permitted to live in the flesh; for if, after living very well for a time, they turn back to the world again, the latter end may be worse with them than the beginning. It were better for such if they had never heard of the gospel than to go back to the world after having become Christians.

Christianity should be a lifetime matter with us, never to be given up till life comes to an end. Only in such a course can we be sure of eternal life. Such is the plain teaching of the New Testament, and we need not expect eternal life without a humble and earnest compliance with the word of the Lord. If we are faithful in complying with the word of the Lord, we have reason to rejoice always in hope of all the blessings promised to the faithful; but we have no right to look for or expect blessings from the Lord if we are living in disregard of the plain word of the Lord. Let us all be diligent, therefore, in keeping the word of the Lord as given in the New Testament. The Lord will remember all his promises to the faithful; but none of his promises are given to those who think they can go to heaven without doing the plainly revealed will of God. No precious promises are given to those who disregard the revealed will of God; but the faithful have the right to rejoice in the prospect of eternal life.

Georgia and the Far Southern Field

By S. H. HALL

The Good Work Continues.

Since last report Brother Cuff's meeting has closed at Dalton, Ga., with three additions and the work greatly encouraged. In many respects this was one of the best meetings we have yet had at that place. He is now at Buchanan, Ga., to continue as long as the interest demands.

Brother Carter's three-weeks' revival at Fort McPherson closed on the first Sunday night in August, with eight baptized and eight led to the confession of their sins and prayers for a closer walk with God. This revival was conducted for the benefit, primarily, of the soldiers stationed at that place, and ten of the above number were soldiers. We are much pleased with this meeting, which was backed by the East Point and West End Avenue congregations.

One more has been baptized at Camp Gordon by Brother Shacklett recently. We are looking forward with no little pleasure to Brother J. T. Clark's coming to take up regular work with the Camp Gordon boys.

By the time this reaches our readers I will be in the midst of a revival with the brethren at Liberty Hill, in Cobb County, Ga., and from there I will go to Dasher, Ga., due to begin on August 20. The news has just come of some fine work done by W. M. Brumit near Veal, Ga.

☼ ☼ ☼

"A World's Sermon for To-Day."

The following was mailed to me by The Atlanta Georgian, and it contains much food for thought. They are the words of John Temple Graves, of Washington, D. C.:

The Washington religious world is asking: "What of the Angelus so bravely and reverently advocated in the American Congress?"

At the hour of noon every day, or at the sunset hour every evening, it was urged that every American—man, woman, and child—should pause for a moment and say a prayer for our country in her need—for forgiveness of our sins, personal and national, for blessing upon our country, and for victory of our arms.

The suggestion thrilled the Christian world and touched the serious and earnest mind of the country.

It was believed by Christian people that this one moment every day of a nation's recognition of the omnipotence of God, this brief aspiration for the national soul to the great white throne, the recognition in our hearts and upon our lips of the God of nations and of men, would uplift the Christian republic and win God's blessing upon our cause.

Our churches and our synagogues have been breathing with prayers for victory. Our proclamations have called for invocations to the All Highest for the success of our arms. Our thanksgiving days have had a single note—victory.

How many thousands and millions of people have asked a thousand times, "Why does God permit this awful war?"

If it be true that he could at his will send ten legions of angels with flaming and invincible swords to cut off and destroy these murderers of the world's peace, why does not the bugle of Gabriel sound and the sword of the archangel flash in the shadow and gloom of the world's travail?

There is purpose in war; otherwise it were devilish. The whole Christian creed is repudiated if we do not believe in some great purpose, corrective or uplifting—in the consent of omnipotence to the blood and the frightfulness of this awful time.

Confession and repentance is the old, old way to the smile of God—old as the Pentateuch, clear as the New Testament of his will. Is it likely that God will hear a purely selfish prayer for victory if it carries no penitence for personal and national sins?

Satan trembles when he sees the weakest saint upon his knees; and well may the Kaiser, mouthing the great name of God Almighty in the midst of the mad maelstrom of murder his devilish ambitions have evoked—well may the German devil tremble when he sees an allied nation on its knees.

When this nation gets right before God, then, and not until then, say the law and the prophets, will God lift up his hand upon the nations that fight against the Israel of humanity and democracy and Christianity.

"The Angelus" then—every day at noon in the very pulse and throb of the nation's life!

One hundred million Americans halting at high noon to hail and salute the God of all the earth!

"In hoc signo vinces" was spoken ten centuries ago. Can Germany stand before this sign in the heavens of a mighty people on its knees?

On the day when one hundred and twenty million Americans reverently breathe the "Angelus" at midday, we shall begin at last and surely our triumphal march to that majestic victory which is the inaugural of a world's righteousness and a world's perpetual peace.

Upon the above I submit the following:

1. In this national call for prayer for the success of the allies, whose cause we believe to be just, I like the idea of incorporating in this prayer the earnest reques for forgiveness of our sins, "personal and national." This makes me think of the way Daniel prayed. May I not insist that the reader turn to Dan. 9: 3-19? The children of Israel went into captivity because of their sins, and the suffering that has come upon the nations these days has come for a purpose. It is true that thousands of the innocent have suffered, are suffering, and will suffer, people who have done their best, along with the innocent babes, and who are not, in any sense responsible for the terrible struggle that has been going on for these four years. But it is also true that not all Israel had sinned when they were sent into

captivity; but those who were not responsible for the sins of that nation, with the children, had to suffer. Out of it, however, God brought a better people, a people more consecrated and thoughtful of his right to rule. As evidence of this, read the book of Nehemiah. And out of this world struggle, I am confidently looking for a new world to come, a reign of peace and righteousness never before enjoyed on the earth. May God help us to be patient while we wait, and help us to search our hearts and make full confession of all our wrongs.

2. I doubt, seriously, if the church of Christ, as such, feels her need of repentance and prayer as she should. In my judgment, there has never been a time since the days of the apostles when there was so much uncertainty and undependableness to be found among those who claim to be Christians. Covenant breaking, backbiting, hobby riding, strife, and confusion exist as I have never seen it before. Men in whom we had the utmost confidence and who we thought were almost as good as the angels have turned out to be party makers, church disturbers, and have set themselves up as redeemers of the churches of Christ that others have labored and died to establish. Their one great desire and aim is to slip in, get a hold on the congregations, and kick out those they cannot, with their smooth tongues, induce to bow to their authority. Subtle, indeed, they are. I think it high time for the church to become suspicious of preachers who appear "too good." Has the day fully come when "false apostles, deceitful workers," are "transforming themselves into the apostles of Christ" and Satan himself is being "transformed into an angel of light" as never before? Well may we take the words of David with us and remember them: "The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords." (See Ps. 55: 21; read Rom. 16: 17, 18.) Had you ever thought of the parallelism existing between the nations of the earth and the churches and preachers, so far as confusion is concerned? If it is good that the nation should be called to prayer, to repentance and confession, such would be timely for the churches and preachers. There never has been a time, perhaps, when there were more wolves to devour the flock. How important that elders that love the cause Christ died to establish see that they themselves are right with God and do their whole duty in overseeing, feeding, and protecting the flock under their charge!

While this I believe to be true of conditions to-day, yet, just as it has been with nations when they became so wicked that God had to curse them as such, we have some of the most faithful and loyal churches and preachers, but suffer they must for others' sins. But a pessimist I cannot be; it is contrary to my nature and the plain word of God. Read Rom. 8: 28; 1 Cor. 11: 19. "Thou shalt be sincere with the Lord thy God." (Deut. 18: 13.)

There is a true heartfelt union with our Lord, if in times of activity as well as in repose, in times of trial as in hours of prayer, you cast yourselves upon him. There would then be a growing similarity of your character with his character, of your mind with his mind, your heart with his heart—a result to be realized in time and perfected in eternity, as the living test and sign of your indissoluble union with him, before God and the holy angels. This will be to you a secret treasure between yourself and your God alone.—T. T. Carter.

Let us rather be thankful that our sorrow lives in us as an indestructible force, only changing its form, as forces do, and passing from pain into sympathy—the one poor word which includes all our best insight and our best love. —George Eliot.

A Psalm of David.

Jehovah is my Shepherd true, and nothing want shall I;
He maketh me to lie at rest 'mid fields of tender green;
He leadeth me with loving hand where quiet waters lie,
And he restores my thirsty soul that fainting long has been;
He guideth me in righteous paths for his Name's sake on high.

Yea, though I wander through the vale of Death's dark lowering shade,
Thou'lt be with me; no evil thing shall then make me afraid;
Thy rod and staff will comfort me, and lend their sturdy aid.

A table thou dost spread me in the presence of my foes;
My head with oil thou dost anoint, thy favor to disclose;
My cup with all thy bounteousness is full and overflows.

Thy goodness and thy mercy, then, shall follow me alway,
And in Jehovah's house on high I'll surely dwell for aye.
—Donald A. Fraser.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$10,554.81
Church at Savoy, Texas	10.00
M. M. Combs, Prairie Grove, Ark.	5.00
Holly Springs Church, Livingston, Tenn.	6.50
Edith Morrow, Mount Pleasant, Tenn.	1.00
Mr. and Mrs. H. M. Towery, Scranton, Ark.	5.00
"A Sister," Route 1, Caddo, Texas	2.00
H. H. Montgomery, Shreveport, La.	5.00
Church at Sinton, Texas	6.50
Elizabeth H. McKennon, Howell, Tenn.	1.00
Mrs. W. S. Patton, Cedar Hill, Texas	1.00
Church at Emerson, Ark.	4.50
Mrs. Lonnie Chriesman Allisona, Tenn.	5.00
William R. Arnold, Camp Pike, Ark.	15.00
D. A. Clark, Moss, Tenn.	7.30
Friends at Kettle Creek, Burnt Mill Schoolhouse, Ky.	12.00
Miss Dora Walker, Dunlap, Tenn.	15.00
"A Friend," West Nashville, Tenn.	3.00
"A Sister," Columbia, Tenn.	1.50
J. F. Smith, Graford, Texas	10.00
Church at Mount Carmel, Ala.	4.00
Church at Dunlap, Tenn.	6.03
Church at Henning, Tenn.	20.00
Mrs. O. E. Williams, Ashland City, Tenn.	2.00
Berea congregation, Bethpage, Tenn.	26.00
Church at Cathey's Creek, Tenn.	20.10
Corinth congregation, White County, Tenn.	7.87
Church at Arcot, Tenn.	4.04

We acknowledge a contribution of two dollars from J. C. Pedigo, of Red Boiling Springs, Tenn. Through an error this amount was credited to another party.

In sending his contribution, Brother H. H. Montgomery, of Shreveport, La., wrote us an encouraging letter, which follows:

Dear Brother Lipscomb: I have often thought of the poor, starving, helpless women and children of Europe and have wanted to do something to relieve their hunger and distress; but when I think of the spiritual condition of my home city (Shreveport, La.) and realize that only about fifty of the forty thousand who live here belong to the church that practices as "it is written," I have held back what I might have sent for their relief, in order that we poor, hard-run few might be able to build a house to meet and worship in. But now I am sending five dollars to help the hungry Armenians, and my prayer goes with this donation that it may relieve some poor, hungry child that cannot help itself. We do not know when we can build a house, as lumber is so high and we are not able to buy it ourselves. H. H. MONTGOMERY.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

AT HOME AND ABROAD

W. Curtis Porter is in a meeting near Searcy, Ark. The prospect is good.

A. B. Lipscomb is in a meeting at Franklin, Tenn. Large audiences attend each service despite the hot weather.

From J. Paul Kimbrell, Celeste, Texas, August 9: "I will begin a meeting for T. B. Clark at Kingston to-night. Will hear Cled E. Wallace at this place this morning."

H. W. Wrye writes: "I closed the Verona meeting with twelve added—ten by baptism. The Yell meeting resulted in five additions—two by baptism. I began at Smyrna last Sunday."

W. Claude Hall writes: "I closed the meeting at Gadsden last Tuesday night, with three added. I begin at Bethel, near Tigrett, Tenn., Sunday morning, for a ten or twelve days' meeting."

From R. H. Johnson, Booneville, Ark., Box 244: "I want a location. I would like to correspond with brethren who need a preacher located with them. I have had twenty years' experience in the ministry. Write me soon."

William P. Walker writes: "Our meeting at Mars' Hill, in Hickman County, Tenn., resulted in four additions to the body of Christ. Good interest was manifested at each service. I go next to Totty's Bend, Hickman County."

A. B. Skinner writes from Bogard, Mo., August 2: "If there is a gospel preacher anywhere near Camp Kearney, Cal., I would like to know, as my youngest boy is in training there, and I would like to have a preacher visit him."

From Emmett Creacy, Horse Cave, Ky.: "I began a meeting at Willow Shade on the night of July 27. The interest was good, the best I ever saw, but I was called home on August 5 on account of the sudden death of my father."

From David Thompson, Murray, Ky., August 6: "On the irst Lord's day in August I closed an eight-days' meeting vith the Fairview congregation, in Henry County, Tenn. Five persons were baptized. The attendance and interest i the meeting were excellent."

Married, on Wednesday, August 7, at 5 P.M., at the Russell Street church of Christ, this city, Mr. W. P. Wheat, of Lawrenceburg, Ky., and Miss Antoinette V. Brawnes, of Frankfort, Ky., J. C. McQuiddy officiating. The Gospel Advocate extends heartiest congratulations.

The congregation of disciples who worship at the David Lipscomb College is very generous. They recently contributed fifty dollars toward the fund to bring Brother Jelley home. Last Sunday one hundred dollars was raised to be forwarded to the starving people in India.

A. A. Bunner writes: "There will be, the Lord willing, an all-day meeting and basket dinner at old Brother Johnson's grove, near Medina, Ohio, on September 8. This will be a reunion of disciples of Christ from the Cleveland, Mankin, Ashland, and Akron congregations. A good time is anticipated."

Miss Lula Montgomery, of Cookeville, Tenn., writes: "I received my copy of the Teachers' Explanatory New Testament, and I think it is splendid; it is so helpful and instructive. The Gospel Advocate is just fine, and is such a comfort and help to me. I would be very sorry to be without it."

D. E. Peters writes: "We are having some good meetings, with Brethren Grider, Boyd, and Van A. Bradley, of Franklin, Tenn., with several additions at some points. We are looking with hope to the fourth Lord's day in August, when W. J. Haynes will begin a protracted meeting with the church at Andalusia, Ala."

From Willie Hunter, Route 1, Livingston, Tenn., July 31: "Our meeting at Bethlehem, Putnam County, closed on Monday morning, July 29, at the water. Four were baptized and three reclaimed. This was my third meeting at this place, resulting in about thirty-six additions, all told. I have promised to go back next year."

From Sister Eliza Fields, Crandall, Texas: "Jesse P. Sewell, of Abilene Christian College, has just closed an eight-days' meeting here, with four additions to the church—three by baptism and one by membership. I believe Brother Sewell is one of God's earnest workers. He presents the truth in love and kindness and fulfills the injunction to be 'wise as serpents, and harmless as doves.'"

J. D. Northcut writes: "On July 30 E. Gaston Collins and I closed a good meeting at Elora, with five baptized. This is the home of two faithful preachers, J. R. Bradley and Dr. J. J. Horton, who were with us. I am now at Fairfield. This is the home of C. M. Gleaves and R. E. Wright, who are doing very valuable work in this country. These brethren are highly esteemed here. I go from here to Bethel, in Sequatchie Valley."

From H. W. Gist, Hospital Department, Naval Training Station, Newport, R. I.: "Please announce in the Gospel Advocate that a few members of the church of Christ are meeting in a room at the Y. M. C. A., on Coster's Island, for regular Lord's-day worship. We would be glad to have any one coming to this station to meet with us. I would like to hear from any one having friends or relatives here now that would be interested, that we may see them and secure their assistance in this work."

Arthur B. Tenney writes from Cordell, Okla.: "Since I left Greeley, Col., in March, I have been here working in the Gospel Herald office. I have regular appointments at Clinton, Sentinel, Warren, and Blair. I have also preached at Hobart, Dill, Cordell, Rocky, Center (near Cordell), and Pleasant Valley (near Elk City). I find many ardent workers in the church and some who are indifferent to the church's best interest; and I do not blame the war for much of it, either. Let us plead our common cause, and not any personal cause."

From A. D. Dies, Haleyville, Ala., August 8: "Our meeting with the White House congregation was a success from every viewpoint. Twenty-seven were added to the church—twenty-one by baptism and six by restoration. I will begin my next fight at Berea, near Eldridge, on August 10. We have some fine people there. I assisted them in a meeting last year, and hope to accomplish much in the name of Christ. I hope to move my family to Alabama in the near future so I can devote all my time to the cause in this State. Pray for us."

From J. A. Cullum, Roff, Okla., August 9: "I am now at this place in a very interesting meeting, which began on July 30. We expect to continue until August 18. One addition to date. Interest excellent and crowds large. The 'digressives' are planning to start a meeting just across the street from us on Saturday night. They seem to be worried very much because we are not going to close our meeting next Sunday. I have had calls for several other meetings since I reached this State. It seems as though the brethren are going to keep me busy."

From M. S. Mason, Jonesboro, Ark., August 10: "I closed at Union Chapel, near home, with only two additions, but with good seed sown. I closed at Crisp, Dade County, without any additions, but I am sure with an increased love among outsiders for the cause we love. I was assisted capably by my good wife in the song service. I am now at Jonesboro preaching to small crowds. There are some noble brethren here, but the work grows slowly. However, we expect additions before the meeting closes. I go from here to Berea, near Springfield, Mo."

From C. A. Buchanan, Megargel, Texas, August 7: "I am in a good meeting at Megargel now. I shall begin at Lipan on the third Sunday, and at O. M., near Hollis, Okla., on the first Sunday in September. I shall begin work with the church at Handley, a suburb of Fort Worth, about September 15. They will use me only three Sundays in the month to begin with, and I will have one Sunday to give to some other place in reach. I would like to hear from any place desiring my services. I will do some school work in the Texas Christian University during the winter."

From J. P. Prevatt, Hahira, Ga., August 7: "I closed a meeting at Antioch, Fla., on June 25, with twelve additions to the church. One brother was restored, one came from the Baptists, one from the Methodists, and nine from the world. These brethren are a faithful band of workers, and under many burdens and trials they have pushed the church to the front. From Antioch I was called to the bedside of a sister in Jacksonville. She passed away on July 3 and the body was laid to rest on the following day. From there I went to Fairfield, Fla., to begin my third mission meeting. My heart was heavy indeed, but I found a sweetness which I had never found before in preaching the gospel. God crowned our efforts, and a church with eleven members was established. I am now in a meeting in Hahira."

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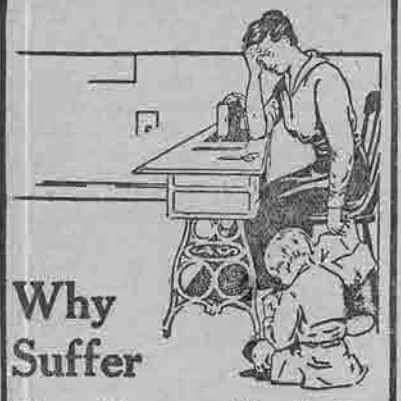

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Church News

Alabama.

Athens, August 5.—Our seventh annual meeting at Mount Carmel, twelve miles from this place, closed on Saturday. Seventeen were baptized and some were restored. We are now at Pleasant Valley, with a good beginning.—Thomas C. King.

Millport, August 5.—Brother Vester Walker closed the meeting at Mount Pleasant Church yesterday, after preaching over two Lord's days, with fifteen additions, two from the Methodists. Brother Walker did some fine preaching. Though young, he does not fail to draw the attention of large crowds. After closing the meeting at Mount Pleasant, he preached to a large audience at Millport last Sunday night. Brother Walker has promised to hold a meeting here next year at the same time. He left us with the intention of holding a meeting at Red Rock.—Lloyd J. Seay.

Arkansas.

Hatton, August 3.—At a schoolhouse near here I preached a week, and one was added to the Lord.—E. Millwee.

Center Ridge, August 5.—I have just closed a sixteen-days' meeting with the brethren at Center Ridge. The meeting resulted in eighteen baptisms and thirty restorations. These brethren have had many storms and trials, but we now hope for much good to be done through their efforts. They gave me seventy-three dollars for my services. My next meeting is to begin to-night at Damascus. May God bless all faithful workers. The Gospel Advocate is a welcome visitor. I have developed some good sermon outlines from some of the articles in the Advocate.—S. C. Garner.

Searcy, August 6.—I am now in a meeting with Friendship congregation, near Searcy. The following amounts were received to help bear my burden: From Jesse Lentz, Mangrum, Ark., $1; Joe C. Schell, Powell, Mo., $5; church of Christ at Mangrum, Ark., $5; T. A. Phillips, Coweta, Okla.; $1; church of Christ at Mammoth, W. Va., $5; E. Gaston Collins, Huntland, Tenn., $2; H. C. Bryant, Shirley, Ark., $1; church of Christ at Kenyon, Ark., $5. I am very thankful for this assistance. My burden is still very great. Address me at Monette, Ark.—W. Curtis Porter.

Greenway, July 31.—I came from home to this point on Saturday last and began a few-days' meeting that night. Up to this date I have preached five sermons. I will close to-night. On Sunday and Sunday night we had fine audiences; but, with two threshing machines in the neighborhood and some sickness, the rest of the time our audiences have been small, but attentive. I hope there will be good results later from this work. I am pleased to see the growth on the part of this congregation, both in number and ability to work for the Master, since I was here last. I will work among near-by congregations till August 17, when I am to begin at Antioch, near Cardwell, Mo. Correspondents desiring help in meetings in September should address me at Cardwell for the next three weeks.—Andrew Perry.

California.

Fresno, August 3.—The work at the Nevada Avenue church of Christ is moving along nicely. Brother Larimore was with us in a meeting the last of May and the first of June. The preaching was fine, the interest and attendance were very good, but there were no additions. The writer preached at Turlock on the fifth Sunday in June and baptized a young man. I also baptized a young lady at our midweek meeting this past week. I preached in San Francisco on the third Sunday in July. The work is moving along nicely in that city. Brother Larimore held a good meeting in San Francisco in June.—W. H. Trice.

Florida.

Lake City, August 1.—I left home on July 25 for Taylor County, where I preached three sermons at the Spring Warrior church of Christ, with good attendance and interest and two confessions. By special request I baptized these two persons on Monday morning just as the sun was peeping above the eastern hills. These two are heads of families and of mature age, whose influence will be for good to those around them. From there I went to a destitute point twelve miles away and held a ten-days' meeting, which resulted in bringing in eleven souls, who were set in order to keep house for God as a New Testament church of Christ and who have resolved to build a house in which to worship.—J. O. Barnes.

Kentucky.

Cave City, August 5.—I have just closed a good meeting at Rose Hill, Tenn. Eight were added. This congregation is not one year old, but it is one of the best churches I know of. I am at present at Cave City.—J. H. Hines.

Fairview, August 3.—I am in a good meeting at Fairview, with seven additions to date. We are having splendid attention, and the behavior is fine. This church is coming out from sectarian doctrine to stand on the scriptural ground. I feel that a great victory has been won for Christ. When we can persuade the brethren to give up lodges and the various insurance orders to work for Christ, then the church will begin to shed forth its light as the only institution in which we can glorify the great name of God. Brethren, let us keep the church pure and clean. It was purchased by the blood of Christ.—R. A. Craig.

Mississippi.

Tiplersville, August 2.—On the fifth Lord's day in June I began a meeting at Gardner, Tenn. The meeting continued ten days and nights, with large

crowds and splendid attention. Seven were baptized and one was restored. We have a splendid congregation there. On Friday night before the third Lord's day in July I began a meeting at Mount Zion, seven miles east of Puryear, Tenn., and continued it one week, with large crowds; five were baptized. I am now in a meeting at Tiplersville. The meeting began last Lord's day. Ten have been baptized. The meeting will continue till Thursday night before the second Lord's day in this month. We have a splendid new meetinghouse here. Brother Shannon built it at his own expense. They have been meeting in the schoolhouse here for several years. I held a meeting for them last year in the schoolhouse. We have some faithful brethren here. I go from here to Spring Hill, ten miles west of here. The meeting there will continue one week. Then I go to Trenton, Tenn.—John Taylor.

Missouri.

Senath, July 31.—Brother J. W. Dollison and I have just closed a two-weeks' meeting at Kennett, which resulted in twelve additions—eleven baptized and one by membership. Kennett is a very hard place, with prejudice high and sectarianism strong. Our brethren there have been meeting for some time in a rented hall, but borrowed for our meeting a house that was built by the different churches of the town for a mission house among the poor people. During the meeting I baptized a lady who had control of the house, so we will get use of the house for worship. Our brethren intend to build a new brick house soon. Our brethren there are few and poor in this world's goods, being renters, all but two; but they will soon show that their pocketbooks have been converted. It has never been my pleasure to work among a more earnest, devoted, self-sacrificing people. I predict that a strong church will soon be developed there.—James E. Laird.

Tennessee.

Lebanon, August 5.—Our meeting closed on last Friday night. Brother A. B. Lipscomb is highly esteemed for his work's sake by the Lebanon church. There were fifteen baptisms during the meeting.—John A. Klingman.

Henderson, August 8.—I held meetings at Pilot Oak and Pottsville, Ky., during July. I had nine additions at each place, interest was good, crowds were large. I am now in a meeting at Fairview, Tenn. We have large crowds and good interest, but no additions as yet.—I. A. Douthitt.

Lawrenceburg, August 5.—The meeting at Lexington, Ala., began on the third Sunday in July and continued for ten days. Three were baptized into Christ. I promised to preach monthly for this congregation next year. I made my home with Brother John Lanier, and a real home it is.—E. O. Coffman.

Gadsden, August 6.—The meeting here is ten days old, with three baptisms to date. Brother Romie Black is leading the song service. A great deal of interest is being manifested in the truth. I shall move to Bells this week, where I am to take charge of the high school, beginning on August 26.—W. Claude Hall.

Pikeville, August 6.—I closed my meeting at Bemis Hill with one added to the one body by baptism. This church is doing a good work. I went to the State Farm last Lord's day and preached to the convicts, and four made the good confession. I will go back and baptize them this week. Brethren, pray for me. If Paul needed prayers, so do I.—G. S. Marsh.

Duck River, August 5.—Our arbor meeting seven miles east of Somerville, Fayette County, closed last Thursday night. One from the Methodist Church made the confession and was baptized. Men and women of all ages flocked to the arbor day and night to hear the gospel in its beauty, simplicity, and power to save, for the first time. We were assisted in our work by our elder brother, G. W. Pilant, of Texas. I am now at Mars' Hill, in Hickman County.—William P. Walker.

Rives, August 5.—We closed our meeting at Greenfield on Thursday. The attendance and interest were fine. Eleven were baptized, two restored. Brother J. L. Holland was at home the first week and helped much. Brother G. Dallas Smith visited us one day while he was in a meeting at Bradford. For years I have greatly admired him and enjoyed his visit much. I began here yesterday. One is to be baptized this evening. I begin at Trezevant on the third Sunday. After that meeting I shall return to my work in Paris, Texas.—J. W. Dunn.

Franklin, August 5.—I closed an eleven-days' meeting at Sykes on the evening of July 31. This was the first meeting held in their new house. The interest was fine from the beginning. Eight persons were baptized, four of whom were heads of families. The truth was preached, pure and simple, and much prejudice was broken down. The meeting closed with no one's feelings ruffled. Prospects fine for the conquest of the truth there. I began at Berea yesterday, with good audiences at both services. I hope and pray for great good to be accomplished. I go from here to Kelso.—George W. Farmer.

Sykes, August 5.—On the third Lord's day in July Brother George W. Farmer began our meeting as was previously arranged and continued it ten days and eleven nights, with a crowded house at night and fair audiences in the day. Eight precious ones were baptized into Christ, and we feel much strengthened by Brother Farmer's edifying sermons. All who have heard him know he shuns not to declare "the whole counsel of God." We have arranged with Brother Farmer, the Lord willing, to be with us in a meeting again about the same time next year. In naming the churches that helped us on our house in the Gospel Advocate of July 11, I should have said "Maple Hill" instead of "Round Top." Brother O. P. Barry is to be with us on the third Lord's day in this month.—W. A. Dowell.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine EyeRemedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-13
Murine Eye Remedy Co., Chicago.

You Will Write a Letter Like This.

I wish I knew which one of the thousands of letters I receive would have the most weight with *you*, my friend. I cannot quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make *you* write me one very much like them:

Barnard Street, Savannah, Ga.
Mr. N. F. Shivar, Shelton, S. C.
Dear Sir: I was suffering with indigestion, stomach and liver disorders, and all its train of horrifying phenomena for several months. I had lived on milk, soft-boiled eggs, shredded wheat—a very insufficient diet for an active working man—and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously; reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantity as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.
A. L. R. AVANT, M.D.

Leeds, S. C.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find it has acted nicely in each case; and I believe that if used continuously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys, and bladder, aiding them in throwing off all poisonous matter. C. A. CROSBY, M.D.

These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers, and every conceivable profession. I want the satisfaction of receiving such a letter from *you*. No matter what your complaint may be—dyspepsia, indigestion, nervous headache, rheumatism, kidney or liver disease, or any curable ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you, say so, return the empty demijohns, and I will promptly and willingly refund your money—every cent. Sign below.

Shivar Spring,
Box 21C, Shelton, S. C.

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

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(Please write distinctly.)

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am, therefore, well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

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For Constipation

Indigestion, Sick Headache, Biliousness, Bloating, Sour Stomach, Gas on the Stomach, Bad Breath or other conditions caused by clogged or irregular bowels, take

FOLEY CATHARTIC TABLETS

A wholesome and thoroughly cleansing physic—mild and gentle in action.

B. B. Haward, Unadilla, Ga.: "I find Foley Cathartic Tablets give me quicker relief from constipation than anything I ever tried."

Sold Everywhere

Faith.

Cleave then to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith:
She reels not in the storm of warring words,
She brightens at the clash of "Yes" and "No;"
She sees the Best that glimmers through the Worst;
She feels the sun is hid but for a night;
She spies the summer through the winter bud;
She tastes the fruit before the blossom falls;
She hears the lark within the songless egg;
She finds the fountain where they wailed "mirage." —Tennyson.

Victory.

BY C. PETTY.

Victory means triumph; to overcome, to defeat one's enemies. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." (1 John 5: 4.) We see here that the world is to be overcome in order to be a victor at the end of the Christian race, and none but believers in Jesus will do this. A great many that claim to be believers will not overcome the world, because they love the world better than they do the Savior. Then we must turn away from the world and its follies or it will undermine our faith. John says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (1 John 2: 15-17.) Now, if our affections are placed on the world or its lusts, they will undermine our faith, and then the victory is gone; for faith is the victory, John says. Then we should not love anything that will interfere with our faith. We must not let anything stand between us, and our Savior as long as life lasts. If we do, the victory is gone, then we are gone world without end.

I notice that the apostle John uses the word "overcometh" to all the seven churches, showing them that there was danger ahead. To the church at Ephesus he said: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (Rev. 2: 7.) Here we learn that after the victory a crown shall be given to us. Paul, standing at the end of life with victory in his hand, said that he had kept the faith; and John tells us that faith is the victory, and victory meant a crown.

But how shall we obtain a crown now? Listen. Paul, in illustrating the Christian life by the Grecian races, says: "Now they do it to obtain a corruptible crown; but we an incorruptible." (1 Cor. 9: 25.) Again, in verse 27: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Paul would not be overcome by the flesh, but overruled it that he might save himself as well as others. Again, he tells us how he was living. Hear him: "Giving no offense in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned." (2 Cor. 6: 3-6.) Was there ever arrayed more features connected with the Christian life to endure, to overcome, and to do and be, than here laid down by the great apostle to carry out, that no offense might occur? Should not all Christians strive to live the same way, inasmuch as they have the same crown awaiting them at the end of life, if they will keep the faith as Paul did? Then, "let us not be weary in well-doing: for in due season we shall reap, if we faint not." Let us hold on to the life of faith, then lay down toil for rest and a crown.

The saddest sight in all the world is not a grave of the dead, grievous as that might be, but it is a grave of the living—humanity sepulchered while yet alive.—Frances E. Willard.

A Christian's usefulness depends solely upon his relationship to Christ and the accuracy with which he reflects the divine likeness.—Henry Drummond.

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

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The most blessed reality in human life is a friend who understands and can companion your heart. Do not allow yourself to wear your spirit out alone with anxiety or grief. "The friends thou hast, and their adoption tried, grapple them to thy soul with hoops of steel." A true friend will save your soul alive.—Selected.

Eight of the olive trees in the historic Garden of Olives, near Jerusalem, are believed to be more than one thousand years old.—Exchange.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs. So if you wish to try this great profit maker, write to E. J. Reefer, Poultry Expert, 9256 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1, prepaid. So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day, or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. —Advt.

GO TO COLLEGE.—Work given to help young men pay expenses. Meridian College, Meridian, Miss.

A Prayer.

Father, take my hand, "the way is dark,
And I am far from home;"
Lead me along the toilsome path,
No more from thee to roam.

Oft have I wandered, lured afar,
By siren songs of sin;
But yet thy love hath followed me—
The still, small voice within.

Midst turmoil of a busy life,
Enable me to hear
The loving signals of thy voice,
And know that thou art near.
—Thomas S. Forbes.

North Alabama Notes.

BY J. PETTEY EZELL.

My last report left me with the church at Anniston, Ala. Our meeting there was a very pleasant one, resulting in four baptisms. It was such a pleasure to be there and observe the faith and zeal of this little band. Though only a bit more than three years old and composed largely of laborers, their Lord's-day contribution was more than fifty dollars. Brother Claude Woodroof is a splendid young man, a most lovable character, and is doing a great work there.

During my two-weeks' stay at home we had splendid Bible classes and one baptism. We were pleased to have with us on the second Sunday in July Brother James A. Allen, of Nashville, Tenn., who preached three most excellent sermons. Brother Allen made many friends on this visit, and all are anxious for him to visit us again.

I closed a week's meeting at New Zion, in Giles County, Tenn., on July 26, with seven baptisms, and began at Cool Springs, in the same county, on last Lord's day (July 28), and we have had six baptisms to date (August 3). These are good congregations and are doing a good work.

I am to begin a mission meeting in a tent near here at 3 P.M. next Lord's day. Truly I have never seen the interest so great before as in this section now. The harvest is ripe, but the laborers are so few. Let us all pray: "Lord, send forth more laborers into the harvest."

Ordained Before the World.

BY J. J. VANHOUTIN.

"According as he hath chosen us in him before the foundation of the world." (Eph. 1: 4.) The apostles were the persons included in the word "us," and the position or rank of an apostle was the first position or office established in the church. "And God hath set some in the church, first apostles." (1 Cor. 12: 28.) This matter of being "chosen" in Christ "before the foundation of the world" was done before Jesus died and when the apostleship was established at the time of the engrafting. (John 15: 3, 4, 16.) Paul was called and filled the same position that the branches occupied. The word "world" in Eph. 1: 4 means "regular order, or arrangement." That is, before Christ died, and before the gospel was established, before the law of regeneration was given, before the commission to go and preach was given, before the regular way by which persons would be adopted into the church was established, the apostles were chosen and ordained by our Savior to teach and adopt the true believers into the true vine in accordance with "the good pleasure of his will." Sometimes the word translated "world" means the people, sometimes it means the place where the people are living, and sometimes it means age or dispensation; while sometimes it means this material world, including the people. In Heb. 9: 26 two different worlds are mentioned. One of them ended at the time Christ suffered. That was the Jewish age, or world, governed by the law of Moses, which law was then taken out of the way. The other was the present dispensation, age, or world, which was founded upon the death of Christ. As the gospel was not given until the day of "Pentecost" (Acts 2: 1), when the regular order was established to govern the gospel age, sometimes called "world," and as the apostleship had been established before that day, when the Christian dispensation began, and as Paul shared equally with all of the apostles, even Peter, who was chief (chairman) of the apostles, so it is said of the apostles that they were chosen in Christ before the foundation of the world. Yes, before the chief corner stone (Christ) was laid in Zion, upon which foundation, with the apostles and prophets, the great spiritual temple called "church of Christ" was to be built and now stands, the apostles were chosen and ordained, and they have completed their work, being predestinated or placed in beforehand for the purpose of adopting children into the family of God.

PANAMA HATS HAND-WOVEN

New Discovery Brings Costly Panama Within Reach of All.

New York, N. Y. (Special).—It is now proven that the stylish Panama, up to now only worn by the best-dressed people, can now be sold for $1. You don't have to be skeptical about the low price, as it gives service like the $5 and $10 kind, but not so fine a weave; and by this new discovery of weave one can hardly tell the difference. A Panama gives a man or woman distinction and at the same time comfort. Mr. George J. Bungay, 28 South William Street, of New York City, is backing up his discovery by sending a real hand-woven Panama, any size, trimmed, blocked, with silk band, to any one for $1, postpaid. Fitted with leather sweat band, 25 cents extra. Furthermore, his policy is that, if you are not entirely satisfied, he will return your money. —Advt.

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NOTE: Folks in town and adjoining counties are delighted with the results they have obtained by using AN-U-RIC, the newest discovery of Dr. Pierce, who is head of the Invalids' Hotel and Surgical Institute, in Buffalo, N. Y. Those who started the day with a backache, stiff legs, arms and muscles, and an aching head (worn out before the day began because they were in and out of bed half a dozen times at night) are appreciating the perfect rest, comfort, and new strength they obtained from Doctor Pierce's Anuric Tablets, double strength. To prove that this is a certain uric acid solvent and conquers headache, kidney and bladder diseases and rheumatism, if you've never used the Anuric, send ten cents to Dr. Pierce for a large trial package. This will prove to you that Anuric is many times more active than lithia in eliminating uric acid. If you are a sufferer, go to your best druggist and ask for a small bottle of Anuric.

The poisons in your system can be thrown out by taking Dr. Pierce's Pleasant Pellets, composed of May-apple, aloes, root of jalap, sugar-coated, and sold by all druggists.

"Another Day—Another Life."

When you get up in the morning, throw back your shoulders, take a deep breath. Meet the new day like a man. Say to yourself: "Another day; another life!" For all we know, it may be the only day we will ever have. Let's make it the best day we can. Let's strive to see that it is a day worth while. Let's move a step forward in our work. Let's do all the good we can. Let's get all the happiness we can to-day. Right now is the only time you can control. Yesterday is a record. To-morrow is a secret. To-day is yours, is mine.—William Johnson.

Who steadfastly pursues his goal
Despite what winds prevail,
Nor loses courage from his soul,
Can never wholly fail.
—Susie M. Best.

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Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says Nuxated Iron has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital, says there are thousands of men and women who need a strength and blood builder but do not know what to take. In his opinion there is nothing better than organic iron—Nuxated Iron—for enriching the blood and helping to increase the strength and endurance of men and women who burn up too rapidly their nervous energy in the strenuous strain of the great business competition of the day.

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

MANUFACTURERS NOTE: Nuxated Iron, which has been used by former members of the United States Senate and House of Representatives and other prominent people with such surprising results, and which is prescribed and recommended above by physicians is not a secret remedy, but one which is well-known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

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Healing, Antiseptic Soothing, Fragrant

Harmless to the most delicate skin.

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SHUPTRINE Company, Savannah, Ga.

For the love of God is broader
Than the measures of man's mind,
And the heart of the Eternal
Is most wonderfully kind. —Faber.

The Master's Vineyard

Tennessee.

White's Creek, August 8.—I closed an eight-days' meeting at Flat Rock, in Smith County, on the fourth Sunday in July, with one from the Baptists. While there the good people sent Brother Jelley fifteen dollars and thirty-four nice chickens to the Tennessee Orphans' Home. The night following the closing services I began at Corinth, in Wilson County, and closed on the tenth day, with five added and a case of eggs sent to the orphans. The night following the closing at this place I was to begin at White's Creek, near Nashville; but, being delayed, I failed to arrive in time, and Brother Ferguson preached the first sermon to a well-filled house. Prospects are good here for much good to be done for the Master.—Thomas H. Burton.

Woodbury, August 5.—Brother S. P. Pittman was in a meeting with the church at Monterey from May 19 until the close of the month. His preaching was splendid, and, though there were no additions, we hope that some good was accomplished. During the meeting Brother Eugene Pearson spent about four days with us. On June 3 I began a meeting at Ozone and continued it eight days. Much interest was manifested, and we succeeded in starting the worship of the Lord there on the first day of the week as "it is written." Brother S. T. Nix preached one night during the meeting. Brethren Joe and Ferris Hickey are taking the lead in the work at that place. From June 23 to July 31 I was in Central Kentucky, with the Mackville, Bohon, Glenn's Creek, and Mount Zion congregations. Interest in these meetings was good. Brother John E. Dunn has done a great work with these people. I believe that there are some as faithful members in these congregations as can be found anywhere. These brethren expect to locate a preacher to live and labor with them next year. I am now in a meeting with the White's Bend congregation, in Jackson County.—Thomas D. Rose.

Texas.

Kirbyville, August 4.—I closed at Stockman on Thursday night, July 26, with eight additions—five from the "digressives" and three baptized. One of those baptized was from the Baptists. I closed a splendid meeting last night at the Palestine church of Christ, in Shelby County, with two baptized.—J. S. Daugherty.

Fort Worth, August 5.—My meeting at Montague resulted in four baptized and one restored. I am now in a meeting at Oklaunion, where I have been preaching for three years. In the face of a drought the brethren here built a three-thousand-dollar meeting-house, and this is the second meeting they have had this year. I will return to my work with the South Side-Central Church in Fort Worth after this meeting. I do not expect to be in Tennessee this year, but have some engagements in that State for 1919.—A. W. Young.

Tom Bean, August 5.—Our meeting with the faithful few in Chalk is now a thing of history. The immediate results were twelve baptisms, two of which were from the Baptists. I promised to aid them again next year. I will begin at Allen, Okla., beginning next Saturday; next will assist the home forces in a meeting to continue as long as we think prudent; will then go to Missouri for two meetings, and then home for the regular work. May God help us all to be loyal and true through these trying times.—W. P. Skaggs.

Garrett, August 5.—Brother F. C. Sowell has just closed a fifteen-days' meeting with the church of Christ at Garrett. Six made the good confession and were baptized into Christ and two were reclaimed. The audiences were large and much interest was manifested to the last. The church seems to be in fine working order. Brother Sowell sowed much good seed, from which we expect a rich harvest in the near future. He goes from here to Ray, where he expects to have another glorious meeting. We love Brother Sowell and pray that he may be spared to hold many more such meetings.—Mrs. Mary Peery.

Henrietta, August 1.—The meeting at Anson closed last night with the largest crowd of all the time. We had a fine meeting, baptized five, reclaimed five more, and stirred up a tremendous interest on the part of sectarians and sinners. The brethren were rejoiced over the meeting. They want me to try it over next year. They are fine brethren, but they will have to develop some leadership among them or they will go to pieces soon. One of their elders has left them and will make his home at Wichita Falls, and only one is left, and he certainly needs help. They wanted me to appoint some elders, but said that they had no one who was scripturally qualified. I told them to go to work and prepare some of the men for the place and then have them appointed. The place will wait if they work. I start to Hamilton to-morrow.—Tice Elkins.

Terrell, August 5.—The meeting at Lewisville began on July 21 and closed last night. I was not able, on account of sickness, to reach Lewisville for the first day of the meeting, but Brother J. L. German in a very acceptable way served the church that day. He has lived here for the past year and served as superintendent of the schools. Brother German has been of great service to the church here and is loved by the whole congregation for his pure, good life. I feel very grateful to him for the splendid aid and support he gave our meeting. He conducted the song service; and this is a guarantee for all that goes to make this part of the Lord's work acceptable. I regret to see him leave Lewisville, but he goes to Pilot Point to engage in school work there. The meeting at Lewisville was a very joyous season for me. The church is very pleasant to labor with. The people made every effort to show themselves agreeable. They have only recently

completed a beautiful little house of worship, at a cost of a little more than six thousand dollars, in the best location in the town; and the house is all paid for, too. The church provided me a very comfortable home with Brother J. E. Chambers. Two were reclaimed, about sixteen took membership, and eleven were baptized.—R. D. Smith.

Abilene, August 5.—Our meeting at Brownwood continued for fifteen days. We had fine interest throughout and eleven additions. There is a great opportunity in that town and county for some faithful gospel preacher to do a good work. At West we had another very enjoyable meeting. The brethren at West are fortunate in having among their efficient workers Judge J. M. Deveny, who goes about in his invalid chair as one of the busiest men in town. He and his excellent wife are a great blessing to the community. Several years ago the Judge suggested setting out a grove of trees on the church lot. Thirty-six trees were planted in such a way as to make a good shade with their overlapping branches. For one hundred dollars the brethren made enough plain benches to seat seven hundred and twenty-eight people. There were about one thousand persons present on the closing night. There were eighteen additions. Last Lord's-day night we closed a good meeting at Clyde, with eighteen additions. Clyde is in the famous fruit belt of Central Texas. Our meeting had been announced since last fall to be held in the tabernacle which was built by the four churches of the town. About three weeks prior to the time of beginning the Methodists announced that they would begin a meeting the same day and were going to use the tabernacle. We rejoice to report that our brethren were not contentious about the matter, although, according to the agreement, we were entitled to take possession of the tabernacle. We met on our church lot most of the time and had two services a day—at 6 and 8:45 P.M. Thirty-six trees will turn this lot into an ideal place for summer meetings.—George A. Klingman.

Indian Religion.

BY JAMES E. CHESSOR.

The religion of any people is an essential study if one would account for their character and their ideals.

The religious life of the aboriginal tribes of America has always afforded me a theme for the most absorbingly interesting study.

The Indian was an intensely religious and superstitious man. The origin of his religion and how he came to inhabit our continent are questions about which there are diverse views. I have always looked upon the theory of Eliot and the Book of Mormon, that the red men are "descendants of the ten lost tribes of Israel," as too absurd and stupid for serious consideration.

The Indian belief was as variable as themselves, owing largely to tribal divisions, and yet there was a line of unity through the whole. Unity, indeed, was approached as monotheism was approached, an achievement, however, not possible among idolaters.

Their religious system, broadly speaking, consisted of belief in (a) one great Spirit and (b) many lesser deities. The Spirit pervaded and ruled all creation. This was the Power, possibly, that created things, the First Cause. The Indian seemed to recognize man's utter dependence upon something outside of himself, which yet was not wholly unlike himself. This was the essential idea of theism, which the Indian approached, but never reached. He came so near it that the atheist should be put to shame by the Indian's simple faith.

One item of Indian worship is worthy of note here, that of sacrifices. The Aztecs offered human sacrifices; the Hurons, dogs; others, maize; while some burned tobacco on the sacred altar. There is an amazing similarity in the bloody offering of the Indian and that of the Hebrews. This is an inscrutable thing for me. That savage idolaters, thousands of years and thousands of miles from the Hebrew worship, should offer sacrifices in many points similar to the Hebrew sacrifices can, in my opinion, be accounted for in only two ways—namely, the Hebrew worship may possibly have been handed down traditionally from generation to generation until finally the American aborigines received it in perverted form, or the idea and feeling of precious sacrifice, as of blood, may have been implanted by God in the soul. Perhaps both were true as regards the Indian. This thing of blood in religion is profound.

The pitiable thing about the Indian religion is the imperfect and distorted character attributed to the Great Spirit, or deity. The God of the English that could utterly destroy the Pequots was a "most dreadful God." His province and pleasure were to punish, not to love and bless. They feared him, but did not love him. How different from the God of the Bible, who loved idolaters and draws them to him by the Example of Vicarious Suffering!

Image worship is debasing. No people, Indian or Japanese, can make with hands an idol, attribute to it human attributes, and bow down to it, without corrupting themselves. The tendency is downward.

God must reveal himself through his Son. The story of the cross must be told plainly throughout the earth.

You can only make others better by being good yourself.—Hugh R. Hawles.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

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This famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, has been restoring women of America to health for more than forty years and it will well pay any woman who suffers from displacements, inflammation, ulceration, irregularities, backache, headaches, nervousness or "the blues" to give this successful remedy a trial.

For special suggestions in regard to your ailment write Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of its long experience is at your service.

Shackling the Temper.

There is an adage somewhere to the effect that the fighter who loses his temper gladdens his enemy. The experts of the prize ring will tell you this is a true saying. In further proof we have the Solomonic assurance that he who is slow to anger is better than the mighty. All of which means that anger is weakening, and that the man who permits his temper to rule him has a destructive master.—Exchange.

A man of integrity, sincerity, and good nature can never be concealed, for his character is wrought into his countenance.—Marcus Aurelius.

Renwar Relieves Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve, or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50-cent bottle has done me more good than all sanatorium treatment; and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists; price, 50 cents; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

R. K. MORGAN, Principal, Morgan School, Fayetteville, Tenn.

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What kind of a man will he be ten, twenty, or thirty years from now? You know, every parent knows, that it depends entirely upon the training he is getting right now, his associations, his ideals, his inspirations.

Mr. Robert K. Morgan, principal of the Morgan School, at Fayetteville, Tenn., has been training boys for twenty-five years. He wants your boy. He recognizes in him one of the men who may some day manage big affairs, and he wants to train him for that end. His school has been built and equipped and his instructors chosen with the first and only consideration of giving the boy the mental and physical training, the associations with clean, high-minded men, the ideals of character, the inspirations to ambition, which the world expects.

Robert K. Morgan is a Christian gentleman of strong, wholesome, inspiring personality, and his school is the material projection of that character. Write to Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., today, and let him send you a catalogue and tell you what this school can do for your boy.

Try It! Substitute For Nasty Calomel

Starts your liver without making you sick, and cannot salivate.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs but a few cents; and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach, or constipated bowels. It does not gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day, and to-morrow you will feel weak, sick, and nauseated. Do not lose a day's work. Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

OBITUARIES

Smith.

Mary F. Smith was born in Wilson County, Tenn., on September 5, 1832, and departed this life on July 3, 1918, aged eighty-five years, nine months, and twenty-eight days. She obeyed the gospel at an early age at Berea Church, in Wilson County, and came to Texas on December 26, 1890. She was a Bible reader and was ever ready to defend the cause; and when she was stricken down, she asked the writer to tell her physician to tell her her condition, as she was not afraid to die. She leaves behind one daughter and two sons to mourn their loss. To them I would say: Weep not as those who have no hope, but live so you may meet her in the sweet by and by. B. F. CORUM.

Norwood.

Theophilus Brown Norwood, better known by his friends as "Brownie," was born on August 7, 1886, and departed this life on March 25, 1918, being in his thirty-second year. He was the only son of the late Dr. R. W. Norwood and Mrs. L. D. Norwood. His father was a most excellent, useful, Christian man, practicing medicine and preaching the gospel with power. "Brownie" obeyed the gospel when quite young. For a long time preceding his death he was in very poor health, and he bore his continued sickness with a patient cheerfulness that was remarkable. It was my pleasure to visit him a number of times during his last illness, and he expressed himself as sorry for any neglected opportunity of doing good, any and all wrong or shortcoming, and enjoyed having me pray with him, and looked forward with faith and love to the time when he could meet with his father on the other shore, in the land of freedom from sickness and pain. Besides his mother and two sisters, Mrs. J. D. Simpson and Miss Cassie Norwood, he leaves a host of friends who mourn his loss. M. C. CAYCE.

Hackworth.

Jessie Howland was born at Beech Grove, Tenn., on October 2, 1886, and received her early education in the schools of that place. During the year 1902 she was baptized by Brother L. R. Sewell, and lived a consistent member of the church at that place until the year 1904, when she moved to Scottsboro, Ala. She completed her school work at the Winchester Normal, Winchester, Tenn., graduating there with honors at the close of the session of 1908. After her graduation she returned to Scottsboro, and was married on July 29, 1911, to O. C. Hackworth, of that place. Sister Hackworth was for a long while teacher of the infant class at the church in Scottsboro, and the Bible knowledge of the little ones in her class manifests her good work. She was always to be found at her place at all the meetings of the church, and ready to do all that became her privilege to do in the church work. The entire congregation sustained a loss when she and her husband moved to Florence, Ala., early in the year 1918. But its overwhelming sadness came with the shock of the report that Sister Hackworth had died on Friday, June 28, 1918. The great assembly of friends who attended the funeral at Scottsboro, where she was buried, indicated the popularity of Sister Hackworth, and with them, though she be absent, her influence will be felt throughout many days to come. J. M. GAINER.

Bumpas.

John Alfred Bumpas, a devout and consecrated Christian, departed this life on May 20, 1918. He was born in Dallas County, Texas, near Cedar Hill, on April 14, 1890. He was baptized by Brother Oliver when he was eleven years old, and from that time proved himself a faithful and untiring worker in the Master's vineyard, always striving to efface self that God might be given the glory. Brother Bumpas came to San Angelo with his mother, brother, and sister, in 1906, spent five years here, then moved to Dallas. He was one of the charter members of the Oak Cliff Church, where he was an effective teacher and untiring worker. Unless hindered by sickness, he was always in his place of duty as the Lord's servant. He was married on June 2, 1912, to Miss Lillian Lacy, of El Reno, Okla. After a four-years' stay in Dallas, his health failed and he was confined to a hospital for one year. He then returned to San Angelo in September, 1916, hoping to regain his health, but in vain. The end came at the home of his mother, Sister Lucy Bumpas, after loving hands and medical assistance had gone their limit. He leaves a widow and two small boys. His wife and mother deserve a place in the ranks of the faithful women because of the faithfulness and devotion with which they cared for him during his long illness. In his home life we find but few like him. He loved his family next to his God. It can truly be said of Brother Bumpas that he enjoyed the confidence and respect of all who knew him, and the godly life he lived while here will ever be an inspiration to us. He never grew weary in well-doing, but was constantly performing some deed of kindness. He possessed a gentle disposition, backed by a strong determination to live in harmony with the principles of Christianity, and was indeed, a just man. He read the Bible much, always seeking the truth and to learn the way more perfectly, and was always firm in contending for what he believed to be the truth. It is a glorious thing to die in the Lord, in the triumph of a living faith in Christ. The large crowd of friends and acquaintances at his funeral and the great floral offerings were a token of the love and respect in which he was held. An impressive service was conducted at the home by Brother H. W. Wrye. His remains were then sent to Cedar Hill and laid to rest beside those of his father and little daughter. Brother J. S. Dunn conducted this service.

MRS. P. C. MCGLASSON.

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Life and Light.

Keen and intense life's race,
Sharp and severe its strife;
Lest I grow faint and slack my pace,
O Christ, be thou my Life!

Dark and perplexed the way,
Hard and involved the right;
The smoke of passion clouds the day.
O Christ, be thou my Light!
—Charles Sumner Hoyt.

The Church of Christ.

BY ARTHUR B. TENNEY.

There was a time when there was no church of Christ. This church is here now.

If this church is worthy of our consideration, it must be a help to the world. If we are to spend our time learning of it, and spend our time and support upholding it, it must have a worthy purpose, a worthy founder, a worthy organization, a worthy law, and worthy members.

Since it is a religious institution, all the above essentials must have a divine relation. Its founder must be a Bible character, the Bible must present the authority for its organization and direct us to its law, and its members must compare with Bible requirements. The purpose can be seen all the way through. The Bible is religious authority. If it approves, indorses, or advocates this church, we should belong to it.

Its purpose is to save the world from sin and its guilt and to improve living conditions and standards.

A scripture is useful now. Matthew (16: 18) records Christ as saying: "Upon this rock I will build my church." Christ, the Son of God, whom God told all people to hear, said he would build the church. He was a master builder and a servant of God at the same time. Christ is the corner stone (Acts 4) upon which he built the church. He mentioned that the church would be built in the future, and he said it at least a year after John the Baptist was dead. (See marginal dates.) In Acts 2 the church is spoken of as existing (A.D. 29 or 33) as soon as people obeyed the gospel preached that day.

Christ claimed the church as his. He said "my church." It was, then, Christ's own church, or, to use a prepositional phrase to say the same thing, the "church of Christ." He had a right to call it his, for he built it and came to be a Savior to those who would enter it. Truly we should honor Christ by naming his church after him as its Founder. It is equally true that its members should live so as to honor that Founder.

Note the word "build" in the passage. He had to have material to put into the building. Jesus was the foundation (1 Cor. 3: 11), and he wants people with sincere hearts as material to build the church out of. Though it has been nearly nineteen hundred years since its founding, yet the call comes to us to be worthy members of it. Are you one?

Christ is the head of this church. Elders are overseers of local congregations where men are qualified for the place. Deacons are more of the nature of business managers. Each Christian is to help the other.

Naturally the Founder should set the pattern for daily life and for doctrinal teaching. As Christ is now in heaven for a while before he returns, we have to study the record of his life to know what he did, that we may know what to do. God has moved hearts to give us in plain English (in the Bible) what is to be done by members of the church. Hence the loyal membership—those who will go on into heaven—are those who show by their lives that they know how Christ lived, and thus benefit the world in general. Obeying commandments is a test of love. (See John 14.) The Christians' lives are designed to be the best on earth. If one does wrong, he need not complain if he is corrected by any one. He should appreciate correction.

We come into the church through the door, which is Christ. (John 10.) Paul got in, and can tell us how it was done: "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ" (Gal. 3: 26, 27.) The faith necessary leads to action, which includes repentance and baptism. Speaking of Christ, Paul says: "We were buried therefore with him through baptism into death [buried in water]: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6: 4.) Be sure to get the newness of life. Is not this church worthy of your respect and consideration—yea, even your life itself?

We think that we shall win truth by striving after strength, instead of knowing that we shall gain strength just in the degree that we become true.—Phillips Brooks.

What does it mean that a bird has wings but that there is air in which to fly, or that men are moved to pray in an orderly universe but that there is a God to answer them?—John Watson.

Recuperation. There is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.—Advt.

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Deferred classification for boys in military schools. For particulars, write to Meridian College, Meridian, Miss.

You cannot dream yourself into a character; you must hammer and forge yourself into one.—Froude.

All thinking men and women get the main satisfaction of life, aside from the domestic joys, out of the productive work they do.—Charles W. Eliot.

Men who live for self never succeed in satisfying self or in quite satisfying anybody else; men who live for others in Godlike unselfishness have joy themselves while giving joy to others. —Henry Clay Trumbull.

The secret of happiness, like the kingdom of heaven, is within. It is not in this place nor that place, nor in any external surroundings. It is within the soul.—Selected.

A good many people are waiting for their ships to come in, when the fact is the ships were never launched.—Anon.

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Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

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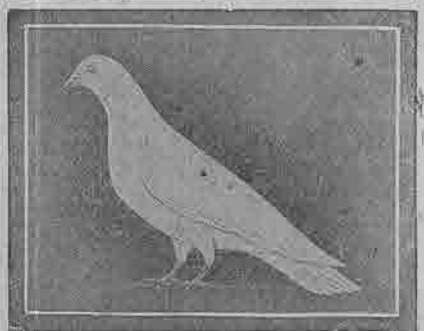

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Among the Colored Folks

Brother Womack's Report.

During the last of May and the months of June and July my attention has been given to the work in Nashville. I baptized two of our soldier boys recently—one at Bellwood, Wilson County, and the other at the Jackson Street Church, in the city. One from the Kayne Avenue mission was baptized on the first Lord's day at the Jackson Street Church.

I spent five days and nights at Belfast last week with Brother D. M. English in a good meeting. Four were added by baptism. The interest was good.

I am now (August 5) in a tent meeting at the forks of the Ashland City and Charlotte turnpikes. The meeting opened with a good attendance. As Brother Keeble could not reach here in time to begin the meeting, he sent me word from Henderson, Tenn., where he is engaged in a good meeting, to come down and start the meeting here.

Brethren Burton, Hart, Selley, Larimore (and wife), Hasty, Pittman, the sisters of the College Street Church, and all others have my thanks for their aid.

We have received the following contributions for the South Hill mission: From the Highland Avenue Church, by Brother Dennison, $3; A. Perry, $1; W. T. Selley, $1. This is a work started some years ago by Brethren D. Lipscomb, Timmons, and Frank Smith (colored), and we are now trying to repair the house. Congregations or brethren and sisters wishing to aid this work should leave contributions at the Gospel Advocate office or send to my address, 1502 Hamilton Street, Nashville. I thank the Belfast people, by Brother English, for their aid.

The harvest is now ripe, but the laborers are few. Pray ye to the Lord that he send forth more faithful laborers into the field. Our hearts are often made sad by some of the old soldiers (white and colored) falling on the gospel field; but wherever we fall, let us fall at the post of duty.

S. W. WOMACK.

Meeting in Murfreesboro, Tenn.

Brother John Thomas Ramsey, of Dallas, Texas, is doing some fine preaching at the Spring Street Church of Christ, this city, with fine attendance and attention. Brother Ramsey's preaching draws the people, and all who come are pleased with the way that he preaches. There have been ten accessions to date. This is the best meeting that we have ever held here. The church seems to be in a better spirit and the outside people are well pleased. Let us all pray that this godly man may live long upon the earth to continue to do the will of the Master. We hope to have him back with us in the near future. At the close of this meeting Brother Ramsey will return to Dallas. Those who wish to write him may write him at 2317 North Hall Street, Dallas, Texas.

G. C. YOUNGBLOOD.

A Peculiar Image.

BY A. W. YOUNG.

If the kingdom of God wa not established in the days of the Roman empire, in the days of the kings of the fourth part of the image revealed to Nebuchadnezzar by Daniel, then that image was, truly, a most peculiar one. Those who deny that the kingdom of God was established in the days of the Roman kings, and who contend that it will not be established until Christ comes again, admit that the Babylonian kingdom was the head of gold of the image. They also admit that the Medo-Persian Empire was represented by the silver, that the Macedonian Empire was represented by the brass. A careful reading of the second chapter of Daniel will convince us that the Roman Empire is more clearly marked out than any of the others, as far as its characteristics are concerned. The Roman Empire being the fourth one in the line of succession, and being so clearly identified by Daniel's statement, is undoubtedly the one in which God's kingdom was to be established. But the objector tells us that while the Roman Empire was the fourth one, that it has not ended; that we are still in the "toe stage" of Rome. If this is true, then the toes of that image were several times longer than its body in number of years; and as the Lord has not yet come, the toes are getting longer every day. Suppose we make a diagram of that image, setting down the number of years from Dan. 2 to A.D. 476, when the Roman Empire ended, and then mak the toes long enough to reach down to about A.D. 2000, and then behold the symmetry of the image.

Courage is not simply the absence of fear. To be brave is not merely not to be afraid. Courage is that compactness and clear coherence of all a man's faculties and powers which makes his manhood an operative unit in the world.—Selected.

Spiritual service looks not to immediate result so much as to a time of harvest to come. There is a joy set before it, which is a positive inspiration to endure all that is involved of present toil and hardness.—J. S. Holden.

What We Earn.

Few things are impossible to those who are ready to pay the price of labor. No person has a right to an ability which has not been secured by training, and it is certain that such ability will be imperfect and conducive to disappointment in its failure if it has not been acquired by hard work and preparation. There is no royal road to anything. The things we covet in others can be ours if we do what is necessary to get them—what those we envy have done, though their labor was not advertised.—Exchange.

Watch Your Imprints.

A child's mind is plastic. The impressions received while young are lasting. When cement is in the process of making, it is soft and pliable; but once it is dry, it becomes so hard that a workman can hardly break it with a hammer. But, while it was soft, a child laid its hand on the material; in a few minutes the cement hardened, and the imprint made by the child's hand was still there.—Ernest M. Glenn.

Lucid English.

A recent advertisement contains the following: "If the gentleman who keeps the boot shop with the red head will return the umbrella of a young lady with whalebone ribs and an iron handle to the slate-roofed grocer's shop, he will hear of something to his advantage, as the same is the gift of a deceased mother now no more with the name engraved upon it."—Exchange.

A Good Business Opening.

The steady increase of the live-stock interest in the Southern States warranted our making a thorough investigation of the natural advantages of the Southland for the raising of good horses, cattle, hogs, sheep, and poultry, compared to Northern States, like Iowa, that for years have been looked upon as leaders in these lines.

The reports of our experts justify our establishing headquarters in the South at some centrally located city having good railroad connections as soon as suitable arrangements can be closed.

Our business will require the help of a number of reliable men, who must be well and favorably known among planters and farmers who own stock in the vicinity of their home town, and we prefer men with some knowledge of live-stock.

These positions are worthy the prompt attention of any one who is looking for a chance to make money in a reliable, steady, and growing outdoor business.

Full particulars by mail upon receipt of request.—The Jans Company, Union Stock Yards, Chicago, Ill.

PILES PILES PILES

Every sufferer of Piles should take our wonderful Remedy, "Dr. A. Upham's Valuable Electuary." It has cured thousands of cases. We have satisfied customers in most every State, who have been cured. Take this advertisement to your druggist or send $1.00 for trial treatment. Six boxes ($5.00) cures or money back. J. G. & A. S. HALL, Oxford, N. C.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Doctor Biggs treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.
A copy of the pamphlet will be sent FREE to any address on request.
THE BIGGS SANITARIUM, Asheville, N. C.

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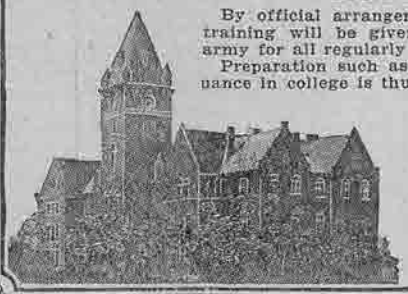

By official arrangement with the War Department, military training will be given in the college, with enlistment in the army for all regularly enrolled students who volunteer.
Preparation such as is given in the cantonments and continuance in college is thus promised.
Unexcelled location, large campus, ample athletic facilities, active student organizations.
Necessary expenses, low. Date of opening, September 11, 1918.
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Course of study equal to that of the best high schools. Domestic Science taught practically. Location as healthful and beautiful as can be found in the State. Conveniences almost equal to those of the city. Charges very moderate. $100 for term of ten scholastic months. Fall term opens September 5, 1918. Address
David Lipscomb, Jr., Supt.,
Route 1, Nashville, Tenn.

Hunting trouble is too fashionable in this world. Contentment and jollity are not cultivated as they should be. There are too many prematurely wrinkled, long, and melancholy faces among us. There is too much swearing, sweating, and slashing, fuming, foaming, and fretting, around and about us all.—Artemus Ward.

No Worms in a Healthy Child

All children troubled with worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS chill TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a General Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will be in perfect health. Pleasant to take. 60c per bottle.

Renew Your Health At Nature's Fountain

Without the Expense and Loss of Time Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about a much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their ***wealthy*** patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the ***poor*** man who has not the money or the ***busy*** man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the ***utmost*** confidence in the Shivar Mineral Spring Water for to it I owe ***my*** Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them ***my friends*** for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for ***your*** benefit, and if ***you*** find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying ***my absolute confidence*** in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

Shivar Spring,
Box 21T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

P. O.....

Express Office.....

Please write distinctly.

Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.

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

C. A. CROSBY, M. D.

Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

GOSPEL ADVOCATE

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

[Printed by request.]

Temptation.

When we discuss temptation, we discuss ourselves; we deal with a problem that intimately concerns our very existence; we open the most pathetic chapters in human experience. We cannot in this world rid ourselves entirely of temptation. Jesus Christ, our Savior, was "in all points tempted like as we are"—not as we *may be* tempted, but as we *are* tempted. Phillips Brooks truly said: "No adoption of any strict rule of life, no separation of ourselves, sets us free from the persecution of temptation." Just here the Catholics make a serious blunder. They associate the idea of consecration with the hermit's life. They argue that since the worldly environment is always fruitful of temptation, why not escape it by living a holy life apart from the world? But men have tried the secluded life, only to find that they have exchanged one form of temptation for another—those wicked suggestions that flow in from without for those that arise from the unsuspected depths of the heart. Experience and observation, I believe, will show that there is actually less of temptation's danger in the midst of work and commingling with men than in idleness and solitude. "Idleness is the devil's workshop." Henry Ward Beecher gives us a true definition: "Consecration is not wrapping one's self in a holy web within the sanctuary, and saying: 'There, I am consecrated.' It is going into the world where God Almighty is, and using every power for his glory."

Temptation Is Not Sin.

The fact that our first parents, Adam and Eve, were tempted before they sinned, and the fact that Jesus was tempted, reveals the true limits of temptation. These facts teach us that temptation is not sin. On the other hand, the presence of temptation in our lives may be our very best chance to grow into our better selves. Resisting temptation is one of the divinely appointed means whereby Christian people may acquire strength of character. But let us not close our eyes to the fact that when the temptation is not overcome it offers also the possibility of irrevocable loss.

Jesus taught his disciples to pray: "Lead us not into temptation." This is perfectly compatible with the admission that such temptations, should it please God to send them as trials of our faith, may, when rightly used, be an occasion of rejoicing. "Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proving of your faith worketh patience." We should offer this petition, "Lead us not into temptation," in the same spirit with which we ask God to keep sickness and death away from our door. God does allow sickness to prevail and death to enter; but when he does, he gives us the grace and strength to be profited by the experience. We do not covet these experiences; we do not ask for them; but if they come, we understand God's power to overrule them for our good. Let us not forget the important distinction that the external circumstances in which men are placed by God's will may furnish more or less temptation to sin; but the internal assent, which yields to the temptation, is not of God. Never! For James says again: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed." The important part of this petition is that which says: "Deliver us from the evil one." We have large power within ourselves to coöperate with our God in answering that good prayer. There are several ways in which we can lighten our Father's burden in this matter.

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Avoid Temptation, Not Duty.

First, we should not willfully throw ourselves in the way of temptation to see how strong we are. When we do this, we usually discover how weak we are. This is plainly tempting the devil instead of being tempted by him. It is the business of every man, so far as possible, to keep out of the way of falling. I have read of a man tempted to drink who kept a bottle of whisky in a conspicuous place in his room, and who said from time to time: "I double dare you to make me take a drink." The story went that he won the victory. That may have been

the best way for him, but for most men it would be suicidal. Solomon gives us the better rule: "Avoid it, pass not by it; turn from it, and pass on."

Again, no man has any right to avoid temptation when his duty calls him where it is. The other day I saw a company of firemen at their drill. A long ladder from an aërial truck was extended into the air almost perpendicularly. If I had seen a citizen who had no connection with the department climbing to its dizzy height, I would have considered it a foolhardy act; but when I saw the fire laddies try it, each in his turn, and noted their agility, I was filled with admiration. It was their duty, and they seemed to attend to it without fear. If it is dangerous duty we have, let us think more of the duty than of the danger. It gives a man a sense of power to feel that he is in the path of duty; it gives him a sense of weakness to feel that he is avoiding that path because of his danger. It was certainly a great personal risk for Peter and John to continue preaching the gospel against the strict orders of the chief priests and rulers, but their duty was plain enough. "We ought to obey God rather than men." John the Baptist took his life in his hands when he said to Herod: "It is not lawful for thee to have thy brother's wife." But John delivered his message at the cost of his life. From these things I learn that there is nothing—absolutely nothing, not even the danger of temptation—that should stand between a man and the faithful performance of his duty.

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Habitual Preference for One's Best Self.

A very fine safeguard against temptation is what some one has called "an habitual preference for the best in one's self." If one does not care whether one is one's best self or one's second best, then temptation is almost invited; but if a man cannot pleasantly think of himself as anything less than his best, temptation begins to lose its power. A certain mother had forbidden her small boy from swimming in the creek. He returned home one day with unmistakable signs that he had been in the water. When his mother remonstrated with him, he replied: "Yes, I know, mother, I did wrong, but I was tempted." "But how did you happen to have your bathing suit with you?" she asked. "Well, I took it along, thinking I might be tempted." How often we capitulate in advance to a temptation! A young man in a city is headed toward a fall, and a hard fall, when he begins to ask, "What's the use?" He must clearly understand that doing right is always of use, if he is to be his best self. He must not harbor the thought of yielding, but count upon overcoming. Like Joseph of old, he should say within himself: "How then can I do this great wickedness, and sin against God?"

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"Remember Jesus Christ" and Be Steady.

There is great help in the persistent realization of God's presence. There are some things which we never think of doing when we are with certain people. A boy has grown pretty coarse when he swears before his mother or his sweetheart. I have a good deal of sympathy for the Indiana woman who brought suit for divorce against her husband, charging cruelty, and among other items mentioned that he "persisted in eating in her presence with his hat on." Most people are kept back from that kind of thing by the thought of those before whom they would be ashamed. This is where prayer helps. It reminds us continually of God's nearness to us. Paul bade Timothy to "remember Jesus Christ." He must have known how such a thought would steady him. The story is told that a man trained his dog not to touch meat set before him when his master said "no." When these trying times came, the dog's way of being obedient was not to trust himself to look at the meat, but always at his master. Is not that a pointed lesson for erring humanity? Not looking at temptation, not letting the mind be filled with the power of its attraction, but turning away and looking toward the face of Him who "hath been in all points tempted like as we are, yet without sin."

Ulysses, you have read, stopped the ears of his companions with wax and had himself firmly bound to the mast of the ship when he was passing the fatal coasts of the Sirens. Orpheus overcame them by singing the praises of the gods, and made such splendid melody that the music of the Sirens attracted no attention. Even mythology has its practical, everyday lessons. This one is: Let God's presence mean more to you than the enticement of sin, and you shall win the victory over it.

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Takes Two for a Successful Temptation.

The beginnings of temptation are the easiest to handle. All of us will testify that our sins begin with our thinking of them. That was the source of the first temptation. Satan tempted Eve with the thought that she might be "as God, knowing good and evil." The desire was good, but the method of gratifying it was wrong, because it led her away from the path of obedience. That was the beginning of trouble for the prodigal son. You say it was in leaving his father's house. But did it not first begin in letting his mind dwell upon the imaginary pleasures of the far country? He should have nipped that first thought in the bud. We cannot help thinking of things, but we can keep from going on thinking of them. Sowing thistles can always be stopped; it is not so easy to stop growing thistles.

Temptation is not all a matter of outward happening, but also of inner readiness. No outsider can be responsible for our sins as much as we are responsible. I would not put all the blame on the saloon keeper, as some people do. If a man would not allow himself to hanker after drink, the saloon keeper would have very little power over him. "He tempted me" only explains one side of temptation. The other side—the personal side—we must answer for, and no excuse will save us. It takes two every time to make a successful temptation, and one of the two is always our own responsible self.

It is important that there be a definite committal of one's self to courses of life which condemn sin deeply and unreservedly. We need to put ourselves on record so that we have burned our bridges behind us and a fall is all the more disgraceful. Paul speaks of a double crucifixion, "through which the world hath been crucified unto me, and I unto the world."

"You'll often be laughed at when you put on this uniform," said General Booth on one occasion to a Salvation Army recruit, "but you'll not so often be tempted. The devil runs from a soldier that shows his colors."

When we do fall into the tempter's snare and realize it, let us not feel sorry for ourselves, but manifest an unsparing severity in every case of yielding. God and other people may be gentle with us, but we are not to be gentle with ourselves if we fall. We should offer no excuses, but, like Ezra of old, should confess our sins, saying: "O my God, I am ashamed and blush to lift up my face to thee."

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Satan's Method in Temptation.

It is said that there was once an abbot who desired a piece of ground that lay close to his land. The owner refused to sell it, but, after much persuasion, consented to lease it. The abbot leased it at a stipulated price for the length of time required for one crop. He at once took possession of it and sowed it in acorns, a crop which required a lifetime.

In the same way the devil seeks to get into the hearts of men. He does not ask for the whole of their lives.

"Serve me only in the days of youth," he suggests, "and give God your old age." "Give me just a portion of your time, and the rest you may give to him," he says, knowing all the time that this is only a snare to catch the unwary and lead them into temptation.

"Be mine for one short hour, and then
Be all thy life the happiest of men."

But, sad to say, that one short hour of Satan's service often means a lifetime of misery and ruin hereafter. Flee from the voice of the tempter. Not another day in his kingdom, nor another hour under his control, but, "looking unto Jesus the author and perfecter of our faith," seek the help of the great God "who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it."

O, dear friend, out in the world, claimed by Satan and beset with sin on every side, if you are sick and tired of its empty promises, its ephemeral happiness, and its dark shadow of death, let me tell you there is great deliverance for you. Come to your blessed Savior, singing as you come:

"I need thee—O, I need thee!
Every hour I need thee!
O bless me now, my Savior!
I come to thee."

Our Contributors

Christian Education. No. 2.

BY H. E. SPECK.

II. Christian Education and Its Influence.

An education may be religious, however, and not be Christian. Christian education sets the perfect man, Jesus, as its ideal. Paul declares that he and his associates labored, "teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." God makes the heart hungry, and in Christ he responds to this hunger. Feeding upon Christ, we grow in the likeness of God—that is, we develop, we are educated. Christian education, then, consists in so presenting Christ to the immature souls that they shall be by him enlightened, inspired, and fed according to their gradually increasing capacity, and thus made to grow continually within the courts of the Lord's house.

But the question may arise, and has arisen: When should we begin Christian education? Is there a time when, and a place where? Some say begin it as soon as language is acquired; while others oppose all religious training of the young on the ground that religion should be a matter of deliberate and rational choice, which, they say, is not possible before maturity. Both of these views rest upon false assumptions. The first is the intellectualist's view of man, which makes life grow out of knowledge instead of knowledge out of life. The other is the notion that training with respect to religion can be postponed until some definite or particular period of life. Not for a single moment does the mind remain neutral or blank with reference to the interpretation of life. Very early the child witnesses specific religious phenomena. We cannot hide from him our Bibles, our churches, and our worship. The real question, then, is never, "When shall Christian training begin?" for it really begins with the beginning of the child's experience. The real question is: "What kind shall it be?" Shall it be positive or negative, symmetrical or distorted, repressive or emancipating?

We speak of America as a Christian nation. It is Christian in sanction, in public opinion, if we use the term to differentiate the religion of America from the pagan or other religions. There was a time in the history of this nation when it was Christian in purpose. The forefathers sought out this country as a place in which they might serve God in freedom and in peace. A profound faith was in the very bone and sinew of national life. The development was along religious lines, and it seems to me that almost everything good and great that the American commonwealth has stood for among the nations of the earth has been preëminently Christian. The greatness of the people came from the spirit of the religion that possessed them, and whatever greatness there is in us to-day is due to the inheritance of religious faith which we have. We are living on the inheritance of Christian faith bequeathed to us by men and women who were ardent believers in the God of our fathers and who were devoted professors of his holy law.

But what is the new spirit of America? Without allowing ourselves to become pessimistic, we must confess that there are numerous signs of degeneration forcing themselves upon us, and we cannot but deplore the sinking of religious ideals into a very inferior place. Before the nations of the world we stand for money-making. This is perhaps the first time in the history of the world when the temples of mammon overtop the cross that crowns the spires of the temple of God. It is to be hoped that the present world conflict will change this greed for gold into a consuming passion for service. But until the last year or so that sordid principle, "Get money honestly if you can, but get money," has been leading men of place and power into ways that are dark and devious, whose ends are destruction; so that there has been a moving picture of one public man after another standing for a moment under the white lights of public investigation and then going down in shame and disgrace because his questionable business methods could not bear the gaze of public scrutiny. The gospel of Christ would have us "lay up . . . treasures in heaven." "Seek ye first the kingdom of his righteousness." So far have we drifted from these ideals that we have begun to glory in our false standards and to point to our material prosperity as a sign of our marvelous progress. But Christianity does not consist in the abundance of the things which we possess.

Another sign of how much we have forgotten or how far we have drifted from Christian ideals is the cheap way in which we hold human life. There is no mark of distinction between a Christian and a pagan that is more noticeable than the value placed on a human soul. It was made a little lower than the angels. It cost the blood of the Son of God for its redemption. All the treasure and measure of this earth would be as nothing compared to the loss of one soul. The constant affirmation of this fact will save the weak from the oppressive tyranny of the strong. It guards the life of the unborn and protects helpless infancy. It struck the shackles from the limbs of the slave as he stood on the auction block in the slave market. It stretches out its hand to helpless women and safeguards the most precious jewel in her crown. If a man to-day enjoys civil and religious liberty, it is because of the Christian affirmation of his individuality in the possession of an immortal soul; and his rights to life, liberty, and the pursuit of happiness, because of his infinite redemption by our God manifest in the flesh. Pagan civilization has no such idea of the value of man. An Assyrian monarch wrote on the stones of Nineveh: "I took prisoners, men young and old. Of some I cut off the hands and feet; others I mutilated. Of the young men's ears I made a heap, and of the old men's skulls I made a tower. The

children I burned in the flames." (Sounds as if it were written by the Kaiser). Paganism to-day, under the flag of a new world religion, is drenching the allied nations in similar blood. But in our own America every day hundreds of lives are being snuffed out in order that our dividends, our salaries, and our coupons may satisfy our greed. Little wonder that when we bow down before the golden calf, the worship of this false god demands false sacrifice; but the pity of it all is that on consuming altars are laid helpless womanhood and weak innocence. The incidents of the last three years have in a measure stopped us in our mad rush for gold. We stand paralyzed with amazement when we hear the agonizing cries of our neighbors, and live in constant dread and wonder of what another day may bring. I believe we are really being touched with the feelings of others' infirmities.

What is it that has changed our standards? The thing that is going out of our American life is the spirit of religion. How has it been brought about? The answer is patent. For two or three generations the young have been educated in our schools in which the name of God is practically forbidden and from which the dogmas and precepts of religion have been driven. Are we not inviting disaster by shutting God out of our schools? If our perpetuity as a people depends on the stream of the spirit of Christ that flows in our veins, are we not rushing on to a speedy death by shutting off those streams? How long can we live n the inheritance of religious faith bequeathed to us by an older generation, if we are spendthrift and profligate and do nothing to conserve the inheritance we have received?

Calling for a Specific Issue.

BY F. W. SMITH.

Brother Moore closes his last reply with the following: "Would it not be well to narrow down to some agreed-on subject, that we could discuss one thing at a time?" That is *exactly* what we started out with—viz., "total, hereditary depravity," but my friend would not *stick* to the issue. He has introduced a number of issues, and now desires to abandon all but one of these or get a new one. Very well, I am perfectly willing to accommodate my friend, if only he will select an issue and stay by it. Note the remainder of his reply:

I was just on the order of mention of faith and repentance when my space gave out last week. If my friend Smith is correct in his order of the two principles of the doctrine of Christ, it turns himself with all who follow with him in the wrong direction, for repentance means a turning away from all his former life. Faith in Christ is a part of said life, and the main part if sincere, and he must turn away from this and give up. He says, and truly, without faith it is impossible to please God; so, according to his own logic, his repentance after faith is not pleasing to God, hence not acceptable and no good. Friend Smith and his logic both go together to regions of the lost. But his mistake is in the faith he accepts. Faith in God's existence is the same with him as faith in God. Two different objects altogether; in God, and God is. One is believing in a fact, the other believing in God. The former is universal, the latter restricted to the saved. All nations believe in the existence of a god, for all nations worship some kind of god, but only the saved believe in the only true and living God. Christ as God is the only true object of Christian faith. One may believe the Bible story all true, and not believe in God. Thousands in hell have believed it, and now know it is true; but it did not save them, nor will it save Smith with all his following. And here is where Campbellism and all other isms that believe in salvation by law fall down and come short of the salvation of God.

Don't you know, Smith, that no man can serve two masters? He will hold to the one and despise the other. Repentance is the turning away from one lord, and faith is the accepting of another; therefore one must repent before he can believe; must give up the devil before he can accept the Lord Jesus Christ.

The two words are only mentioned four times together, and each time it is repent and believe—Matt. 21: 32; Mark 1: 15; Acts 20: 21; Heb. 6: 1. There is not a reversal of the above order in all the Book, Brother Smith. How dare you to claim that the holy Bible gets it wrong every time? This is a serious charge to make against the Holy Spirit.

There is more to know about the origin of the soul than either of us knows, but I cannot see how that God makes each soul like its parents in intelligence, traits, etc.; if God creates all souls now as he did Adam's then, all men by birth would be in a paradise till they sinned, and the death sentence would be too late for a remedy offered by Christ. What provision have you in your theology for their salvation after they have fallen from their created holy state? Our revelation reveals to us in Heb. 6: 4: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh [or again], and put him to an open shame." If all souls now born into the world are holy and pure and sinless, they evidently can claim the qualifications laid down above, and they must fall before your theory of the way of life can reach them. And if true, Paul's gospel cannot reach them; for he says, "It is impossible." Then pray tell me how they are to escape the damnation of hell. Jesus says: "Except a man be born again, he cannot see the kingdom of God." (John 3: 3.) "Ye must be born again." (John 3: 7.) Smith, God finished his work of creation in the six working days of God, and you are not able to point another man with a soul made as was Adam's. Zech. 12: 1 refers to his breathing into the nostrils of the man of clay that he became a living soul. I have said before that Christ to Nicodemus meant eternal or spiritual life, and not the beginning of temporal life. You know this, and why continue to "beat the brush" with these repetitions? Find where God ever breathed the breath of life into another than our federal head. You cannot do it, and you know it.

As to Eph. 2: 3 and Thayer's lexicon, I am willing to let stand my challenge to you on why the use of the word "phusis" in above and 1 Cor. 11: 14 and different in the other citations given you. You fail to reply to this. I suspect the reason is you do not know why.

Would it not be well to narrow down to some agreed-on subject, that we could discuss one thing at a time?

A man must be in a desperate strait to argue as does my friend Moore in the article under review. He argues that because I contend that faith precedes repentance, that faith becomes a part of the former life from which repentance leads us to turn! Our readers well know that my contention has been that repentance is the *fruit* of faith—that men are led to repent because of faith. Repentance within itself is simply a mental process, a turning from the former life in *purpose*, and must be followed by *reformation* of conduct in order to be of any value. Ah, my brother, your effort at this point only betrays the weakness of your cause and is a virtual confession of your inability to sustain your doctrine.

He says my mistake lies in the faith I accept. The apostles were told: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) Note the fact that salvation here is promised in part to those that believe; but it is proper to ask, Believe what? Why, that which was preached, of course. But what was preached? The gospel. The faith that saves, then, is the faith that embraces the gospel of Jesus Christ. What can be wrong about such a faith, Brother Moore? O well, he says, faith in the "existence" of God and faith "in" God are two different things. I will ask him, Can one have faith *in* God without having faith in the *existence* of God? If not, does not faith *begin* with the "existence" of God, and is not what you call faith *in* God simply a fuller degree or larger measure of the same faith? Now, if you mean by faith "in" God that degree of faith properly called *trust*, then I am ready to say that faith simply in the existence of God is not equal to faith in God. Trust involves a com-

mittal of one's self to God and his service, and is that degree of faith that leads one to put on Christ in baptism. (Gal. 3: 26, 27.) You may, in one sense, believe in a person without trusting that person, for the simple reason that you have committed nothing to him demanding trust. It is only when the soul is committed to God in obedience to the gospel that one believes unto salvation. My friend has already admitted that "some kind of faith" precedes repentance, and I suggested that his admission was fatal to his cause. Hence, I now ask him: *What relation does that faith sustain to the Lord Jesus Christ?* Please do not fail to answer this question, for it is vital to our efforts in seeking to ascertain the truth on this point.

To be sure, "there is more to know about the origin of the soul than either of us knows," but we can certainly know what God has revealed on the subject; and you have utterly failed to show where infants are "depraved," much less "total, hereditary depravity."

In his effort to sustain a false theory, my friend misapplies the word of God. Note his use of Heb. 6: 4. My friend, when did you see an infant "enlightened?" When did you know of an infant's having "tasted of the heavenly gift," and "made partaker of the Holy Spirit," and "tasted the good word of God, and the powers of the world to come?" Brother Moore's position has become a desperate one to necessitate such handling of the word of God. Of course, Christ was talking of spiritual life when he said a man must be born from above, or born again; but was he talking of spiritual life when he said, "That which is begotten of the flesh is flesh?"

You certainly did not read my reply, else you would not have said, "You fail to reply to this"—meaning your effort on "phusis" in Eph. 2: 3 and 1 Cor. 11: 14. Your readers know better, and you can, too, if you will consult my replies. But in order to leave no doubt about the inaccuracy of your statement, I reproduce what I said:

I am surprised that Brother Moore knows so little about J. H. Thayer and his lexicon. Thayer was a Congregationalist, and believed with my friend on the matter of "total, hereditary depravity," hence did not define "phusis" in Eph. 2: 3 to suit his religious bias. The leading universities regard his lexicon as the best in the world. Adam Clarke, one of the most scholarly men that ever lived, believed with my friend, and yet he said that Eph. 2: 3 did not support the doctrine of "total, hereditary depravity," but assigned to "phusis" "custom or habit" as its meaning. Brother Moore knows that many words have more than one meaning, but never more than one meaning in the same place at the same time. The meaning of such words is determined by the context in which they are used. The very context in Eph. 2: 3 and 1 Cor. 11: 14 shows that "phusis" (nature) means "custom or practice." We speak of second nature—which is formed by practice.

Trustees of Abilene Christian College Take Commendable Action.

The contract has been signed and the work started on the remodeling of the administration building of Abilene Christian College and the construction of an addition to it which will be much larger than the old part. This new part, when finished and furnished, will cost more than twenty thousand dollars, and, taken with the old part, will give us an administration building modern and adequate for a school of four hundred students, which we expect to have the first year with normal conditions. The total value of this building will be about thirty-five thousand dollars.

This is the biggest thing we have seen done by our brethren in Christian service. A total of only thirteen thousand dollars is raised. But our trustees, who have seen the growth of this work and the blessings it brings into the lives of a great majority of the students, with confidence in God and their brethren and sisters in Christ, assumed this responsibility and proceeded without any hesitation to the work. This they have done each time the growth of the work has made necessary a new building. This will make three excellent buildings during four years, and they owe less money than they did before they built the first one.

There is no way for these men to get one cent of returns for this work except in the good done in the lives of the boys and girls of the country. They do not even get their expenses paid to the board meetings. Don't you think such faith and such love for the Christian training of our children deserve appreciation and commendation? A large number have shown their appreciation by joining these men and paying for these buildings in the past, and we believe you will do the same thing now. A flood of checks, large and small, and of Liberty bonds, should be mailed to Brother W. H. Free, the faithful treasurer of the board, who has served from the beginning of the school, without another word being said or written. Won't you send one—the very largest one possible? Make a real sacrifice, and remember that every dollar helps. Times are hard and we have a war. But these men decided that we could not let this work of Christian service to our children suffer because of these things. They are doing their part in every war service and making big gifts to this work and assuming all of the risk, believing you will join them in this labor of love and sacrifice. Not a dollar of this money will go to any man for expenses. Every dollar of it will go into permanent improvements.

The members of the board who were present and decided to proceed with this great service are: J. S. Arledge, Bronte; J. R. Powell, Tuscola; George W. Birchfield, Fort Worth; A. F. McDonald, Lubbock; W. H. Arnold, Winters; J. M. Sedberry, Hamlin; W. H. Free, Dr. C. B. Leggett, T. A. Russell, G. B. Tittle, and J. S. Kirkpatrick, Abilene. Members who found it impossible to attend the meeting, but wrote letters unreservedly committing themselves to proceeding with the building and offering to do their part are: O. E. Bonner, Sweetwater; W. B. Lewis, Plainview; J. C. Reese, Mineral Wells; and E. A. (Gus) Jones, Quanah. We believe that every lover of the souls of our fine boys and girls will desire to join us in saying that these are great men of God, and that you want to demonstrate your appreciation in a substantial way.

Remember that the only thing in this world that is going to survive time is the human soul, and the only thing you are going to save out of your life in this world is what you invest in souls. Everything else will be lost. These investments are absolutely safe. They are secured with the blood of Christ. Jesus says: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." This promise, with hundreds of others like it, is absolutely good. No man ever trusted it and lost as the result. The great reason why men do not have more opportunities for service is the fact that they do not use the ones they have. The great reason we do not have more to give is that we do not give what we have. The unanimous testimony of those who have given much to this service is that they believe without any doubt that they have just as much as they would have if they had not given one cent, and they are happy and glad they have given. Come ahead and join them and get some of the fine pleasure that comes from such work.

J. P. SEWELL.
GEORGE A. KLINGMAN.
H. E. SPECK.

Do you desire that your work should never weary you? Think that you are giving pleasure to another and are pleasing God.—Selected.

Flawed Opals.

A lovely jewel: blaze of lurking fire,
And sea-green depths that flash, and change, and fade;
The sapphire's blue, the ruby's crimson shade,
The pearl's gray luster; mounting high and higher,
Rainbow's perfections mingling entire—
And at the heart the hidden flaw is laid,
Whence, at a touch, its beauties all decay'd,
The gem is dust, like ashes of desire!
O soul of man, meant for his diadem,
So lurks the flaw within the very heart;
And blows of circumstance, grief's mastering might,
Temptation's ruffian clutch, or even the light,
Soft-handed touch of pleasure—and apart
Crumbles to dust and ruin his chosen gem!

—Harold B. Ryley.

The Value of the Religious Journal.

Editorials generally deal with questions of urgent public interest, and that is why it is proper to have a sincere talk with our readers on the value of their church paper. We make haste at the beginning to say this is not a mere shop talk. We believe the religious papers have been too reticent in this matter, and as a result the people are greatly underrating their worth and neglecting one of the mightiest means of power and growth that is open to Christianity. The living voice has more influence intensively, but the printed page has vastly more influence extensively. The printed page can go where man can never come.

The religious paper is more than worth its salt, and without any bonus of premium or clubbing rate its cost in dollars and cents is far beyond the subscription price; but it is not a commercial business at all. If it were, the money invested to produce it and the labor expended to continue it would earn many times as much more in other fields. We may insist on this point till it is fully understood that the religious weekly is not published for money at all. For the same reason your minister preaches and your missionary goes to distant lands, your religious paper is published, and possibly in the days to come, when we are fully able to gauge religious values, the churches will set aside a sum of money sufficient to publish their paper and send it to every family, just as every one, rich or poor, has access to the same preaching regardless of their participation financially; and in that good day coming—and we believe it will come—everybody will read his paper sympathetically, attentively, appreciatively, and not in a querulous or fault-finding spirit.

The religious paper is a necessity to modern Christianity. From the earliest days some kind of written or printed communication has been necessary to keep the members in sympathetic and satisfactory solidarity. There are striking confirmations of this in the New Testament. Circular letters by the apostles and other leading Christians in the early days were sent around from church to church. It is thought by some scholars that the epistle to the Ephesians was originally such a writing. We not only find in these letters the doctrinal idea, but also the personal, human touch we so much prize, and we even read interesting news items. The germ of the religious newspaper is undoubtedly in the New Testament. We are, of course, not intimating that the religious newspaper is on a footing with these apostolic writings, but we are showing that there must of necessity be some kind of carrier of the common message if the people are to be held together at all, and if each one is to receive the inspiration that comes from the work of the whole brotherhood.

We can think of several ways of "carrying the message" to the people. One of them would be to hold inspirational meetings in strategic centers, but this would reach only a few hundreds, or at the most a few thousands, and the millions would really be untouched. Another is to inspire a few "key" men and send them forth as couriers and criers of the tidings of the kingdom. This could reach but few in an inadequate way; or, we might depend upon the natural capillary attraction of society and expect that each man would tell his neighbor until every one had heard. But the message would change each time it was repeated until the absorbent power of the mass would swallow it up altogether. Another method is personal correspondence. But if we had the addresses of the million and a quarter Disciples in the United States and could send each one a letter, it would cost close to one hundred and fifty thousand dollars. It is said every business house reckons that each personal letter costs ten cents or more. To reach the preachers alone in this way would cost one thousand dollars per week, or more than fifty thousand dollars annually; and that, too, for only two thousand or so words. To reach a whole brotherhood like ours would require seven million eight hundred thousand dollars annually for two or three thousand words each week! To attempt this would, of course, be an absurdity.

But in the light of it, how inexpensive, how practically expenseless, seems the newspaper, which is the other way; and it is in fact the only way in which any considerable number of people can be reached and held together.

We need the religious press to keep us from being overwhelmed with worldliness. But for it, all the news would clearly be about material things. As it is, even with the religious paper we can scarcely fight our way out into the pure air of anything spiritual or heavenly, so completely submerged are we by the news of sales, of money, and by the gossip of the scandal, embezzlement, crime and folly blackening the earth every day. In the midst of such a world the religious paper cries from the housetops that we have souls, that there is another world, that there is something better and holier even in this world than the daily scramble and struggle of human passions and ambitions.

Real religious publications are to-day almost the only media of Christian unity. They will prove to be the largest factor in achieving this desired consummation as a reality. Through them we get the common denominator of Christian thinking. We become members of a vast parliament, almost a parliament of man. We get real information by which to guide our own ideas. We become assimilated to one another in this wonderful laboratory of the human heart and mind.

The religious paper makes leadership possible. It does this, not by aspiring to leadership itself, for the better kind of religious paper does not think about whether it is a leader or not. Its aim is to help people understand one another, to interpret the movements of the church, and to feature people fit to lead and save the churches from being imposed upon by mountebanks, charlatans, fakers, and impostors.

Without the religious press, moral and civic reforms would be impossible in the community and nation. It has only been very recently that any of the great daily papers or the secular weeklies took a stand for prohibition and like moral causes. But these have generally started with the religious press and by it have been fostered and promoted until they issued in success. Without this agency there is no hope of moral and spiritual progress, the only real progress for the people. This is as it should be, for it is their special and peculiar vocation to forward movements that benefit mankind.

The religious paper is more needed to-day than it has ever been. The world is awake and full of theories. We are about to reconstruct civilization. We are going to establish a new social and political order. Shall the voice of Jesus Christ be heard and heeded in this new formative period? Jesus Christ will have no direct champion in the current literature which will urge the ideals and principles of this new civilization without the Christian periodical. It alone will try to interpret the mind of Jesus Christ and

to speak for him in these checkered, troublous, perplexing times.

Our church papers claim no infallibility. They admit their faults, but insist that they merit our esteem because with all their imperfections they are real friends of our souls. Not only do they deserve to be circulated, but they deserve to be read; and in return they will give comfort, enthusiasm, information, and ideals. They will instruct us in doctrine and teach us to prize the things of the kingdom and of the Spirit. Here we may get weekly reports of the age-long battle between good and evil and draw buoyant optimism from the visioned issues. Here the sacred history of our precious dead is told and the printing press chants the litany which comforts our grief-shadowed hearts. Here the story of birth and death is told as if to help the recording angel write in his book the golden story of the worth and beauty of every human life. Altogether what a friend is the weekly religious paper, and how barren and cold civilization would be without it, and how helpless the church and the individual Christian!—Christian-Evangelist.

Cain—His Sin. No. 4.

BY H. LEO BOLES.

We must bear in mind that the early chapters of Genesis are very brief, laconic, but full of meaning, a great deal expressed in just a few words. They are, indeed, *multum in parvo*—much in little. This is one evidence of the inspiration of the Scriptures: so much can be expressed with so few words.

We have learned that there are at least seven specific sins in the cluster which belongs to the history of Cain's life; the sin of unbelief, a substitution for God's ways, anger or wrath against Jehovah, anger with his brother Abel, jealousy, murder, and lying to God. It is to be expected that other sins grew out of these and are found in the heart of Cain. What a desperate condition of heart! So early from the garden of Eden, at the very fountain of the stream of life, how depraved and corrupt is Cain! It seems that it would be difficult to find one to-day, so far down the stream of life as we are, who has so debased a heart of sin as Cain; yet his tribe is numerous.

We learn this significant lesson from the life of Cain. A man of long experience in sin is always worse than he seems to be. No human eye can pierce the heart and see all of the fountains of wickedness that are potential in a human life. The all-seeing eye of Jehovah is able to see to the very bottom of the human soul and analyze the motives, intentions, and purposes of the human heart. He can see the roots of sin as it grows, and can pierce to the deepest depths the human heart and life, and knows all that is in man. We know a tree by its *fruits*, the outward life; but *God* judges the tree by *what it is*. One may look at a cancerous growth on the body and see but very little danger in it; but one who understands the nature of the cancer knows that its roots penetrate far into the human body and affect the human system. So it is with God in regard to sin. This explains why the statement is made that a sinner is worse than he seems to be. Every wicked act or intentional wrong comes from a wicked thought, but it may be that not every wicked thought finds an outlet in wicked actions. The longer a life continues in sin, the faster the sins grow and multiply and the more corrupt becomes the life and the nearer the sinner approaches unto death. One, in breaking from sin and a sinful life, should have our deepest sympathy and helpful encouragement because of the hard tasks in plucking up the roots of sin. The history of every sin should serve as a fearful warning to us. We cannot quarantine a part of our heart against a sin which may occupy another part. Its tendency and nature is to grow and involve the whole heart.

When one voluntarily sins as did Cain, that one becomes a partner with Satan to defeat the purposes of God with that life and produces death. The whole mission of Satan is to defeat God's purposes and plans with human heart. One may not understand or be conscious of Satan's mission, for it is Satan's work to keep one deceived; nevertheless, to engage in sin brings one into close and intimate relation with Satan and endeavors to the extent of that sin to coöperate with Satan in thwarting God's purpose and encouraging Satan in his mission. We have learned that every sin points toward death; so, when we engage in sin, to that extent we become a partner with Satan in bringing about our own death. We enter into a covenant with Satan to help him produce our own ultimate ruin. This is a phase of sin that we often overlook. Cain, consciously or unconsciously, entered into a league with Satan to bring about his death; the same is true with Adam and Eve when they committed sin in the garden of Eden; it is also true with all who sin to-day.

Cain has the distinction in sacred history of being the first murderer. This murder was the outgrowth of a dispute or a difference on religion. Some have remarked that the first murder was caused by religious dispute, and they have used that as an argument against friendly investigation and discussion. I do not think that that is any sound reason against honest discussion. This murder did not originate there beside the altar, but it originated, like all sin, in the heart of the sinner. There is a difference in the hearts of these brothers, hence a difference in the worship of the two; and this difference, recognized by Cain, produced in his heart that spirit and sin of jealousy, and he wishes to destroy him who represents God, and thus destroy God's plan and give his own way free course in his life and heart.

It is the nature of sin to destroy, if possible, every force and agency which opposes it. Here the long conflict between right and wrong, if not begun, is encouraged; the conflict between righteousness and unrighteousness; the opposition of godliness and ungodliness; the antagonism between true religion and vain religion; the warfare between the doctrines and commandments of men and the way and wisdom of God is begun. The enmity, strife, and warfare between the world, the flesh, and the devil, on one side, and the Spirit, God, and all that is holy, on the other, began here or had an early beginning in the heart and life of Cain. It seems that we can see more clearly in the life of Cain, with its brief biography, the evil of sin and the work of Satan than we can see even in the first sinners, Adam and Eve. It seems that holy writ has passed over, after giving a brief account of Adam and Eve's sin, the awful consequences of sin, and waited until Cain's sin is recorded to give the greatest emphasis possible to the exceeding sinfulness of sin.

Cain was not only a partner with Satan, working for his own destruction and death, but he was "of the evil one." "Not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous." (1 John 3: 12.) John here states that "Cain was of the evil one," and that "his works were evil, and his brother's righteous." This sets forth clearly the fierce conflict between good and evil, right and wrong. We are told, also, that the origin of the evil with Cain is the devil. Abel stood there before the altar in full, simple faith, representing God and God's will; Cain stood there with the delegated authority to represent Satan and his will at the altar. He is of the evil one, and as much of the evil one as was Abel, his brother, of the righteous one; and when the two, so diametrically opposed because each represents a different spirit, stand at the altar, there comes up all the bitterness and hatred of Satan in the heart of Cain and it is hurled with satanic

force against the representative of God's will. He hated his brother. "Woe unto them! for they went in the way of Cain." (Jude 11.) These evil ones Jude represents as going in the way of Cain, hating their brethren. So the warfare between good and evil, once begun, continues with never-ceasing activities until the final victory of good over evil through our Lord Jesus Christ shall have been won.

Southern Fields.

BY S. P. PITTMAN.

Both the missionary and the congregations having mission work done are often confronted with the question of the "open door." It is often difficult to determine upon the field of labor. If one goes North, it may not be inviting, but the North is needing the simple gospel. The East has been sorely neglected, for it is so much easier to "go West." Much has been said and written about the Southern field, but all has not been said yet; for the South is large and needy, especially in some parts.

It is natural for one to be particularly interested in the field of his own labors. If he is in Georgia, he thinks that the neediest and the most prominent field; if in Alabama, he considers that State the most important. The same might be said of Mississippi, Louisiana, South Carolina, North Carolina, or Florida. We should not permit the great needs of one State to blind us to the needs of the other States. We are prone to be too "local" in our conceptions and our desires. How often have you heard a brother or sister say: "I just know we need the gospel here worse than any place in the world. There is not such a prejudiced place, I know, anywhere else!"

This summer I have been in Alabama and Mississippi both. From hearsay, observation, and experience, I know that the harvest is ripe in these two States, and the laborers are few.

I held two meetings in the Southern Alabama territory, and find it a promising field. Brother H. R. Rogers is located at Fort Deposit, with great prospects before him. With continued coöperation between him and the congregations that are especially interested in his work, there can be great things done. Greenville, the county seat of Butler County, is an excellent opening. There I met Brother Carl Barnette, whose labors in the gospel are hampered by ill health. There I met, also, Brother Albert Woodroof, who is a preacher, but does not know it. At Fort Deposit I had the pleasure of meeting and being with that man of God, Brother Samuel Jordan, who has labored much in South Alabama. Brother John T. Smithson, of the Highland Church, Montgomery, was also a source of inspiration in the meeting.

In Southern Mississippi I was in the portion of the State where Dr. T. F. Dunn, an ex-preacher, and Prof. E. E. Sewell, a former Bible-School teacher, are located. Time will be required to establish the cause in that vicinity, but it can and *must* be done.

Every one cannot look after every part of the South, I know, but we can all be interested in the entire world field, and, when opportunity appears, show our interest.

A Message of Cheer to the Readers of the Gospel Advocate.

Dear Brethren in Christ: On last Lord's day (August 4), in the morning, I preached for the brethren in Nankin, in Ashland County, Ohio, and in the evening I preached at the mission point at Ashland, the county seat. We had two grand and interesting meetings on that day. At the evening meeting two noble souls—a man and his wife—came forward and publicly confessed their faith in Christ, and that night I buried them with their Lord in baptism and they were raised to walk with him in newness of life. What made the whole affair such a happy one was that the man and his wife was the son and daughter-in-law of Brother G. F. Strickling, of blessed memory, a strong pioneer preacher of the word—and one, too, who was in all things a faithful man—with whom I, in the beginning of my work as a preacher, was associated much in the work of the Lord, having been with him in many protracted meetings. I just thought on Lord's-day evening when Brother Strickling stood up and made the good confession and then went forward and obeyed his Lord in baptism, if the sainted dead were as much interested in the salvation of men as the angels are, then the happy spirit of old Brother G. F. Strickling certainly did rejoice with joy unspeakable and full of glory. I do thank the Giver of every good gift for the work of last Lord's day at Nankin and Ashland. I also thank the Lord for such elders over the church of God as Brother M. Farnsworth. To the Lord be all the praise for such noble men in these days that try men's souls.

A. A. BUNNER.

Assurance.

BY S. W. BERRYMAN.

The normal condition of every true Christian is not doubt, but certainty. The Christian stands assured of God's promises, having accepted his word. Instead of being in doubt, he is sure—he knows. Fears, dreads, and doubts do not darken his path as they once did; but happiness, peace, and hope fill his heart. Having the assurance of God's forgiveness and acceptance, he presses forward toward the goal with a happy heart. Will he miss it? Nay, impossible, if he "hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3: 6.) The Christian's heart is filled with the "assurance of hope," and this he must maintain to the end. (Heb. 6: 11.) The closing of each day brings joy and gladness to the Christian because he has peace and assurance. At night he can lie down and rest without a fear or dread, being assured that if the death angel knocks at his door before the dawn of another day all will be well. What a blessing that this is true! Peace accompanies the Christian through life, and when death comes he is not dismayed, but, like Paul, he can say: "I am now ready to be offered, and the time of my departure is at hand." (2 Tim. 4: 6.) "I am ready to die." (Acts 21: 13.) In that hour he can look with the eye of faith to the rest that remains for the people of God. (Heb. 4: 9.) This, people with "defiled garments" cannot do. May our faith, hope, and zeal grow stronger, that we may work harder to bring others to Christ, that they, too, may enjoy the blessings of assurance.

In the presence of the awful reality of the Incarnation, there is no room left for "shadows of religion;" and we commemorate it year by year that we may try to impress more and more upon our minds how stern as well as how gracious a truth it is. It can be the foundation of no idle and dreamy and sentimental religion. So tremendous a fact in the history of mankind cannot be consistent with any religious system or any religious practice which does not feel its keenness and its force. It is too great, too definite, too solid a thing for a religion of words, and phrases, and formulas, repeated till they lose their meaning; for a religion of understandings, and fictions, and conventionalities; for a religion of mere forms and orderly impressive ceremonies. If it has doctrines, they mean what they say. If it has sacraments, they are no figures of things past and absent, but assurances of things present. If it has worship, it sets us before the throne of God. If he, the Lord who "humbled himself," has promised to be with us, he is, indeed, with us; if he has told us anything, we must take him at his word.—R. W. Church.

AT HOME AND ABROAD

F. W. Smith has gone to Arkansas for a meeting.

H. W. Wrye reports an exceptionally good meeting at Smyrna, Tenn. There had been eighteen additions at last report.

J. S. Trotter has closed a good meeting at Clearview, with six added to the church. He is now in a meeting at Bending Chestnut Schoolhouse, near Boston, Tenn.

J. C. McQuiddy will be absent from the office for several days while taking a much-needed rest and recreation. We ask the indulgence of correspondents during his absence.

From J. B. Nelson, Dallas, Texas, August 14: "I closed a good meeting last Sunday night at Huckabay, with six baptisms and one restoration. I am to begin at Itasca next Friday night, and Tolbert F. Stovall will lead the songs."

L. L. Yeagley, of Nashville, Tenn., reports two good meetings. One was at Nunnelly, in Hickman County, and resulted in twenty-three baptisms; the other was at Shady Grove Schoolhouse, and resulted in twenty-one baptisms and one restoration.

From Ben West, Ennis, Texas, August 14: "Large crowds at Ennis Avenue Sunday; one added. Three thousand at funeral at 4 P.M.—one of our young married ladies killed in an auto accident. I preached two nights at Bristol, with two additions."

From J. W. Dunn, Rives, Tenn., August 16: "We closed a very interesting meeting here last night. These are faithful Christians. I shall begin a meeting with the church at Trezevant next Sunday, after which I shall return to my work at Paris, Texas."

Frank B. Shepherd writes from Lometa, Texas, August 12: "I have just closed a meeting five miles west of Frederick, Okla., and shall begin again at Millville, Ark., on August 16, to continue ten days. Do not forget the Forest Vale mission and Brother Sherriff's needs. Truly, 'Greater Things for God' should be our motto."

F. B. Shepherd has undertaken the work of receiving and forwarding funds to John Sherriff, our missionary at Bulawayo, South Africa. He intends to make regular reports of this work, and we hope there may be many favorable responses. The work deserves to be supported. Address Brother Shepherd at Lometa, Texas.

H. Leo Boles is in a very interesting meeting with the Bethel congregation, near Greenwood, Tenn. There have been four baptisms so far. Large crowds are attending both day and night services. This is a good, strong church. Brother Boles reports that there is a fine prospect for a good opening at the David Lipscomb College.

Eight persons were baptized during A. B. Lipscomb's meeting at Franklin, Tenn. This church was never more efficient than at the present time. The results of F. W. Smith's ministry are everywhere in evidence. Recently the congregation, without any special exploitation, raised five hundred dollars in one day to take care of French orphans.

It is very gratifying to report that Joe McPherson, who has been confined to his room for the past five weeks with dropsy, is now improving slowly. He can dress himself and walk across the room without assistance. Let me suggest that a good letter of encouragement from the brethren will be appreciated by him. Address Joe McPherson, Madison, Tenn.

From G. F. Gibbs, Route 6, Macedonia, Ala., August 12: "I have just closed a meeting at Craigfield, in Williamson County, Tenn. Fine interest and increasing audiences. Three additions. I am now in a meeting at this place, with a splendid beginning. There are lots of good people here anxious to hear the good news. The Lord willing, I will preach at Leoma, Tenn., next Sunday."

From J. C. Mosley, Whitwell, Tenn., August 16: "I preached at Daus last Saturday night and Sunday and baptized one person. I have been at Cottage Station and Center Point a few days, helping Brother Taylor in a tent meeting. Ten baptized and several confessed their faults. I will go from here to a point north of Pikeville with the tent. Brother Taylor goes to New Liberty. I am going to Tracy City to baptize a lady. Brethren, clean up and adorn yourselves for the coming of our Savior."

From J. H. Hines, Hopkinsville, Ky., August 17: "I have just closed a good meeting at Shady Grove, in Hart County. Ten were added (two from the Methodist Church and one from the Baptists who claimed scriptural baptism) and two confessed their sins. This is one of the best churches I have visited for some time. The leaders take the lead and the people offer themselves willingly. This was my second meeting with this church. I shall go back next year, the Lord willing. My next meeting is at Union Hill, in Trigg County."

From Mrs. T. B. Larimore, Amarillo, Texas, August 12: "We reached Amarillo yesterday morning at half past seven o'clock, and our meeting here began at eleven. We have two services a day—at 10 A.M. and 8:45 P.M. on week days, at 11 A.M. and 8:45 P.M. on Sundays. We had fairly good audiences yesterday and this morning. Amarillo is a pretty little city of about twenty thousand. The weather here is delightful—a cool breeze blowing all the time. Mr. Larimore and I are both feeling well, and expect to enjoy our sojourn here."

From D. S. Nelms, Pocahontas, Tenn., August 16: "S. P. Copeland, of Kendrick, Miss., recently held one of the best meetings we have had at Essary Springs Church in a long time. Eight confessed their Savior and were baptized (two of these from the Methodists and one from the Baptists) and two were restored. The church was greatly strengthened and encouraged as the result of his labors. The audiences were large and continued to grow until the last service. Brother Copeland is an earnest preacher of the word, a splendid Christian gentleman, and is greatly admired by the people of our community."

From H. I. Copeland, Ripley, Tenn., August 16: "I began a meeting at Fowlkes on the first Sunday in this month and preached twice each day for one week. Interest and attendance were good and eleven were added to the church. I began a meeting here last Sunday and will continue it ten days or two weeks. From here I shall go to Curve for a meeting. Last month I finished my regular work in Alabama and held a meeting at Finley. In September I shall return to Haleyville, Ala., for a meeting; also to my third annual meeting at Forest Home, near Franklin, Tenn. In God's vineyard there is need of laborers. I am glad that I am permitted to work for him."

A. G. Freed writes from Henderson, Tenn.: "The series of meetings with the church at Puryear closed on Sunday evening, June 21—eight days in all. The audiences were good and interest great throughout. The meeting should have continued. There are many faithful ones in that community. We have a neat house of worship, pleasantly located, in the little town. The surrounding country is pretty and the citizenship the best. We are sure to hear of greater things from this church. My stay was pleasant. I made my home with Brother and Sister J. G. Littleton. It was all any one could ask. I hope to be able to return to work with this church in another meeting. The coming session of the National Teachers' Normal and Business College, Henderson, Tenn., opening on September 11, promises to be fine. These are great times for young people to prepare for the wonderful places calling. Have you seen the late catalogue? Write for one."

From W. Claude Hall, Tigrett, Tenn., August 17: "Crockett County is awake to preaching the gospel. Brother Srygley has just closed a very fine meeting at Cross Roads, four miles west of Bells, with three added. W. H. Owen is at Nance, four miles from Alamo, with large crowds, fine singing, and much interest every way. H. M. Phillips began a meeting in Alamo last Thursday night. We hear that the meeting started well. Brother Phillips was called from Florida for this meeting. He used to preach in this county, and did more, perhaps, than any other person for the starting of the loyal worship in Alamo. They, no doubt, will have a splendid meeting there. I am in the midst of an ideal meeting at Bethel, three miles east of Tigrett. Large crowds are attending, the best singing I ever heard, and more interest than is usually manifested in meetings. We have fourteen to baptize this afternoon. We are planning for greater work next year. One man has proposed to purchase a tent to do mission work, the rest of the county will seat and light the tent and carry on the work for the county. The war need not lessen our ardor for the spreading of the truth. If there ever was a time in which we needed the simple gospel without any frills and foolishness, that time is now. Just a little more effort is required to be true to Christ than in normal times. No people except Christians are willing to keep the service going. Let us do our part."

GOSPEL ADVOCATE

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EDITORIAL

Is It Necessary to Do the Specific Act Which Constitutes Obedience to a Command of God?

BY M. C. K.

Having seen that the English equivalent for the Greek term "baptize" is the term "immerse," it clearly follows, as we have already seen, that one has not obeyed the command to be baptized until one has been *immersed*. If facts are to be respected as we find them both in the Bible and in all philology, escape from this conclusion is simply impossible. This is not the opinion of some wise man, nor the consensus of opinion of different wise men; but it is a fact, clearly and fully established, and so conceded by the world's scholarship to-day. Hence the one remaining question, which claims and should have our serious attention, is the question placed at the head of this article. Is it necessary in any instance to do the specific act which constitutes obedience to a command of God? That specific act, in the case now under consideration, is *immersion;* but is it necessary, in the case of obedience to any of the commands of God, to do the specific act which constitutes that obedience? As the Bible is our only proper guide in all such matters, the only way to settle the question aright is to see what the Bible says on obedience itself, regardless of any special command.

In order that our readers may see the very serious and solemn light in which the matter stands, we shall now place before them the very words of the Bible on obedience in general, which, of course, must be applied to obedience to any command in particular. God has spoken specifically on the subject both in the Old Testament and in the New, and we now invite attention to his own words: "If ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples." (Ex. 19: 5.) "If ye walk in my statutes, and keep my commandments, and do them; then I will give your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit." (Lev. 26: 3.) "Beware lest thou forget Jehovah thy God, in not keeping his commandments, and his ordinances, and his statutes, which I command thee this day." (Deut. 8: 11.) "Hath Jehovah as great delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15: 22.) "Jehovah will again rejoice over thee for good, as he rejoiced over thy fathers; if thou shalt obey the voice of Jehovah thy God, to keep his commandments and his statutes which are written in this book of the law." (Deut. 30: 9, 10.) "Obey, I beseech thee, the voice of Jehovah in that which I speak unto thee: so it shall be well with thee, and thy soul shall live." (Jer. 38: 20.) "Ye leave the commandment of God, and hold fast the tradition of men." (Mark 7: 8.) "But Peter and the apostles answered and said, We must obey God rather than men." (Acts 5: 29.) "To you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus." (2 Thess. 1: 7, 8.) "And having been made perfect, he became unto all them that obey him the author of eternal salvation." (Heb. 5: 9.)

Now, in the light of such an array of plain and unmistakable passages from the word of God—passages containing God's own specific declaration of his will—what answer shall we give to the question at the head of this article? Yea, what answer *must* we give, if we are to show proper respect for God himself? No candid an thoughtful mind would even attempt to give any other than an affirmative answer. This position is either true or the language of the Bible is positively misleading and the entire subject of obedience to God as set forth therein is a hoax. The man or woman whose heart is touched and won by the ineffable love of God, as expressed by the gentle submission of his Son in yielding to the death of the cross, and who appreciates the salvation thus purchased, is glad to yield obedience to his command to be "buried with him through baptism into death" and to rise again to "walk in newness of life;" and as the body is buried beneath the yielding wave, the soul is committed to the future leadership of the buried and risen Lord. Although the ceremony is marked by the greatest simplicity, it is, nevertheless, a most beautiful expression of humility and of a soul surrendering and yielding itself to God.

When Will God Stop the War?

BY E. A. E.

Beginning here where the article of last week left off, further attention is called to Mr. Blocker's declaration that "the pulpit is challenged by the prevailing religious uncertainty to make known the ways of God and offer light and leading to those whose faith has suffered eclipse."

Why should war or any other evil eclipse the faith of some and cause a prevalence of "religious uncertainty?" Because some lack faith in God to begin with, and that which they call faith is only men's opinions and conceptions of God and his will. There is a vast difference between the conceptions many have of God—the God *they* have made—and Jehovah himself, "the true and living God," the God of the Bible. Men make gods to suit them-

selves, to fit their own conceptions of a supreme being, and to comply with their own feelings, ambitions, and lusts. For instance—and I speak advisedly and in "the light and leading" of the word of God—I no more believe that the Kaiser's god and the Kaiser's religion are the God and religion of Christ than I believe Baal or Mars is God and Baalism and Kaiserism are Christianity. In discarding "the gentle Nazarene," the Germans have rejected "the God and Father" of Jesus, the Christ, and have made a god of conquest and greed, of other lusts and base passions, upon whose altar they have sacrificed millions of human lives and poured rivers of human blood. Faith comes by hearing the word of God. The Bible reveals God and his wonderful attributes, and all who do not accept this revelation do not believe in the God of the Bible, Jehovah, "the true and living God." "Religious uncertainty" prevails because many seem not to know "the ways of God" and, therefore, do not believe that he *now* governs the universe—rules all the worlds and systems of worlds in the magnitude and amplitude of his creation, and yet sees every sparrow on earth that falls and beholds "all the sons of men." (Ps. 33: 13.) In Matt. 24, while foretelling the destruction of Jerusalem and the coming of false Christs and false prophets, wars and rumors of wars, famines and earthquakes, and great tribulations—"for nation shall rise against nation, and kingdom against kingdom"—and that his disciples "shall be hated of all the nations" *for his name's sake*, Jesus says:

> And there shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold.

Like causes produce like effects. It is grievous that some brethren and sisters *now* slander others, hate others, and threaten to deliver others up. Hatred has displaced in their hearts brotherly love; and the spirit of the world, the spirit of Christ. According to the experience and testimony of not a few earnest preachers, there has been a great cooling of zeal and waxing cold of love. Have not these sad effects been produced by the causes Jesus gives? God, Christ, the Holy Spirit, the kingdom of heaven, and "the unity of the Spirit in the bond of peace" in the church are supreme and must come first. Everything must be sacrificed upon this altar. Every one knows the first and great commandment is to love God with all the powers of body and mind and soul. "Seek ye first his kingdom, and his righteousness." There can never come a time when this must not be done. It is a pity and shame and sin against "the Prince of Peace" for brethren and sisters—*the children of God*—to allow bitterness and strife and the spirit of "the world" to enter into the church, drive out the spirit of "the gentle Nazarene," set *Christians* at variance with another, destroy their faith and zeal and love, and send them to perdition. Many who should be devoting all their time and powers of mind and soul to the destruction of this "religious uncertainty" so prevalent, to the building up of the church in the faith and hope of the gospel, and offering "light and leading" to the people by teaching "the ways of God," are preaching something else and biting and devouring others.

Zephaniah prophesied in the time of Josiah, king of Judah, and before the destruction of Nineveh. He warned Judah and Jerusalem, said the great and terrible day of God's wrath was at hand, and urged Judah to repent. He foretold the downfall of neighboring nations, and declared that the faithful remnant of Judah would be protected and saved. Judah was to be destroyed because her princes were "roaring lions;" her judges, "wolves;" her prophets, "light and treacherous;" her priests had "profaned the sanctuary" and "done violence to the law;" and the people had "corrupted all their doings" and "sinned against Jehovah." God foretold that he would punish and destroy the neighboring and other nations "because they have [had] reproached and magnified themselves against the people of Jehovah's house."

> Therefore wait ye for me, saith Jehovah, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy.

Read the book thoughtfully several times; it contains only three short chapters. All who would know and teach "*the ways of God*"—his dealing with the nations of earth—all who would "offer light and leading" to the people and remove this prevalent "religious uncertainty"—should study all the Bible reveals of God's power and rule over the various nations of earth *at all times*.

Yet, in the midst of all that God was then doing with Judah and all other nations and was foretelling what he intended to do, some said: "Jehovah will not do good, neither will he do evil." (Chapter 1: 12.) Just so now, many, *who seem wiser than God*, declare that God is "hands off," that he is not overruling the warring nations now, and that he now has nothing to do with the affairs of men. All this comes from unbelief, from rejection of the Bible, and from serving a *homemade god*. All such people have given up the God of the Bible, the true and living God, the all-wise and all-powerful God, and the God who is LIGHT and LOVE, and have manufactured a god to suit themselves. Their god is either musing, or has stepped aside, or is on a journey, or is asleep, having nothing to do now with the affairs of men. He created all things, set them going, and will be present at the end of the world; but between these two periods he does nothing. God declared to Judah that he would search Jerusalem with a lamp and would punish the ones who taught that he would "not do good, neither would he do evil," by making their wealth "a spoil," "their houses a desolation," and by giving their vineyards to others. In this way God demonstrated to them that he has something to do with the nations of earth.

This idea that God is "hands off" is almost equal to atheism, at least, from the beginning of creation to the end of the world. There had as well be no God of mercy and love, wisdom and power, as a god who has nothing to do with the earth and its inhabitants. How can God forgive sins, if he takes no notice of and does not act *now* in reference to the lives of men? Has God made his dealings with the inhabitants of the earth a kind of slot-machine affair, into whic hmen drop an act of obedience or prayer, turn a crank, and out drops a pardon or some other blessing? Is this the way all things work together for good to those who love God, who are the called according to his purpose (Rom. 8: 28), or in which he makes the wrath of men to praise him (Ps. 76: 10)?

> The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move, and have our being. (Acts 17: 24-28.)

This passage states the following: (1) God made the world and all things in it; (2) he is Lord—that is, ruler of heaven and earth; (3) he gives life and breath and all things to all men—to the wicked as well as to the good; (4) he not only made all nations, but has "determined their appointed seasons, and the bounds of their habitation;" (5) he desires that all nations should seek him (as the great commission declares); (6) he is not far from

each individual—"*each one of us;*" (7) in him each one lives and moves and has his being.

God saw Hagar; he sees all persons *now*, knows all their thoughts, hears all they say, notes all their deeds, and will hold all responsible at the judgment. God heard the words spoken by the king of Syria in his tent. (2 Kings 6: 12.) God's children are invited and encouraged to roll all their burdens upon him (Ps. 55: 22) and to cast all their anxiety upon him, because he cares for them (1 Pet. 5: 7).

Like as a father pitieth his children, so Jehovah pitieth them that fear him. (Ps. 103: 13.)

The angel of Jehovah encampeth round about them that fear him, and delivereth them. (Ps. 34: 7.)

All God's children are exhorted to come boldly, or "in full assurance of faith," through Christ to his throne of grace, that they may obtain mercy and find grace to help in their time of need. (Heb. 4: 15, 16.)

GOD USES ONE NATION TO CORRECT OR PUNISH ANOTHER.

No one can read the Bible with any degree of care and fail to see that God uses one nation to correct, to chastise, to punish, and even to destroy another, as the good of humanity requires. This lesson has been made prominent through the story of Joseph and his brethren, the Pharaohs, the Amalekites, the nations of Canaan, the kings of Judah and Israel, the kings of Syria, the kings of Assyria, Nebuchadnezzar, Belshazzar, Cyrus, Darius—the whole Babylonian empire, the Medo-Persian empire, the Grecian empire, the Roman empire, and their downfall.

Study seriously the following:

The sentence is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the lowest ["basest"—Authorized Version] of men. (Dan. 4: 17.)

And he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that have understanding; he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him. (Dan 2: 21, 22.)

I bless the Most High, and I praise and honor him that liveth forever; for his dominion is an everlasting dominion, and his kingdom from generation to generation; and all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? (Dan. 4: 34, 35.)

No power on earth opposed to God's plans and purposes and the performance of his will can dictate to him or interfere with him in his great and gracious, just and righteous, work. One should be afraid to pray against or work against God's purposes.

For all his works are truth, and his ways justice; and those that walk in pride he is able to abase. (Dan. 4: 37.)

Jesus to-day is "the ruler of the kings of the earth" (Rev. 1: 5); "far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1: 21); "the King of kings, and Lord of lords" (1 Tim. 6: 15). Of what kings is Jesus the King, and of what lords is he the Lord, if not the kings and rulers of earth?

Do we really believe all that these passages of Scripture declare concerning God's overruling power and disposition of the kings and nations of the earth? Do we teach them and thus "offer light and leading" to the people? Or do we for some reason refuse or fail to even read them and others like them to the people? How can a preacher of the gospel fail to teach "the whole counsel of God" on this and on all subjects?

Attention will be called next week to a few examples of God's using nations to accomplish his purpose.

Two Elders Reply to Brother Record.

BY J. C. M'Q.

On page 815 of this issue will be found a reply to the question of Brother Record, "What was my sin?" by Elders J. W. Duncan and G. W. Graves. We cheerfully give this statement from the elders, and, having done so, we feel that we have discharged our duty to all parties concerned. We had hoped that the statement of the elders would adjust the unfortunate affair and bring about a reconciliation of all parties involved. We regret, however, that our hope has not been realized. The statement is signed by only two of the elders, one of the elders, Brother Thompson, failing to sign.

Another very serious disagreement is Brethren Duncan and Graves' charge that Brother Record refused to retract or apologize. Brother Record said in our issue of August 1: "I appeared before the church and apologized for the wrong I had done." He also says in the same article: "I wrote Brother Ratcliffe as a preacher brother in regard to the condition of things at Lone Oak, and hence committed my sin." He has thus clearly confessed and apologized for the wrong that he has done, making his confession first to the church and then stating to the readers of the Gospel Advocate that he had sinned and that he had apologized for his sin to the church at Lone Oak. I agree with the elders that if he stated facts concerning the church and the elders, he should not have apologized, but am sure that the church would not be justified in withdrawing from him on account of his readiness, willingness, and effort to bring about a reconciliation.

The editors of the Advocate, having discharged their full duty to all parties, have neither the time nor the disposition to sit in judgment on the action of the parties concerned. Our interest in the matter is that of any other Christian—to try to save the church and to encourage the brethren to be guided by "it is written" in the worship. I would suggest that the elders at Lone Oak, in view of the fact that they are unable to agree and bring about a scriptural settlement, invite three or five scriptural elders from neighboring churches to hear the facts, present the matter to them, and allow them to render a scriptural decision in harmony with the facts presented, and that all agree to be governed thereby. The Advocate will cheerfully publish the findings of these elders, provided the church wishes us to do so and will furnish us with a copy of said findings. All parties concerned should remember that they must stand before the judgment bar of God, and, therefore, should determine to right all wrongs and to bring themselves in strict harmony with the word of God. We shall be glad, as Christians, to do anything that we can to bring about a scriptural reconciliation. All parties concerned freely admit that a bad state of affairs exists and that this should be corrected. In the language of the Holy Spirit, I would admonish all concerned to "put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful." (Col. 3: 12-15.)

Since writing the foregoing article the following statement from a number of elders, exonerating Brother Record, has been received for publication:

We, the elders of churches of Christ in Western Kentucky and Southern Illinois, by knowing Brother W. A. Record in person, his manner of life, and the great work he has done and is doing in preaching the gospel, feel grieved at the withdrawal notice which appeared in the Gospel Advocate of May 30 concerning him. We believe

Brother Record made right his wrong in the matter, and do not believe the church at Lone Oak should have taken the step it did. So we commend Brother Record to the brotherhood as a Christian gentleman and an esteemed preacher of the gospel.

D. J. Dixon, elder of Stone Church.
C. M. Barton, elder of Stone Church.
W. E. Troutman, elder of Stone Church.
A. T. Kerr, elder of church of Christ, Brookport, Ill.
J. L. Kerr, elder of church of Christ, Brookport, Ill.
J. E. Modglin, elder of church of Christ, Dixon Springs, Ill.
J. D. Clemens.
S. C. Cletcher.
Charles Houser, elder of church of Christ on Gobel Avenue, Paducah, Ky.
J. L. Nance, elder of church of Christ on Gobel Avenue, Paducah, Ky.
A. D. Heflin, elder of church of Christ on Gobel Avenue, Paducah, Ky.
A. H. Garner.
Buford Sanderson.
E. S. Yarbrough, elder of church of Christ, Melber, Ky.
J. R. Adams, elder of church of Christ, Melber, Ky.

"Born of Water and of the Spirit."

BY E. G. S.

The word of God says: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) This is largely figurative and has to be understood as such. A grown-up man cannot be born in a literal sense, but in a figurative sense he can. A grown-up man can become a Christian by obeying the gospel, and that is what this passage is talking about. In becoming a Christian one passes into a new state, or relationship. When a child is born into this world, it enters into an entirely new relationship. The apostle here uses this fact to illustrate the matter of becoming a Christian, and it is a very forcible illustration. When a man becomes a Christian by obeying the gospel of Christ, he passes from his old relationship, in which he was simply and only a man of the world, into the kingdom of Christ, an entirely new relationship, which he had never before enjoyed. There are so many things in the matter of becoming a Christian that are similar to a natural birth that this action is called a "birth."

There are many things in the Bible that are like many things that are in the natural, literal world. Hence inspired men often illustrated Bible teaching by occurrences of this world and this life. To be "born of water" is to be baptized in water, and to be "born of the Spirit" is to become a Christian by the teaching of the Holy Spirit. Hence to be "born of water and of the Spirit" is to be born of water as taught by the Holy Spirit. When an alien sinner repents and is baptized as taught in the New Testament, he is then born of water as taught by the Holy Spirit; and that is the plain meaning of the expression, "born of water and of the Spirit." Without the teaching of the Spirit in the New Testament, we would never have known anything about the matter of the new birth, of being "born of water and of the Spirit;" but with that plain teaching, it is all very plain.

If all people would take the New Testament at just what it says, there would not be so much division and strife in the religious world; but when people undertake to give what they call the "spiritual meaning" of the New Testament, they fall into division, strife, and contention about the meaning of the word of God. There is really no room for division over what the word of God says, but there will likely never be any end to division over the opinions of men as to what the word of God means. All such opinions should be set aside and everything should be settled by the word of God.

Men will likely never cease to have some opinions about things that are not plainly expressed in the Bible; but these opinions ought to be kept and handled as private property, and not handled and talked about as matters of faith. The word of God is plain on all matters of duty, and its simple statements should be believed and handled and talked about as matters of faith. In fact, there is but little room for matters of opinion in the practical teaching of the New Testament. Faith in what the word of God says is what is mainly needed. We can generally understand what the word of God says if we study it as we do other books. All matters that are plainly expressed are worth much study and investigation, and we should study them till we are satisfied that we understand them; but there is not much to be gained in the study of mere matters of opinion. All opinions, when weighed in scriptural balances, will be found wanting. The truth as expressed in the plain words of the New Testament is what we need, for the salvation of our souls depends upon believing and obeying the plainly expressed requirement of that book.

Certainly, then, we need to study and believe what is written in that sacred volume, the New Testament. That is the most important volume to us that can be found in the whole world, and the one volume the rejection of which means the rejection of the salvation of our souls. There is no other book that we can find in all the world that can bring salvation to our souls but the New Testament. The gospel plan of salvation is fully made known in that sacred volume. It may be quoted in many other books, but is to be credited to the New Testament. That is a book of divine authority, and full credit must be given to what it says. If we neglect or reject the salvation that is offered in the New Testament, then we prepare for eternal ruin without remedy. There is no other plan of salvation. But if people will obey the gospel as written in the New Testament, their salvation is sure and they may feel perfectly safe in regard to that most sacred interest. In view of the importance of the salvation of the soul, it seems strange to see so many people neglecting it, as if they had no souls to be lost. Even some that obey far enough to become Christians neglect to live a faithful Christian life and thereby defeat the promise of eternal life; for none have the promise of the glory home except those that continue faithful to the end of this mortal life. So let us all watch and strive and pray that we may be able to walk in the narrow way until death shall come and take us over to the other side.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$10,761.15
Mr. and Mrs. J. P. Watson, Cookeville, Tenn.	2.00
"A Sister," Finch, W. Va.	2.00
Brimstone Church, Tennessee	7.10
F. B. Shepherd, Lometa, Texas	7.00
Ruby Rees, Fayetteville, Tenn.	6.17
Maurel Richard (aged four years), Wartrace, Tenn.	2.00
Cave Spring Church, Celina, Tenn.	2.25
Pleasant Grove Church, Celina, Tenn.	5.25
Mrs. Mary A. Thaxton, Morrison, Tenn.	8.00
Church at Lavergne, Tenn.	25.90
I. Harper Grimes, Woodsfield, Ohio	3.00
"A Friend," Allensville, Ky.	7.00
"A Brother and Sister," Evensville, Tenn.	11.00
Miss Clyde Williams, Quitman, Ga.	1.00
Kettle Mills congregation, Hampshire, Tenn.	32.32
Chapel Avenue congregation, Nashville, Tenn.	20.00
T. A. Daniel, Allisona, Tenn.	3.00
Church at Saratoga, Ark.	14.50
Q. A. Monroe, Vinson, Okla.	5.00
A. C. Walker, Albertville, Ala.	2.00
Church at Mount Moriah, Ky.	7.00
Church at Albany, Texas	10.00

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

TRAINING LITTLE CHILDREN

By DOROTHY CANFIELD FISHER.

Article 22.

Educational Material Can Be Bought Much More Easily Than Mothers Realize.

In even the thriftiest and most economical family more money is spent foolishly on meaningless, flimsy toys for children than parents realize. The familiar five-cent bag of candy, which many country children expect on a trip to town, would buy a box of colored crayons, which would be a wellspring of joy and profit to them for days and days. The cheap, twenty-five-cent, gaudily dressed doll, which goes to pieces after a day or so of vigorous play, costs as much as five pounds of potter's clay, which would make innumerable toy dishes and be the source of incalculable educational advancement. If the mother, away on a shopping trip, can resist the temptation to "take the children something" in the shape of a poorly constructed woolly lamb, which loses its legs in the first half-hour's play; if she can persuade the visiting aunt to let her spend the money which was to have bought candy, very bad for little teeth; if she can head off the bachelor friend from bestowing a mechanical top which becomes uninteresting after the second day, she will soon have money enough to buy a treasure store of profitable educational playthings which will last through the children's early years.

Colored crayons cost five cents a box, and for another nickel a good supply of wrapping paper can be bought from the grocer, which, cut into large, square sheets, furnishes the background for much "drawing" and coloring by artists of three and four years. They can be shown how to draw around a drinking glass or a small plate to make circles; around a block to make a square; around a salt cellar to make an oblong; and they delight in coloring the designs thus formed. This is fine preparatory training for writing. These colored designs can afterwards be cut out by the children with blunt-pointed scissors (which can be bought for ten cents a pair), and this furnishes another exercise for the hand. The general opinion is that children under five years are not able to use scissors, but there are many exceptions to this rule.

As the children grow older, they like to change from colored crayons to water colors, a box of which can be bought for ten cents. Such a box is, next to modeling clay, the most lasting satisfaction to children, and the uses to which it can be put are not to be counted. The spools which they have been playing with can be colored brightly and made into necklaces. All the designs they have made and colored with colored crayons can be colored with water color with fresh pleasures. Old magazines with large-size pictures can be colored; and the children, if a bit encouraged, are very apt to make large drawings on the big sheets of wrapping paper and color those. Paper dolls cut out of fashion magazines and colored by the children not only cost nothing, but give excellent practice to hand and eye. The mother should remember that any child who has had much practice in handling pencils and brushes has an immense advantage over others when he goes to school and begins to learn to read and write. After the child passes his fourth birthday, his mother should take special pains to encourage him to use his fingers in drawing and coloring, although never in small designs, which might tire his eyes.

On the whole, perhaps the very best use that the country mother can make of money saved by economies on candy and flimsy toys is to buy herself a few good books, which will give her valuable hints on her new profession of motherhood. She does not dream of trying to get along without a good cook book. Why should she think she can manage all the details of another new business without any instruction? Let her, as a matter of course, put on the kitchen shelf beside the cook book one or two good mother books, which she can take down and dip into at odd minutes as she waits for the water to boil or the oven to heat. One of these books will cost her but a two-cent stamp, and if she reads it carefully will give her innumerable suggestions. This is the catalogue of any firm handling kindergarten material, such as the Milton Bradley Company, Springfield, Mass., and E. Steiger & Co., 49 Murray Street, New York. Most of the country mothers know nothing of the material sold by such firms, and will be surprised to find that valuable educational material is offered at prices which make it far cheaper than common toys bought at the stores, and that she will need no training to make excellent use of much that is intended for class use. At the back of such a catalogue is a list of very inexpensive books for mothers which will give suggestions for paper cutting, clay modeling, and drawing.

But the great, great beauty and value of country life for the child is too big a theme to do more than touch upon in so condensed a sketch. This is, of course, his closeness to nature and all sorts of natural processes which go on about him. But even here he needs his mother's help, for without it he must lose much time in misdirected effort. When he is so tiny that he can only look on, his mother, if she is wise, will see to it that he has a chance to look on; that he sees the horses watered, the cows milked, the chickens fed, the garden planted, the butter made, the washing done, and the hay cut. As fast as he can understand, she will give him a simple explanation of all these vital events; and as soon as he is strong enough to take part in these activities, she will use her ingenuity to devise ways for him to take a genuine part in the family life. Of course he will bother more than he helps at first, and nobody but his mother will have the patience to respect his bungling attempts to join the work done about him; but to her they will be inestimably precious and necessary for his development, and she will take the greatest pains not to discourage him. If, in addition to the handiwork mentioned above, the country mother will see that her children are not cheated out of their birthright of a share in the processes of country life, she need have small fear for their health, happiness, and moral development.

A few maxims to hang up over the kitchen sink and read over while the dishes are being washed:

1. Little children wish and need to be doing something with their bodies and hands every minute they are awake.

2. They need a frequent change of occupation.

3. If I provide them with interesting things to do, they will not have time to be fretful or to do naughty things.

4. When I see my children harmlessly occupied and using their hands or bodies, I may be sure that they are educating themselves, even if I cannot understand the pleasure they take in their occupation.

5. When a child has a great desire to do something inconvenient, let me ask myself, "Why does he want to do it?" and try to understand and meet the real need which is apt to underlie his unreasonable request.

Books which every mother should own: "Mottoes and Commentaries of Froebel's Mother Play" and "Songs and Games of Froebel's Mother Play," translated by Susan E. Blow. Published by D. Appleton & Co., New York City. Price, $1.60 each.

"As the Twig is Bent," by Susan Chenery. Published by Houghton-Mifflin Company, New York City. Price, $1.

"Fundamentals of Child Study," by E. A. Kirkpatrick. Published by MacMillan Company, New York City. Price, $1.25.

"In the Child's World," by Emilie Poulsson. Published by Milton Bradley Company, Springfield, Mass. Price, $2.

WOMEN SUFFER MOST OF ALL

From those conditions of the blood and nerves in which the combination treatment, Hood's Sarsaparilla before eating and Peptiron after eating, gives so much satisfaction at so little cost as compared with other medicines or physicians' fees.

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Tribute to a Good Woman.

BY JAMES E. SCOBEY.

"Time is winging us away,
To our eternal home.
Life is but a winter's day,
A journey to the tomb."

On December 5, 1917, there died in the city of Nashville, Tenn., Ida Sparkman Johnston, wife of E. T. Johnston, of Leiper's Fork (Hillsboro), Williamson County, Tenn. A neighbor, Sister Thornton, had been taken to the city to undergo an operation, from which she died. Sister Johnston went from their home to the city to attend the funeral of Sister Thornton. At this funeral Sister Johnston suddenly expired. Her remains were taken back to her home at Hillsboro. The funeral services were held in the church building where for years she had met with the church to worship God. Brethren, sisters, friends, neighbors, and many from a distance attended the funeral exercises, which were conducted by Dr. Ward and the writer.

Sister Johnston was the daughter of John J. and Elizabeth Sparkman and a granddaughter of Seth and Rebecca Sparkman. Her grandfather was the first convert made in that country by the preaching of faith, repentance, and baptism for the remission of sins. He made the study of the Scriptures and the practice of the Christian virtues his life work. The Sparkman family has been noted for its loyalty to the Word—the Scriptures of divine truth.

The subject of this sketch was born on November 22, 1857; became a Christian in her girlhood; and was married to E. T. Johnston on December 23, 1879. She was born, reared, and lived all her life in the vicinity of Hillsboro Church, of which she and her husband were members—and not only members, but faithful and truly devoted to Christianity. I have known her almost from her girlhood, and for several years worshiped with her at the Hillsboro Church. I never missed her from the assembly of the saints on the Lord's day, if no providential hindrance kept her away. Her reputation for Christian virtues, among her brethren, friends, and neighbors, was as good as the best.

Brother and Sister Johnston knew how to extend their aid to those deserving it or needing it, and the hospitality of their home was widely known. They had three children, all dying early in life, save an only son, John, who died in the days of his youth, near manhood.

She is survived by her husband, one sister (Mrs. Hattie Frye), numerous other relatives, and many friends.

May her life and noble deeds inspire others to walk with God, seeking the comforts and consolations of the gospel of Christ and a home beyond the skies.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs. So if you wish to try this great profit maker, write to E. J. Reefer, Poultry Expert, 9256 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1, prepaid. So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day, or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. —Advt.

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Miss Sara Weston, 120 Kishwaukee Street, Belvidere, Ill., writes: "I am pleased to state Foley Kidney Pills made a great difference in me. I was in great agony. I could not stoop down, and when I was down I had to crawl up by a chair, I was so lame all over I suffered agony. Now I feel like a new person, stronger and better in every way. My general health is quite improved. I can and do heartily recommend Foley Kidney Pills to all suffering in the way I did." 50c and $1.00 sizes.

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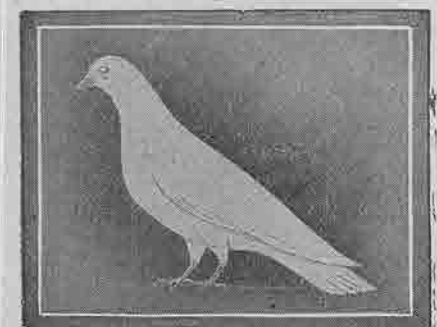

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while the market is so good and get your share of the profits.

Drop us a line and we will send you **Absolutely Free** our booklet on "Profits in Pigeons." It will show why there are profits in Pigeons and how to begin.

CAROLINA PIGEON PLANT
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Church News

Alabama.

Paint Rock, August 12.—We began at Trenton on the first Lord's day in this month, closing on Friday night following, with no additions, but increasing crowds and interest to the last. I began at Garth yesterday, with a packed house and one confession.—E. Gaston Collins.

Hatten, August 10.—Last Lord's day we closed a meeting with the Ben's Branch congregation, in Newton County, Ark. This meeting resulted in eight baptisms and, we trust, the church spiritually built up. I am to begin a meeting at this place to-morrow.—C. H. Baker.

Vinemont, August 12.—Our meeting at Pleasant Valley, in Limestone County, closed on Saturday. Ten were baptized and three were restored. I am now at Beulah in a good meeting. This was the home church of our beloved brother, John Tillery, a pioneer preacher, who has gone to his reward. —Thomas C. King.

Rogersville, August 13.—On last Sunday evening I closed an eight-days' meeting at Oakland, in Limestone County. There was a good interest all through the meeting, at both day and night services, and eight precious souls were baptized into Christ. Brethren, let us be very careful to give more earnest heed to the truth, that we may be able to stand on the right-hand side of the Son of man in the judgment of all the nations.—Silas E. Templeton.

Gadsden, August 14.—I have just returned from a short stay with relatives and friends in Chattanooga, Tenn. It was my great pleasure to be there over last Lord's day and to spend a very busy day for the Lord. I preached morning and night in the Cowart Street meetinghouse and at three o'clock at Albon Park, a mission point. The Cowart Street brethren are pushing ahead in their efforts to build up the cause of the Lord in that vicinity, and the very efficient assistance rendered by Brethren Wallace, Brooks, and others is greatly appreciated by the congregation. At the services on Sunday night a brother who recently moved to Chattanooga from Georgia expressed a desire to be recognized as a member of the Cowart Street congregation. Brethren connected with the other congregations in the Chattanooga territory reported good work being done. One has been baptized and one took membership here since last report. Interest is fine and attendance about normal.—Aruna Clark.

Albany, August 12.—We began the tent meeting at the mission near Cool Springs, in Giles County, Tenn., at 3 P.M. on the fourth Lord's day in July and closed it on the following Friday night. The meeting was interesting from start to finish. The people were interested in the truth and eight responded to the Master's call. Four came forward at the last service, and they, with two others, were baptized about ten o'clock Friday night. The brethren in the vicinity of the mission gave the meeting much encouragement with their presence, prayers, and means. Such places are numerous and the calls are many, but the laborers are so few. We had splendid audiences yesterday at Jackson Street and at Trinity mission at 3 P.M. We are sorely disappointed and discouraged over the frustration of our plans for our tent meeting, for we find ourselves within a week of the time for the beginning, in spite of all promises and agreements, without tent or preacher; but we shall rally and hope to arrange a program shortly for a meeting.—J. Pettey Ezell.

Florence, August 12.—I have just closed a very interesting meeting at Cliff Creek, in Haywood County, Tenn., a few miles from Brownsville. This was a good meeting in many ways. Six young people were baptized into Christ, the church was encouraged to do better work, and backsliders were renewed. Cliff Creek Church has a remarkable history. It was established in 1871 by David Whitelaw, who nourished and cared for it for twenty-five years. He was one of our old preachers who encouraged other younger members to preach the gospel. He developed teachers and preachers, so the work continued after he was gone. After his death Brother James H. Aiken took his place and has done his best to build up his home congregation as well as others in adjoining communities. Brother Aiken has a model wife, and they have model children. His children are godly men and women, and he is honored in the community in which he was born. I made my home with this family, and no preacher ever had a better home while laboring in the gospel. The most encouraging feature of Cliff Creek is its splendid body of young people. They are godly and intelligent and can do a great work as teachers and workers. Brother Aiken has been a reader of the Gospel Advocate since its beginning, and it was a pleasure to read the rich lessons written by Brethren Lipscomb and Sewell in 1870.—W. S. Long.

Grady, August 10.—It has been a long time since I wrote to the Gospel Advocate, but I am going to try to make amends by reporting more frequently in the future. I began preaching and teaching school in August, 1880, and continued in that work until 1913, when I had a stroke of paralysis, which hindered me as a school-teacher; so, dropping that part of my work, I gave my whole time to preaching the gospel. Last May I was in a meeting with the church at Luverne. There were no additions, but the congregation seemed to enjoy the meeting. Following this meeting I was with the West End Church in Montgomery in a meeting. Nine persons were baptized. I went next to a place near Ozark. We have no brethren there. I preached in a schoolhouse; and notwithstanding it was a very busy season with the farmers, the audiences were large. There were no additions. From here I went to Rincon, Ga., twenty miles from Savannah, and was

with a faithful little band of Christians in an eight-days' meeting. Two were added to the church. Next I went to Casey, Ala., to assist the church in a meeting. Five were added to the church. I have been with this congregation in protracted meetings regularly for the last ten years and have preached for them more or less regularly for twenty-seven years. My next meeting was with the church at Enterprise, which closed yesterday. Three persons were baptized. I go to Dublin to-morrow to assist the brethren in a meeting. It was at this place that I obeyed the gospel, under the preaching of Brother J. M. Barnes, in 1878. I call this my home congregation, as it is only four miles from where I live. I am nearly sixty years old, and am living within three miles of where I was born. The Gospel Advocate is read in all the places where I preach.—W. J. Haynes.

Arkansas.

Hatton, August 14.—I preached a week at Nordville. One believed and was baptized.—E. Millwee.

London, August 12.—I just closed an interesting meeting with the Flat Rock Schoolhouse congregation, with eight baptisms. The brethren at that place have a splendid chance to build up a big membership, having the careful supervision of Brother Hice, a farmer-preacher.—J. G. Malphurs.

Florida.

Venus, August 12.—Venus is a new town on the Atlantic Coast Line Railroad between Haines City and Moore Haven. Service just established on this road. Any one desiring any information about this new country can get reliable information from Brother L. A. Wolfe, Avon Park, Fla., or Brother J. B. Peden, Venus. Brother Peden is an excellent preacher, and a better man cannot be found in the church. He has done more preaching at his own expense than any man I know, and he should be kept in the field preaching. Any one desiring to come to Florida should investigate this newly developed country. Land is much cheaper than in older parts of the country. There is some of the best fruit land along this new road there is in the State, and it can be bought for about thirty dollars per acre. Brother Peden is the only preacher we have along this new road of one hundred and fifty miles.—L. W. Walker.

Georgia.

Lyerly, August 14.—The meeting at Shiloh Church, near Elkwood, closed with three baptized and one restored to the fellowship. The interest was good to the last night. The Baptists asked us to return and hold a six-days' debate. Unless they back down, we are expecting much good to result from this investigation for truth. The meeting here starts off with a good attendance; and we earnestly pray for fruits from our labor. My next meeting will be near Athens, Ala. I am still suffering with rheumatism, but am preaching day and night.—John Hayes.

Indiana.

Sellersburg, August 14.—Beginning on the first Lord's day in August, I preached ten days for Liberty Church, near Granville, Tenn. The attendance and interest were all that could be desired, considering the extremely hot weather. One person was restored to the fellowship of the congregation.—H. C. Shoulders.

Kentucky.

Murray, August 12.—I have just closed my meeting with the Mount Pleasant congregation, in Graves County. There were sixteen additions by primary obedience, two by restoration, and one identified himself with the brethren there.—Coleman Overby.

Glasgow Junction, August 12.—I am now in a meeting at this place. I held two good meetings in July—one at Kirkmansville, Ky., and another at Bluff Springs, in Marshall County, Tenn. I go to Pleasant View, Tenn., for a meeting, beginning on the third Lord's day in August, and to Dunmor, Ky., on the fourth Lord's day. After the first of September I will be in Bowling Green, and should be glad to get in touch with the congregations in that part of the State. Since I expect to be in school, I cannot hold any meetings after August, but can arrange to do some preaching on Lord's days.—Robert Alexander.

Adairville, August 14.—My work in Logan County is getting along nicely since I moved to Adairville. I have held several good meetings, but am now in the best one, so far as I can tell. I am at Kedron, four miles north of Russellville. Beginning at 10 A.M. on Tuesday, September 3, I am to engage Mr. H. Boyce Taylor, of Murray, Ky., in a four-days' debate, which is to be held at Needmore, about eighteen miles below Clarksville, Tenn. I will affirm on apostasy and the design of baptism. Those wishing to attend should write Brother A. S. Landis, Cumberland City, Tenn., R. F. D., as to how to get there and when to go. We are expecting a good time.—Herbert E. Winkler.

A Good Business Opening.

The steady increase of the live-stock interest in the Southern States warranted our making a thorough investigation of the natural advantages of the Southland for the raising of good horses, cattle, hogs, sheep, and poultry, compared to Northern States, like Iowa, that for years have been looked upon as leaders in these lines.

The reports of our experts justify our establishing headquarters in the South at some centrally located city having good railroad connections as soon as suitable arrangements can be closed.

Our business will require the help of a number of reliable men, who must be well and favorably known among planters and farmers who own stock in the vicinity of their home town, and we prefer men with some knowledge of live-stock.

These positions are worthy the prompt attention of any one who is looking for a chance to make money in a reliable, steady, and growing outdoor business.

Full particulars by mail upon receipt of request.—The Jans Company, Union Stock Yards, Chicago, Ill.

Try This For Your Health.

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, uric-acid poisoning, and diseases of the kidneys, bladder, and liver, the best physicians send their *wealthy* patients to the famous mineral springs. Some even spent months at the spas of Europe, and were almost invariably benefited or permanently relieved.

I believe that the Shivar Spring is the greatest mineral spring ever discovered; and I believe it *so firmly* that I offer to send you enough water for a three-weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable, and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win, you become a life friend of the Spring; if I lose, I will be sorry for you, but I will appreciate your courtesy in giving the water a trial, and will gladly refund your money on request. Sign the following letter:

Shivar Spring,
Box 21E, Shelton, S. C.

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if I report no benefit, you agree to refund the price in full upon the receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Address .....

Shipping Point .....
(Please write distinctly.)

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

TRAIN FOR OFFICERS.—Young men may train in college for war work; also young ladies. For particulars, write Meridian College, Meridian, Miss.

A NERVOUS BREAKDOWN

Miss Kelly Tells How Lydia E. Pinkham's Vegetable Compound Restored Her Health.

Newark, N. J.—"For about three years I suffered from nervous breakdown and got so weak I could hardly stand, and had headaches every day. I tried everything I could think of and was under a physician's care for two years. A girl friend had used Lydia E. Pinkham's Vegetable Compound and she told me about it. From the first day I took it I began to feel better and now I am well and able to do most any kind of work. I have been recommending the Compound ever since and give you my permission to publish this letter."—Miss FLO KELLY, 476 So. 14th St., Newark, N. J.

The reason this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, was so successful in Miss Kelly's case was because it went to the root of her trouble, restored her to a normal healthy condition and as a result her nervousness disappeared.

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Location Situated in the Roanoke Valley, noted for healthful climate and beauty of mountain scenery.

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Course of study equal to that of the best high schools. Domestic Science taught practically. Location as healthful and beautiful as can be found in the State. Conveniences almost equal to those of the city. Charges very moderate. $100 for term of ten scholastic months. Fall term opens September 5, 1918. Address

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Hope.

BY S. WHITFIELD.

We work, sacrifice, and suffer to raise our children because we desire and expect them to become useful men and women and Christians. The farmer plows, sows, cultivates, and reaps because he desires and expects results. A man toils all day because he desires and expects his wages. We preach the gospel because we desire and expect to save ourselves and others. There is but little that we do without looking for the reward. That desire and expectation that we have of reward leads us to labor, suffer, and sacrifice in our different undertakings.

Hope is made up of desire and expectation. We expect to be saved through Christ, if we do our part, and we desire salvation; hence we accept Christ, obey him, and try to live the Christlike life.

We certainly need to look into this question during the days of trouble, that our hearts may be fixed firmly on the hope that is set before us, so that we may press forward to the end of our race.

God, Christ, and the Bible remain the same. Men may and do change, and conditions in the world change, but God remains the same. The hope of the Christian is just as bright, precious, and sure as it ever has been. The duty of the child of God is to go forward in the Lord's work.

"I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Ps. 16: 8-10.)

David looked forward to a glorious resurrection through Christ, which made him rejoice. Surely, since Christ has come, died, was raised up, and ascended to the right hand of his Father, the gospel is preached and remission of sins is realized, we should be glad and rejoice in the hope that is set before us.

"The hope of the righteous shall be gladness." (Prov. 10: 28.) "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." (Ps. 146: 5.)

"Of the hope and resurrection of the dead I am called in question." (Acts 23: 6.) There were many in New Testament times that did not believe in the resurrection from the dead, and there are still people in the world that do not believe in it, and their actions correspond with their unbelief. Paul preached the resurrection from the dead.

"Who against hope believed in hope, that he might become the father

"I Would Not Part with it for $10,000"

So writes an enthusiastic, grateful customer, "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

The Natural Body Brace

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN AND MEN. Develops erect, graceful figure.

Brings restful relief, comfort, ability to do things, health and strength.

For Children Also

See What It Will Do For You

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache and nervousness. Comfortable and easy to wear.

Wear It 30 Days Free at Our Expense

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition.

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EVER SALIVATED BY CALOMEL? HORRIBLE!

Calomel Is Quicksilver and Acts Like Dynamite on Your Liver.

Calomel loses you a day! Do you know what calomel is? It is mercury—quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones, and should never be put into your system.

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

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

Your Hair Your Beauty

You can have beautiful hair if you keep your scalp in a perfectly healthy condition—free from all dandruff.

Tetterine removes this parasitic fungus and restores the scalp to perfect health, permitting the hair to receive its proper nourishment. Excellent antiseptic and healing ointment for all cutaneous troubles. Fragrant and soothing, harmless to the most delicate skin. 50c a box. At druggists or by mail.

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TRY TETTERINE

of many nations, according to that which was spoken, So shall thy seed be." (Rom. 4: 18.) Although according to nature Abraham had no reason to have hope, yet he believed what God said, and had hope. He had strong faith in God, hence his hope.

"We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." (Rom. 8: 24, 25.) The hope that we have of a resurrection from the dead with bodies of immortality, to be with God and Christ forever and ever, and to be free from suffering and trouble, leads us on through all the trials, suffering, and sacrifice now, that we might gain that eternal reward. Hence we are saved by hope. We cannot yet see our reward, but we have great need of patience to continue on to the end.

"Ye are called in one hope of your calling." (Eph. 4: 4.) Just as there is one God, one Christ, one Spirit, one Bible, there is one hope, and that is eternal rest and peace.

"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3: 6.) We need to hold fast unto the end. We need to be continually watching and praying, lest something lead us away from the hope of the gospel.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ." (1 Pet. 1: 3.) When man sinned, he died and was without God and without hope; but Christ died for us, and through him we may have hope again.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1 Pet. 3: 15.) If we have believed in Christ, repented of our sins, confessed him before men, have been buried with him by baptism into his death, then we know that our past sins have been blotted out. If we as Christians are true to God and are faithful in his service, and live holy lives to God to the end, then we can give a Bible reason for our hope. Are we always ready to give it?

"Every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3: 3.) Every one that has the hope of seeing Christ purifies himself, in this life, even as Christ is pure.

So many things do not matter. Innumerable things that we worry over or fret about or strive for really make no difference whatever, and we worry and fret and strive for them merely from a stupid sort of habit; and we have, perhaps, let them bother us and trouble us again and again, thinking that they mattered, and mattered supremely. But do they?—Selected.

If my soul has grown tares when it was full of the seeds of nightshade, how happy I ought to be that the tares have not wholly strangled the wheat! We ought to thank God daily for the sins we have not committed.—F. W. Faber.

Mother, Why Don't You Take Nuxated Iron

And Be Strong and Well and Have Nice Rosy Cheeks Instead of Being Nervous and Irritable All the Time and Looking So Haggard and Old?—The Doctor Gave Some to Susie Smith's Mother and She Was Worse Off Than You Are and Now She Looks Just Fine.

The Child's Appeal.

Any Woman Who Tires Easily, Is Irritable, Nervous and Run-Down Should Take Nuxated Iron to Help Increase Her Health, Strength And Vitality.

"There can be no strong, healthy, beautiful, rosy-cheeked women, without iron," says Dr. Ferdinand King, a New York physician and Medical Author. "I have strongly emphasized the fact that doctors should prescribe more organic iron—Nuxated Iron—for their nervous, run-down, weak, haggard-looking women patients. Pallor means anaemia. The skin of an anaemic woman is pale, the flesh flabby. The muscles lack tone, the brain fags, and the memory fails, and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women the roses go from their cheeks.

What Is Your Answer?

"In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated cornmeal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste pipe the water in which our vegetables are cooked, are responsible for another grave iron loss. Therefore you should supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt."

"Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly looking, just like a plant trying to grow in a soil deficient in iron. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while have most astonishingly increased their strength and endurance simply by taking iron in the proper form and this, after they had in some cases been going on for months without getting benefit from anything. But don't take the old forms of reduced iron, iron acetate, or tincture of iron simply to save a few cents.

The iron demanded by Mother Nature for the red coloring matter in the blood of her children is, alas not that kind of iron. You must take iron in a form that can be easily absorbed and assimilated to do you any good, otherwise it may prove worse than useless.

Manufacturers' Note—Nuxated Iron, which is prescribed and recommended above by physicians, is not a secret remedy, but one which is well known to druggists. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

Red Cross Wants Men and Women Workers.

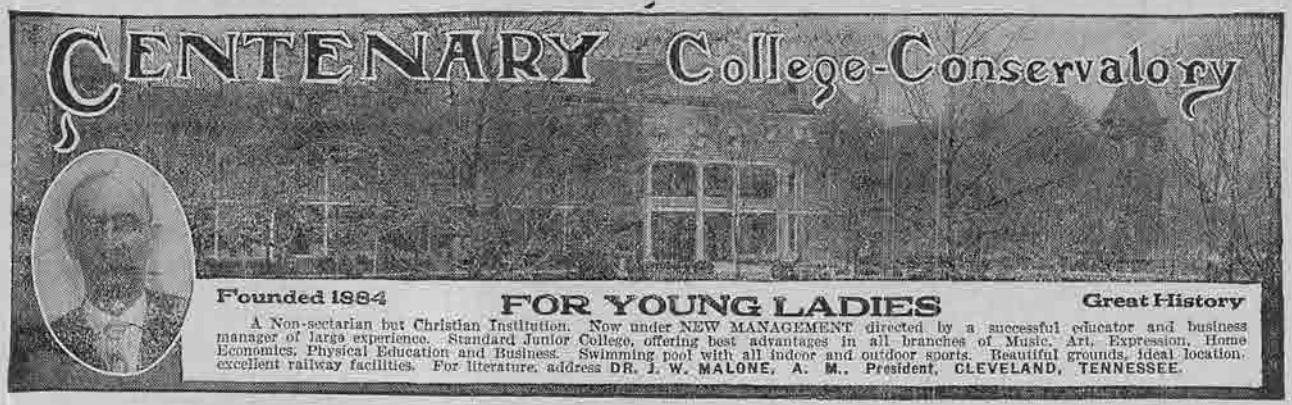
Opportunities Open to Them for War Service in France.

The American Red Cross will accept for service in France a few desirable men for executive work and women for canteen, hospital, hut, and social-service work, who are willing and able to pay their own expenses while abroad. As a suggestion, this is an opportunity for business firms to send as their representative on the American Red Cross, at their expense, a capable member of the firm or an employee.

Application should be made to George E. Bennie, Director of Bureau of Personnel, American Red Cross, at the State Capitol, Nashville, Tenn.

Every moment of worry weakens the soul for its daily combat.—Brown.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-13 **Murine Eye Remedy Co., Chicago.**



The Master's Vineyard

Mississippi.

Toccopola, August 15.—Brother A. Y. Howell, of Water Valley, recently closed a fine meeting at Pine Bluff Schoolhouse, two miles west of Toccopola. Twelve were baptized and four were restored to the faith. Great-grandmother Lauderdale, who is seventy-two years of age, was baptized. She had been a strong Methodist for years and years. Her son, J. F. Lauderdale, was made to rejoice. He certainly has a great deal to be thankful for. He, his wife, mother, and eight children are in the faith. Just a little over a week after Brother Howell closed his meeting, Brother C. E. Coleman came home to visit his mother and relatives, and held a meeting, baptizing five. Brethren Howell and Coleman are excellent preachers of the gospel. We feel that there has been a great deal of good done here in the church, also on the outside in removing a great deal of prejudice.—J. E. Allen.

Pope, August 10.—I will write a few lines in regard to the work in this part of the Master's vineyard. I am just home from attending a tent meeting at Leggo, eight or ten miles west of Water Valley, conducted by Brother A. Y. Howell, of the last-named place, which meeting closed last night. We had large audiences and the best of attention, and so plain and forcibly did Brother Howell present to them the Lord's way that eleven noble souls stepped out on his promises and were baptized and one erring brother confessed his errors and was restored. Brother Howell goes from there to Ruleville, in the Delta. I also attended a meeting the first two days of the week at Central Academy, twelve miles east of Batesville, conducted by Brother Charles Williams. Brother Williams writes me that he baptized three and made the seats uncomfortable for some who would not endure sound doctrine. Brethren, I ask your prayers for all the Lord's people in this place, a very hard place to firmly establish primitive Christianity.—F. W. Lipe.

Tupelo, August 13.—I began a seven-days' meeting at Antioch, four miles southwest of Vernon, Ala., on Saturday night before the third Lord's day in July. Four were added by primary obedience. In a three-days' meeting at that place last year I baptized nine. They supported me well. Beginning on the fourth Lord's day in July, I began at Bethel, three miles east of Vernon, Ala. Two years ago Brother C. A. Wheeler, of Jasper, Ala., and I held a meeting at that place, with nine additions. This time seven obeyed the Lord. This is my third year with this church. They supported me better this year than ever before. On the first Lord's day in August I began at Kingville, ten miles southeast of Vernon, Ala. I was with them two years ago, and have been preaching for them monthly since last November. There were five additions this time. They, too, supported me well. I grew up to manhood in that (Lamar) county. My father lived in that county for more than forty years. My youngest brother is a stationed Methodist preacher in one of the best railroad towns in the county. But my father gave me a New Testament when I was thirteen years old, and I have followed that. I belong to nothing I cannot read about in that book. If the Lord had wanted more than the one church of Christ, I think he would have built it. No one, with intelligence and conscience both on duty, can afford to belong to any religious institution known as a church not mentioned in the New Testament. I have four meetings yet. I begin at Lawson's Chapel, in Clay County, next Saturday.—H. C. Harris.

New Mexico.

Roswell, August 12.—In the Gospel Advocate of July 4 appeared our letter inquiring for a home in the West. To this letter we had replies from a number of brethren and one sister. We desire to express to them and to the Advocate our thanks for their interest in us. We are at Roswell, a resort of some seven to nine thousand people. Possibly eighty per cent of the families here are here on account of climatic conditions. The church of Christ here has a congregation of about one hundred and fifty members. Brother G. Dallas Smith held a meeting here during the spring months, and the church seems to be in good condition. Sister Hoffman's health is improving. We do not know how long we may remain here, as living is high and work is not plentiful. We would be glad to hear from our brethren and sisters. Our address is 500 South Mich Street.—J. E. Hoffman.

Tennessee.

Tracy City, August 16.—I closed a week's meeting at Fairfield last Sunday. Two were baptized. I shall begin at Bethel, in Sequatchie Valley, next Sunday.—J. D. Northcut.

Culleoka, August 12.—On last Monday night I closed a very interesting meeting at Appleton, with fifteen baptized. I am now at Bethel, twelve miles south of Columbia.—J. T. Harris.

Pikeville, August 12.—I am still on the firing line. I closed a week's meeting yesterday at Sampson, with two added by baptism. They came from the Methodist Church and were both over seventy years of age. I go from here to Newton.—G. S. Marsh.

Morrison, August 13.—The meeting at Gassaway closed on Wednesday night before the first Sunday in August, with six baptized and one reclaimed. The meeting here began on the first Sunday in this month. Six baptized and three reclaimed to date.—J. D. Gunn.

Evensville, August 12.—I preached yesterday afternoon and the night before. One made the confession. I baptized his mother and his wife about two months ago. I have quit working at Wind Rock and will now try to catch up with my preaching. I am badly behind with it.—H. B. Young.

Watertown, August 12.—I have just closed a splendid meeting out from Watertown, at Commerce. The crowds were interested and three were baptized. There are some as faithful members there as are to be found anywhere. I go to Alamo for a meeting, beginning next Thursday night. There is a great need for preaching now.—H. M. Phillips.

Gainesboro, Route 4, August 12.—I have just closed an eight-days' meeting with the congregation on Cub Creek, near my home. Three young ladies confessed Christ and put him on in baptism. It was indeed an enjoyable week for me. This was my third meeting there in eight years, besides preaching once a month for nearly half the time.—J. A. Craighead.

McMinnville, August 12.—Brother J. H. Murrell, of Tennessee City, closed a ten-days' meeting with the church in Northcut's Cove, last Friday. There was one baptism and two restorations. The interest was good. We feel that Brother Murrell taught us many valuable lessons. He began a meeting with the Red Hill Church, in Cannon County, yesterday.—V. L. Northcut.

Livingston, August 14.—Our meeting at Big Branch closed last Lord's day, after eight days' duration, with thirteen added—seven baptized and six reclaimed. I promised to go back next fall. Brethren T. D. Rose and H. C. Shoulders were in good meetings in Jackson County last week. I am now in a good meeting in Big Bottom, eight miles above Gainesboro, in Jackson County, with one confession to date.—Willie Hunter.

Henderson, August 12.—I began a meeting at Spencer Hill Church, in Maury County, on the third Sunday in July. This meeting continued eight days, with good interest and five baptisms. Next, a week's meeting at Nebo, Gibson County, showed no immediate results. It is hoped, however, that the church was edified and strengthened some. I am now at Nance Chapel, Crockett County, with good crowds and fine attention. I go from here to Miller's Chapel, Dyer County. Having decided not to teach this fall, I can hold some more meetings in September and October, and would be glad to do so.—W. H. Owen.

Moss, July 28.—Brother M. L. Moore, of Franklin, Ky., closed a very interesting meeting here last Friday. He spoke to very large audiences twice each day for thirteen days. Fourteen were baptized, three were reclaimed, and one took membership. Brother Moore has a warm place in the hearts of all the members of this congregation. He is a great and godly man, and to know him is to love him. This was his home in years gone by, and he has many friends who were glad to welcome him back again. He and the writer enjoyed many conversations and sweet associations together. He is now in a meeting at Beech Bethany.—O. L. Carnahan.

Fayetteville, August 14.—I closed a meeting with the Liberty Hill people on July 15. Ten were added to the one body and one was reclaimed. This is one of the oldest congregations in Moore County. I began a meeting with the Freelabor people, in this (Lincoln) county on the first Lord's day in this month, closing it last Monday at the water. Nineteen were baptized, one was reclaimed, and one came from the Baptists. This was my fourth protracted meeting. I began preaching regularly thirteen months ago, and have preached almost every Saturday night and Sunday since. In the four meetings held by me thirty-five men and women were baptized. I will begin a meeting at Taft, in this county, next Lord's-day morning. I have some time for other meetings this year, and am very anxious to be busy in the Master's work. If some congregation wants a meeting or to send some one to a mission point in Tennessee or near by, I am ready to answer the call. Write me at Fayetteville, Tenn., Route 6.—Vernon Rozar.

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If we wish to keep our kidneys in the best condition a diet of milk and vegetables, with only little meat once a day, is the most suitable. Drink plenty of pure water, take Anuric three times a day for a month. An-u-ric is many times more potent than lithia and dissolves uric acid as hot water does sugar.

Send 10 cents to Dr. Pierce, if you wish to obtain a trial package of Anuric.

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For free medical advice write Dr. V. M Pierce, Invalids' Hotel, Buffalo, N. Y.

The Belle Haven Orphans' Home.

BY MRS. JENNIE CLARKE.

I here give a summary of work done at the Belle Haven Orphans' Home, of Luling, Texas, since the cyclone of April 5.

Barn erected, smaller than the one lost, old material used as far as possible. Dormitory put on temporary foundation, with a view of removing inner walls at once, for the purpose of better bracing. Besides this work, much repair work has been done. Kitchen enlarged and screened. Total cost, $1,223.70. Paid by debt due, by one of the carpenters, $80. On all of this work we have received donations of labor and materials from friends and the church of Christ of Luling, making the cost low. We have let the contract for the erection of the new church building, which we will be compelled to use for school purposes until the war is over and we become able to erect the school building being planned at the beginning of this war. The work on the church building started two days ago. It is to be a neat building, consisting of brick and interlocking tile, not to c t over forty-two hundred dollars, and perhaps a little less. Material is high, and labor also. We have at least saved eight hundred dollars by taking time to figure and secure donations from the lumber dealer of Luling, the brick and tile men, carpenters, and brick-masons, until we now see our way clear to have a substantial building, not to exceed $4,200, but worth $5,000. This will not include seats and painting.

Total amount reported in January report, $10,547.30. Total amount of receipts for the two quarters, $8,126.67, as follows: Regular contributions, $1,473.64; cyclone fund, $6,118.84; birthday fund, $534.19; balance on hand, $16,094.50.

Allowing the cost of the church to be $4,200 and the amount paid out of cyclone fund for work and material already paid for, there will be a balance of the cyclone fund amounting to $695.14. From this amount the dormitory is to be overhauled, the walls to be all covered and the church house to be seated and painted; therefore the cyclone fund will not cover the cost of repair and rebuilding caused by the cyclone.

Special contributions to meet this expense will be thankfully received. Brother Showalter and others did not miss it far when they stated that ten thousand dollars would be necessary to rebuild and repair all losses sustained by the cyclone. Neither will the birthday offerings meet more than one-fourth of the expense for the proposed laundry, but the same will be saved until increased. No provisions for water and sewerage system has been made.

I feel very thankful for all kind aid extended, and I wish to tender my sincere thanks to all, and I mention the above facts to convince the brotherhood that there are various needs and equipments needed for the Belle Haven Orphans' Home which cannot be furnished out of the balance we will have on hand after deducting amount to be paid on church building when completed. Besides, all who have kept up with the work and the reports up to January 27 will notice that we had a balance of $10,547.30, which we expressed a desire to save, if possible, for the erection of the school building, and this is still our plan and hope. We trust that the brotherhood, besides giving their regular support, will make special donations to add necessary equipments and meet the expense of supporting the children, in order that the above amount may be reserved to be used for the proposed school building.

About Sunday Work.

BY ARTHUR B. TENNEY.

Did you ever work on Sunday and miss church meeting? Many brethren feel that they have to. Some do not care very much; others give up their jobs and get other jobs that do not require Sunday work. Sizing up the whole situation, it is, on the whole, not easy to cope with.

A large per cent of our brethren are laboring men with dependents. "Bread and butter" has to be made. If they are skilled laborers, they do not have much difficulty in being exempted from Sunday work, if they ask to be exempted. If they are common day laborers and do not get favors, sometimes it is a case of work on Sunday or quit and let others take their places who will work on Sunday. When jobs are plentiful, workingmen ask for favors and get them; if jobs are scarce, they cannot be particular about when they work.

The poor man has to earn all he can. How can he hold his job and not work on Sunday? Many use the "union" method, which is sometimes carried far enough in some occupations to stop those trades by means of strikes, if demands are not yielded to. In this, however, you are organized and "yoked" with "unbelievers" in the sense of being primitive Christians, and other things. There is a stronger weapon for us.

Business will be carried on on Sunday to the extent that we and others patronize it. If we would attend to our trading on week days, there would be no reason for business houses to open on Sunday. If we preachers and other Christians, other preachers and other church members, will create a sentiment for no Sunday business, it will have a strong effect. Let us launch a public and private campaign to diminish Sunday trading. Let us do all our trading on week days, and let us teach others to do the same. Garage men, ice-plant employees, druggists, etc., appreciate Sunday to themselves, as well as other people. But we require open house on Sunday of some business, and we are met by being accommodated. We can plan ahead and get ou gas, ice, etc., on Saturday. Surely there are enough Christians in the United States to check this Sunday trade. Merchants will welcome our efforts. Other church people will join us in the campaign. By this procedure we will relieve many men for church services and make it far easier for many people to get to church regularly. Let us all start now and hold Sunday for rest and worship.

Speaking the truth makes a good advocate.—Plato.

"What Was My Sin?"

Under the above heading a statement from W. A. Record appears in the Gospel Advocate of August 1. We, the undersigned, elders of the church of Christ at Lone Oak, desire to very briefly answer the question in the above heading. We submit here the letter written by W. A. Record to Brother Ratcliffe, which speaks for itself:

Dear Brother Ratcliffe: You may think it queer in me, but I feel like I ought to write you this letter, and so here it comes. I understand M. N. Clark, of this place, has corresponded with you in regard to holding a meeting here. Brother Clark is not an elder of the church, but a busybody. There is not one of the elders that has aught against you, but they have not authorized him to do what he has done. Just such steps as he has taken is one of the things which brought ruin to the cause here. All the preachers in the brotherhood might come here to hold a meeting, and they would have the same audience. There are only a few members, and no peace and no harmony at all. Therefore all of them would not come. Outsiders and sectarians never come about [generally speaking]. There is trouble between this church and the church at Paducah, and they don't come at all. Now what is the use of a good preacher's dirtying his hands with an outfit like this? If preaching would do them any good, they would have been bearing fruits of repentance now. I think the best thing a preacher could do for this church is to tell them [it] to get the evil spirits out of her or we will have nothing to do with you. And if I were you, I would write and tell Clark I understood Lone Oak Church had elders, and I would wait until I received a call from them before I come to preach. Now, Brother Ratcliffe, this letter is in confidential and brotherly love, for your protection and the good of all and harm of none. You can write Brother J. L. Holland, at Greenfield, Tenn.—he was here last year; or write Brother Charley Taylor—he knows the condition of things here.

With much love I am your little brother and friend.

1. If M. N. Clark is a busybody, as described by Brother Record in the above letter, then he has done Clark no wrong in so charging him; but we know Brother Clark to be an upright, Christian gentleman, and not a busybody. Therefore Brother Record has sinned against Brother Clark.

2. If it were a fact that Brother Clark did employ Brother Ratcliffe without the authority of the elders, then Brother Record has done no wrong in warning a brother preacher to stay away, but has only done his duty, and, of course, owes no apology to any one for so doing. But we, the undersigned, elders, did authorize Brother Clark to write Brother Ratcliffe, and, in addition, the matter was stated before the church assembled and the selection of Brother Ratcliffe as the man to hold our meeting and the time of the meeting was approved without even one objector. Therefore we conclude that Brother Record has greatly sinned in making the above false statement.

3. If the church at Lone Oak were as Brother Record describes to Brother Ratcliffe, then, of course, he did exactly right in telling the truth about it. But we know the church at Lone Oak to be composed of clean, upright, Christian men and women, and is not the dirty outfit he describes. Therefore Brother Record has grievously sinned against the church at Lone Oak.

We, the undersigned, elders, did not act against Brother Record hastily, but were long-suffering and very kind to him. More than six months elapsed after we received the above letter before our withdrawal, during which time we visited Brother Record several times. We admonished him kindly, pointed out the false statements made, and assured him if he would repent of his sins and retract the false statements made that the entire church would be glad to forgive him. He refused to retract or apologize.

We desire to state further that the church at Lone Oak seems to have many critics bent on its destruction. Many false and slanderous reports have been sent broadcast concerning the church and some of its members. Conditions throughout a large portion of Western Kentucky are deplorable on account of these reports. Therefore we ask the help of the Gospel Advocate to right the wrongs and thus remove the stigma that is resting on and hindering God's cause in this section. We humbly and earnestly request that the Advocate call on all critics of the church at Lone Oak, or any of its members, to furnish it with specific charges of wrongdoing by its elders, by the church, or by any one or more of its members, a copy of these charges to be furnished the undersigned elders; that the editors of the Advocate select some fair and impartial man and send him to Lone Oak at the expense of the Lone Oak Church, and let him call on any of those making charges of wrongdoings against the church or any of its members to appear face to face with the alleged wrongdoers and prove the charges made. He, this man so selected, shall preside over this investigation, and all matters of procedure shall be left to his decision. When all the charges shall have been investigated, all witnesses examined and cross-examined, this brother shall write up the results of this investigation and have the report published in the Advocate.

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We earnestly ask that the brotherhood patiently withhold their decision until they shall see this report. If the investigation here asked for shall be had, and if said investigation shall show that we have in any way committed sin either as individuals or as elders, we pledge ourselves to correct such wrongs to the extent of our ability. If said investigation shall show that any individual member of the Lone Oak congregation has wronged any man or has walked disorderly in any way, we will admonish him and try in every way we can to induce him to repent and acknowledge his faults; and if he shall refuse or fail to do so, we will take such steps as the Scriptures direct to withdraw from such a one.

Hoping and praying for a speedy settlement of all troubles, we await a reply from our critics and from the Advocate.

J. W. DUNCAN,
G. W. GRAVES,
Elders.

Blood Poison is Sneaking.

It steals upon you in the most unexpected manner. Beginning with a mere scratch of the skin and aided by the careless touch of a pair of dirty hands, the slight wound becomes infected, festers, and spreads. Blood poison sets in and unexpectedly the entire body is affected. Too often it proves fatal. Don't be foolish. Take care of yourself. The application of Gray's Ointment in all cases of cuts, burns, scalds, bruises, stings, sores, whether large or small, will put a stop to any possible chance of infection and blood poison. Telephone your druggist, or write W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., for sample.—Advt.

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Calotabs are sold only in original, sealed packages; price, thirty-five cents. Your druggist recommends and guarantees Calotabs. Money back if you are not delighted.

FROM THE FIELD

Tennessee.

Algood, August 14.—I began a meeting at Walnut Grove, in Overton County, on the first Lord's day in August and closed it on the second Lord's day. The crowds were large and interest at the best. One was added to the one body and one was restored. I believe much good was done in the way of teaching and encouraging Christians to do their duty. This was my second meeting for them. Churches desiring my services should address me at Algood, Tenn. Brethren, pray for me and the success of my work.—Allen Phy.

Texas.

Trenton, August 12.—I have not been making many reports lately, but it is not because I have not been busy. It is because I have been too busy to take the time. I have not held so many meetings this year nor baptized so very many persons, but have held some, and am now in one at Chapel Hill, near Trenton, that starts off nicely. I began last Saturday night, and yesterday there was one young man, head of a family, who made the confession and is to be baptized this afternoon. I go next to Locker, from whence I went to my meetings in Tennessee last year, and from whence I shall go to Tennessee this year, the Lord willing. I have some time to engage for another meeting or two in Tennessee or Kentucky. Any one needing my services may write me at 401 Montreal Avenue, Dallas, Texas.—J. C. Estes.

Dallas, August 14.—I have just closed one of the best meetings that I have helped in for some time, at Windom, Texas. I had as a singer and helper Brother T. S. Teddlie, of Alba, who is not only a good singer, but a good helper in other ways. The church there has had a hard time in the past. When they were all at peace among themselves, one of the prominent families had a wedding in the church house and asked to put the organ in for the wedding march. This was done, and they were never able to get it out any more. They had to give up or go to law. They gave up their rights to the property. Through great sacrifice of the few, they now have another good house and are at peace among themselves. A goodly number of those who had digressed came back to the "old paths." Some who had gone to denominationalism came home. In all, there were twenty-six accessions, all full-grown people, and all but three or four heads of families. About half the number were baptized, nine young husbands. The meeting continued eighteen days. It was my "vacation" granted me by Pearl and Bryan Streets Church. It was a great vacation to me.—A. O. Colley.

PANAMA HATS HAND-WOVEN

New Discovery Brings Costly Panama Within Reach of All.

New York, N. Y. (Special).—It is now proven that the stylish Panama, up to now only worn by the best-dressed people, can now be sold for $1. You don't have to be skeptical about the low price, as it gives service like the $5 and $10 kind, but not so fine a weave; and by this new discovery of weave one can hardly tell the difference. A Panama gives a man or woman distinction and at the same time comfort. Mr. George J. Bungay, 28 South William Street, of New York City, is backing up his discovery by sending a real hand-woven Panama, any size, trimmed, blocked, with silk band, to any one for $1, postpaid. Fitted with leather sweat band, 25 cents extra. Furthermore, his policy is that, if you are not entirely satisfied, he will return your money. —Advt.

Prayer is like opening a sluice between the great ocean and our little channels, when the sea gathers itself together and flows in at full tide.—Tennyson.

Do not let your heart grow cold, and you may carry cheerfulness and love with you into the teens of your second century, if you can last so long.—Oliver Wendell Holmes.

Fifty Against Two. It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement. Take Hood's Sarsaparilla along with you. It refreshes the blood, improves the appetite, makes sleep easy and restful.—Advt.

Too much prosperity begets a spirit of sneering; and God will not have any sneering in his school. . . . When you sneer, you are going down; when you sneer, God is raising up a wind against you from the east, and it will blow you away.—Joseph Parker.

You want to be true, and you are trying to be. Learn these two things: Never be discouraged because good things get on slowly here, and never fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—George MacDonald.

Grove's Tasteless chill Tonic

destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 60c.

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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

Go where thou wilt, seek whatsoever thou wilt, thou shalt not find a higher way above nor a safer way below than the way of the holy cross.—Thomas à Kempis.

Religion is the only force in the world that I have ever heard of that does actually transform the life; and the proof of the transformation is to be found all over the world, and is multiplied and repeated as Christianity gains fresh territory in the heathen world.—Woodrow Wilson.

Government Sends An Urgent Call

The President of the Civil-Service Commission recently wired:

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GO TO COLLEGE OR WAR.—Boys may take military training in college instead of camp in deferred cases. For particulars, write Meridian College, Meridian, Miss.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Thirst for Knowledge.

Jesus found in Solomon's career some striking illustrations, which he used to a great advantage in emphasizing certain spiritual truths. He said: "The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here." (Luke 11: 31.) This was occasioned in the story of the queen of Sheba's visit to King Solomon's court. The chief purpose that inspired the long, wearisome journey was an honest thirst for knowledge, though mainly of the kind pertaining to the riddles and enigmas of which the Arabs were immensely fond. In the same spirit explorers and scientists have risked their lives to acquire new facts about the earth, as when Stanley plowed his way into the heart of Africa and Peary made his fruitless dashes in search of the North Pole. But how marked the contrast between this devotion to wisdom in its lower forms and the prevailing indifference to wisdom in its higher and abiding sphere! How few even of those who stood in the very presence of Him who was greater than Solomon cared for the words which fell from the Teacher's lips! If the queen of the south, who sought only that wisdom which gratifies one's intellectual curiosity, felt repaid for her outlay of trouble and treasure in visiting the Oriental monarch, how much greater sacrifices should we be willing to make in order to acquire the wisdom which comes down from God! If she sat with the keenest interest at the feet of one who discoursed on earthly things, with what more absorbing interest should we learn from Him who reveals heavenly things!

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Solomon's Glory.

And what we learn we ought to apply. What we teach and preach in the Master's name we ought to practice. I ask what a young man is doing, and I am told that he is studying law. I ask the same question a few years later, and I am told that he is practicing law, and then I understand the reason for his patient study. For just the same reason we should be careful and persevering in studying the laws of the New Testament, that they may make us wise unto salvation and we may practice them in our daily lives. But Jesus made particular reference to Solomon's glory. Pointing to the lilies of the field, he said: "Even Solomon in all his glory was not arrayed like one of these." (Matt. 6: 29; Luke 2: 27.) It is this remark of Jesus' that leads us to think more often of Solomon's glory than of anything else connected with his kingdom, more even than of his far-famed wisdom. To appreciate that glory at its fullest value, we should compare the life of King Solomon with that of the first king of Israel. The contrast between the two is startling. Saul was a ruler over a nation of peasants. Gibeah, his capital, seems to have been but an ordinary village, and in that village Saul lived the simple life. Solomon, on the other hand, was ruler over a vain-glorious people. Jerusalem, his capital, was a citadel with walls, and in his magnificent palace Solomon lived sumptuously. Jesse sent the young man, David, to King Saul with a gift, consisting of loaves of bread, bottles of wine, and a kid. The queen of Sheba visited Solomon, bringing a tribute of gold and spices and precious stones. His throne was made of ivory, overlaid with plates of pure gold, and lions on either side of the six steps led to the seat of royalty. There was nothing like his opulence and splendor in any kingdom. All the drinking vessels were of pure gold. "None were of silver," the record says; for silver "was nothing accounted of in the days of Solomon;" for "the king made silver to be in Jerusalem as stones." The stately guards who stood at the palace gate were all armed with shields of gold, and Josephus adds that the charioteers sprinkled the golden dust in their hair every day.

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Th Perils of Prosperity.

But when we think of David, the contrast is more striking still. We think of Solomon in his official capacity on the judgment seat dedicating the temple. We do not think of him braving the lion and the bear to defend his flock, winning the heart of a Jonathan at court, attracting to himself while even an exile the brave men of the kingdom, admitting to a prophet that he had sinned, and weeping bitterly over a rebellious son. But, after all, our recollection of Solomon is of the court rather than the king, and our admiration is for the retinue and not for the man. But, with all his mistakes, Solomon's rule had a faithful beginning. He seems to have been equally famed for his wisdom and his justice, his commerce and his buildings, his gold and his treasures. As Augustus Cæsar is said to

have found Rome brick and left it marble, so it may be said of Solomon that he found Jerusalem a fortress and left it a city. He found the sanctuary a tent; he left it a temple of stone. He extended and strengthened the walls and defenses of the city. He built a large palace for himself that required thirteen years to complete, although he had an army of workmen. He made an alliance with the king of Tyre, the capital of Phenicia. He built a fleet of ships which brought him treasures from Arabia and India. He built another fleet for the Mediterranean Sea, which brought back the riches of Spain. He collected toll from the caravan routes between Asia and Egypt, and became himself a trader, deriving an immense profit from the horses and chariots which he furnished the Hittites and Aramæan kings. It can be truly said of Solomon that he was to the highest degree a prosperous man, and in no other life are the perils of prosperity more vividly portrayed. While none of us here are burdened with riches, we proudly boast that we are living in a prosperous age and among a prosperous people. But do we ever stop to think that prosperity in itself affords great temptations which do not belong to seasons of adversity? Solomon's prosperity was undoubtedly the cause of his disobedience to God's law. In Deut. 17: 16, 17, concerning the kings to be over Israel, it is stated: "He shall not multiply horses to himself. . . . Neither shall he multiply wives to himself: . . . neither shall he greatly multiply to himself silver and gold." All these commandments Solomon disobeyed. To show you what a change prosperity wrought on his loyalty, we read in 1 Kings 3: 3: "Solomon loved Jehovah, walking in the statutes of David his father." But in 1 Kings 11: 4 we read: "It came to pass, when Solomon was old, that his wives turned away his heart after other gods." This great mental degradation was the result of entangling alliances, and in the New Testament the lesson is plainly taught that Christian people may destroy their usefulness and lose their hope of salvation by falling into the same temptation. "Wherefore come ye out from among them." (2 Cor. 6: 17.) We also find that Solomon's prosperity changed the spirit of childlike humility which he manifested at the beginning into a spirit of worldliness. As he grew older his heart was turned away from that magnanimous course disclosed in his prayer to one of unmixed selfishness. The judicial mind for which he asked, that he might administer equal and impartial justice to one and all, gave place to an ambition that trampled upon the inherent rights of men and transformed the religious spirit of David's reign into one preëminently secular. Finally Solomon abandoned himself to utter worldliness. Worldliness, we know, lies more in the eager craving for worldly things and in the use one makes of them than in the actual possession. The merchant prince of the city may live simply and purely in his splendid home, while some poor man in the cabbage patch may squander all his earnings on animal pleasures and empty display. It may be a difficult task for one who possesses great wealth and power to set his heart on heavenly things, but Jesus taught that such a thing was not impossible. Indeed, it is a question whether worldliness is greater among the rich, who can gratify every wish without a thought of the cost, or among those comparatively poor, who often strain every effort to keep up appearances which they cannot afford. The love of display, the power of rivalry, the elevation of material and temporal good over the spiritual and eternal, are sins as old as humanity itself, and sins to which all of us are exposed. But Jesus laid down the unfailing test in this matter when he said: "Where your treasure is, there will your heart be also." If one's treasure, however small, be on earth, then worldliness will flourish. If it be in heaven, worldliness will find no place, however great the earthly possession.

The Mockery of Greatness.

It is sad to note that Solomon's prosperity brought him into a state in which, it seems, he no longer felt the need of Almighty God, although his writings abound in exhortations to be prayerful and dependent. In times of trouble and deep distress our natural inclination is to pray, to let the Heavenly Father solve our problems for us; but when Fortune knocks upon our doors and we follow, when everything works out well as we wished, then it is easiest to forget our prayers and our need of his helping hand. A Scotchman prayed: "O Lord, have a care for Rob, for he is on the great deep, and thou holdest it in the hollow of thy hand; have a care for Jamie, for he has gone to fight the enemies of his country, and the outcome of the battle is with thee. But you need not worry yourself with Willie, for I have him here, and I am capable of looking after him myself." Too many of us are like that Scotchman in thinking that we are capable of looking after ourselves, and only when trouble comes do we seek the help and guidance of our God. Finally, Solomon's prosperity was very hurtful, because it made a fool of him. As used in the Scriptures, "fool" is a word which occurs oftenest in the book of Proverbs, and it seems to us when we read the book that the wise man is pronouncing over and over again his own sentence. As Dr. Van Dyke has said: "It is the very mockery of greatness, the supreme irony of fate, that the hoary head of the wisest of monarchs should be crowned by his own hands with the cap of a fool. And all this because he did not understand that to guide one's own life is a harder and more perilous task than to rule a kingdom." If there be no other lesson which we may learn from the story of Solomon's downfall, all of us can appreciate the truth: "He that trusteth in his own heart is a fool." (Prov. 28: 26.)

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"A Greater Than Solomon Is Here."

The character of Solomon, let me say in conclusion, is one of the loftiest and also one of the lowest in the Scriptures. We cannot say that it is similar to that of Dr. Jekyll and Mr. Hyde, but we cannot fail to note its brilliant flashes and its woeful inconsistencies. Dr. Hamilton has paid this eloquent tribute to his character: "Full of sublime devotion, equally full of practical sagacity; the extemporizer of the loftiest litany in existence, author of the pungent proverbs, able to mount upon Rapture's ethereal pinion to the region of the seraphim, and keenly alive to all the details of business; shrewd in his human intercourse; zealous in collecting gold, yet lavish in expending it; sumptuous in his tastes and splendid in his costumes—the patriot intense, the Israelite indeed; like a Colossus on a mountain top, his sunward side was the glory toward which one millennium of his nation had all along been climbing; his darker side, with its overlapping beams, is still the mightiest object in that nation's history."

But whether we see one side or the other, whether Solomon stands before us as a figure clothed with nobility or looms up like a specter of forgotten grandeur, whether we find in him the true riches of wisdom or the glittering gold of Midas, whether we discover a sage or a libertine, for Christian people the thought of the text remains unchanged—"A greater than Solomon is here;" One who surpasses him, not only in the superlative importance of his themes, but in the divine authority by which he speaks.

Like the queen of the south, let us seek him out; let us bring our gifts to his altar; let us present our bodies a living sacrifice; let us fall down and worship him; let us confess him "King of kings, and Lord of lords." And even then "the half has not been told."

We have no more right to consume happiness without producing it than to consume wealth without producing it. —Bernard Shaw

Our Contributors

Primitive Christianity.

BY JAMES A. ALLEN.

The advent of the Messiah and the establishment of his kingdom became the subject of prophecy from the very day that sin entered the world and the sentence of death was passed upon the human family. God, in his infinite goodness and benevolence, determined to redeem and save the world, to restore man back to the original heights from which he had fallen. Not one day was permitted to pass, nor one sun to set, after the offense had been committed, before he appeared and revealed a portion of his intentions. To the serpent, who had deceived the woman, he said: "I will place enmity between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel." From this first dim, but kind, intimation of God's intention to graciously afford the world a means of escape from bondage to sin and its consequences through the instrumentality of a triumphant Messiah, the hand of prophecy and the finger of God in the world's events began immediately to open the way and prepare for his appearance.

Every messenger from heaven, sent to instruct and warn the people and to admonish the sins of the house of Israel, who spoke by prophetic impulse, added some new light, advanced more information, upon this great and sublime theme of a Savior's coming and the accomplishment of human redemption. The eyes of patriarchs and prophets, the longing expectation of the ancients, were pointed forward in joyful anticipation of the time when the promised Seed of the woman would, one day, arise and bruise the serpent's head. "Unto us a child is born," said the prophet, "unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even forever. The zeal of Jehovah of hosts will perform this." (Isa. 9: 6, 7.) "The scepter shall not depart from Judah," foretold the Spirit, "nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be." Job, in his affliction, declared: "But as for me, I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

In the book of Daniel are delineated affairs the occurrence of which occupies the long period of twenty-six centuries. The rise and fall, the ascendency and decline, of the only four universal empires that have ever existed upon the earth, or that ever will exist, are described in prophetic history and revealed by the Spirit of God through the prophet. From the reign of Nebuchadnezzar, the king of Babylon, including the wars of Cyrus, the conquests of Alexander, and the triumph and decline of the Cæsars, are recorded events through which Omnipotence was shaping the destiny of the nations. "And in the days of those kings," declared the prophet, "shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The Messiah's kingdom, then, and his dominion, is the fifth and last universal empire that shall ever be. It is not, however, an earthly reign or a worldly throne, supported by the sword and bayonet or by the force of arms; but it is an empire composed of the souls of men, that deals with the spirit and proposes to prepare it for eternity and for an acceptable meeting with God. Indeed, it was to be established upon an immovable foundation, which "standeth sure;" to be founded upon a rock, able to withstand every tempest and against which the gates of hell, incited by the hatred and malice of worlds seen and unseen, have not the power to overcome or overthrow. The design of its existence in the world, the purpose of its establishment, was to be an ark of safety, a place of refuge, into which men and women could enter, according to stipulated terms of admission, and escape the cruel mercies of the prince of demons, the father of all disobedience, and be safe in this life and forever safe in the eternal beyond, in the great hereafter.

The star of Bethlehem at length appeared. From the wilderness of Judea was heard the voice of Messiah's harbinger, saying: "Repent ye, for the reign of heaven is approaching"—"the kingdom of God is at hand." Jesus took up the work that was begun by John, the Immerser, and began to prepare the materials to be engrafted into the great spiritual structure about to be set up in Jerusalem and be spread from thence to the remotest parts and corners of the earth. He began to select apostles—men to be his ambassadors to all people. He chose not those who were rich in the goods and chattels of this world, no gentlemen of luxury or of ease, to be the administrators and executors of his will and testament; but he went upon the coasts of the Sea of Galilee to make a selection of his apostles. To the multitudes he spoke and taught in parables, but to them he expounded all things appertaining to his church and kingdom. "To you," said he to them, "it is given to know the mysteries of the kingdom;" and to them was delegated the authority of making known the affairs of the heavenly dominion and of "all things that pertain unto life and godliness." He gave them a commission, as wide as the world, the object of which was to convert the nations to the obedience of faith, and assured them: "What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven."

The apostles began their labors. They received the Holy Spirit, according to the promise and prediction of the Savior, which was to them a faithful monitor and which guided them into all truth, as they established churches and set them in order. The converts that they made to the cross, all whom they could persuade to look to "the Lamb of God which taketh away the sin of the world," were constituted, not into the endless denominations of modern times, but members of one great and universal brotherhood, of God's family on the earth. The Lord himself recognized them as "saints," as "a peculiar people," as "a chosen generation," as "a royal priesthood," and as "citizens of a holy nation," who had their citizenship, not upon earth or upon a church book, but in heaven. Their churches, their local congregations, whether at Rome, Corinth, or Ephesus, were fraternities of love, joy, peace, and sincere good will. The slightest appearance of schism, of division or discord, of any nature or character, as soon as it appeared, was publicly condemned and warned against. "I beseech you, brethren," said one of their apostles, "through the name of our Lord Jesus Christ, that ye all speak the same thing [which is, of course, the natural consequence of believing the same thing], and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." As they all, as every member of the primitive church, had been "immersed into one body," and had been called in one hope

of his calling, they were instructed to give "diligence to keep the unity of the Spirit in the bond of peace." Thus did the first disciples of the Lord Jesus stand fast in one spirit, in perfect agreement, and unite their labors together in one harmonious effort for the advancement of the cause of their King.

The gospel was carried through the highways and hedges; it was preached from the housetops, along the public roads, and in the market places. The glad tidings of good things, the good news of salvation, were published in Jerusalem, Judea, and Samaria; along the coasts and in the islands of the Mediterranean Sea; and, indeed, in all the known world. Sinners were converted and saints were built up in their most holy faith; and they did it, not through a domestic or foreign missionary society, a Christian Endeavor Society, or a tract organization, but as members of the church of the living God, which they viewed as "the pillar and ground of the truth," as being "a glorious church, not having spot or wrinkle or any such thing;" they did it simply and solely "in the name of the Lord Jesus," and with an eye single to his honor and glory, and not to exalt the inventions of men above the wisdom of God. They cared for orphans and widows in their troubles and supplied the needs of the poor of the brotherhood, and of all men, without a fair or a festival, a church supper or a frolic, to raise the means. At their meetings upon the first day of the week, when they were assembled together for the purpose of breaking bread in remembrance of their Lord and Master, who died that they might live, when they were gathered together to commemorate the broken body and shed blood of Jesus, they each "laid by in store" of his means, "as the Lord had prospered him," and the collections thus taken up were applied to such purposes as would accomplish the greatest amount of good.

The teaching of Jesus is ever new and is as well adapted to the various conditions of society to-day as it once was. If the scholarship of the world could be concentrated into one focus, they would but demonstrate their own folly should they endeavor to new-modify "the faith which was once for all delivered unto the saints." The grounds occupied by inspired men in the beginning of the gospel, as they labored under the guidance of the Holy Spirit, present the only true rallying point for the religious world. The sooner the lesson is learned, the happier and more useful they will be.

Blameless.

BY S. W. BERRYMAN.

What does "blameless" mean? Webster defines it thus: "Without blame; guiltless; innocent." Then, to be blameless means a great deal. In fact, it means so much that there are very few blameless people, even in the church. Every true Christian desires to be blameless, and this they should be before the Lord, the world, and the church. Many of us do and say things that we should not do and say; but when such things occur, we should be willing to correct them. After we do wrong, we can see then that it might have been done otherwise. Then let us be careful to do all the good we can, keeping in mind all the time that there is no danger of our doing too much good. By doing this we will make few mistakes, and profit, too, by the mistakes that we do make. It is our duty to be loving and good, humble and submissive to the requirements of Jehovah in order that we "may be blameless and harmless, the sons of God." (Phil. 2: 14, 15.) It is possible for us to be blameless, or God would not require it of us. He requires no impossibilities of his children. We are told that Zacharias and Elizabeth "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." (Luke 1: 5, 6.) In order for us to be blameless, we, too, must "walk in all the commandments and ordinances of the Lord." Then, we cannot neglect a single duty and remain blameless before him. A brother cannot neglect his duty on Lord's day and be blameless. If we have a chance to attend the worship and neglect to do so, we fail to walk in the "commandments and ordinances of the Lord," and hence we become guilty, having neglected a duty. We are taught in the Bible to do unto others as we would have them do unto us. (Matt. 7: 12.) But many of us in our practice have changed the above teaching and do unto others as we would not have them do to us. The common practice of many to-day is: "Do others before they do you."

It is impossible for us to shed innocent blood and remain guiltless, neither can we speak lies and be without blame. Well, it is equally impossible for us to sow "discord among brethren" and remain blameless. Sowing discord among brethren is placed with murder and lying in the list of seven things that God hates, and no one can commit one of them and be blameless in his sight. (Prov. 6: 16-19.) Many are guilty of dividing the body of Christ: but, instead of doing this, all should strive to maintain unity. Jesus prayed for unity, and we must be united or stand condemned before him. (John 17: 21-23; 1 Cor. 3: 1-3.) The Lord looks upon the brother who sows discord among his children just as he does upon murderers, liars, thieves, etc. All are equally guilty, for these things are an abomination to the Lord.

Peter writes to the church concerning the second coming of Christ and gives it a bit of instruction. He says: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." (2 Pet. 3: 14.) I am aware of the fact that, if the church were more diligent, it would be more peaceful, spotless, and blameless. In the first chapter of this letter he says: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." (2 Pet. 1: 10.) He instructs us to "give diligence to make" our "calling and election sure," and adds: "For if ye do these things—"give diligence" and "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity"—"ye shall never fall." If the church would just do this, when Jesus comes, he would find it "in peace, without spot, and blameless." Brethren, let us be diligent and do these things, for the haven of rest is worth attaining at any sacrifice. Jesus has made it possible for us to enter there, but we must be "harmless and blameless, the sons of God." Only the innocent will be permitted to enter; the guilty will be crowded out. May the Lord bless us to walk humbly before him, that we may be blameless in the great day.

Christian Education. No. 3.

BY H. E. SPECK.

III. Efforts to Obtain the Influence of Christian Education.

There is absolutely no way to conserve the inheritance of Christian faith on which the perpetuity of our national institutions depends, nor to make Christian ideals again dominant in our civic life, unless the teaching of Christian doctrine and the practice of Christian faith are in some way or other conjoined with the great public-school system by which the youth of our land are trained to citizenship. We are shut out of the public schools by the laws of the land. What shall we do?

We have presumed that we might relegate the teaching of religion to the homes. The American home has never been able to do that; and especially is this true of the modern home.

We have thought the Sunday school—or "Bible study," if you prefer to call it that—would help out the homes and relieve the schools of the necessity of teaching Christianity; but how miserably incompetent it is when we make the most of it! No science can be learned by being taught only one hour a week. I do not mean to say that the Sunday school stands for a Sunday religion. I consider the Sunday school a factor in Christian education. But religion is to our daily life what salt is to our food. It enters into every act. To follow a method of living that carefully withholds the salt from our food six days in the week and gives us a peck of unadulterated and undiluted salt to eat on Sunday is not the best way to preserve our health and to continue in our mouth the pleasing taste for salt.

In an effort on the part of some of our best thinkers to keep alive the sentiment of religion, some sort of ethical culture has been injected into the curriculum of our public schools to supply this need by simply teaching the principles of morality. In the course of study for the Boston schools we find the following statement: "In giving instruction in morals, teachers will at all times exert their best endeavors to impress on the minds of the youths the principles of piety and justice and a special regard for truth, love of country, humanity, universal benevolence, sobriety, industry, and frugality, chastity, moderation, and temperance." This moral instruction, it is declared, shall have no trace or shadow of sectarianism or doctrinal teaching. It is very plain that this will eliminate the teaching of the existence of God. The atheist may be a good American citizen and desire to send his child to a public school, but he will not allow the ears of his child to be offended by teaching the existence of God. The Hebrew denies the divinity of Christ. And just so we could eliminate all moral and spiritual teaching. The law says morality must be taught without any dogmatism. It is absolutely impossible. If it were possible, then we should have a solution for this problem, at least. But you may just as well try to grow apples without a tree. You may just as well try to build the walls and roof of a house without the foundation. Dogmatism is the foundation of all morals. Eliminate all the dogmatic teaching, and you cannot formulate a complete code of morals. What motive for well-doing can be suggested if there is no Lawgiver who rewards the faithful and punishes the violator? Will you say to me, be good because it is nice, because it is gentlemanly, because you will be happier? The only power by which we can enforce our moral teaching is the fact that there is an eternal Lawgiver who has the right to bind our wills and the power to vindicate that right. The mere knowledge of the beauty and fitness of an act will no more compel me to do it, or not to do it, than the mere knowledge of geography will compel me to travel around the world. Man must recognize the absolute authority of the Lawgiver and his compelling power, so that his love, his power to punish, can overcome all allurements to present immoral pleasures. Morality cannot be enforced without such dogmatic teaching.

There is still a more serious aspect. In teaching, or trying to teach, morality separate and apart from Christianity, we make the wrong impression on those we teach. They can have little respect for Christianity, although we consecrate it in the church and defend it in the home, if it be condemned in the schools and driven from its doors. Children love school life; and if Christianity is so hurtful a thing as to be denied admission into their studies during school hours, are you going to be surprised to find them scoffing at it in after life? Can we hope to build up a God-fearing people, a people fit to be intrusted with domestic management and the guardianship of this great commonwealth, if they are trained with the conviction that Christianity, the only perfect basis of morality, is an outlawed thing during the best and brighter hours of the day, through the tenderest and most impressionable years of life?

If, then, we cannot teach morality without Christianity, and if the home and Sunday school are not adequate, and since we must have it in some way or other if we are going to fulfill our God-given mission, in what way must it come? The problem is pressing for solution. The crisis may be nearer than we think. Of course, we never realize a danger until the crash comes. They were eating and drinking and merry-making when the handwriting shone out on the wall. It was so when the waters came and covered the earth. It was so when the Assyrians came down on Babylon and when the Goths and Vandals swept over the mighty empire of Rome. It was so when the iron fist of the Teutonic hordes cursed the twentieth-century civilization with its hellish slaughter. It will be so "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

I have laid bare the disease. Perhaps I have been too explicit. I may have sounded the note of a pessimism or of an alarmist; but I have had only one desire, and that is to be as conservative as the facts allow. But what is the remedy?

It is difficult to realize how it was even possible to give over our magnificent public-school system to the agnostic and the godless to serve his purpose, and yet we have done so. You might be surprised to know that in one of these United States of America the teacher who conducts any sort of devotional service in his school will have his certificate canceled. There are other States in which the laws are almost as radical. I have taught ten years. I have never taught one day without having gone to God in prayer. I am too weak, too apt to err, to take responsibility of teaching one of God's highest creations without his blessing me in a special way. The door is perhaps forever shut against Christianity in the public schools. What are we going to do? What are we doing?

Editor Moore's Human Tradition.

BY F. W. SMITH.

I felt absolutely sure that Brother Moore could give no Bible authority for his practice of demanding the candidate to relate an "experience of grace" before baptism, and our readers can see from the following how correct was my judgment:

If you are not a Campbellite, Brother Smith, why do you defend Campbellism? It should not concern you in the least. Why should it sound ugly to you for me to use these "ugly" names.

Well, I am glad that you are able to get something good in attending a Baptist revival; but can you attend one such meeting without a compromise of your faith? You admit you are under the commission to "make" and "baptize disciples." Does not the same act that makes a disciple initiate him into the church, the body of Christ, according to the gospel you preach? If not, I have been misinformed as to the faith of your people.

The saved are the only ones that can be added to the church scripturally. (Acts 2: 47.)

I gave a short exegesis of faith in last week's issue. This will suffice till I hear from you on that.

The church does sit in judgment on the fitness of a candidate for baptism, for the reason that it is the only agency commissioned to make and baptize disciples. Does not Paul teach us that we judge those within? (1 Cor. 5: 12.) The church is responsible for those within, and most certainly should ascertain the fitness of one about to enter. Do you not do the same before you baptize a candidate? I am sure you do. Then, if wrong for a church to pass on one about to enter its fellowship, will it leave you guiltless for doing the same act? Really, do you not violate a

scriptural advice in not doing as Baptists do on passing on the fitness of one for baptism? Does not Solomon, the wise man, say: "For by wise counsel thou shalt make thy war: and in multitude of counselors there is safety?" (Prov. 24: 6.) Can't you see that Baptist practice on this one thing is safer, and more in accord with the Word, than yours?

Does not your candidate for baptism relate some kind of an experience to you before you will get your consent to baptize him? To be sure he does. He makes a confession that he believes Jesus Christ is the Son of God, and faith is an inner grace either wrought in him by the Holy Spirit, or else he gave heed to the gospel and believed it. One or the other of these is true with your candidate, and both are experiences felt within. How could one know that he believes if he had no inner consciousness of it? You know he could not. So, you see, the accusation you charge against Baptists, you are guilty of yourself.

I will agree with you that the experiences are different; both of us require an experience before we baptize a candidate. Then pray tell me what scripture you claim as your authority to baptize any one apart from that commission to his church.

We are sorry to break off here, but a patient public says that's enough for one dose. Next week will follow the remainder of Brother Smith's article with our comments.

Brother Moore asks: "Does not the same act that makes a disciple initiate him into the church, the body of Christ, according to the gospel you preach?" If you make the word "disciple" the equivalent of Christian, and substitute the word "process" for the term "act," I say, yes. It requires more than one act to become a disciple in the sense of a Christian. But every act in the process is that of the candidate, and not that of the administrator of baptism. No administrator of baptism can tell whether or not the one he baptizes is initiated into the church or body of Christ. That is a matter known only to God and the one baptized. "For who among men knoweth the things of a man, save the spirit of the man, which is in him?" (1 Cor. 2: 11.) The obedience in baptism, as well as in everything else, must be from the heart. "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." (Rom. 6: 17, 18.) Please keep in mind this: "And the Lord added to the church daily such as should be saved." (Acts 2: 47.)

Now for my friend's proof that the church has the right to sit in judgment on the fitness of a candidate for baptism. He cites 1 Cor. 5: 12 as authority for his practice in the matter. In view of the fact that the New Testament records *hundreds of cases of baptism*, why did he not find *one* example among them all where any candidate for baptism was required to relate such an experience as the Baptists demand? Why did he not refer us to one passage in all the New Testament with explicit directions for his practice? He *did not* for the simple reason that he *could not* if his very life depended upon it. He must get away from all the examples of people entering the church, where baptism occupies a prominent place, and run to a letter written to the church. Well, this does not help his case, as I will now show. (1) The passage says not one word about the fitness or unfitness of one entering the church, and that is the very thing that Brother Moore needs to find. (2) The matter under consideration is church discipline, the dealing with an immoral character, one living in open shame before the world. (3) The word "judgment" here is used in the sense of condemnation—a thing the church had a perfect right to do, because the man's heart was laid bare in his acts. This is quite different from the practice of my friend in formulating an "experience of grace" with certain feelings and emotions as tests of its genuineness, imposing it on a candidate for baptism. Come, my friend, give us either precept or example or admit that you are holding to a human tradition. Suppose you try the baptism of the eunuch (Acts 8: 36-39), or the baptism of Saul of Tarsus (Acts 22: 16), or the baptism of the jailer (Acts 16: 33). Surely, if your practice is scriptural, you will find at least a hint of it in connection with these baptisms.

But I am reminded that Brother Moore says I require an experience of the candidate in that I ask the one demanding baptism to confess that he or she believes with all the heart that Jesus is the Christ. I shall not fall out with my friend for calling such an "experience;" the only thing that concerns me is, is that scriptural? Let us see: "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." (Acts 8: 36, 37.) The very commission under which I preach says: "He that believeth and is baptized shall be saved." (Mark 16: 16.) Hence I am authorized to baptize none except those who believe, and my right to ask the question, "Do you believe with all your heart that Jesus is the Christ?" is both involved and implied in the commission. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Rom. 10: 10.)

Editor Moore charges me with defending "Campbellism," and I will now call upon him to do the following: (1) Give a clear and succinct definition of "Campbellism." Do not content yourself by saying, "It is the doctrine originated by Alexander Campbell," as is your custom. Never mind now *who* originated the thing you call "Campbellism," I demand a clearly defined statement of the thing itself, *item by item*. (2) If you succeed in showing that I *believe, teach, and practice* one thing in religion that Alexander Campbell or any other uninspired man originated, I promise you here and now to give it up. Here is work for you, and I insist that you go to it.

Cain, An Enemy of God. No. 5.

BY H. LEO BOLES.

It seems that as truly as God has had a representative in human form upon earth, so also has Satan. The same enmity that exists between Satan and God has existed between the representatives. When Jehovah pronounced the curse upon Eve, he said: "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." (Gen. 3: 15.) We are not told anywhere that this enmity has ceased or been removed, but are constrained to believe that it still exists in all of its malignant forms. As the serpent represented Satan in the garden of Eden, so Cain represents him at this altar. Abel represents God and his will at the altar; he is also a type of the Lord Jesus Christ. Satan is trying through his agent, Cain, to destroy the seed of the woman as represented by Abel. Not only has Satan endeavored to destroy the representatives of God, but also he has tried to mar, corrupt, and destroy everything that typified the seed of the woman; he has also tried to corrupt every type of the different phases of worship that God has given to the human family. Every sacrifice and offering that typified Christ, Satan has attempted to corrupt, vitiate, nullify, and destroy. Satan has stood by every altar erected to Jehovah and tried to pollute it; he has had his representatives in every assembly of the saints and in some way or another has tried to defeat the will of God. He has mingled his voice with the music and praise of Jehovah; he has invented instruments to imitate and vitiate the harmony of the praise of Jehovah; he has even tried to substitute the crafty and skilled instruments of Jubal in all of the worship of God; he is even now advocating the use of the products of Tubal-cain in the

destruction of his fellow man as service unto God. At every opportunity he has lifted his voice heavenward defiantly trying to nullify the authority of God. All of this grows out of his enmity for the seed of the woman.

The final struggle will come when the church of God, the spiritual body of Christ, shall have become triumphant over all enemies of righteousness. "Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death." (1 Cor. 15: 24-26.)

The attitude that Cain assumed toward Jehovah is virtually the attitude that every sinner sustains toward God. He becomes not only a partner with Satan, but also an enemy of God. It is strange that one will voluntarily become or voluntarily remain an enemy of his Creator and God, who so loved the world that he gave his only begotten Son. No wonder Paul pronounced such a scathing denunciation upon Elymas, the sorcerer: "O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13: 10.) Paul was able by the Holy Spirit to recognize in Elymas all the diabolical enmity of Satan; hence he condemns him with all of the power that the Holy Spirit gave unto him. It is enough to cause a thrill of horror to run through one's soul when he thinks of being an enemy of God.

Cain, like Judas Iscariot, had prepared his heart for such enmity. His heart had become a fit dwelling place for all of the envy and jealousy and bloody wrath that characterized the chief enemy of God. It does not matter whether one's sins are refined or gross, secret or open, popular or unpopular, they show that the sinners are enemies of God. When one becomes an enemy of God, that one becomes an enemy to all that is good, pure, holy, and righteous. He also becomes an enemy to himself; he opposes himself, and judges himself unworthy of eternal life. The sinner does not always recognize the fact that he is an enemy of God and a partner of Satan. But his unconsciousness of the attitude does not necessarily change that attitude.

Sin is destructive in its nature; it is never for an hour at a standstill; it is ever active. As we have already observed, there is nothing in nature so prolific as sin; hence the enmity of God increases as sin increases. Sin penetrates every fiber of character and forms there hidden passions of hate against God and unconscious enmity against his righteousness. The history of Cain becomes the history of sin; to understand Cain's motives, purposes, and acts is to understand the hideousness of sin.

May we see the goodness and the mercy of our God in revealing unto us the wickedness of Cain as his enemy. May we take it as a warning and be restrained from evil. May we always, like faithful Abraham, be called "friends of God."

Are We Walking in the Light? No. 1.

BY JESSE L. BEARD.

This is a very important question and is worthy of much consideration. Many of our brethren teach only the first principles, and, as a result, we have many that "ought to be teachers," and yet they must be taught the "first principles of the oracles of God." (Heb. 5: 12.) I trust that what I shall say in these few lines will be of some aid to those "summer Christians"—those who think it not so important to obey the "little things." What man may call "little things," God says are "great things"—things that must be kept.

This question needs but little defining. By "light" we mean brightness. David said: "Thy word is a lamp unto my feet, and a light unto my path." Again: "All thy commandments are righteousness." By "walking" we mean a going on (Paul says, "Let us go on to perfection"), a growing in the knowledge of God. So let us walk in the light of God, let us grow in the knowledge of God. Are we really walking in the light? This is something we all can work at—not just the preacher and elders, but *all*.

"As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established in your faith, even as ye were taught, abounding in thanksgiving." (Col. 2: 6, 7.) "As therefore ye received [or, for the very reason ye received] Christ, so walk in him." For what reason have we received Christ? Because God sent Christ, his Son, into the world for our redemption; because Christ came and manifested his great power, gave out such great lessons, rebuked the Jews for not doing their duty, and, last, suffered the great trial of death for our redemption. This is the reason we receive Christ. Now, for the reason we receive him, we should also walk in him, "rooted and builded up in him." "Rooted" means we should be well settled. "Be ye steadfast, unmovable." Be solid. Be strong in the faith; be there so solid that you may not be blown about by "every wind of doctrine;" be so steadfast that you may stand the hardest storms and cyclones that come. "Builded up" simply means to add to. In erecting a building, we first lay the foundation, then we add to it until the building is complete. So the foundation is laid in the Christian life. But how and when is the foundation laid? Let Paul answer: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." When we obey the "form of doctrine," we obey the first principles; hence are made free from sin and become servants of righteousness. This is the foundation, or beginning. Hence we must build up, or add to, or go on in the knowledge of God. We must press on to "the mark of the prize of the high calling; must set our "affections on things above, not on things on the earth."

"From a child thou hast known the holy scriptures." Alas! How many of us can say we have known the Scriptures from our childhood days? I want to say they are few—yes, almost as scarce as "hen's teeth." Why do not the children of to-day know the Scriptures, as did Timothy? Paul says: "Bring them [the children] up in the nurture and admonition of the Lord." There are about one-fifth of the Christians who even know that Paul used such language, and about one-third of those that know it practice it. So you see that makes a very few who know much about the Scriptures in childhood days. Most of the parents say: "Stand up for yourself; do not take anything off of that little old Johnnie Jones; he is so smart, anyway!" Is that bringing them up "in the nurture and admonition of the Lord?" That shows how much folks study the Bible. Let us all give heed to Paul's word's: "Study to show thyself approved unto God." Why don't they teach them that the Bible says, "Blessed are the meek?" Teach them to go to church and Sunday school by example as well as word. "Hear, ye children, the instruction of a father, and attend to know understanding." This shows clearly that the father is to teach the child the pure Bible, teach him how he should treat his fellow man—always be kind to everybody. "As ye would that men should do to you, do ye also to them likewise." Then we can say to them: "From a child thou hast known the holy scriptures."

O that there may be more teaching along this line! it will take a few generations to lift humanity from this fallen state. May we lift our eyes up from this world of sorrow and trouble and teach our children the blessed word of God! How many of us hold family worship each night before we retire? I know of some that do and many that

do not. And some that do, do it in such a sorry way that there is but little to it. They are so careless that they let the children get off to bed and sound asleep, and then the father gets the Bible, reads a short lesson, and has a few words of prayer. How careful we should be concerning our children! Children, be sure you get all the good lessons that father and mother give you, for the wise man said: "Hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck."

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$10,944.64
Church at Jackson, Tenn.	52.00
Church at Canoe, Ala.	15.06
Mrs. E. P. Smith, Martin, Tenn.	5.00
E. G. Collier, Chattanooga, Tenn.	2.00
Mr. M. E. Henry and Mrs. J. E. Henry	4.00
Church at O'Conners, White County, Tenn.	6.00
W. S. Head, Fort Worth, Texas	1.00
Church at Charco, Texas	10.00
A. C. Stout's Bible class, Stockdale, Texas	5.00
Mrs. Eva King, Stockdale, Texas	1.00
Church at Almaville, Tenn.	10.00
Mrs. James Spiro, Chicago, Ill.	2.00
Church at Pine Branch, Tenn.	3.47
G. R. Crabtree, Red Boiling Springs, Tenn.	33.00
"A Sister," Miami, Fla.	10.00
Church at Rome, Tenn.	15.00
Gladys Ford, Cookeville, Tenn.	2.00
Rock Church, Dickson County, Tenn.	2.50
"A Soldier in France"	10.00
V. L. Northcut	5.00
Church at Hartsville, Tenn.	27.65
Mrs. L. D. Collinsworth, Nashville, Tenn.	1.00
C. E. Jones, Mount Rainier, Md.	1.00
"A Friend" (S. P. P.), Nashville, Tenn.	25.00

There are thirty-two contributors represented in the munificent contribution accredited to the church at Jackson, Tenn. W. S. Long, the evangelist, stirred up their hearts in this matter.

Among the donors mentioned above is a musician in the Headquarters Band, 114th Field Artillery, in France. He sent his contribution through his sister, who lives at Lawrenceburg, Tenn.

A newspaper dispatch from Zurich indicates that conditions in Poland are growing worse. A staff correspondent of the New York World writes:

Conditions are terrible; the peasants and the poorer townspeople are literally dying of hunger. I mean dying, not merely living on short commons.

The Germans take away all foodstuffs, requisitioning the grain and potatoes, which are gathered while armed guards watch so that the owners cannot touch the food. Never before in all Poland's history have the Germans been so hated as now.

I was refused a pass from Lodz by the Germans, who allow nobody to leave Poland lest the truth be told. But finally I did get a pass to Vienna, where I obtained a permit to remain abroad thirty days, because the Austrians are more lenient than the Germans.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

He is able to bear the crosses of others because he bears his own. He can be of use to men because he can do without men. He is ethically effective because he is spiritually free. He is able to save because he is strong to suffer. His sympathy and his solitude are both alike the instruments of his strength.—Francis G. Peabody.

The Faith Once Delivered.

God is God!
Through æons past,
Through those unnumbered
Yet to come,
One truth remains:
God is God!

Though devils rage and woe on woe beset;
Though consternations sweep from pole to pole;
Through arching skies and ocean's deep to deep;
Though mountains rock and cataclysms roll,
And agonies unspeakable confound;
Though sun and moon and primal planets fall,
Hold fast! Unfathomable are His ways!
But God Almighty, still, is over all!

—Annah Robinson Watson.

A Brother's Loss By Fire.

Brother D. P. Craig writes from Ingomar, Miss., under date of August 24, 1918:

Dear Brethren: We have this morning been informed of the loss by fire of the home of our beloved W. E. Crum, and submit through the pages of the Gospel Advocate an appeal to all the members of the church of Christ to send him a contribution. Like all gospel preachers, or most of them, Brother Crum is poor in this world's goods, and, in addition to preaching the gospel to the perishing around him, he has a family to support. Now that his home is completely destroyed, he will certainly suffer unless the brethren open their hearts and pocketbooks and assist him to rebuild his home. All he possessed in books and furniture was burned up. The local congregations in North Mississippi have begun a contribution, and we trust that the brethren and sisters in other churches will send him an offering. It will take a considerable sum to replace the loss of his home, and unless he receives our support it may throw him in debt and bring additional unnecessary burdens. His manner of life and preaching are well known in various sections, so that we need not to speak of things along this line. Suffice it to say, however, he has been a noble and able dispenser of the gospel light among those in the region and shadow of death, as well as a comfort to a great body of Christians and coworkers in the kingdom in many portions of Tennessee and Mississippi.

Brethren, such matters as these are our imperative duty and must not be overlooked. Those who labor in word and doctrine must be supported. "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." The brethren came often to minister to the necessities of the apostle Paul. The gospel commands us to be ready to distribute, willing to communicate.

I hope to see a goodly number of offerings given to this worthy brother in his hour of great need. May the Lord help us to see our duty. Send all contributions to W. E. Crum, Hickory Flat, Miss.

The best way to show sympathy is by revealing the light back of the cloud, thereby causing the cloud to disappear. Weeping with those that weep often intensifies the weeping. A cheerful person makes a rainy day look bright, and can change the atmosphere of a whole household from sadness to joy.—Selected.

Give every day a part of your time to your fellow man by relieving the distress of those who may chance to meet you. The highway has many who are poor and friendless that are worthy, but your gift is worthy if in the Master's name.—Selected.

Give to your enemy, forgiveness; give to your opponent, tolerance; give to your friend, your heart; give to your child, a good example; give to your parents, deference; give to everybody, sunshine.—Selected.

Those who are walking up to the light they have are always the most ready to welcome more light when it appears.—William M. Taylor.

AT HOME AND ABROAD

Interest grows in F. W. Smith's meeting at Judsonia, Ark.

C. R. Nichol, of Clifton, Texas, will begin a meeting at Cornersville, Tenn., next Sunday. He will hold other meetings while in Tennessee.

J. S. Trigg, of Jonah, Texas, came to see us last week. He had just closed a meeting near Rogersville, Ala., and was en route to Eubank, Ky.

From W. Claude Hall, Bells, Tenn.: "We have been talking the Gospel Advocate during the meeting, and J. Green is sending you a list of renewals and subscriptions."

Charlie Taylor reports: "The meeting closed at Almaville, Tenn., with one reclaimed. I am now at Burnett Chapel, with splendid audiences. I go next to Lavergne."

H. T. King, of Franklin, Ky., will begin a meeting for the Twelfth Avenue congregation, this city, next Sunday. Services will begin at 7:45 P.M. Let all the Nashville Christians encourage this work.

From Thad S. Hutson, East Radford, Va., August 19: "Our six weeks in this part of Virginia closed last night. Five were baptized at Coffee Valley, two at Bethany, and twenty at New Salem. Praise the Lord!"

Herbert E. Winkler is anxious to secure some brother who is competent to act as moderator for him in a debate that is near at hand. If you can serve, telephone Brother Winkler at Adairville, Ky., at once. His telephone number is 114.

William P. Walker writes: "I am well pleased with my agency of the Gospel Advocate. I regret very much that I waited so long to secure the agency. I have worked in behalf of the Advocate this week, and I am well pleased with the results."

William P. Walker writes: "I am laboring this week at Totty's Bend, in Hickman County. The congregation at this place is one of the oldest in the county. Prospects are bright for a successful meeting in every respect. I hope to publish good results next week."

From Willie Hunter, Livingston, Tenn., August 23: "I closed a very interesting meeting at Big Bottom, in Jackson County, last Lord's day, with eighteen additions—eleven baptized and seven reclaimed. J. L. Hunter and I will leave to-morrow for a meeting in Clay County."

From J. T. Harris, Florence, Ala., August 23: "The meeting with the Bethel congregation, in Maury County, Tenn., closed on last Sunday night, having continued eight days. The audiences were large and attentive. Four confessed their faith in Christ and were baptized into him and two were reclaimed."

From F. L. Young, Little Elm, Texas, August 24: "We are in the midst of a great meeting. E. H. Rogers was with us for nearly one week. After two very serious operations, he regained his health. He helped us much by his presence and his earnest prayers. From here I go to Oklahoma for some meetings; then to Southwest Texas."

From Joe L. Netherland, Yuma, Tenn., August 23: "Our meeting at Obion Chapel closed at the water this afternoon. Eight souls made the noble confession and were baptized this week. J. W. Dunn was with us at the morning service and preached a very strong discourse. I shall begin my work in the Clarksburg High School next Monday."

We were grieved to learn of the death of Joseph E. Cain, one of the editors of the Christian Leader. He died at his home in Wichita, Kan., on August 13. Brother Cain was a very useful man in the Master's kingdom and will be sorely missed. We extend sympathy to the bereaved family, also to Brother Rowe in the loss of a good editorial writer.

From E. M. Borden, Lone Star, Texas, August 21: "The meeting at Brookeland, Texas, resulted in ten additions to the one body. I am now in a meeting at Lone Star, six miles out from Brookeland. Six confessions last night. We are expecting others. My next meeting is to be at Sharon, Tenn., embracing the first two Sundays in September."

Brother Elam closed an eight-days' meeting for the Stewart's Creek congregation, in Rutherford County, last Sunday. Thirteen persons were baptized and one was restored. The interest was fine. Large audiences attended every service. Brother Elam will begin a meeting at Murfreesboro, Tenn., next Sunday. The song service will be led by Dr. L. K. Harding.

From Mrs. Charles B. Kennamer, Guntersville, Ala., August 23: "Our meeting closed in Guntersville on the first Lord's day in August. We had fairly good audiences all the week. C. E. Wooldridge is a splendid man and held such a good meeting. We hope to have him with us another year. I feel that no one could come to Guntersville and get the attendance he will get."

From Hal P. McDonald, Berry, Ala., August 21: "Alabama Christian College will open for its seventh session on Tuesday, September 3. Present indications point to the fact that we will have the best enrollment that we have had during the three years that this makes for me at Berry. A faithful Christian woman with a college education, who can teach piano and who will make herself useful, is wanted at once by our school."

We learn from J. L. Pummill, one of the elders, that the church at Pearl and Bryan Streets, in Dallas, Texas, is making splendid progress. There have been eleven additions to the congregation at regular services since the close of their protracted meeting. A. O. Colley, their minister, has been busy and successful in the evangelistic field for several weeks. Meanwhile Brother Pummill has been doing the preaching at Pearl and Bryan, with good results.

From B. C. Goodpasture, Shelbyville, Tenn., August 23: "Beginning on the first Sunday in August, I preached two weeks in Portland. Eight were baptized. I am now in the midst of a meeting at New Hermon, in Bedford County. Six have been baptized thus far. On the second Sunday in September, the Lord willing, I shall begin a meeting in Shelbyville. Congregations within reach of Shelbyville are requested to announce the meeting, and all are cordially invited to attend every service."

J. M. Rutherford, of the Antioch congregation, near Franklin, Ky., reports that this congregation, will be one of three to support a hospital bed in France. He would be pleased to hear from others who will join in this movement. Address him at Route 2, Franklin, Ky. The cost of a bed for a year is seven hundred dollars. Of this, three hundred and fifty dollars is cash payment, the balance in six months. This is a very deserving work that can be done through the church. For any further information, address the Gospel Advocate.

From George W. Graves, Route 12, Nashville, Tenn., August 22: "My meeting at Woods Chapel, in Cannon County, began on the second Lord's day in July and lasted two weeks. Four were baptized and one was restored. Then my meeting with the Smyrna congregation, near Cookeville, lasted twelve days. While we had good crowds and good attention, there were no additions. Next, my meeting at Zion, in Jackson County, lasted one week and resulted in five baptisms. At present I am engaged in a meeting in Bell's Bend, Davidson County. We hope for a good meeting."

James A. Allen, of Nashville, Tenn., sends us the following report: "We had four very enjoyable services Saturday night and Sunday, preaching Saturday night and Sunday morning for the church at Estill Springs, and Sunday afternoon and night in a schoolhouse packed with people eager to listen in a neighborhood where there had been no preaching. Joe Mason, of Estill Springs, is one of the most zealous brethren I have ever seen in making arrangements for preaching in destitute places. Clyde Gleaves is to begin a meeting for the church at Estill Springs the fourth Lord's day in September. The brethren are looking forward to a good meeting."

From W. S. Long, Jackson, Tenn., August 22: "I have just closed a very interesting meeting at Mars' Hill, near Florence, Ala. The meeting was well attended both day and night. A. C. Traylor led the song service, and did his part well. There were six baptisms and one restoration. I preached one night at Jacksonburg, Ala., and two were restored and one baptized. As I had to go to another meeting, Brother Traylor continued the meeting. I love to labor with the Mars' Hill church, because they love the cause of Christ and spare no means to make the meetings a success. My home was with the Gresham family. This is the home of our beloved W. H. Gresham (brother-in-law of Brother Larimore), who passed to his reward last February. This is one of the happiest homes I have ever been in, and they know how to take care of a preacher so he may be able to do his best. May the Mars' Hill congregation be a burning and shining light till the end of time. I am to begin a meeting at Cottage Grove, Tenn., next Sunday."

GOSPEL ADVOCATE

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MANAGING EDITORS.

J. C. McQuiddy. A. B. Lipscomb.

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EDITORIAL

When Will God Stop the War?

BY E. A. E.

To sum up, we have seen thus far:

1. The God of the Bible, "the true and the living God"—not some other god—exists in the full exercise of all his wonderful attributes to-day; he is the same yesterday, to-day, and forever; "even from everlasting to everlasting thou art God;" he "is King forever" (Ps. 10: 16); and "unto the King, eternal, immortal, invisible, the only God, be honor and glory forever and ever" (1 Tim. 1: 17).

2. God rules the universe. Man does not know the vastness of the universe, but God knows and rules all.

3. Therefore, God rules the earth, one of the smallest planets of one of the systems of worlds. He overrules to-day the inhabitants of the earth. He "ruleth in the kingdom of men, and giveth it to whomsoever he will;" "he changeth the times and the seasons;" "he removeth kings, and setteth up kings;" he uses both righteous rulers and base rulers to serve his purposes; "he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hands or say unto him, What doest thou?" "His dominion is an everlasting dominion, and his kingdom from generation to generation."

4. Jesus Christ "is the ruler of the kings of the earth." "He is Lord of all." He *has been* crowned [not *will be* crowned] with glory and honor" (Heb. 2: 7, 8, 9), and reigns NOW as King. "He must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death." God alone is excepted—is not under Christ. When all things have become subject to Christ and "he shall have abolished all rule and all authority and power," he will deliver up the kingdom to God, and he himself will be subject to God, "that God may be all and in all." (1 Cor. 15: 20-28.) God has already exalted Jesus and has given "unto him the name which is above every name." Men can now in faith confess "Jesus as Lord" (Rom. 10: 9) and willingly submit to his rule in his kingdom to their everlasting salvation; yet, if they do not do so now, they will be forced to do so in the end, to their everlasting dismay and destruction, because God has made him King, "that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 6-11).

5. Whom God loves he chastens. His chastisement yields "peaceable fruit," "even the fruit of righteousness," when it has been received with reverence and loving submission. The branch which is dead, and, therefore, has ceased to bear fruit, God *takes away and destroys;* the branch which bears fruit he cleanses—chastises, prunes, and purifies—that it may bear more fruit. On this principle God deals with nations as well, as we shall see.

6. "All things work together for good" to all who love God, to all who are "called according to his purpose"—persecutions, famines, pestilences, wars, or less afflictions. To love God is to obey him and to be true to him at all hazards. To be "called according to his purpose" is to heed the call of the gospel, through which God calls men (2 Thess. 2: 14), and to work according to God's directions for the accomplishment of his purpose to redeem and save the race. All things work together for good to all who do this. Our supreme allegiance is to God.

7. The great and widespread lack of faith in God and the Bible as the revelation of God himself and of God's will to men.

Examples of God's Use of One Nation to Chastise or to Destroy Another.

One who has not seen in reading the Bible the numerous instances of God's using one nation to chastise, to correct, or to destroy another, has read it most thoughtlessly and to little profit. Space allows the citation of only a few of the many instances of this, and in citing these few examples only the facts can be stated. The reader must study the facts, which he will do if he fears God and desires to know his will and to teach it to others.

God told Abraham that his seed should "be sojourners in a land" which was not theirs, and *serve* the people of that land and be afflicted four hundred years; that he then would *judge* that nation and deliver Abraham's seed "with great substance." (Gen. 15: 13, 14.) God overruled the envy and wicked deeds of Joseph's brethren in selling him into Egypt to the taking of Abraham's seed through Isaac and Jacob into this strange land. Joseph told his brethren they sold him and *meant evil* against him, "but God meant it for good," "to save much people alive," to preserve them "a remnant in the earth," and to make them "a great company" that should escape. (See

Gen. 45: 5, 7; 50: 20, 21.) God said to the wicked Pharaoh:

But in very deed for this cause have I made thee to stand, to show thee my power, and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? (Ex. 9: 16, 17.)

The higher Pharaoh exalted himself in sin, the greater would be his fall and the mightier would be God's name in overcoming him.

For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth. (Rom. 9: 17.)

"Surely the wrath of men shall praise thee." (Ps. 76: 10.) God makes the wrath of men to praise him.

Read seriously and studiously Deut. 28. Note the great and unceasing blessings God pronounced upon Israel so long as they should continue to obey him, and the curses when they should refuse to obey him. Among other things is this:

Jehovah will cause thine enemies that rise up against thee to be smitten before thee: they shall come out against thee one way, and shall flee before thee seven ways. . . . And thou shalt lend unto many nations, and thou shalt not borrow. And Jehovah will make thee the head, and not the tail: and thou shalt be above only, and thou shalt not be beneath.

But if they would not hearken unto God "to observe to do all his commandments and statutes," then the most fearful curses should follow. Among others, this:

Jehovah will cause thee to be smitten before thine enemies; thou shalt go out one way against them, and shalt flee seven ways before them: and thou shalt be tossed to and fro among all the kingdoms of the earth.

Jehovah will bring thee, and thy king whom thou shalt set over thee, unto a nation that thou hast not known, thou nor thy fathers; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all the peoples whither Jehovah shall lead thee away.

Because thou servedst not Jehovah thy God with joyfulness, and with gladness of heart, by reason of the abundance of all things; therefore shalt thou serve thine enemies that Jehovah shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. Jehovah will bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, that shall not regard the person of the old, nor show favor to the young, and shall eat the fruit of thy cattle, and the fruit of thy ground, until thou be destroyed.

Nothing should be left—grain, oil, wine, cattle, flocks—nothing—until the nation should perish. In their great distress they would eat their own children or brothers or wives.

Note that the Jewish nation was first chastised from time to time by different nations; and when it would not suffer correction and repent, it was destroyed. God caused it to perish. Note that God *sent* these nations against it and *brought* the nation "of fierce countenance" "from far" against it. This fierce nation regarded not the person of the old and showed no favor to the young. Can there be anything worse than eating one's own relatives and children? Think seriously over this question: How did God send these nations and bring this fierce nation "from far" against the Jewish nation? These nations did not know Jehovah and did not do what they did in obedience to him. For conquest, through greed, thirst for power, ambition to rule the world, and all the basest passions and lusts which dominate the brute force, these nations went forth to conquer, to plunder, to shed blood, and to destroy other nations; but God overruled them to serve his purposes in chastening and correcting others, if they would receive the correction and repent, and in destroying them when they in wickedness became vessels of wrath prepared for destruction.

When their iniquity became full—when they had sinned away their day of grace—God destroyed the seven nations of Canaan.

Read Isa. 10. God called the king of Assyria the rod of his anger and staff of his indignation—a heathen, plundering, bloodthirsty king. God *sent* this king against the *profane* Jewish nation and gave him a charge against the people of God's wrath "to take the spoil, and to take the prey, and to tread them down like the mire of the streets." This was done for the correction and punishment of the Jews. But of this king of Assyria, God says:

Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy, and to cut off nations not a few. For he saith, Are not my princes all of them kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? As my hand hath found the kingdom of the idols, whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

He said the God of the Jews was no more than the idols of the heathen, and that by his own wisdom, military skill, and power he had conquered and plundered all these nations.

For he hath said, By the strength of my hand I have done it, and by my wisdom; for I have understanding: and I have removed the bounds of the peoples, and have robbed their treasures, and like a valiant man I have brought down them that sit on thrones; and my hand hath found as a nest the riches of the peoples; and as one gathereth eggs that are forsaken, have I gathered all the earth: and there was none that moved the wing, or that opened the mouth, or chirped.

God said "the ax"—this heathen and wicked king—should not "boast itself" against him, who was hewing with it, or "the saw"—this heathen and wicked king—should not "magnify itself" against God, who was wielding it. In other words, this king was in God's hands as an ax or saw is in the carpenter's hands. Again, does "a rod" wield him who holds it, or does he who holds it wield the rod? Does the staff lift up him who holds it, or does he who holds it use the staff? Do kings and rulers wield and use God, or does he wield and use them? Is God an instrument and power in their hands to accomplish their purposes, or are they instruments in his hands to accomplish his purposes? It is daring presumption for any man to attempt to use God and Christianity to accomplish any personal and selfish end. With all this king's boasted wisdom and power, God overruled his evil intentions and wicked deeds to serve God's purpose in chastening his own people and destroying nations still more wicked. Therefore God declared that, when he had "performed his whole work upon Mount Zion and on Jerusalem," he, in turn, would "punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks."

Read Isa. 36, 37. Sennacherib, king of Assyria, invaded Judah. His general made defiant speeches to the men of Judah. In arrogance Sennacherib defied God and compared him to the idols of other nations. Hezekiah spread Sennacherib's letter before God and prayed. God answered. He said Sennacherib should not build a mound against Jerusalem or shoot an arrow there; that he would put his hook in Sennacherib's nose and his bridle in Sennacherib's lips and turn him back by the way which he came; and that he should fall by the sword in the hands of his own sons in his own land. The angel of Jehovah smote in the camp of Sennacherib one hundred and eighty-five thousand of his men in a night; he returned to Nineveh and was slain by his sons. Thus, as one controls a wild horse by a bit and reins and a blatant bull by a hook in his nose, God overruled Sennacherib.

Nebuchadnezzar, another mighty king, but an ungodly and wicked and heathen one, is called God's servant—not as was Moses and Elijah and Paul—to chastise Judah and to punish all nations round about. (See Jer. 25: 7-11; 43: 10.) The following passage states God's use of, and dealing with, Nebuchadnezzar:

I have made the earth, the men and the beasts that are upon the face of the earth, by my great power and by my outstretched arm; and I give it unto whom it seemeth right unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field also have I given him to serve him. And all the nations shall serve him, and his son, and his son's son, until the time of his own land come: and then many nations and great kings shall make him their bondman. And it shall come to pass, that the nation and the kingdom which will not serve the same Nebuchadnezzar king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith Jehovah, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. (Jer. 27: 5-8.)

How did God give all these lands and rulers to Nebuchadnezzar? He did it. Nothing can make plainer than this passage the fact that God overrules nations and the whole earth, even wicked nations, to chastise, to punish, or to destroy other nations, and then, in turn, punishes and destroys the wicked nations so overruled.

When the Jews by the Babylonian captivity had been chastened and reformed, God raised up Cyrus, another heathen king, to prepare them for their return to Jerusalem and the rebuilding of the city and establishment of the true worship of God. God called Cyrus by name about one hundred and seventy-five years before he was born, and called him his shepherd. (See Isa. 44: 24-28; 45: 1-13.) Verse 7 says:

I form the light, and create darkness; I make peace, and create evil; I am Jehovah, that doeth all these things.

Verses 11-13 say:

Thus saith Jehovah, the Holy One of Israel, and his Maker: Ask me of the things that are to come; concerning my sons, and concerning the work of my hands, command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens; and all their host have I commanded. I have raised him up in righteousness, and I will make straight all his ways: he shall build my city, and he shall let my exiles go free, not for price nor reward, saith Jehovah of hosts.

All this was foretold about two hundred years before it transpired.

Different members of the church of some age have told me recently that they did not know some of these declarations are in the Bible. These things sound strange to them and to others.

What is the Bible for? Why are all these things revealed through it?

Do preachers and teachers read these and numerous other passages showing God's dealings with the nations of the earth and the principles upon which he deals with them to their audiences, or exhort their audiences to read them that all may trust in God and realize that, since he rules, all things will work together for their good? Or do they turn in cold indifference from these passages and this wisdom and mighty power of God? Or do they in presumption ignore these things? Or will they study them in order to know and to teach the will of God and to offer "light and leading" to the people who are in need of instruction and faith?

No man can answer the question, "Why does God not stop the war?" or, "When will God stop the war?" until he knows that God "ruleth in the kingdom of men, and giveth it to whomsoever he will," and upon what principles God deals with the nations of the earth.

Who Are Certain of God's Blessings?

BY E. G. S.

The book of Revelation tells plainly who are certain of God's blessings. It says: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22: 14.) This expression embraces all the requirements that are made at the hands of people in the New Testament. It includes faith, repentance, baptism, and all that is required of Christians in living the Christian life. It includes assembling on the first day of the week to break bread, visiting the fatherless and widows in their afflictions, and keeping ourselves unspotted from the world.

Now, visiting the afflicted is a very plain duty. It means much more than just going to see them. It means that we are to look into their wants and supply their necessities if we are able to do so, and to encourage them to put their trust in the Lord if they are Christians and continue to pray to him for his help in their recovery. But they are not to expect him to heal them in any direct way, but that he may bless the efforts of the physician to heal them, and are to use all the care they can to make the physician's efforts successful. They need not pray the Lord to heal them as he healed the sick when he was here on earth, but they may pray him to bless the efforts put forth in their behalf. Christians need not pray the Lord to give them their daily bread in any direct way, but they may ask him to bless and prosper them in their efforts to secure it in a laudable way. To pray the Lord to give it to them in a direct way, without a laudable effort on their part to secure it, would certainly be a vain prayer. The Lord did not propose to encourage people in idleness when he taught them to pray for their daily bread, but to help them in their efforts to secure it. Christians must work as well as pray. Prayer alone will likely be unavailing, if the one that offers the prayer is able to work. Earnest prayer will likely be answered if accompanied by necessary labor on the part of him that utters it. Prayer alone is about as useless as faith alone; and "faith without works is dead, being alone." It takes the doing of what the Lord requires of us to reach the promised blessing. Hence, Christians need to connect their prayers for their daily bread with earnest, active efforts to secure it.

Moreover, all our prayers should be upon this same principle. All should do all they can to help themselves when they pray to God for help; and all would more fully appreciate the blessings they pray for if they would faithfully do their part to secure them. Active industry must be used on our part to secure things we need, if we would truly appreciate and enjoy them when we receive them. As a rule, we enjoy what we secure by honest labor much more than things that are given to us by others. Of course, it is a great blessing for others to help us when we are not able to help ourselves; but active industry sweetens our toil when we secure what we need. Christians should always be ready to give earnest thanks to the Lord when they can secure what they need by their own industry. God knew what was best for us when ne ordained that we should labor for the things we need. Honest, faithful labor is far better for us than if we had everything we need placed in our hands without any effort on our part to secure it. Hence we should be thankful for the necessity of honest labor to secure a comfortable living.

We should always continue faithful in well-doing, that we may be sure of a crown of life in the glory home. If we want to be cheerful and happy in this life, therefore, we must do our part faithfully, that we may have a living and be able to help the needy. There will likely always be some people in every community that need help; hence we need to cultivate the grace of liberality. There will al-

ways be some poor and needy people about us that need help, and some that are not poor will need some sort of help. Some are needy because they do but little of what they might do to help themselves. Others are poor and destitute because they are not able to work, and it becomes the duty of those who can to help them. There are many ways in which people may help each other if they will. Hence people that can help others should watch their opportunity to help those who really need it. Much good can be done, and is being done, in this way.

Fanning Orphan School.

BY E. A. ELAM.

We here give the reports of the treasurer of the Board of Trustees and of the principal of the Fanning Orphan School.

TREASURER'S REPORT.

Nashville, Tenn., August 3, 1918.—Dear Brother Elam: I beg your pardon for the delay in furnishing you the promised report as to the result shown by the financial statement of the Fanning Orphan School for the year ending July 1, 1918. Other matters have kept me too busy to give it attention earlier.

In the first place, I beg to say that the total contributions for the year amounted to $748.87, of which one brother gave $500 as a bequest, the same bearing interest during his lifetime. At his death the sum goes to the school without further interest.

I beg to commend this form of donation, and trust that others may give it consideration and act upon it in the future. As it is, the school is paying interest on borrowed money and other obligations; and I see no disadvantage in paying interest on a bequest of this kind where the principal goes to the school at the death of the party making the bequest.

Of course, the above donations passing through my hands do not include sums paid to Brother Lipscomb directly as tuition.

The financial statement shows a net loss in operating the school during the year ending July 1, 1918, of $748.87. In this due credit has been given for the income from rents and for the benefit of the produce of the farm of every character. This result was relieved only by the donations above referred to.

I desire to call attention to the indebtedness, which now amounts to $2,160, with small prospects of our being able to meet it any time soon. As you know, we are expecting to get some help from the sale of some timber we are having cut from the school farm; but this should be used in taking on more free pupils, as there are always many more than we can care for who apply for admission to the school. While good people are contributing liberally to other worthy causes now, it seems that here is an opportunity for doing a good work that should also receive attention, and I would rejoice to see the school free from debt and with sufficient funds to care for enough poor, orphan girls to fill the school to its capacity. Can we do it, and will we do it? A. N. TRICE, Treasurer.

REPORT OF DAVID LIPSCOMB, PRINCIPAL.

To the Board of Trustees, Fanning Orphan School:

The thirty-fourth year of the life of the Orphan School was finished on the night of May 23, 1918.

The school has proved its right to live by living, living longer than any school or college that has occupied these or adjoining premises.

While from its nature its influence can never be so wide spread as that of Franklin College or the sister school, Minerva College, it can claim to be a small leaven that silently does its work.

More than a thousand pupils have been in attendance for longer or shorter periods since the year Miss Emma Page, now Mrs. T. B. Larimore, began to teach the class of six.

The experiment of admitting day pupils, or pupils from the neighborhood, has been made from time to time, with the final conclusion that it was in the main unsatisfactory.

During the term just finished we had by special concession only two day pupils, the daughters of Dr. J. M. McLaughlin, who acts as our school physician.

There were enrolled sixty-eight, classified as follows: Full beneficiaries, 39; partial beneficiaries, 2; full pay, 25; day, 2. Total, 68.

It will be noticed that the number of beneficiaries is greater than the thirty allowed by the board. This is accounted for in two ways: First, by withdrawal at sundry times, 4; second, by failure on part of some promising to pay, 2. This leaves the number of free pupils thirty-three or thirty-five, counting the defaulting ones, an excess of five, at the close of school. Four of these were admitted late in the term. Also, of the full-pay pupils, there were withdrawn during the term, four.

As known to most of your body, we introduced for the last three months of the term the study of stenography and typewriting, creating a class of ten of the more advanced pupils, with Miss Elizabeth Hitch, of East Nashville, as teacher. The immediate result of this work is the placing of four of the class in good, lucrative positions. Two, Misses Agnes Speck and Lela Baber, are with the Life and Casualty Insurance Company; one, Miss Elizabeth Steele, with the Graham Paper Company; and one, Miss Louise Grandy, with Miss Grace Dawson, public stenographer.

Our music teacher, Miss Jessie Seitz, has learned stenography and will give lessons next term.

We lose from our teaching force Miss Elizabeth Ballou, who has taught two terms. She goes into government employ. Miss Cornelia Satterfield, now doing for the summer some work for the government in Washington, is under agreement to return.

The vacancy caused by Miss Ballou's resignation has been filled, subject to your approval, by Miss Hazel Freeman, of Gallatin. The superintendent is well acquainted with Miss Freeman's two older sisters. They attended our school in 1908-09 and made most excellent records. Miss Hazel is a graduate of Howard College, Gallatin, and has taught in the Gallatin High School for one term. The superintendent asks that his action be ratified.

The health of the school last year was remarkably good. The doctor was called in once. The high price of foodstuffs, and especially the curtailment of the meat allowance, may have conduced to the health of the pupils. We were not reduced to short commons, but we had to be economical. Because of loss by theft of five fat hogs early in the fall of 1917, the rest were sold, and therefore we were largely without home-killed bacon. This may or may not have been a real deprivation.

The very cold winter caused some loss in plumbing and some hardships from lack of water. Our fuel supply, by rigid economy, held out, and we had some left. Coal for next season has been laid in already, we are happy to report, although at a greater cost than ever before. The Louisville and Nashville Railroad for many years has delivered our coal to Nashville free of charge, and the Nashville, Chattanooga & St. Louis Railway has placed it at Easton Switch without cost. A personal interview with Mr. Peyton gained us this favor.

The superintendent has had some correspondence with heating companies that advertise pipeless furnaces. If something of this kind that is a success could be installed in our building, it would add much to our comfort, and secure immunity from pipe freezing, and perhaps make for economy in fuel.

Other suggestions as to improvements could be made, but it is doubtless better to wait for cheaper labor and material. The roof of the building needs painting, as it has been two years since it was gone over, and the sleet and ice developed several small leaks. The roof of the kitchen was so bad that it was partially replaced last spring.

While everything has doubled in price, our financial condition is at least no worse than this time last year.

The Board of Trustees appreciates the services of the treasurer and principal of the school. It also appreciates the good management of the principal in taking more free pupils than it thought wise to admit at first.

The board indorsed at its last meeting the principal's selection of teachers and plan of work. Since, however, it learns there will be some change made in the faculty on account of one or two of the teachers taking work under the government.

The trustees heartily join both Brother Trice and Brother Lipscomb in earnestly requesting donations for the school. Please note what they say and contribute to the school accordingly. While generous in other ways and in helping other orphans, brethren must not neglect the ones at their doors and this school.

Let us relieve it of debt and so enlarge its endowment as to enable it to fill its rooms with free pupils.

Send contributions to A. N. Trice, care of Washington Manufacturing Company, Nashville, Tenn.

Georgia and the Far Southern Field

By S. H. Hall

Field Reports.

The writer recently closed a two-weeks' meeting at Tracy City, Tenn., which resulted in five confessions. This was my two-weeks' vacation from the Atlanta work, and those Tracy City people certainly made the days delightful for a tired man. We had services only at night, except on Lord's days and one Friday-afternoon service. Brother Joe W. White led the song service, and did his work well. We will never forget the Thorogoods, Finneys, and Stones, of that place, as well as others who did their best to make us happy. Tracy City is the home of J. D. Northcut, and he is loved and esteemed in that whole section. He was at home only a few days while we were there. May the Lord bless that congregation in all her efforts to grow into a greater power for good.

Last night (August 18) I closed an eight-days' meeting with the Liberty Hill brethren, out about eight miles from Atlanta, which resulted in four baptisms. This was one of the most pleasant weeks' work of my life. Some of as fine people as I have ever worked with are in this congregation—men of sterling character and who speak loudly in their daily walk for Christ.

Brother R. P. Cuff's meeting at Buchanan, Ga., resulted in seven baptisms and much good done otherwise. He and Brother Joe W. White are now in a meeting at Donaldsonville, Ga., where we have but three members. We are hoping that the prayers of a good sister at that place will be answered.

Brother R. R. Brooks' week's stay at Tunnel Hill resulted in one baptism. He is now at Sinai, out from Dalton, in a meeting.

Brother G. E. Claus recently closed a good meeting at Hardie's Chapel, with a number of conversions, a full report of which I have not received. We have some fine people in this congregation.

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The "Y" Work in the Camps.

As is fully understood, I presume, the government has appropriated the Y. M. C. A. organization through which to see after the spiritual and moral welfare of our boys in the camps. Some way had to be arranged for this; hence, instead of creating an organization of its own, it took advantage of this organization that already existed. A great work is being done at home and abroad for our boys. As is well known, all religious bodies have access to the camps through this door of admission. Certainly our prayers should follow our men in this work.

Brother R. E. Wright, Wartrace, Tenn., writes me that he is thinking of entering into this work the first of October. The "Y" workers receive a salary commensurate with the demands on them at home, when not backed by their respective churches. Quite a number of the religious bodies have taken a great interest in supporting the preachers' families while they do this camp work. This is to be commended. The action of the church at Cookeville, Tenn., in stepping in and taking charge of the support of Brother John E. Dunn's family while he does the camp work speaks well for that congregation.

Now I want to know if the churches at Fairfield, Bellbuckle, Wartrace, Beech Grove, Shelbyville, and others in that section, will not step in at once and put up a reasonable sum toward Brother Wright's family per month, so that he will not have to ask for more than his incidental expenses in the camp? What do you say, brethren? Brother Wright will make a great man for this work. Make all reports to C. M. Gleaves, Bellbuckle, Tenn.

Somebody Else.

Who's Somebody Else? I should like to know.
Does he live at the North or the South?
Or is it a lady fair to see,
Whose name is in every mouth?
For Meg says: "Somebody Else will sing;"
Or, "Somebody Else can play."
And Jack says: "Please let Somebody Else
Do some of the errands to-day."

If there's any hard or unpleasant task
Or difficult thing to do,
'Tis always offered to Somebody Else—
Now, isn't this very true?
But if some fruit or a pleasant trip
Is offered to Dick or Jess,
We hear not a word of Somebody Else.
Why? I will leave you to guess.

The words of cheer for a stranger lad
This Somebody Else will speak.
And the poor and helpless who need a friend
Good Somebody Else must seek.
The cup of cold water in Jesus' name—
O, Somebody Else will offer;
And words of love for a broken heart
Brave Somebody Else will proffer.

There are battles in life we only can fight,
And victories, too, to win;
And Somebody Else cannot take our place
When we shall have "entered in."
But if Somebody else has done his work,
While we for ease have striven,
'Twill only be fair if the blessed reward
To Somebody Else is given. —Union Signal.

The Country's Charm in Winter.

It is pleasant to visit the country in the summer. There is music in the leaves and grasses, and pictures everywhere. The streams beckon and call when the weather is warm, and the shade along the brook is pleasant. There is comfort in the growing things, and the song of the bird and the call of the insect are enchanting.

But there is a charm about the country in the winter that is more soothing, more delightful, than anything which one encounters in the summer. The pictures are done in drab and there is less of life in evidence. The forests moan instead of singing. The voice of the insect is stilled and there is little music from the feathery friends. But the out-of-doors is there, and the business of living is apparent. The tracks in the snow or mud, the well-worn trails through the dead grasses, the sodden paths across the barren fields—these things and a million more are woven into a fabric of delight; and about you everywhere is the breath of winter.—Exchange.

In all our conservation, let us not neglect to conserve our religion, for that is the greatest, most vital of all our needs; that is the only unfailing spring and fountain of all helpfulness and benefaction for the life that now is as well as for that which is to come. For in other conservation, the less you use, the more you have to store up and give away; but in religion, in spiritual resources, in the means of grace, the more you use, the more you increase your store, the more you have to bestow in many-sided helpfulness and blessing.—Arthur C. Clarke.

He who knoweth and understandeth Christ's life knoweth and understandeth Christ himself; and in like manner, he who understandeth not his life doth not understand Christ himself. And he who believeth on Christ believeth that his life is the best and noblest life that can be; and if a man believe not this, neither doth he believe on Christ himself. And in so far as a man's life is according to Christ, Christ himself dwelleth in him; and if he hath not the one, neither hath he the other.—Selected.

MISSIONARY

Canada.

BY NELLIE STRAITON.

I have just received two very interesting and encouraging letters from Canada. The first comes from Foxey, Ontario, and is written by J. D. Wismer. He says:

You will find in this letter a post-office money order for the amount of fifteen dollars, which you will please apply to some good missionary cause. It is from the church here. It is only a small amount, but our congregation is small in number—only six of us, and three out of that number who are not regular attendants. I think that the true gospel of Christ has great need of being preached throughout the whole world, even in what are called Christian countries. We Christians here in Canada are at the present time going through great trials on account of the terrible war which is raging over in Europe. My son is called upon to report for service on August 18, but I pray and trust that the Lord will be with him and the rest of us to sustain us in our trials and struggles. I would also ask the prayers of brethren and sisters wherever they may be. I would now say that I hope this small contribution may help to spread the gospel of Christ, which is the gospel of peace. I wish you every success in your work."

Mrs. George M. Anderson writes from Irma, Alta, Canada, as follows:

You will find inclosed two dollars to help support our missionaries in India. Brother Floyd H. Henderson and Brother Alfred Murray are sending seventy-five cents each, and I am sending fifty cents. Yes, this is the same Brother Henderson that was in Saskatchewan. While he was there he found my name in the Firm Foundation, and saw that we were meeting on the first day of the week to break bread. He is a very faithful Christian and needs to be encouraged in the work. He comes twenty-one miles on a bicycle every Lord's day. He is also teaching a Bible class. Brother Murray is also from Saskatchewan. He heard of me through Brother Henderson. They both worked in Saskatchewan last summer. Brother Henderson's home is in Alabama, and Brother Murray's home is in Prince Edward Isle in Canada. They both came in the spring. We have been meeting in my home ever since April a year ago. Brother and Sister Clark were with us last summer and fall. They left for British Columbia last winter. Then my two daughters and I were left alone, but we kept up the communion services. Brother and Sister Clark will be with us next Lord's day. They think they will go to Saskatchewan, but I hope not. May we be remembered in your prayers as a small band of disciples? We need some missionary work done in Canada, and we are willing to help support it.

These two letters are full of meaning, and I trust they will bring the same wonderful message of encouragement and desire to be up and doing for the Master as they did to me.

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"Where Art Thou?"

BY F. B. SHEPHERD.

This is a tremendous question, and one vital in every walk of life. Man demands to know where you are on the great questions of the day—the war, Liberty loans, the Red Cross, etc.; but the one of transcendent importance, and that to which God demands an answer, is: Where art thou, my brother, on the vital dogmas of the church of Jesus Christ—its work and its worship? Do you believe its mission is the highest, noblest, and grandest man can conceive of? Is this an all-consuming conviction or a mere tacit acknowledgment?

In this time of great stress, when the world is in the turmoil of war and all men are concerned, more or less, about the things of the flesh that pertain to their future happiness and security, the followers of the Lord Jesus need to be reminded of their spiritual obligations. When some are even mortgaging property to meet the needs of our government, can we not find time to consider, and money to answer, the call of the millions of dying souls of earth as it is borne to us in the pleas of our faithful and self-sacrificing missionaries, and divert some of our means to the service of God? Are you, dear friend and fellow partaker of the promises, among those who are forgetful of the God-ordained mission of the body and in the stress of worldly affairs becoming lax in your duties, or do you still feel the burden of souls resting heavily upon you? The voice of one of God's *big* men comes to us from across the seas, asking, "Where art thou?" with reference to the work at Forest Vale Mission. Are you interested in the soul's salvation of those people to whom Brother Sherriff preaches? Is it from the lips—outward—or will your concern manifest itself in practical form? (See 1 John 3: 17.)

Since funds for this work are to be intrusted to me for transmission. I would like to arrange to send regular monthly contributions rather than in the haphazard way so often folllowed. Commencing with September, I shall endeavor to send Brother Sherriff a draft on the fifteenth day of every month. How much shall it be? Address me at Lometa, Texas.

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Getting Down to Business.

BY C. G. VINCENT.

The church at McMinnville, Tenn., through its treasurer, H. K. Potter, writes that the church will assume the support of Brother Hiratsuka, in Tokyo, Japan, at twenty-five dollars a month. This is gratifying, and it is not only scriptural, but also businesslike. I know that this congregation will find much joy in this service for the redemption of the lost of Japan. I know of no native evangelist more worthy of confidence than Brother Hiratsuka. There are two other workers needing support at five and seven and a half dollars a month, respectively. Who will support them?

Brother Hiratsuka recently baptized three persons. He writes very favorably f the work in the country. He is to visit that work soon to do some preaching, as several seem desirous of obeying the Savior. The prospects in this and near-by villages are most encouraging.

Brother Ishiguro and Sister Okei, Brother Fujimori's niece, are to be married soon (probably they are married by now), according to a recent "communique." I am delighted to hear of this union, as Okei is a splendid Christian worker and will prove an asset to Ishiguro and the Otsuka work.

What have you done toward bringing Brother Jelley and his family home? The little band of Christians in Dayton took up a special offering last month for this purpose. It amounted to twenty dollars. The same was sent to the Gospel Advocate, 317 Fifth Avenue, North, Nashville, Tenn., to be applied to the E. S. Jelley home-coming fund. We have sent over ten thousand dollars to the suffering in the war-stricken districts. A grand and good work, indeed! None of us have lacked on that account. All things considered, the present appeal is equally as worthy and should meet with as prompt and liberal a response. It has been suggested, and wisely, too, that a certain Sunday be set aside for an offering for this home-coming fund. Why not make it the second Lord's day in September? Let the elders, preachers, and others, remembering the Golden Rule, lay this matter upon their hearts, present the appeal to the churches, ask for liberal contributions, and remit to Brother McQuiddy promptly, so he can wire the money to Brother Jelley, and thus get this matter off our minds and hearts. This ought to be done; it can be done; and I believe it will be done. Brother Jelley has a right to expect this much of us; more than that, the Lord requires it of us.

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Of weak, nervous, care-worn, haggard-looking men and women in a remarkably short time. This is found to be the effect of the new medicinal combination, Hood's Sarsaparilla and Peptiron, one taken before eating and the other after.

These two medicines, whose great merit has been fully established everywhere, are made from the best formulas for the blood and nerves.

If a laxative is needed take Hood's Pills. They are gentle and thorough.

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Carboil soothes the pain, draws out the inflammation and heals. Also fine for boils, carbuncles, felons, abscesses, piles, itch, tetter, ringworm. Large 25c boxes at good drug stores. Write **Spurlock-Neal Co., Nashville, Tenn.**, for free sample and literature.

CHURCH NEWS

Alabama.

Oakman, August 18.—Our meeting at Berea was well attended by the people, and we also had some visiting preachers present—Brethren James Norwood, Charlie Wheeler, Hearn Haney. Nine were baptized into the one body, six of whom were from the Baptists. I will return in the future and assist these brethren in the work. I am now in a fine meeting here.—A. D. Dies.

Hines, August 14.—On the first Lord's day in this month Brother W. M. Behel began a tent meeting about two miles from this place and continued it nine days. There were eleven additions, and one came back who had wandered off. The attendance was good and there was the best of behavior during the meeting. There are about thirty members now in this community. They are going to begin keeping house for the Lord and try to do their duty.—S. P. Clemons.

Arkansas.

Newport, August 18.—I have assisted in three meetings since last report. One was at Ash Flat, with three additions; another at Harmony, with no additions; the last one, at Kenyon, with sixteen baptisms and six restorations. All these meetings were good and extra well attended. I have never enjoyed three meetings of all my life more. The cause is doing well at all these points. May God bless and reward abundantly all the true gospel preachers.—O. E. Billingsley.

Beedeville, August 19.—I closed a seventeen-days' normal singing school at Grubbs last Friday, which was a decided success in every way. Brother J. H. Curry, of Ravenden, held a meeting for the church while I was there, and I had the pleasure of being associated with him, leading the song service. Brother Curry is a great teacher, a grand man, and should be kept busy all the time. I am now in a fine meeting at Beedeville. I held the meeting here last year, taking Brother Nelson's place, as he was called away on business. We had a great meeting last year, but this one promises to exceed it, as the attendance is very fine and interest increasing. This is the home of Brother Z. D. Barber, one of our strongest Arkansas preachers. He is a godly man and has been laboring here for a number of years. He is at home this week, having had some of his meetings called off on account of dry weather. Brethren, it is a shame to contract with a man for his time, and then, just because it does not rain, write him not to come. He and his family must suffer by such acts. Every church that has contracted with Brother Barber for a meeting, then called the meeting off, should send him a check for at least fifty dollars. I go from here to Conway and Van Buren counties for three meetings. I have received more calls than I could possibly accept and have turned some of them to other preachers. Some churches dry up in dry weather and freeze up in cold weather, but, thank God, other churches are wide awake in the Master's cause.—W. W. Slater.

Florida.

Lake City, August 20.—I have just closed one of the best meetings of my life, all things considered. This meeting began with the Evergreen Church, in Suwanee County on August 10, and continued over two Lord's days, with services both day and night. The congregations were large and the attention and interest were good throughout the meeting. Every religious body near was represented by some of their members; and while I "shunned not to declare the whole counsel of God," the brethren said that it was presented in such a manner that no one could reasonably find fault. Three souls were buried with Christ in baptism and two came across the Baptist line and took a stand upon the Bible alone. The church was edified and awakened to duty, one elder and two deacons were appointed to do the work of the church in their line. At the close of the meeting I went about thirty-five miles and said the words that made Brother E. L. Fielding and Sister Maude Miller husband and wife. Brother Fielding is a teacher in the public schools of the State, while his bride is the accomplished daughter of a prosperous farmer.—J. O. Barnes.

Georgia.

Lyerly, August 19.—The meeting here closed last night. While there was only one baptism, yet this was one of my best meetings. The audiences were good; the interest, wonderful. When people will come and listen to the truth, our labor is not in vain. One young lady was present who had never heard a gospel preacher before. Her heart was absolutely free from prejudice, and, having a good education, she was prepared to listen and weigh the evidence. Some day soon she will accept the truth and lead others to Christ. The preacher made his home with Dr. Shamblin, and he and his Christian wife know how to make a preacher feel at home. While the Doctor is a busy man in ministering to the needs of the physical man, he in a quiet way sows the seed of the kingdom and never fails to doctor the soul when opportunity affords. With the teaching he has done and the seed sown through this meeting, there will be fruit later on. I will return here in October for a mission meeting about four miles in the country.—John Hayes.

Indiana.

Bloomington, August 19.—Our meeting of over three Lord's days in Sparta, Tenn., closed last night. Brother John T. Smith, the "home preacher," worked untiringly in the meeting. He is a choice spirit. He led the singing and helped much every way. Five were baptized and one restored. On the way to Sparta I preached one week in Murfreesboro. One was baptized. If it be the Lord's will, I hope to meet all these people again.—H. H. Adamson.

Kentucky.

Chaplin, August 15.—Our meeting at Fairview closed with eight souls saved. I am now in a good meeting at Russell Schoolhouse. Eleven have made the confession. We have had baptizing every day. I go from here to Love Ridge for a two-weeks' meeting.—R. H. Craig.

Oklahoma.

Roff, August 19.—Our meeting closed here last night, with good interest and large crowds. Fourteen were added to the church and the brethren were greatly encouraged. I promised to return for another meeting next year. I go from here to Nida.—J. A. Cullum.

Altus, Route 6, August 17.—I am just home from a ten-weeks' evangelistic tour in the destitute regions of West Oklahoma. I have baptized quite a few since June. One old Baptist (sixty-two years old) said he thanked God that his life had been spared to see the true light; that he had read the Bible much, but never could reconcile it with Baptist teaching.—H. H. Turner.

Tennessee.

Ralston Station, August 17.—I have just closed a splendid meeting at Hickory Plains Church, in Carroll County, six miles from Cedar Grove. Seven persons were baptized. The attendance and interest were excellent.—R. L. Colley.

Ethridge, August 22.—I am in a good meeting six miles east of this place. This makes my fourth meeting in Lawrence County this season. I have other meetings to hold; but I am forced to go home and do some farm work when we close here, as labor is scarce and the work must be done.—J. Clifford Murphy.

Latham, August 20.—Brother A. S. Wilson, of Farmington, Ky., has just closed a meeting here, with eight added by obedience and one from the Baptists; also, one rededicated her life to the cause. In many ways this was the most successful meeting we have ever had. Brother Will Yates led the song service.—L. A. Winstead.

Bells, August 21.—We have just closed the meeting at Bethel, near Tigrett. Much good was done. Nineteen were baptized, one came from the Baptists, and four erring brethren confessed their wrongs and returned. The brethren were greatly encouraged and some prejudice was removed from the minds of the sectarians.—W. Claude Hall.

Huntland, August 20.—On last Sunday night we closed a meeting at Garth, near Paint Rock, Ala. Five were added by baptism, one from the Methodists who had been baptized, and one was reclaimed. I shall return again next year, if possible. I shall begin next Saturday night at Speigner, near Montgomery, Ala.—E. Gaston Collins.

Lebanon, August 22.—I closed the meeting at Gilroy, near Antioch, last night, and baptized a young man before leaving this morning. The small band of disciples at Gilroy deserve great credit for their zeal. Brother Owen, of Lavergne, helped much in the song service. I leave Saturday for Albany, Ala., where I am to begin a meeting next Lord's day.—John A. Klingman.

Cleveland, August 19.—I began a meeting at Ooltewah on Monday night after the first Lord's day in this month and continued it until the third Lord's day. There were five additions by baptism. The attendance was fair, with strong opposition by the sects. The church was strengthened and left in good working condition. I will begin a meeting at Baxter on Thursday night.—W. C. Phillips.

Kelso, August 19.—I closed an eleven-days' meeting with the Berea Church, at Southall, on Wednesday. Six persons were baptized. The attendance and interest were good. We have some fine brethren and sisters at Southall. I began here yesterday, with fine audiences at both services. We are looking forward for a glorious meeting. I begin a meeting with the Hopewell congregation, near Castalian Springs, on the first Lord's day in September. Brother Byron Hughes will lead the singing.—George W. Farmer.

Columbia, Route 8, August 17.—Our meeting has just closed at the new church at Arkland. The meeting closed on last Friday night after continuing for eight days. Five young persons were baptized. The meeting was a great success in more ways than one. Brother R. A. Largen, of Fayetteville, did the preaching. He is a young man of only four or five years' experience in preaching, but he is a man that carries the deepest convictions and stands firm on the gospel of our Lord and Savior Jesus Christ. The church was greatly benefited by his good work here.—A. L. Neeley.

Tennessee City, August 22.—I preached at the meetinghouse here at home on Tuesday night and had one confession. The next night I began a mission meeting about three miles from town, and three accepted the invitation at the first service—two to be baptized and one restored. I have conducted five protracted meetings here in town, but those two sermons are the only ones I have preached near home since some time last year. I am considering a trip to Colorado soon, and may go immediately after this meeting closes; but mail sent to my home address any time should reach me without much delay.—J. H. Murrell.

Decherd, August 19.—It has been some time since I made a report of my meetings. I held a week's meeting at Tatesville. There were no additions, but the church was aroused to duty. They have no meetinghouse of their own to worship in. I took up a subscription of five hundred dollars to help to build a meetinghouse. The brethren contributed to me very liberally. On my way to Tatesville I stopped at Coalmont and preached one night. A Methodist preacher and his wife made the confession and were baptized. He had been a member of the Methodist Conference for seven years. I began a meeting at Center Point on the first Lord's day in August and continued it one week. Five were baptized and several confessed their wrongs. I moved my tent to College Station, about one mile from Center Point, where I preached five days, with sixteen baptized. We could not seat more than half of the people that came. I began a meeting at Liberty Schoolhouse on the third Lord's day in August, with a packed house. This is a destitute place. The Daus congregation turned out well. They are wide awake to their duty. Brother J. C. Mosley conducted the song service for me. I go next to Lea's Station. I have many calls, but my time is all promised for this year. —R. E. L. Taylor.

Henderson, August 23.—After eleven days the meeting with the church at Troy closed on Wednesday evening, August 7. The interest increased till the close. We have never witnessed better order nor more perfect attention than prevailed in this meeting. We consider it a great seed sowing. This was the first series of meetings in the new building. The church has just completed one of the neatest and most convenient houses in all the country. It is of brick, modern in architecture, and well located. The heating, lighting, and ventilation were not overlooked. To make sure that this property would not be diverted from its original purpose, the "restrictive clause" was placed in the deed. Fitz J. Smith, a lawyer, of Union City, prepared the document. It is all good, but the following clause shows the safety: "In the event of any division arising over these or other questions that may come up, the title of the property inheres to those, whether a majority or minority, who rigidly adhere to the requirements of the New Testament and to that particular faith and belief already herein recited and set out. These provisions are hereby made a vital and essential part of this deed, and are expressly incorporated herein that they may at all times be adhered to." The house is not the only thing. There is a splendid membership in the town and surrounding country. The brethren and sisters have a mind to work. They are not afraid to spend and be spent for the cause of the Master. You will hear from this church in the future. My stay was a pleasant one. I made my home with Dr. W. F. Roberts and his estimable wife. They know how to treat the preacher. They let him entertain himself and do as he pleases. School opens on September 11. The session will be great. Write for a catalogue. —A. G. Freed.

Texas.

Henrietta, August 13.—The meeting at Hamilton closed prematurely last Sunday night, on account of the sickness of my wife, who is some better now. This was a fine meeting. Eight were baptized, a man and wife at the last service. We had special services for the children one hour each day, and a great time we had. The brethren treated me well for so short a meeting and called me back for next year. I called off the meeting at Gordonville on account of my wife's condition; but if she continues to improve till Saturday, I will go yet and hold it for them. If not, my next one will be at Mangum, Okla., and then home for a meeting. I have some work to do in West Virginia; but if the draft age is raised to forty-five, I will get caught in it, and then cannot go, I am afraid. But if I go into the service of the country, I will preach the biggest lot of free sermons I ever did in my life. Who can lend me a tent for a meeting the last of September? Say it quick. Who has my "Handbook on Baptism?" Send it quick.—Tice Elkins.

A Good Business Opening.

The steady increase of the live-stock interest in the Southern States warranted our making a thorough investigation of the natural advantages of the Southland for the raising of good horses, cattle, hogs, sheep, and poultry, compared to Northern States, like Iowa, that for years have been looked upon as leaders in these lines.

The reports of our experts justify our establishing headquarters in the South at some centrally located city having good railroad connections as soon as suitable arrangements can be closed.

Our business will require the help of a number of reliable men, who must be well and favorably known among planters and farmers who own stock in the vicinity of their home town, and we prefer men with some knowledge of live-stock.

These positions are worthy the prompt attention of any one who is looking for a chance to make money in a reliable, steady, and growing outdoor business.

Full particulars by mail upon receipt of request.—The Jans Company, Union Stock Yards, Chicago, Ill.

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Came to this Woman after Taking Lydia E. Pinkham's Vegetable Compound to Restore Her Health

Ellensburg, Wash.—"After I was married I was not well for a long time and a good deal of the time was not able to go about. Our greatest desire was to have a child in our home and one day my husband came back from town with a bottle of Lydia E. Pinkham's Vegetable Compound and wanted me to try it. It brought relief from my troubles. I improved in health so I could do my housework; we now have a little one, all of which I owe to Lydia E. Pinkham's Vegetable Compound."—Mrs. O. S. JOHNSON, R. No. 8, Ellensburg, Wash.

There are women everywhere who long for children in their homes yet are denied this happiness on account of some functional disorder which in most cases would readily yield to Lydia E. Pinkham's Vegetable Compound.

Such women should not give up hope until they have given this wonderful medicine a trial, and for special advice write Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of 40 years experience is at your service.

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A Prayer.

Lord, in this thy mercy's day,
Ere the time shall pass away,
On our knees we fall and pray.

Holy Jesus, grant us tears,
Fill us with heart-searching fears,
Ere that day of doom appears.

Lord, on us thy Spirit pour,
Kneeling lowly at thy door,
Ere it close for evermore.

By thy night of agony,
By thy supplicating cry,
By thy willingness to die,

By thy tears of bitter woe
For Jerusalem below,
Let us not thy love forego.

Judge and Savior of our race,
Grant us, when we see thy face,
With thy ransomed ones a place.

On thy love we rest alone,
And that love shall then be known
By the pardoned, round thy throne.
—Isaac Williams.

A Northern Preacher in Dixie.

BY E. G. ROCKLIFF.

Having just returned from "away down South in Dixie," I want to tell your readers something about it.

At Cincinnati I spent some hours in Brother Fred Rowe's company. He is a busy man, yet he always makes time to talk to you when you call, and brags just a little about the town in which he lives.

At Nashville, Tenn., I made the acquaintance of Brethren F. B. Srygley, F. W. Smith, E. A. Elam (I met him three years ago in Detroit), and J. C. McQuiddy. Brother Srygley conducted me on a sight-seeing tour around the town, and we might have seen more had he been more accustomed to walking. We have several things in common, one of which is we like to eat around noontime, and Brother Smith thinks that this is not the proper thing to do. Brother Srygley and I did the eating and let Brother Smith do the thinking.

Manchester, Tenn., was the next place visited, and it was there I met Brother Dallas Smith. They have a nice congregation there, also a good church house, and a very interesting meeting was in progress.

On Friday, July 12, I arrived in McMinnville, Tenn. I was no stranger in a strange land this trip, and soon I had the ear of Sister Frank Blue at the telephone, and she, in turn called up Brother Horton's residence (I guess the Ford had gone to the mill), and Frank Horton was harnessed and hitched and driven by Decla toward McMinnville to bring home the preacher. To those who know Frank Horton, I do not need to say how little risk we ran of exceeding the speed limit. Next day Brother Blue's Ford carried me over the last lap of my long journey, and Sunday morning the Chestnut Grove meeting began. It was a good meeting. I trust much good was done. Two men were baptized and their wives were restored to fellowship during the meeting. Seven backsliders came forward confessing their sins and were restored to fellowship. The brethren at this place need a house badly, and I hope to hear of their building and setting the church in order shortly. On the last day of the meeting Brother Blue's home was destroyed by fire. I was his guest at the time, and regret that such a sad occurrence should be linked with my pleasant stay there. I cannot express my gratitude to these good people and the Chestnut Grove brethren for their wonderful hospitality.

From here I went to Rockliff, a place even better than it is named, and for eleven days was in a meeting there. My daughter, through the children's column of the Leader, has already informed you that Rockliff is a small town in Tennessee, named after her daddy. But in this she is mistaken, as there is no town there—not anything but a shack, a brush arbor, and a few warm-hearted Christian families, who did the writer the honor of calling their meeting place by his name. In this meeting there were none added to the church; yet it was a wonderful meeting, a sowing time, and harvest is just ahead. I feel sure the seed was good seed and that it was rightly sown on good soil; so, if the watering is done right, there will soon be increase. That is as God wills, and I am satisfied.

Brother and Sister Horton again took the queer Northern preacher into their hearts and into their homes, and right royally did they treat him. The rest of the brethren were just as willing, but I could only be at one place at one time. I have traveled extensively, seen many faces and many places, but never any more pleasant than in sunny Tennessee, and never have I seen hospitality so lavish as at Rockliff and Chestnut Grove. If I do not hear of a new church house being built at both these places before long, I shall be disappointed, as both places give promise of much progress and are good locations for church work.

When we are tempted to do a mean act, to speak the unkind word, to be grasping and selfish, let us set our imaginations to work and picture next year, next decade. How will our act look then?—Exchange.

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Among the Colored Folks

Brother Keeble's Fine Report.

When I made my last report, I was at Cookeville, Tenn., in a very interesting meeting; but there were no additions. I began a meeting at Latham, Tenn., on the second Lord's day in July and continued it one week. Interest was good and five young men were baptized. The white brethren and sisters attended the meeting regularly and assisted me in the work. From there I went to Henderson, Tenn., and began a meeting on the third Lord's day in July. This is a new field. When I went there two years ago, I found just four members —old Brother Crooms and his family— and baptized seven more. This time the interest was great. Sixty-nine were baptized. Eighty-four made the good confession, which leaves fifteen yet to be baptized. Very nearly all of these people came from the Baptists and Methodists. When w tried to rent the Methodist Church to hold the meeting in, they refused, although they allowed us to use it last year; and we tried the Baptists, and they refused. So Brother N. B. Hardeman arranged for us to hold the meeting about seven miles from town in a little schoolhouse which was located in a thick settlement of colored people. This meeting lasted three weeks. One day we went to the water to baptize twelve persons who had made the confession the night before, and I preached at the edge of the water, nd eighteen more came forward and were baptized, making thirty that were baptized that day. The white Christians did all they could to assist us in the meeting. On the last night Brother N. B. Hardeman and others came out and made remarks in the meeting. This was my first time to meet Brother Hardeman, and, in my judgment, he is a fine, Christian man. Brethren Gibson, Tompkins, and Cheatham, white brethren and merchants in town, gave liberally to the work; also, Brother Jap Hardeman encouraged and assisted me in this work. I want all who had fellowship in this work to know that I heartily appreciate what they did. I have agreed to spend thirty days in this section next year, the Lord willing.

M. KEEBLE.

No Worms in a Healthy Child

All children troubled with worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS chill TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a General Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will be in perfect health. Pleasant to take. 60c per bottle.

NUXATED IRON

The Power Behind Strong, Keen, Red-Blooded Americans

"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, former Secretary of the Treasury, and ex-Governor of Iowa; former United States Senator Richard Rolland Kenney of Delaware, at present Major of the U. S. Army; General John L. Clemm (Retired), the drummer boy of Shiloh, who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.

CUMBERLAND UNIVERSITY

FOUNDED IN 1842

By official arrangement with the War Department, military training will be given in the college, with enlistment in the army for all regularly enrolled students who volunteer.

Preparation such as is given in the cantonments and continuance in college is thus promised.

Unexcelled location, large campus, ample athletic facilities, active student organizations.

Necessary expenses, low. Date of opening, September 11, 1918.

For further information, address,

EDWARD P. CHILDS, President, or The Registrar, LEBANON, TENNESSEE.

I thank thee that I learn
Not toil to spurn;
With all beneath the sun
It makes me one;
For tears, whereby I gain
Kinship with human pain;
For Love, my comrade by the dusty ways,
I give thee praise.

—Emily Reed Jones.

Dread of Poverty.

A great deal of apparent poverty comes from dread of poverty. A man saves every cent and goes mind and soul hungry, and, ten to one, he is starving somebody else at the same time, along with himself. He is really poor, for the time being, although he has a large bank account. Poverty will come every time as the result of the improper attitude toward money. Money is not a reality; it represents things that we consider for our good. But there is no poverty like that of the starved soul that shrinks and dries up into narrowness and compression. In getting the feeling of wealth, look about you. See all the wonders of nature; believe that wonders will happen and then get ready for them. After the day's work is done, build air castles and then go in and lay a strong foundation under one of them. Expect to develop into efficiency necessary for the bigger job. The key to this lies in your hands in doing the little things well.—Selected.

The Book.

I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world; for every time you open it, some old text that you have read a score of times suddenly beams with a new meaning. There is no other book that I know of of which this is true; there is no other that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance.—Woodrow Wilson.

For Coated Tongue

Bad Breath, Sour Stomach, Bloating, Gas, Biliousness, Sick Headache, Indigestion, Constipation,—take the always reliable

FOLEY CATHARTIC TABLETS

They clear the bowels, sweeten the stomach and tone up the liver. Do not gripe.

J. E. Colver, 103 Labor Temple, Los Angeles, Cal.: "After 56 years' experience with all sorts and kinds of cathartic remedies, I got wise to Foley Cathartic Tablets, and they are the best I ever used."

Sold Everywhere

GO TO COLLEGE.—Government needing officers for army and navy and educated men and women for war work, urges you to attend college. Good positions await you. For particulars, write **Meridian College**, Meridian, Miss.

The Master's Vineyard

Texas.

Kirbyville, August 19.—I closed my third meeting in Shelby County, at Hawthorn, last night. I was at Stockman, July 17-25, with eight additions; at Palestine Church, July 27 to August 4, with two additions; and at Hawthorn, August 9-18, with ten added—five restored and five baptized.—J. S. Daugherty.

Hemming, August 19.—I closed a meeting at this place last night, with eight baptized and one restored. There are some fine brethren here. Brother J. F. Smith did some of the first preaching of the old Jerusalem gospel here and established the cause in this part. I am to begin a meeting at Hulen, Okla., next Saturday, to continue over the first Sunday in September. Hulen is only eighteen miles from Denton, my home. I have had the pleasure of having some of my children with me all the time. My wife is no better, so far as we can tell, but we are in hopes that after the hot weather she will improve.—D. S. Ligon.

Terrell, August 19.—I have just closed my fifth meeting with the church at Dawson, and I believe it was the best, in many ways, of all. Two were reclaimed and one was baptized. The baptizing was a very touching service. She was a little girl of about thirteen years, and going upon crutches. Many of those present showed deep emotion as this pure, sweet child walked bravely down into the water on her crutches, and was buried with her Lord in baptism, crutches and all. It was truly enough to put to shame those grown-ups who say they are afraid of the water and refuse to obey the Master's command. The brethren and the people of Dawson in general were very kind to me during my stay. I think that probably more of the people of other churches attended this than any meeting I have held at Dawson, and I felt that there was a more kindly spirit shown toward us than ever before. I feel that great good was accomplished in the meeting, due, for the most part, to the faithfulness of the brethren there. They are as good as the best. I pray that God may continue to bless them. I am now back at home again to take up the regular work with the church at Terrell. Pray for us.—R. D. Smith.

Henrietta, August 19.—The Gordonville brethren and I mutually agreed to cancel the meeting there for the present. So I ran down to Nocona yesterday and preached to two large and very attentive audiences. I also perfected arrangements with them for a considerable amount of local work for the next year. The Bowie brethren, after reconsidering their intentions of locating me there, decided to let me go elsewhere; and they gave good and sufficient reasons for so doing, and reasons that are perfectly satisfactory to me as well as to themselves. I have only two more meetings in the south now, and one of them is here at home. The little congregation here is too weak to support a man from a distance, and they decided that I might do the preaching and they would do what they could. If any one wants to help, a good way to do it would be to buy a hundred copies of "Songs of the Reapers" at ten dollars and send them at once. The meeting will begin on the fourth Sunday in September, and your help will be appreciated. Do all you can to help me put the cause here on a solid footing this fall. Write Brother A. J. Williams for information regarding the needs here. My next work after this will be in the east again.—Tice Elkins.

One's Career.

One's career ought to be one continual increasing accumulation of victory forces, of triumphant power. Every step of a man's progress ought to show an improvement, an increase in personal power—ought to mean growth.

There is no reason why a man should be permanently set back because a financial panic or the shifting tide of population has destroyed his business. The man himself should move on steadily, persistently, his life independent, broadening and deepening, growing more powerful every day, accumulating more strength from his new and enlarged experiences.

Success and failure are character revealers. Success very often brings out a man's weaknesses. If he attains wealth, he can afford to indulge in his desires—indulge in luxuries, fads, and fancies. If he attains a position of power, his domineering, aggressive qualities may be brought into action.

Failure also exposes a man's weaknesses. If he is a coward, if he lacks stamina and grit, he will quickly show it when adversity overtakes him, just as he will show the opposite qualities if he is brave and steadfast and determined. What a man does after he fails indicates how much lime there is in his backbone.—Nautilus.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

Beneath Wings Divine.

There is a safe and secret place
Beneath the wings divine,
Reserved for all the heirs of grace—
O, be that refuge mine!

The least and humblest there may bide,
Uninjured and unawed;
While thousands fall on every side,
He rests secure in God.

He feeds in pastures large and fair,
Of love and truth divine;
O, child of God! O, Glory's heir!
How rich a lot is thine!

A hand almighty to defend,
An ear for every call,
An honored life, a peaceful end,
And heaven to crown it all.

—Lyle.

"What Is the Worst Calamity?"

To the question, "What is the worst calamity?" a thousand different answers might be given, but none would surpass that of Charles Kingsley, who years ago wrote: "The very worst calamity, I should say, which could befall any human being would be this: To have his own way from his cradle to his grave; to have everything he liked for the asking or even for the buying; never forced to say, 'I should like this, but I must not do it;' never to deny himself, never to exert himself, never to work, and never to want. That man's soul would be in as great danger as if he were committing great crimes."—Exchange.

Government Sends An Urgent Call

The President of the Civil-Service Commission recently wired:

"Need for stenographers and typists at Washington grows more acute daily. Increase effort all possible."

The government and business concerns are short five hundred thousand bookkeepers and stenographers, and are offering beginners salaries never before heard of.

The government drafted our Civil-Service Bookkeeping Set, and about EIGHTY-FIVE per cent of the government's stenographers write the shorthand system that we teach—THE BEST evidence that our courses are THE BEST.

Take, BY MAIL, our eight-weeks' Civil-Service-Mercantile-Bookkeeping Course or our Simplified Shorthand Course, the latter course consisting of THIRTY LESSONS, and we guarantee you from $85 to $125 a month as soon as you qualify. Money back if not satisfied. Two hundred thousand satisfied, money-making former students. Clip, fill out, and send us the following coupon:

COUPON

(AA)

Draughon's College, Nashville, Tenn.:

Send me, FREE, your book on Home Study, and tell me about your new plan of teaching—the plan whereby it is EASY to learn, BY MAIL, Bookkeeping, Shorthand, Penmanship, etc. This notice was clipped from the Gospel Advocate.

Yours truly,

.....
(Name)

.....
(Address)

"Back to Health by Nature's Route."

This is the title of a most interesting booklet issued by the celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law, and theology, from bankers, merchants, manufacturers, and others, telling how this remarkable water has relieved them of dyspepsia and indigestion, nervous headache, rheumatism, kidney and liver diseases, uric-acid poisoning, and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

Shivar Spring,
Box 21G, Shelton, S. C.

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if I report no benefit, you agree to refund the price in full upon the receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Address .....

Shipping Point .....

(Please write distinctly.)

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

Not Theory, but Practice.

BY H. W. JONES.

This is no time for finespun theories in religion, or anything else, as to that. The world does not demand so much theorizing to-day as it formerly did, and it is well that it does not, for this is the time of all times to be actively engaged in the plain duties we owe to our God, to our fellow men, and to ourselves. What care we for hairsplitting theories or fascinating inventions of men? What benefit to mankind are such things in religion, either here or hereafter? None whatever.

What we want now is a practical, everyday religion—a joint participation in the plain, simple requirements of the God of our Bible. Religion is not a mere sentiment; it is a sense—yes, a sense of duty, a sense of activity, a sense of helpfulness one to the other. It is to love our God and Savior supremely and our fellow man as ourselves. It embraces the fundamental principle of "the Fatherhood of God and the brotherhood of man." If we love God and his ways as revealed in his holy word, then will we seek to purify, elevate, and ennoble mankind both by our example and helpfulness to our fellows in distress.

James says: "Pure religion and undefiled before God and the Father is this, To visit [help] the fatherless and widows in their affliction, and to keep himself unspotted from the world." Now, what are you, immersed believers in Christ, doing to help the orphans and widows "in their affliction?" This shows the positive side of "pure religion and undefiled before God and the Father." Yes, something to do—to help those in need both in word and in deed. Have you "visited" (with your money) the widows and orphans in the foreign lands devastated by Prussian militarism? If not, why not? Have you helped distressed humanity in our own beloved homeland? Have you tried to have the pure gospel of Jesus Christ preached to your home people? All such work as this is truly religion positive.

What are you doing, O ye church members, to keep yourselves "unspotted from the world?" This is the negative side of pure and undefiled religion. Are you engaged in worldly pleasures? Are you going the ways of the world for popularity's sake? Are you trying to carry the church on one shoulder and the world on the other? Do you "drink on the sly" or swear occasionally? Do you, my sisters, worship at the shrine of fashions, suppers, social entertainments, etc.? If so, the devil is pleased and all good people are ashamed of you. Do we go through th Lord's-day worship as a mere formality or custom? The Lord pity all such. To your tents, O ye slackers in the work of the Lord! Let us be actively engaged in "doing the will of God from the heart." (See Eph. 6: 6-8.)

If you have already "obeyed the gospel" primarily, then let us drop every sectarian tenet and unscriptural practice and unite in working the works of Jesus while it is day; for "the night cometh, when no man can work." Let our song ever be:

"O Jesus receive me,
No more will I grieve thee;
Thou precious Redeemer,
O save me at the cross."

PANAMA HATS HAND-WOVEN

New Discovery Brings Costly Panama Within Reach of All.

New York, N. Y. (Special).—It is now proven that the stylish Panama, up to now only worn by the best-dressed people, can now be sold for $1. You don't have to be skeptical about the low price, as it gives service like the $5 and $10 kind, but not so fine a weave; and by this new discovery of weave one can hardly tell the difference. A Panama gives a man or woman distinction and at the same time comfort. Mr. George J. Bungay, 28 South William Street, of New York City, is backing up his discovery by sending a real hand-woven Panama, any size, trimmed, blocked, with silk band, to any one for $1, postpaid. Fitted with leather sweat band, 25 cents extra. Furthermore, his policy is that, if you are not entirely satisfied, he will return your money. —Advt.

Children's Health Exercises.

Teach your children to sit, stand, and walk in an erect posture. Set a good example of this by your own conduct. Here suggestion thus has a powerful influence. Spend three minutes per day with the children in taking vigorous breathing exercises—lifting the chest, expanding the lungs to their greatest capacity, holding the breath, exhaling to the limit, and the like, all together. All will soon become fond of this little drill as they almost feel the increase in the glow of good health.—Exchange.

Rejuvenation Always Possible.

There is rejuvenation in exercise, in play, in care for personal appearance; and there is an economic influence in external rejuvenation which reacts upon the mentality, keeping the individual alert and up to date. Youth finds its golden chances in the present era; they are not denied to the older man who has not lost his grip or who can regain it.—Exchange.

When Duty Calls.

Thus is man made equal to every event. He can face danger for the right. A poor, tender, painful body, he can run into flame or bullets or pestilence, with duty for his guide.—Emerson.

Red Cross Wants Men and Women Workers.

Opportunities Open to Them for War Service in France.

The American Red Cross will accept for service in France a few desirable men for executive work and women for canteen, hospital, hut, and social-service work, who are willing and able to pay their own expenses while abroad. As a suggestion, this is an opportunity for business firms to send as their representative on the American Red Cross, at their expense, a capable member of the firm or an employee.

Application should be made to George E. Bennie, Director of Bureau of Personnel, American Red Cross, at the State Capitol, Nashville, Tenn.

Cumberland University,
Lebanon, Tenn.

On account of the preparations for the Students' Army Training Corps, in which Cumberland University hopes to share, the date of opening for the next college year has been changed to Wednesday, September 18, instead of the 11th, as announced.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

Driving the Brain often Affects the Nerves, causing Nervous Irritation and Nervous Headaches.

When Nervous, try using

Dr. Miles Nervine

The Standard Remedy for many years for disorders of the Nerves.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

A Real Hand Woven Panama $1

Genuine Panama, Blocked Silk Band, Trimmed. Light weight, Durable. State size. Guaranteed like $5 brand, only not as fine a weave. Postpaid $1. Bargain Book FREE

FITTED RUSSIA LEATHER SWEAT BAND, 25c. Extra

ndto-day. GEO. J. BUNGAY, 28 So. William St., New York

Rely On Cuticura For Skin Troubles

All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

Christian Science. No. 2.

BY M. S. MASON.

On page 1, Mrs. Eddy, in giving proof of the power in prayer, says she speaks from experience. I suppose if there has been one doctrine, there has been one thousand, proved exactly in the same way. I take no one's experience who cannot establish it by the word of God. The human race may err, but the Bible never.

On page 2 Mrs. Eddy teaches that prayer is purely subjective, that we are only blessed as our desires work within us the blessing desired. If that is all there is to prayer, our coming to God in prayer would be like lifting ourselves off the ground by pulling on our own boot straps. There is a subjective influence in prayer. We are better simply because we have prayed. But is that all? Let us notice a few passages of scripture. In 1 John 1: 9 we read: "If we confess our sins, he is faithful and just to forgive us our sins." That is plain. There is a Personality. We plead with him. He forgives us. Pardon takes place a his mind, not ours. There is a definite blessing. In 1 John 5: 16 we read that we can ask life for a sinning brother and receive it. Now, if prayer only aids the man who prays, how could any aid come to our erring brother through our prayers? Paul tells the Ephesian brethren to pray for him, for his utterance and boldness. If prayer is only subjective, how could it expedite the utterance and increase the boldness of Paul for others to pray for him?

Mrs. Eddy would have us believe that the mind of God is never changed by our petitions; that his plans, purposes, and conduct of affairs are all absolutely independent of any petitions we may make. In James 5: 16 we read: "The effectual fervent prayer of a righteous man availeth much." In 1 Thess. 5: 8 we read: "Pray without ceasing." Paul on several occasions asked the prayers of the brethren. If there is no effect in prayer, what do these passages mean?

Mrs. Eddy emphasizes very strongly the fact that prayer without works avails nothing. That is so. But does that mean we work out all our prayers?

On page 5, line 10, she denies the atonement flatly by saying: "There is no discount in the law of justice." That rules out mercy. That rules out grace. That simply enables us to save ourselves.

One page 5, line 22, she says: "Prayer will not cancel sin." That flatly contradicts Acts 8: 22; 1 John 1: 8: 9; 1 John 5: 14, 15. Of course, it is not taught that we can deliberately sin, then ask forgiveness, then sin again, etc.; but it is taught in 1 John 2 that, "if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins."

On page 5, line 21, she says sin is destroyed through suffering. If each life destroys its sin by suffering, then Jesus need not have suffered. It is true we must obey him and walk in his steps, but it is preëminently true that we are saved by the appropriated righteousness of Christ. We do not entirely save ourselves. Paul says of him in 2 Cor. 5: 21 that he became "sin for us." In Isa. 53: 5 we read: "With his stripes we are healed." In 1 Cor. 1: 30 we read that Christ is made unto us righteousness. This makes Christ the provision for our salvation, and we appropriate it by our obedience.

On page 5, line 30, Mrs. Eddy says: "Christ came to destroy the works of the devil." That is so; but Mrs. Eddy understood nothing about how that destruction comes about. Forgiveness has no place in her scheme, but that is the cardinal element in it all.

What is the truth about the matter? Adam sinned. Through his sin there was brought about a condition in the world that when we come to the age of moral responsibility we become sinners. This is the work of the devil. Now, Christ was manifested to destroy the works of the devil. How does he do it? He gave his life a sacrifice, a propitiation for our sins; and Paul tells us that he "became the author of eternal salvation to all them that obey him." (Heb. 5: 8, 9.) When we have obeyed the first principles of the gospel, God, for Christ's sake, forgives us of our past sins. In God's mind those are reckoned gone, or they are destroyed. Now we are still free moral agents and may sin again. If so, God makes provision for these also. For Christ stands as our Advocate pleading our infirmities to the Father, who, when he hears, forgives and "cleanses us from all unrighteousness." That destroys that sin. Therefore, as far as its influence is concerned for the destruction of souls, sin is destroyed. There may some sins cease to exist among men and in the individual, but sin as a whole is not completely overcome. It is forgiven. Thus the devil's works are powerless to jeopardize our souls.

In their dealing with the word "destroy," Mr. Russell's followers may consider this dissertation also.

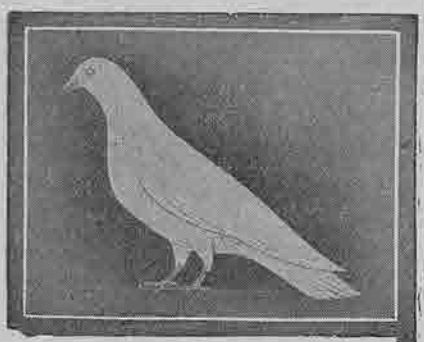
Sleeplessness. You can't sleep in the stillest night if your digestion is bad. Take Hood's Sarsaparilla—it strengthens the stomach and establishes that condition in which sleep regularly comes and is sweet and refreshing.—Advt.

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.



BACK YARD DIVIDENDS

Your own back yard can be made to produce a handsome profit. Its easy. **Raise Pigeons.** They are inexpensive, little trouble, and absolutely clean. Make use of an old outhouse. Start today and order a few good birds that are guaranteed to be rapid breeders. In a very short while they will begin work and with little attention will put money in your pocket. The markets are

Clamoring for Squabs.

Never yet has the demand been supplied. There is a ready market always at handsome prices. Furthermore, good breeders are hard to obtain.

Not only is it easy to make money raising pigeons but it is a pleasant occupation and very helpful to be able to supply your own table with tender, juicy Squabs.

It costs very little to start but be sure and start right with good breeders and

Start Today

while the market is so good and get your share of the profits.

Drop us a line and we will send you **Absolutely Free** our booklet on "Profits in Pigeons." It will show why there are profits in Pigeons and how to begin.

CAROLINA PIGEON PLANT
Dept. G
CLINTON, S. C.

The Florida Mission Field.

BY J. O. BARNES.

Feeling a continued interest in the spread of the gospel, especially in the destitute fields of Florida, I am again calling the attention of the brethren to the Florida Mission Fund, which I am raising for the above purpose. Some have already contributed liberally to this fund, and we have held one successful meeting by Brother J. H. Murrell, using this fund to support him. We have a small amount on hand yet, but not enough to support a meeting, and there is much to do in the Master's vineyard; but "the laborer is worthy of his hire," and men who have families to support must either get their support from the brotherhood or desert the fields and go to labor trades where they can command a salary sufficient to support their families. To do this means that the gospel, which is the power of God to save, will not reach so many people, notwithstanding the great commission of Jesus Christ: "Go ye into all the world, and preach the gospel to every creature." This commission applies as much to one man as another. The preacher is responsible to God for all he can do, and so is every Christian. If he cannot go himself, he can go by giving his means to support the one who can and will go. Thus they are coöperating together, and every soul that is saved by their efforts will be equally credited to them, and we will be workers together with God. Now, brethren, let us raise a fund for the purpose above stated. Send all contributions to me, and I will see that they are properly used in the work for which it is sent. Don't wait; souls are dying out of Christ every day. Address me at Lake City, Fla.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs. So if you wish to try this great profit maker, write to E. J. Reefer, Poultry Expert, 9256 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1, prepaid. So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day, or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. —Advt.

"I Would Not Part with it for $10,000"

So writes an enthusiastic, grateful customer. "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

The Natural Body Brace

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN AND MEN. Develops erect, graceful figure.

Brings restful relief, comfort, ability to do things, health and strength.

For Children Also

See What It Will Do For You

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache and nervousness. Comfortable and easy to wear.

Wear It 30 Days Free at Our Expense

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition.

HOWARD C. RASH. Pres. Natural Body Brace Co.
239 Rash Building SALINA, KANSAS

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A Prayer.

When on my day of life the night is falling,
And by the winds from unsunned spaces blown
I hear far voices out of darkness calling
My feet to paths unknown,

Thou, who hast made my house of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be thou my strength and stay!

Be near me when all else is from me drifting—
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but thee, my Father! Let thy Spirit
Be with me then to comfort and uphold.
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if, my good and ill unreckoned
And both forgiven through thy abounding grace,
I find myself by hands familiar beckoned
Unto my fitting place:

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of thy peace.

—John G. Whittier.

The Church Work at Brownsville, Tenn.

BY WALTER L. BRUMMETT.

The work on the new house is going on nicely. This congregation is a small one, with only about fifteen male members, and about half of these have almost all the financial part to stand; but some have given as much as two months' salary, or one-sixth of their yearly income, and some, perhaps, have given more. We wish to do well what we do; but, on account of the high prices of materials and labor, we do not expect to finish the house, but we want to get it so we can worship in it. So we are making an appeal to all churches and persons interested in building up the cause at weak places to send us a donation at once, before the carpenters stop work, so as to have funds enough to get the house so we can meet in it next winter. The Bible clause is in the deed. We have received considerable help from the people of the town and county, and here are some of the donations of churches and individuals outside the county during the last year: Church at Alamo, Tenn., $13.28; Henning Church, $25; Hartsville, Tenn., $7.80; Harbert Avenue Church, Memphis, Tenn., $15; church at Marietta, Miss., $22.80; church at Alma, Ark., $6.40; Gummitsville, Tenn., $15.10; church at Brunswick, Tenn., $3.92; church at Toone, Tenn., $5.39; Mrs. Laura E. Hull, Brunswick, Tenn., $1.50; church at Gadsden, Tenn., $26.27; church at Maury City, Tenn., $45; Cross Roads Church, Bells, Tenn., $66; B. T. Lewis, Bells, Tenn., $2.50; J. J. Bridges, Bells, Tenn., $1; Nathaniel Whitson, Bells, Tenn., $1; J. F. Kail, Alamo, Tenn., $1; Carl Marbury, Bells, Tenn., $1. There are some others that I cannot give, as I have misplaced their letters. We are very thankful to all, and we ask the readers of this to consider this mission point. We need help badly just now, as we want to carry the work on as long as the money lasts. Send us a donation, and the same will be used wisely. Address me at Brownsville, Tenn.

Make Beautiful Lives.

What beautiful books our lives would be if all the bindings—as, for instance, conversation, expressions, tones of voice, and motives—were genuine, and what beautiful and helpful lesser editions we could turn out in the way of children from such homes! It may be well in this era of unrest, doubt, and change, to remember that the estimate people place upon our characters to-day and to-morrow is the last great binding of the volume we will hand down to posterity.—Exchange.

It is a conquest when we can lift ourselves above the annoyances of circumstances over which we have no control; but it is a greater victory when we can make those circumstances our helpers, when we can appreciate the good that is in them.—Lucy Larcom.

Wondrous is the strength of cheerfulness; altogether past calculation its power of endurance. Efforts to be permanently useful must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright.—Carlyle.

A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial, and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price, 50 cents. Ask your druggist for it or write WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

GO TO COLLEGE.—Government needing officers for army and navy and educated men and women for war work, urges you to attend college. Good positions await you. For particulars, write **Meridian College**, Meridian, Miss.

What Is Truth?

BY TICE ELKINS.

There are many truths that have a direct bearing on the divine wisdom in the creation and preservation of worlds and everything therein, to which we have no reference when we ask the question, "What is truth?" We mean simply the duties of man to God. Just as if an angel in heaven should ask, "What is truth?" he would mean, "What is God's will to us as angels?"—not, "What is God's will concerning man?" And so it was when Pilate put the same question to Jesus. He did not mean, "What is the science of worlds, or the metaphysical ins and outs of philosophy of this or any other world?" But he meant the truth that makes and keeps men free from sin, truth that pertains to man's duty to his Maker; the whole of that truth, and nothing but that truth.

Then, what is truth? What is the whole truth pertaining to man? It is not a great problem of science; it is not putting a man through a school of philosophy till his head cracks (if it was not already cracked when he started in); but we have it in the Book, the Book of books. Thousands bring their sectarianism and their "lodgery" and vanities and human theories, and say they have the whole truth. The truth is not in them, because the Bible denounces them. Many come out from these things, and then before long they are back under the eaves of the old house because the truth was unpopular. Many who espoused the truth give it up and cry for the "leeks and onions." Take the New Testament, obey all of it that was written for men of our age, and then you have the whole truth. He who said, "He that believeth and is baptized shall be saved," is as worthy of belief as he who said "justified by faith."

UGH! CALOMEL MAKES YOU DEATHLY SICK

Stop using dangerous drug before it salivates you! It's horrible!

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

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

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

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The Glory of the Patriarchs.

The honor and respect in which the patriarchs are held do not diminish with the passing centuries. On the contrary, the luster of their names seems to grow brighter. The history of these men stand out with lessons of faith and fidelity for all time. The beginnings of God's dealing with the human race have to do with men and women whose faith in God and obedience to him were marked. These traits have brought their names into Christian literature and into general literature and have furnished inspiration to thousands of people.

God certainly intended for us to study their lives, else he would not have devoted so much space to them in the Bible. It is remarkable that so large a portion of the scripture, especially in the earlier part of it, should consist of biography. Commenting upon this fact, Prof. W. G. Blaikie said: "God has revealed his purpose somewhat after the manner of a philanthropist when he shows us pictures of rescued children, first as they were and then as they have become." ☼ ☼ ☼

The Greatheart of the Old Testament.

In a study of this kind we naturally begin with Abraham, the hero of faith, the Greatheart of the Old Testament, the most commanding figure in the history from Adam to Moses. Surely a man who has been standing before us for almost four thousand years is worthy of most careful study. The particular lesson that I would draw from his life has to do with the promises of God; for surely the most comprehensive promise that was ever made to an individual was made to Abraham. We find it in Gen. 12: 2, 3: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed." When you break it into parts and analyze it, you will find that seven distinct blessings are included. This means that it is all-inclusive, since the number seven denotes perfection.

☼ ☼ ☼

The Sevenfold Blessing.

"*I will make of thee a great nation.*" This is the great thought that runs through the whole book of Genesis. At the beginning of the sixteenth century there could scarcely have been more than a million Jews in the entire world. But their growth in numbers since then has been phenomenal. In 1896 the greatest authority on Jewish statistics gave their number as eleven millions. At the beginning of the European War their number was estimated at thirteen millions.

"*I will bless thee.*" No earthly good can be so great as the blessing of God. Others are single, individual good things, but he that has God's blessing has the source of all good; not a cupful from the river of life, but the river itself with its ceaseless flow. He has God, the "giver of every good and perfect gift," as his own possession.

"*And make thy name great.*" Every one must have noticed how much there is in the New Testament about Abraham and his faith. All the New Testament writers who wish to prove anything about true religion say, "Look at Abraham." Paul does it in Romans and Galatians and in Hebrews. James does it in his well-known discussion of faith and works. The reason of this is that in true religion there is one thing which never changes—the attitude of the soul toward God; and that right attitude of the soul toward God on which religion depends for its very existence is perfectly illustrated in Abraham.

"*Be thou a blessing,*" or, as in the Authorized Version, "Thou shalt be a blessing." These words teach us that the blessing was not intended to center in Abraham and end there. He was to be blessed that he might become a blessing to others.

"*I will bless them that bless thee.*" Here was a blessing promised on an enlarged scale. Not only was Abraham to be blessed, but those who were helpful to Abraham would be blessed also. God counted as his friends those who were friends to his servant Abraham.

"*Him that curseth thee will I curse.*" God had called Abraham to honor, exaltation, and service, and would protect him in his position and mission. He would be counted as God's enemy who was an enemy to Abraham. "The good man is not alone; touch him, and you touch God."

"*In thee shall all the families of the earth be blessed.*"

This is the climax of the promise to Abraham. More excellent than to become a great nation, to have a great name, to be blessed, and to be a blessing, would it be that from him should spring a godly nation to bless the nations of the world, and that from his posterity should arise the Messiah, the Christ of Bethlehem, who should be the world's Redeemer.

☼ ☼ ☼

The Vision Supreme.

What a vision Abraham had! Others have had visions of better countries, of ideal peoples. We think of Plato's Republic, the Greek Hesperides, Moore's Utopia, Bacon's New Atlantic, the Spanish Eldorado, Wilson's World Safe for Democracy; but what are these to be compared with the vision and promise given to Abraham, which will be completed only in the New Jerusalem? The lesson teaches us that God's promises are ever on the ascending scale. One leads up to another, fuller and more blessed than itself. In Mesopotamia, God said to Abraham: "I will show thee the land." At Bethel he said: "This is the land." Later he said: "I will give thee all the land, and children innumerable as the grains of the sand." And even these promises are eclipsed. God allures us to saintliness; not giving us anything until we have dared to act—that he may test us; not giving everything at first—that he may not overwhelm us; and always keeping in hand an infinite reserve of blessing.

Our Contributors

The World and the Church.

BY JAMES A. ALLEN.

Few people appreciate what it is to be a Christian, a member of the church of Christ—to be a child of God. If they realized what it is to be a member of the church, they would never seek to be identified with anything else. All other institutions would seem to them insignificant, untrustworthy. When a man understands what it is to be a Christian, he does not desire to be anything else. When he has done everything that he ought to do as a Christian, he has no time, means, talent, or energy to spend at anything else.

There is no good that comes to a man that does not come to him through Christ, through being a member of the church—that does not come to him as a Christian. Different human organizations have borrowed different features from the church. Some have borrowed one feature, some another. Some human institutions have borrowed so many features from the church that some men think that to be a member of the human institution is enough; that it is not necessary to be a member of the church. The church is thus robbed, borrowed from, and no acknowledgment made of the debt. But all human institutions combined, of any nature or character, cannot gainsay the fact that when a man is a member of the church he has every good feature of them all, without the evil connected with them. The church includes everything that is "good, and very good," without anything that is bad.

The church is not an imaginary institution. It is a real, an actual, an existing body. While it is a spiritual kingdom, it is a real, practical kingdom, not a fictitious, illusionary institution. It has Christ for its Head, its King; and Jesus Christ was and is a real, living Person, with personal, positive attributes, not the imaginary hero of an Arabian tale. It has Christians, children of God, as members of it; and it is as visible as they are. It has an *inside* to it, and an *outside* to it, and all responsible subjects of the gospel are either *inside of it* or *outside of it*. The line that separates the church from the world is not a fictitious, illusionary, imaginary line. The door of the church was opened by the keys used by Peter when he named the real, actual, practical terms of admission.

The church, or kingdom of God, stands opposed by the kingdoms of this world. There is no illusion about it. It is a real war, a real antagonism. There are two great armies in the field. The army under the command of the Lord Jesus Christ is opposed by the army under the command of Satan, the enemy of God and of Christ. Every man is in one or the other of those armies.

The kingdoms of this world belong to the devil and are animated by his spirit. He is their sovereign and they are under his control. The kingdom of God belongs to God and is animated by God's Spirit. The war between the forces of good and evil will go on until evil is exterminated and God's will is "done on earth as it is in heaven." The kingdoms of the world were not originally under the control of the devil. "And he led him up, and showed him all the kingdoms of the world in a moment of time. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it." God gave them to man in trust. "And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth." "For it hath been delivered unto me." Man betrayed them to the devil, the enemy of God; and, therefore, "the whole world lieth in the evil one," and "the whole creation groaneth and travaileth in pain together until now."

"And the glory of them." The kingdoms of this world have a "glory." The kingdom of God has a "glory." The "glory" of the kingdoms of the world and the "glory" of the kingdom of God are exactly opposite, essentially antagonistic, different in every respect, each representing the extreme end of the opposite hypothesis. So much that if a man loves the "glory" of the world, the "glory" of the kingdom of God does not appeal to him at all. If he loves the "glory" that comes from God, the "glory" of the world is as nothing to him. The glory of the kingdoms of the world is a temporary, transitory, fleeting, worldly glory. It consists of that which makes a worldly show, that which has a glitter and dazzle to it, and which appeals to the sensual nature. "To be seen of men" is the essence, the spirit, of it. Those imbued with it are not attracted by the glory of doing good in a quiet way, "in the name of the Lord Jesus," to be seen only "of thy Father who is in secret."

The evil in the kingdoms of the world keeps them in a continual upheaval. Evil means trouble, as holiness means happiness. So there is always trouble in the world, and always will be until the evil is rooted out. When any trouble that arises in the church—when anything that hinders the gospel, disturbs the worship, slackens the work, or divides the brethren—is reduced to the last analysis, it will be seen that the cause of the trouble is that some feature of the kingdoms of the world has been permitted to enter into the kingdom of God. Without some evil of the world entering the church, it is impossible to have trouble in the church. When congregations seek that which makes a show, creates an impression, caters to vanity, and appeals to pride, they put a higher estimate upon the glory of the kingdoms of the world than upon the

glory of personal consecration and a holy life. "For, behold, the kingdom of God is within you." That means it is not in advertisement of self, prompted by vanity, but that it consists of individual purity and spiritual fellowship. The strength and standing of a congregation cannot be estimated by a costly meetinghouse, large crowds, any display of worldly standing, or by any of those elements that appeal especially to that which is animal in man.

The world and the church stand as the embodiment of all that is opposite. All good is in the one, all bad is in the other. But they sometimes become strangely commingled, strangely blended, under the present condition of society. The church influences the world, and, sad to say, sometimes the world influences the church. All the good the nations have, every good law they have, every wave of reform, every moral and uplifting feature their governments inculcate, they owe to the influence of the church. And, on the other hand, sometimes the work of the church becomes stagnant, and some of the disciples cater to pride, vain display, and to that which appeals to the lusts of the flesh, because of the influence of the world. They must be recognized as essentially, entirely separate. It is easier to mix oil and water, to mold a wooden handle to a pewter spoon, than it is to mix the world and the church. To the extent that the world gets into the church, into its members, to that extent the church loses its power. A man cannot love the church and the world at the same time. He must "die" to the world, and "be born again" into the church. As "a new creature" he enters the church. "The old things are passed away: behold, they are become new."

Running a religious paper is an illustration of the fact that the world "loves its own" and that it ministers to them that minister to it. A journal that has a real right to exist cannot, in the nature of things, meet the general favor of the public. If it meets public favor and "all men speak well of it," as they did of the false prophets, then it is not devoted to those things that are antagonistic to the world. This is why a paper devoted to the truth, that does not tickle the ears of those who "heap to themselves teachers after their own lusts," is not a money-making proposition. Not enough people patronize the truth. The world appreciates a paper that appreciates it; and it lavishes its patronage and its praise upon one that smiles at its follies and ministers to its taste. "If ye were of the world, the world would love its own." An understanding of this will lead to an understanding of why a publication that is filled with matter purely sensual that attracts, incites, and gratifies the flesh, and that does not contain one page devoted to those things upon which are predicated human life, happiness, and destiny, can run into an enormous circulation, at a profitable price, *while a publication that is devoted to truth and righteousness can hardly maintain enough circulation to make ends meet at the nominal price of two dollars a year.* A paper that advocates the introduction of organs and societies into the work and worship of the church can, with the very same exertion, easily secure several times as many subscribers as one that does not. *Why?* Because it is closer to the pulse beat of the world. Its greater popularity is the proof of it.

The world admires most that which has the least true merit. The almost incredible mass of rubbish and trash that is sold, the busy, feverish pens of hordes of writers, striving to produce something "*rotten enough to be syndicated,*" is ample evidence of the fact that seeking the favor, instead of the good, of the public is one of the high crimes of modern journalism.

But the abuse of a thing does not condemn its proper use. No man can estimate the power of the press. Nor must it be condemned and its immense power discarded because it is abused. We only regret that the Christian public is so slow to utilize such an immense power for propagating the truth. Those who are preaching error and who are sowing the tares "while men sleep" are not guilty of such supine neglect. No! They scatter their literature, like autumn leaves, everywhere; they extend their propaganda to every corner of the country; they work the press day and night; they utilize it to the uttermost. Their adherents go down into their pockets; they cheerfully, gladly, freely contribute the means that enable their publishers to circulate their journals, papers, and books below cost; and if a man is not able to buy them, they are glad for him to have them *gratis.* The number of their converts runs into an enormous figure; *and they deceive thousands that they would not deceive if the children of this world were not "wiser than the children of light."*

The Rod of Iron.

BY A. M. GEORGE.

What is this "rod of iron?" We find answer in the following scriptures.

Isa. (11: 4) says: "He [Christ] shall smite the earth with the rod of his mouth." Rev. 2: 26, 27 reads: "He [the faithful Christian] that overcometh, and keepeth my works to the end, to him will I give power over the nations: and he shall rule them with a rod of iron." In Rev. 12: 5 we find: "And she brought forth a man child [Christ, or the church], who was to rule the nations with a rod of iron." Then, in Rev. 19: 15, John says: "And out of his [Christ's] mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron."

This "rod of iron" is the word, or law of God, that was to go forth from Zion and Jerusalem, and which did go forth from there A.D. 33. (Acts 2; Isa. 2: 3.) This law is to stand even after the heavens and the earth shall have passed away, and we will all be judged by it when Christ comes again. There will then be no bending, twisting, or breaking of this rod to accommodate any man's fancies. It is an iron rod, and every jot and tittle of it must and will be fulfilled.

When God gave his law to Israel, he said: "Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left." (Deut. 5: 32.) "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." (Deut. 12: 32.) All the above was under the old Jewish law.

In the New Testament, as a grand finality and a solemn warning to men, John says: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man [you, I, or any man on earth] shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." (Rev. 22: 18, 19.)

The foregoing ought to make it plain, even to any poor, half-witted man or woman, that this word of God, this "rod of iron," must and shall stand as it is written, word for word; and woe, for time and eternity, to the poor, presumptuous mortal, male or female, who dares to raise his or her hand or voice to add a word to it or take an iota away from it. Presumptuous, ambitious persons may ignore it and set up their own puny, pitiful inventions as substitutes, and deceive and mislead silly, credulous people, but they cannot change or destroy it. The enemies of God and men have been trying to do this all along down the centuries. When the beast worshipers in "the Dark

Ages" and on to our own time were and are trying to get it out of their way, under the overruling of God, they have been made to preserve it; and to-day its enemies are printing it in all the languages of earth and sending it out broadcast so that all can have it in their own tongue, thus fulfilling the Savior's prophecy in Matt. 24: 14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." They took the Scriptures from the people for a while, but, under God's overruling, they are giving it back with interest. To attempt to change or destroy the law, or word of God, in the least, is the greatest sin that a man can commit, and God has pronounced the most terrible punishment in his power to inflict upon the one who dares to do it.

God never said an unnecessary word or did an unnecessary act; but he said that his word was a "rod of iron," and that it should stand and accomplish the purpose for which he sent it. Some may wonder why God found it necessary to inflict so great a punishment upon so small an offense as changing a word or two of his law. Well, perhaps it might be that, if he allowed you or me to change one word, he, being no respecter of persons, would have to allow every other person the same privilege; and every one exercising his right, God would soon have no law to speak of. Moses and Aaron, who were shut out of the promised land for changing a word, or Uzzah, who was killed for inadvertently touching the ark, which was not lawful for any but priests to do, might answer this question. God made man, and he knew what was in him and what was best for him. He put him under the best law that he could provide to lead men to the best possible results for time and for eternity; and hence he had to guard that law to the limit of his ability, leaving man free to choose for himself.

With all this, such is the perversity and high-handed daring of men that millions of them, and among them the most gifted, recklessly face the Almighty and flaunt their pitiful rebellions in his face.

It seems impossible to get a very large part of the human family to realize the immensity of the crime and punishment connected with the adding to, or taking from, the word of God. No law, human or divine, will be honored by all men; but remove the law, especially God's law, and anarchism, or chaos, would hardly express the condition of the world. Jeremiah (44: 28, 29), speaking of this great sin, said: "Yet a small number that escape the sword shall return out of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs. And this shall be a sign unto you, saith the Lord, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil." The words of Stephen, when the mob were stoning him for the word of God—"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit; as your fathers did, so do ye"—apply well in this evil day, when so-called worshipers of God glory in perverting his words.

Well, do not forget this: The "iron rod" will rule in the end. It will stand when your tongue will have ceased to wag against it, and it will confront you before the throne of judgment.

Think on these things.

The blessed word "health" once literally meant "holiness," and that means simply "wholeness."—Frances E. Willard.

When we are content to live on the lower levels of life, it is because we haven't caught the vision of God.—L. K. Smith.

The Hidden Jewel.

BY LILLIE BERRYMAN.

There is a very striking resemblance between the world at this critical period and the story of a beautiful pearl which lay at the bottom of the deep, blue sea. Thousands of years it had lain thus hidden with the dark sand and decay of years, concealed from the light and sunshine which would make it sparkle as the clear dewdrops; but at last, one day it was washed up by the surging billows and was tossed on the prow of a fisherman's boat. Thus it was brought to light where thousands of eyes should be made glad by its pure sparkle.

And so it is with the world. For a few short years will it be hidden in the monstrous arms of war, lost to peace, happiness, and the sunshine of faded years; but at last, when wrongs shall have been righted and when the brave, noble, and inspiring shall have come out triumphant over the low and base, then shall the dove of peace settle over all humanity and the bright, sparkling, happy side of life be revealed to the sad and sorrowful.

Notes from Detroit, Mich.

BY CLAUD F. WITTY.

In Detroit, as elsewhere, the mind of the public is very unsettled on account of war conditions. Almost all of the hundreds of great factories here, some of them employing as many as thirty-five thousand men, are working almost exclusively for the government. However, we have no complaint to make, so far as the church work is concerned.

At Warren Avenue the attendance has not been quite up to standard during the month of August, but it is always so here at this time of the year. However, that the vacation period is almost over and the weather is getting cooler, we expect to do a great work this autumn and winter. I am sure we will outgrow our present meeting place in the near future.

The mission work conducted by the Warren Avenue Church is making splendid progress. I have just closed a fine meeting out at Flint, seventy miles from Detroit. We started this work three years ago with one member in a private home, and now we have over sixty names on the church record. Five good deacons were appointed during the meeting, a good lot has been bought, and work will start on the basement of the new chapel next Monday.

The work at Gratiot Avenue, in Detroit, another mission of Warren Avenue, is also being well cared for. They expect to have a good meeting during October.

We have also established two missions among the colored people of the city. Both of them are doing good work.

Plans are now being made to start some special Bible-study work at Warren Avenue in the near future. Our studies in the Old Testament last year proved very helpful, and we are sure of a stronger class this year than last. One of the greatest works of this excellent congregation has been to develop the talent of its members. As a result, we have seven or eight good preachers, a number of song leaders, and plenty of teachers both for the home congregation and for the new missions we plant.

What God Says to His Soldiers.

"Whatsoever he saith unto you, do it." (John 2: 5.)

Reveille—"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. 5: 14.)

The Roll Call—"I have called thee by thy name; thou art mine." (Isa. 43: 1.) "And he calleth his own sheep by name." (John 10: 3.)

Attention—"Look unto me, and be ye saved." (Isa. 45: 22.)

Quick March—"I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3: 14.)

Halt!—"Stand still, and see the salvation of the Lord." (Ex. 14: 13.)

Stand at Ease—"I will give you rest." (Matt. 11: 28.)

When on Guard—"Watch ye and pray, lest ye enter into temptation." (Mark 14: 38.)

When in Camp—"The angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. 34: 7.)

When Fighting—"Fight the good fight of faith, lay hold on eternal life." (1 Tim. 6: 12.)

When Wounded—"They that wait upon the Lord shall renew their strength." (Isa. 40: 31.) "In quietness and in confidence shall be your strength." (Isa. 30: 15.)

When a Prisoner—"Fear thou not; for I am with thee: be not dismayed; for I am thy God." (Isa. 41: 10.)

In the Hour of Death—"Let not your heart be troubled: ye believe in God, believe also in me." (John 14: 1.) "When thou passest through the waters, I will be with thee." (Isa. 43: 2.) "I will never leave thee." (Heb. 13: 5.)

The Last Post—"Watchman, what of the night?" (Isa. 21: 11.) "I heard a voice from heaven, . . . Blessed are the dead which die in the Lord: . . . that they may rest from their labors." (Rev. 14: 13.)

In the Grand Review—"Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord." (Matt. 25: 21.)—Selected.

How to Read the Bible.

When in sorrow, read John 14.

When men fail you, read Ps. 27.

Before church service, read Ps. 84.

When you have sinned, read Ps. 51.

When you worry, read Matt. 6: 19-34.

When you are in danger, read Ps. 91.

When you have the blues, read Ps. 34.

When you are discouraged, read Isa. 40.

If you want to be fruitful, read John 15.

When God seems far away, read Ps. 139.

When you are lonely or fearful, read Ps. 23.

For Jesus' idea of a Christian, read Matt. 5.

When doubts come upon you, try John 7: 17.

When you forget your blessings, read Ps. 103.

When your faith needs stirring, read Heb. 11.

For James' idea of religion, read James 1: 19-27.

When you grow bitter or critical, read 1 Cor. 13.

When you feel down and out, read Rom. 8: 31-39.

For Paul's secret of happiness, read Col. 3: 12-17.

For Paul's idea of Christianity, read 2 Cor. 5: 15-19.

When the world seems bigger than God, read Ps. 90.

When you want rest and peace, read Matt. 11: 25-30.

When you want courage for your task, read Josh. 1.

When you leave home for labor or travel, read Ps. 121.

When you want Christian assurance, read Rom. 8: 1-30.

When your prayers grow narrow or selfish, read Ps. 67.

For Jesus' idea of prayer, read Luke 11: 1-13; Matt. 6: 5-15.

For a great invitation and a great opportunity, read Isa. 55.

For Paul's rules on how to get along with men, read Rom. 12.

When you think of investments and returns, read Mark 10: 17-31.

For the prophet's idea of religion, read Isa. 1: 1-18; Mic. 6: 6-8.

Why not follow Ps. 119: 11, and hide some of these in your memory?—Selected.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$11,193.32
Belmont Avenue congregation, Nashville, Tenn.	95.58
Mrs. J. T. Campbell's Bible class, Ostella congregation, Tennessee	3.15
Church at Buchanan, Ga.	3.06
Cathey's Creek congregation, Hampshire, Tenn.	15.50
Parkland Church, Louisville, Ky.	4.95
J. O. Allen, Brentwood, Tenn.	10.00
Midway Church, Clay County, Tenn.	6.16
Mrs. S. E. Gordon, Wildersville, Tenn.	1.00
Mary Bess Hunt (aged seven years), Prospect, Ky.	1.00
Blaine Wells, Coal City, Ind.	5.00
Sulphur College congregation, Hartsville, Tenn.	7.00
Mrs. L. J. Shofner, Nashville, Ark.	2.00
Clementsville congregation, Moss, Tenn.	7.55
"Two Friends," Millville, Ark.	3.00
Church at New Middleton, Tenn.	21.28
Mrs. J. D. King, Franklin, Tenn.	6.50

The liberal contribution from the Belmont Avenue congregation, in Nashville, reflects the spirit of this body of Christians. Whatever they start out to do, they do it well.

Here follows a child's letter in explanation of her gift:

Dear Brother Lipscomb: Inclosed you will find one dollar. I want you to send it to the little starving children. I had a pet lamb, and I sold him the other day, and wish to send part of the money to those poor children.

MARY BESS HUNT, Prospect, Ky.

As a matter of general information, we furnish some important facts about the Armenian Relief Work:

The American Committee for Armenian and Syrian Relief is attempting to provide the necessities of life for two and a half million starving people in the Eastern war zone; four hundred thousand of those in need are orphan children.

Relief for these sufferers is transmitted in the form of credit through the War Trade Board and in coöperation with the State Department, thus giving assurance that the enemy or the allies of the enemy do not derive benefit from the funds given for the relief of these destitute of Western Asia.

No food is sent directly from the United States to either points within or outside the Turkish Empire. All supplies are purchased in the countries where the relief is distributed.

The work of distribution is carried on by American missionaries, physicians, and teachers who have remained on the field, braving the dangers of war and pestilence to give aid to these suffering peoples.

The principal relief stations of the committee are situated at Erivan, Russian Caucasus; Teheran, Persia; Cairo, Egypt; Bagdad, Mesopotamia; Jerusalem, Palestine. Out from these larger centers radiate hundreds of smaller points.

The American Committee for Armenian and Syrian Relief gives no direct money aid except to orphan children or in urgent cases of absolute destitution. The aim of the committee is to furnish work for the refugees who come under their care.

Five dollars supports a refugee for one month. Sixty dollars furnishes the necessities of life for one year. In different sections of the field prices of food and material for industrial work differ, but this amount is the average estimated at a conference of returned missionaries, teachers, and physicians, last autumn.

Armenia can receiv no governmental grants such as those given to Belgium. Russia is no longer able to contribute to the support of these destitute peoples. Armenia cannot look to England and France. Each of these countries is busy with her own problem; America is her only aid.

One hundred cents on every dollar given to the American Committee for Armenian and Syrian Relief goes to the field. All expenses of the committee, even the cost of cabling the money, are met privately.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Christian Education. No. 4.

BY H. E. SPECK.

IV. SOME HISTORIC REFLECTIONS.

Let us notice the history of religious movements in this respect. History bears irrefutable witness to the fact that education and the growth of Christianity are inseparably connected. Every great religious movement has been immediately followed by an educational revival, and the movement has been successful and permanent only in so far as it has taken the schools into its alliance.

A striking example of the power of education under religious influence is to be seen in the case of the Scotch Presbyterians. Through the leadership of Knox, Scotland established a system of schools in close affiliation with the church. Ever since that time the ministers have been searching out the most gifted boys and encouraging them to get an education and enter the ministry. It has been this splendid coöperation between the church and schools which has made Scotland the land of great preachers.

Another remarkable historical evidence of the value of schools in strengthening a religious movement is to be seen in the case of the Jesuits. When the Roman Church had lost all Northern Europe through the Protestant revolt and was being threatened even in Italy itself, she sought defense in the establishment of Jesuit colleges. Every one knows what the result was. So insidious and persistent were these colleges that for almost two centuries they trained and controlled the leading intellects of the continent, both Protestant and Catholic.

Do you want to know what the Catholics are doing in America? It was decreed in the last Plenary Council of Baltimore, in 1885, that within two years of the date of the proclamation of the decree every parish priest must provide an adequate school for the children in his parish or give the reason of his inability in writing to the bishop.

This official attitude toward the school question gave such a renewed impetus to school building that there are now one million three hundred and fifty thousand children educated in schools immediately under the control of the Catholic Church, and during the last three generations three hundred million dollars have been spent for this purpose.

Quoting from Dr. Eby on Baptist statistics, we have these startling facts: "At the beginning of the nineteenth century the Baptists in the entire Dominion of Canada numbered about six hundred, and they had no schools. Denominational lines had all along been very closely drawn, and expansion could take place only under the most difficult circumstances. With heroic faith the small body established Acadia University, in the Maritime Provinces; Feller Institute, in the very heart of Catholic Quebec; McMaster University, with its two adjuncts, in the expansive Northwest. At the end of the century there were approximately one hundred thousand Baptists in Canada. More than any other factor these Christian colleges are responsible for the result. At the beginning of the nineteenth century there were one hundred thousand Baptists in the entire American Union; to-day there are about six million. At that time they possessed only one institution of learning; now there are over two hundred in all. These schools have been an indispensable factor in this marvelous development."

The story is the same, no matter where we look. Shall I be considered an heretic if I say that if "we as a people" ever intend to come into our own and to make the influence of the religion of Jesus Christ felt through us, we must build, maintain, and perpetuate a system of schools in which Christianity in its beauty and simplicity may be taught in some way coördinate with the State schools? And I am willing to go on record as being one who is not in sympathy nearly so much with the idea that now prevails, wherein any one who chooses may establish a school of this sort, as I am with a systematized, organized, purposeful effort on the part of all the Christians of all the congregations of God in all the counties of all the States of these United States, call that a system of "church schools" or what you wish. I am willing to go one step further and say that that individual who purposefully puts himself in the way of the progress of Christian education through the Christian college is either ignorant of the opportunity it affords or he is a slacker in the army of Jesus Christ and a traitor to his cause.

Shall We Fight the Battle?

BY R. P. CUFF.

Various descriptions of life have been given. It is difficult to define. Yet, speaking metaphorically, let us say life is a struggle. Man grows by struggle. In a struggle there are contending forces. In life's battle, these are good and evil. God is the fountain of all good. The devil is the fountain of all evil. Everybody is in the struggle. The babe is somewhat passive, we think, yet Christ counts him for his own. The kingdom of heaven belongs to him. (See Matt. 19: 14.) Even the babe has an influence. All people have—if not for Christ, against him. There is no neutral ground. The very effort on one's part to remain neutral, spiritually, puts him against Christ. Nonperformance of the right is the same in consequence as the doing of real wrong.

There are two classes of people—responsible and irresponsible. The gospel was not given to the sinless, but to the sinful. Part of the irresponsible class finally come to be responsible. Young people grow up to the age of responsibility. Then is sounded for them the call to arms. How grand to heed at once! To those who have enlisted in the recruiting station of the prince of this world, the Lord Jehovah is calling also. These soldiers of Satan must lay down the old armor and take on the new—the armor of God. "No soldier on service entangleth himself with the affairs of this life." (2 Tim. 2: 4.) It is not child's play; it is life duty. It takes a man to be a Christian. God supplies the quarries, but he does not carve the statues nor pile the cathedrals save by the hand of man. Though God provides the armor, we must put it on. We must don the uniform.

Volunteers are wanted. (Matt. 23: 37; John 7: 17; Rev. 22: 17.) The appeal is made to free moral agency.

Jesus is our Captain. (Heb. 2: 10; 5: 9.) He marshals the soldiers; he directs the battle; he makes possible the victory.

The "devil and his angels" are our contestants. (Eph. 6: 11; 1 Pet. 5: 8; Matt. 25: 41.) Works of the flesh are of the devil. Oftentimes, too, he comes to us through human agency. We must never compromise or make peace with him. "When you hit the devil, hit him hard." Be the standard bearer of Jesus. Satan's onsets are well called "wiles," for he shuns open fields and deals best in ambuscades and secret plots.

What is the armor? (a) The girdle of truth. (b) The breastplate of righteousness. (c) Preparation of the gospel of peace. (d) The shield of faith. (e) The helmet of salvation. (f) The sword of the Spirit—the weapon. Jesus used it when tempted. It will stand us in good stead. It brings defeat to the enemy. (g) All prayer. When about to think or do the wrong thing, *pray*.

The battle is spiritual. "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (Eph. 6: 12.)

Once enlisted, there is no discharge so long as strength and health remain, but there may be desertion. Upon

careful notice, it is found that none of the parts of the Christian armor is for the back. Therefore, if one prove coward and turn about, the darts of the evil one may pierce his back. One should never give up, "never turn back," when fighting under the blood-stained banner of Prince Immanuel.

And now, kind reader, won't you defend "the colors?" If you are not saved; if you are not a Christian; if you are not engaged in the spiritual struggle for the triumph of truth and right, won't you heed the call to arms and become a soldier of the cross? Won't you "take up the whole armor of God, that ye [you] may be able to withstand in the evil day, and, having done all, to stand?"

The Bible Chair in the University of Texas.

I am exceedingly gratified at the favorable responses coming from the different parts of the country in regard to the important work of maintaining a school of the Bible in connection with the State University at Austin, Texas. Brethren Klingman, Sewell, Barret, Gardner, and others have written much that is encouraging, with a view to the establishment of the work. To my mind, there is no more important field of work. Some fifty or sixty students from the homes of loyal Christians are attending the State University on a general average, each year, and this number is rapidly increasing. Besides, there are others favorably inclined to the claims urged by the churches of Christ for the restoration of the simplicity of New Testament Christianity. A school of the Bible established by loyal disciples, offering several courses, would draw a good attendance from the best class of students who attend the University. Our young men and young women who attend the University, and who are just going out into the world to be the exponents of our religious claims in the future, should have our most careful consideration and attention. We should safeguard their spiritual interest in every possible way; moreover, we should consider that the young people who are taking a university education will, as a rule, be far above the average as a power in whatever way their activity and their energies are exercised. They should by all means be kept in the "strait and narrow way." The foolish speculations of religious theorizers abound in all the State schools. There are teachers whose unbelief will be reflected in the student and will undermine his faith. In the various schools of philosophy and science especially there is danger. The word of God reaches the student in a very diluted form through teachers who are devoting themselves wholly to training men and women for the civil, political, and secular affairs of life. Many reflections are made on the faith of our young people, who are, as a rule, particularly inquisitive, and are anxious for counsel with those who are older than themselves and more firmly established in the faith. I have had many conversations with young people in the University along these lines. I know that a great work, and a work of far-reaching consequence, could be effected by the establishment of a Bible chair at Austin. It would be a channel through which we could reach in the years to come many thousands of Christians, and also many thousands of others who might be led to the truth.

In the institution of a school of the Bible at Austin, affiliated with the State University, we could have the benefits of a senior college without the financial outlay. The students would have access to the best libraries. The State Library at the Capitol would be available, and in easy reach, and the library at the University, one of the most costly and valuable in the United States, would also be available. Expensive laboratories in the various branches of science are provided by the State, at a cost of many thousands of dollars, such as we might not hope to secure for many years were we to establish a senior college. Practically all secular courses that students might desire are available in the State University. In short, an institution of learning provided at the State's expense, and with an outlay of several millions of dollars, providing the best of teachers, laboratories, libraries, etc., would all be accessible to the students of the Bible. I do not certainly know what is best in regard to a teacher. If I should take the work, it would be necessary for me to make some special arrangements in connection with the work of the Firm Foundation. However, we can make some kind of arrangement. One thing that is necessary is the promise of a sufficient salary to maintain a teacher. Abilene has promised fifteen dollars a month for the work. We want nine more congregations or individuals willing to pay this amount each month through the school year. If the work is not done, the money, of course, will not be collected, or, if sent, will be returned. It is not necessary to send any money now. What we want to know is whether there may be found a sufficient number of brethren to guarantee the support of the work during the coming year. We will arrange details when this matter is determined. I shall be glad to receive further communications from brethren interested in this movement.—G. H. P. Showalter, in Firm Foundation.

"Too Late."

"Too late!" in bitter anguish now we cry;
We scarcely learn to live before we die.
The doubting heart alone bewails its fate,
For God's forgiveness never comes too late.

"Too late!" The heart we loved is in the dust;
We have betrayed our sacred love and trust.
Neglected duty. Why so desolate?
Repent, and it shall never be too late.

"Too late!" the tempter whispers in our ear,
And we are overwhelmed by doubt and fear.
We must be brave, our souls in patience wait;
For thee, O God, it shall not be too late.

—Martha A. Kidder.

The Cost of Prayer.

The disciples besought Christ to teach them how to pray. Christians need to learn the lesson. It is not so easy to pray as we should. The following from the Watchman-Examiner is worthy of our most thoughtful consideration.

Prayer seems sometimes to be regarded in a more or less slighting way, as if it were the easiest thing in the world to pray, almost as if it were a sort of slacker's recourse, the holding out suppliant hands to receive as a gift what one is not strong enough or courageous enough to win as a guerdon. But he who thus speaks or thinks of prayer has surely misconceived the meaning of the word, and, if he is a praying man, has strangely misinterpreted his own experiences in prayer. There is nothing negative, sentimental, weak-fibered, mendicant, about prayer. Just the opposite. Prayer is the highest and most taxing exercise of which the soul is capable. It is the putting forth of tremendous vital energy. It takes something out of a man really to pray, as well as brings something to him or puts something into him. Jacob prevailed in prayer at Peniel. He got the blessing for which he besought God; but when he passed over the brook in the sunrising after the night of the struggle, "he halted upon his thigh," and his limping walk was the outward sign of what the experience had cost him.

Each of us has his own task, and each must find what to do with his own being and the place in which he fits into the plan of the world around him.—Forward.

To love truth for truth's sake is the principal part of perfection in this world, and the seed plot of all other virtues.—John Locke.

In thousands of flowers Love's writ stands imprinted; how beautiful is the earth when it reflects Heaven!—Rückert.

Georgia and the Far Southern Field

By S. H. HALL

The Dasher Meeting.

I am now (August 27) in a revival at Dasher, Ga., this being the eighth day. We meant to close to-day, but the interest forbade it; we shall try to close to-morrow. To date we have had nine confessions and one from the Baptists, six of these having come forward to-day.

A more enjoyable time I have never had than my stay with these good people. I have been agreeably surprised to find so many members of the church of Christ in this section, and some that cannot be excelled for sterling character. Last Lord's day the house was run over. It looked to me like there were at least two hundred who stood for the communion service. We have seven churches in this (Lowndes) county, and they were all represented. Then we had representatives from Morven, in Brooks County. It was a great day for us. On Sunday night I preached in Valdosta, where Brother G. E. Claus is doing such a splendid work. He has been with us a number of times in the Dasher meeting.

I find that all of this section, practically, is "for the faith which was once for all delivered unto the saints." A great work has been done here, and a greater work is certain to be done; for more and more life is being taken on here, and the brethren are seeing and realizing that it is their duty to arise and give the people of this State and adjoining States the gospel that they for years have been enjoying.

Brother J. P. Prevatt is making this his home, and he is being felt as a leaven for good. He is one of J. A. Harding's former students and associate teachers, and is a man who lives close to God. It has been no little help to me to have had the privilege of associating with him. Brother J. G. Malphurs was with us one day. His splendid wife was with us for seven days. He had been away in evangelistic work, and left to-day for his school work at Arcadia, Fla. Brother M. L. Colson also lives near here, and is doing a great work in South Georgia and in Florida. Prevatt, Claus, and Colson are doing a great work in this section, and it has been an inspiration to me to be here and see the work.

This revival has been conducted daily, with services at 11 A.M. and 2 P.M., with dinner on the ground. No evening services. This has been my first revival conducted just this way, and I like it. I could not easily forget these fine people, and shall leave them to-morrow night with a longing and a promise to return. My home has been with Brother I. S. Wisenbaker, and a better home I have never been in. Just three at home now—the father, mother, and daughter. Brother Wisenbaker has a son in the front-line trenches in France. May the Lord bless and protect him and bring him back to his wife and infant child and the other loved ones.

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The Dasher Bible School.

I have been very much pleased to look more fully into the Dasher Bible School. The trustees, I find, own three acres of ground, on which they have a two-story frame building and the president's home, an eight-room house, in which some of the boarding pupils are kept. Brother Prevatt has charge of this school, and will have two able assistants the next school year, which begins on the second Tuesday in September. The tuition runs from two dollars to five dollars and forty cents a month, all the high-school branches being taught. Good board can be secured for fifteen dollars a month. A great work has been done, and I firmly believe that the Dasher Bible School is destined to become one of the greatest blessings God has given to the work in this and adjoining States. Brother Prevatt is not pushing the school just now as much as he intends to do later, due to war conditions; but I think it well for the brethren to look this way when they think of sending their children from home to one of the best high schools that we have and where the influences are the very best. Young preachers who feel unable to go to the larger schools, due to their lack of finance—we will be glad to see if we cannot make a way for them at Dasher that will mean much to them and at the same time let them be continually used for the extension of the cause of Christ. For all information, address J. P. Prevatt, Dasher, Ga.

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A Great Day for Atlanta.

Last Lord's day (August 25) was also a great day for Atlanta. Brother Shacklett preached a stirring sermon at South Pryor in the forenoon and was with the boys at Camp Gordon in the afternoon. Brother Carter was at his regular place at East Point in the forenoon. Brother H. Leo Boles, president of the David Lipscomb College, of Nashville, Tenn., spoke to a full house at West End in the forenoon and also at night, and in the afternoon he spoke to a splendid audience at East Point. His subjects were timely selections, and he drove them home to the hearts of his hearers. His visit meant so much to the work, and we feel so thankful for it.

In connection with Brother Boles' visit, I wish to say that he is at the head of one of our greatest colleges, formerly the Nashville Bible School. It has prospered under his supervision, and it is a college that should have the whole-hearted support of the brethren. David Lipscomb and J. A. Harding never did a greater piece of work than the day they opened the Nashville Bible School, a work that has given birth to dozens of other institutions of learning like it and that has educated and sent out its hundreds of young men who are now proclaiming the gospel to the lost of earth.

Brother Carter baptized the husband of one of our best members on Thursday night of last week. They had just recently married.

To the brethren in all this section I say: Arise, in the name of our Lord, and let us take the land for Christ.

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Family Prayers.

You say you are busy this morning,
In the maelstrom of family cares,
And husband must rush to the office,
So there isn't a moment for prayers.

Then children are sent to the schoolroom,
And the grind of the day thus begins,
With no word from God's Book to remember,
Nor the echo of strengthening hymns.

What wonder the burdens are heavy,
And the hours seem irksomely long;
What wonder that rash words are spoken,
And that life seems discordant and wrong.

Pause for a little each morning,
And again at the close of the day,
To talk with the Master who loves you—
Remember, he taught us to pray.

—Christian Workers' Magazine.

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By seeing the divine in every sinner, Jesus made them realize their divinity. Sin no longer held them in bondage after Jesus had revealed to them the Truth that makes men free.—Selected.

AT HOME AND ABROAD

Brother Elam is in a meeting with the church at Murfreesboro, Tenn.

From G. A. Marsh, Pikeville, Tenn., August 28: "I closed my meeting at Newton last Monday. Two were added by baptism and one came from the Baptist Church. I am now at Luminary for a few days."

We made a mistake in reporting L. L. Yeagley's recent meeting at Nunnelly, Tenn. There were three additions instead of twenty-three. He closed a good meeting at New Eden, in Williamson County, on August 26. Six were baptized and two were restored.

Whoever, by a Christian word he speaks or by a Christian life he lives, brings a new soul to see the perfect life and take the perfect grace, has poured out of his full hands a blessing on his brother that leaves utterly out of sight any gift that riches can bestow on poverty.—Phillips Brooks.

Charles L. Talley writes: "I have just closed a very interesting meeting at Stony Point, Lincoln County, Tenn. We had splendid interest and attention, with two baptisms. The general outlook for the church in Lincoln County is not as encouraging as in the past. I begin a meeting at Molino, Tenn., next Lord's day."

Married, at this office, on August 20, at 5 P.M., Mr. James R. Hodge and Miss Claudia B. Clark, both of Lynnville, Tenn.; at Mount Juliet, Tenn., on August 29, at 8 P.M., Dr. W. Luther Ellis and Miss Effie Sharon Sweatt. A. B. Lipscomb officiated at both weddings. The Gospel Advocate extends heartiest congratulations.

A. W. Young, Box 464, Fort Worth, Texas, writes: "Good services at all of the congregations in the city on the fourth Lord's day in August, and we now have six congregations here. At South Side-Central Church we baptized two, and four others took membership with us. I expect to be in Tennessee for evangelistic work in 1919."

From C. E. Wooldridge, Fayetteville, Tenn., August 27: "I am in a little meeting this week out in the country. We have had two confessions to date. I expect to go to Mount Juliet on the third Lord's day in September for a meeting. C. R. Nichol, of Clifton, Texas, is to begin a meeting at Cornersville, in Marshall County, next Lord's day. I hope to be with him some next week."

From M. N. Mathes, Fort Henry, Tenn., August 28: "The church at Blue Spring has just closed a splendid meeting of ten days' duration, with W. A. Record, of Paducah, Ky., doing the preaching. The attendance was the largest we have ever had. There were fifteen additions and the church was greatly benefited. Brother Record is a sound, loyal preacher, and the church greatly appreciates his labor."

A brother who did not sign his name sends us this report from Milburn, Okla., August 26: "I have just closed a twenty-days' meeting at Roff, Okla., with fourteen additions. The meeting at Nida is progressing nicely. We are having large crowds and fine attention. I will begin at Alma, Ark., on September 5, after which I will go to Western Oklahoma for a meeting, then to New Mexico to locate for my wife's health."

From W. A. Record, Fort Henry, Tenn., August 28: "I have just closed a ten-days' meeting with the Blue Springs Church, with fifteen additions. I found a splendid band of Christians there. These brethren are alive and active and appreciate one's efforts, and they stand by their preacher in every way. Their future bids fair for a strong church. I return home from here, and then go to my work in Illinois, where I labor with two strong churches."

The opening exercises of David Lipscomb College will be held in Harding Hall, on the college campus, next Tuesday, September 10, at 10 A.M. Several speakers will be present to make short addresses. The public is cordially invited. The prospect for a good opening is very encouraging.

From D. E. Peters, Andalusia, Ala.: "I report good success in our home meeting at Oakland, near River Falls, Ala. We had a week's help by H. T. Dowling, of Remerton, Ga., and a few good discourses by Van A. Bradley, of Franklin, Tenn., and closed with a week's preaching by W. T. Grider, of Dozier, Ala. Ten were added to the fold at this place, and twenty-six were added to the church near Opp, Ala., the week before coming to this point. We thank God for the Bible and the Gospel Advocate."

From J. H. Lawson, Fort Worth, Texas, August 27: "Your letter with check for two dollars, the gift of Mrs. S. J. McCullough, Finch, W. Va., came to me in due time, and I assure you it was appreciated, as the great drought over Texas has left many of the best people and our best supporters in need and not able to render assistance. The drought over West Texas is the worst we have ever known, and the State is now raising means to help that part of the State through the winter; and the crops in the central part are over half short, especially cotton."

Lieut. John S. Cayce writes from "Somewhere in France," Base Hospital 42, A. E. F., A. P. O. 731: "I cannot refrain from writing this letter to you now for two reasons—(1) because just yesterday I received my first copy of the Gospel Advocate (dated June 27), and (2) because of the most excellent and timely letter from John E. Dunn from Camp Sevier. I have never read the Advocate without a new incentive, without a fresh sense of duty being created, and always has its columns borne me a new message and, I can truly say, made me better for having read it. I do not want to ever be without it."

From L. E. Carpenter, Itasca, Texas, August 27: "J. B. Nelson has just closed a short meeting with the faithful at this place, where he has labored for some time. Ten were baptized and one came by letter, and the church was greatly benefited. T. F. Stovall, of Dallas, led the singing. The church here has a very bright prospect, because the brethren have a mind to work for the Lord. I have just returned from some protracted-meeting work in Kentucky and a visit to my old home there, during which time I buried my father. I am here now to labor with the brethren in Itasca this winter. Let us all be faithful in season and out of season, while the opportunity is ours."

From Lacy Elrod, Milton, Tenn., Route 1, August 28: "I. B. Bradley, of Dickson, Tenn., began a meeting at Antioch, Rutherford County, on the third Sunday in August and preached until the fourth Sunday night. Seven were baptized and two were restored to fellowship. There were large audiences from the beginning, and they increased as the meeting progressed. Brother Bradley did some excellent preaching, and the church here was greatly strengthened. The more the members of the church here know Brother Bradley, the more they love him for his work's sake. Byron Hughes made a splendid song leader for this meeting. We pray that the church at Antioch may continue to grow in the Lord."

From H. J. Stafford, Trezevant, Tenn., August 30: "J. W. Dunn, of Paris, Texas, closed a twelve-days' meeting here yesterday. The meeting was a grand success. A. B. Reavis, of Dresden, led the singing, and did his work well. The preaching was splendid. Sixteen were baptized (three of them were rebaptized), one came from the Presbyterians, two were restored, and one took membership. We feel like a great work has been done here. Brother Dunn is indeed a great man in every sense of the word. He is sound in doctrine, strong in faith and practice, loving in disposition, humble in service, convincing in logic, and sufficiently able to defend the truth, and has no fear for those opposing him. Both Brethren Dunn and Reavis have agreed to be with us next year."

From T. M. Carney, Union City, Tenn., August 29: "I send you a report of three meetings in Obion County, Tenn., as follows: At Mount Zion, twelve days, with five added; Oak Ridge, ten days, with nine added; Freemont, eleven days, with three added. I find the work to be more difficult than usual. Many of our good boys have been called to serve their country, and we miss their assistance in the Master's vineyard here. However, I have worked with greater determination because of the sacrifice these boys are making for us who remain at home. Brethren, if there was ever an age in which we should be in earnest about our work, this is the most needful one of seriousness and devotion to God and man. O how can any professed Christian be careless and indifferent when the whole world is being baptized in human blood! May God's message of love and cheer lead, strengthen, and prepare us for the trying ordeals of each day."

GOSPEL ADVOCATE

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EDITORIAL

Where Does the Modern Missionary Society Contravene God's Law?

BY M. C. K.

In the midst of the great confusion growing out of denominationalism, it is difficult, in these modern times, to condemn the wrong without condemning the right, or to indorse the right without indorsing the wrong. It goes without saying that right is right, and we should never condemn it; and that wrong is wrong, and we should never indorse it. But just where to draw the line within which we may properly act, and beyond which we may not, is the question.

These reflections are suggested by a letter from a brother who is diligently and honestly studying the question of missionary societies, and is perplexed over certain difficulties which he has encountered in connection with the problem. While he has been trained to believe the society is without support in the word of God, yet certain arguments and circumstances have been placed before him and certain questions have been suggested to his mind until he has some doubt about the correctness of the position of those who oppose the society. In his letter just mentioned, which is marked by evident sincerity, he states his difficulty and propounds certain questions which we are called upon to answer. In deference to his wish, we withhold his name and are glad to render to him and to others, on the merits of the question, any assistance within our power. He presents his difficulty in the following statement:

I know that God has placed ecclesiastics in the church, that their province is local, and that they are answerable for the oversight placed in their hands; that they cannot shift their responsibilities or take to themselves responsibilities not authorized. They as well as their flock must walk by faith. But if they share the responsibility among their respective flocks of sending a man to preach the gospel, where and how is their individual oversight abridged or diminished? They may not *in person* have anything to do with the missionary, but through their delegate or "messenger" they do, which, to my mind, is all the same. Do *we* not recommend our local evangelist to the brethren at large, and do they not coöperate with us in supporting him? Is this not in effect one and the same as a missionary coöperation? My trouble is this: I do not see how the missionary coöperation is necessarily an adjunct to the church; and a recent writer to the Advocate has stated, I believe, that the Advocate does not oppose such societies as adjuncts. *But now where is the local oversight of the eldership abridged or diminished by such co-operative movement?* This is what I cannot see. And this is the question proper that I should like for you, if you can thus favor me, to answer.

Then, again, the local society for good works—as long as they are subsidiary to the eldership—under its control—where is there any principle of God's law transgressed?

Let us now look at the matter in the light of the New Testament. Several observations are worthy of note:

1. Referring to the board of elders, bishops, or overseers, as they are variously styled in the New Testament and divinely appointed in each local church for the express purpose of overseeing, directing, and managing in church affairs, he asks: "If they share the responsibility among their respective flocks of sending a man to preach the gospel, where and how is their individual oversight abridged or diminished?" That depends altogether on *how* "they share" the said responsibility. If they "share" it only in the sense that the board of bishops or overseers in each local church directs its flocks in sending support to the same man or men who are preaching the gospel in the mission field, there is no abridgment of their "individual oversight" at all and no improper interference otherwise with their legitimate function and rights. Mere sharing of responsibility in such a case is wholly harmless, being nothing more necessarily than a coöperation of churches, the right of which is clearly and abundantly recognized in the New Testament.

2. But such a sharing of responsibility is not only not the same thing that is found in the modern missionary society, but the two things are vitally and radically different. In the former, each church not only maintains its own individual independence and identity, but it is in direct communication with those whom it supports and retains control over them and the work it is doing through them. In the latter, there is a central board of overseers and managers which is not only separate and distinct from the divinely appointed board in each local church, but it has invested in it and exercises authority and control above and beyond them all. This central board is in absolute control of missionary work, and the churches have no voice in the matter. They furnish the money for the central board to use in the work, but they have no voice in the control of things. The central board selects, passes on the fitness of, employs and sends out the missionaries, and has all control over them and the work, including the power to recall them from the field, if it wishes to do so. Moreover, nobody else can recall them. The churches are

powerless here and have no voice in the matter. If a missionary becomes unsound in the faith so that the churches feel that he should not be retained and supported in the work, they cannot recall him. So far as the management and control of a missionary and his work are concerned, they are utterly powerless, and, in spite of any protest from them, the board can continue him in the work and no church can prevent it. Yea, more, every church is compelled to support him and his false teaching, or pull out of the concern, one or the other. Of course, as w are here sometimes reminded, a church, in such a case, could pull out of the association and have nothing to do with it; but this, please remember, would be an acknowledgment that the association is wrong and a concession of the only point in controversy.

3. Referring still further to the question whether, in the case supposed, there is any abridgment of the functions belonging to the board of overseers in the local church, he says: "They may not *in person* have anything to do with the missionary, but through their delegate or 'messenger' they do, which, to my mind, is all the same." Now, precisely in this use, or rather misuse, of the term "messenger" and the nature of the ecclesiastical arrangement it represents lurks all the danger. To use the term "messenger" as synonymous with the term "delegate" in the ordinary ecclesiastical sense of the latter is wholly foreign to the New Testament. To undertake to conduct missionary work and other church affairs through an ecclesiastical body composed of "delegates" from the churches—a sense in which "messenger" is never used in the New Testament—would be to commit the churches to the principle of dealing with and deciding such matters by a majority vote of their delegates in convention assembled, which, of course, would open the way to fasten upon the churches false teachers or anything else which the majority of such a body might desire.

4. But "do *we* not recommend an evangelist to the brethren at large, and do they not coöperate with us in supporting him?" Yes, certainly, but this does not tie up the churches in an ecclesiastical arrangement that can fasten upon them false teaching and anything else whether they want it or not. He then asks: "Is this not in effect one and the same as a missionary coöperation?" *No, by no means.* What our brother here supposes is merely a cooperation of churches, without any central board of authority and control, which is all right and proper, and which can be effected through messengers, every church retaining its own independence and control over the work; but in the missionary society, with its central board of supervision and control, every church is tied up and bound, as if by ecclesiastical ligaments, to every other church in the coöperation, and all are equally subordinated to the general body, having surrendered to it all control and management of the work in hand; and this is precisely where "the local oversight of the eldership" is "abridged by such coöperative movement."

5. Responding to his question on "local societies," concerning which he says as to "the local society for good works—as long as they are subsidiary to the eldership—under its control—where is there any principle of God's law transgressed?" we reply, if by such a "society" our brother means nothing more than a committee, under the direction of the eldership, doing work along certain lines, here is no "principle of God's law transgressed."

6. Finally, the reader, we trust, is now prepared to appreciate the conclusion that we make no opposition to the missionary society on the ground of a mere method of work. If it were nothing more than a mere method of work, we would utter not one word of opposition; for we are compelled, if we work at all, to work by some method. But it is more than a method. It is a general organization so constituted and operated as to contravene and interfere, as we have seen, with the divine order revealed in the New Testament. On the matter of direct communication between the churches and those whom they support, and the supervision and control of missionary work, such a general organization completely supplants the order founded by the Lord with an order founded by man.

When Will God Stop the War?

BY E. A. E.

God's charge against the Jews is that, while they bear the name of a Jew, rest upon the law, glory in God, know his will, approve of the things that are excellent, are instructed out of the law, are confident that they are guides of the blind, a light to the ones who are in darkness, correctors of the foolish, teachers of babes, have in the law the form of knowledge and of the truth, they break the law, dishonor God, steal, commit adultery, and are guilty of the same sins as the Gentiles. (Rom. 2: 17-29.) Is not the same charge applicable now to many who claim to be of spiritual Israel? Is the church to-day keeping itself unspotted from the world and separate from sinners? Have not many set themselves up as guides of the blind, lights to those in darkness, correctors of the foolish, and teachers of babes, who are as full of the spirit and ways of the world, follow as much the wisdom of the world, and are as guilty of sin in *some respects* as the ones they would teach? It is a grievous and fearful thing that many preachers and teachers, who claim to speak as the Bible speaks and to be silent where the Bible is silent and to add nothing to and to take nothing from the word of God, fail, either through downright neglect, or cold indifference, or presumption and willful disobedience, to preach and teach that which the Bible teaches concerning the spirit and mission of the nations and kingdoms of the earth, and God's control and use of them, and the nature and spirit and work of the kingdom of Christ. It is a sin of the deepest dye to presume to know more than God and to know better what to teach than he knows. All these things and whatsoever other things are in the Bible have been written in the wisdom and love of God for our learning, "that through patience and comfort of the scriptures we might have hope" (Rom. 15: 4); and all who neglect them do so at their own peril.

Fifty years ago it was the general custom in all revivals to pray God to become reconciled to save sinners. This prayer was loud and long. But good men and thoughtful preachers of the gospel taught the people that sinners are the wrongdoers and the ones to become reconciled; that God entreats them to be reconciled to him and has sent out through the apostles "the word of reconciliation," or the terms upon which he will pardon and save them. (2 Cor. 5: 17-21.) Sinners, not God, are the ones to be reconciled. Just so now, instead of studying the Bible and endeavoring to harmonize themselves with God's ways and to teach his ways to the world, many are striving to harmonize the wisdom of God with the wisdom of the world and praying God to fit his ways to the ways of the world. But, "as the heavens are higher than the earth," so are God's ways higher than man's ways and his thoughts than man's thoughts. (Isa. 55: 8, 9.) Men have to get up to God's thoughts and ways; they cannot bring him down to their thoughts and ways. The two are different and antagonistic. "For the wisdom of this world is foolishness with God." (1 Cor. 3: 19.) Then let us all seek and teach God's thoughts and ways and pray for that wisdom which is "from above," which "is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy." (James 3: 13-18.)

God teaches that upon the following principles, set forth

in Jer. 18, which be sure to read, he deals with the nations of earth:

As a potter uses a piece of clay, according to the quality of the clay, to make a certain vessel of honor—an artistic and beautiful vase; and another piece of clay of different quality to make a different vessel—a vessel of dishonor—a slop jar; so God uses the different nations of the earth, all according to their own choice and will, qualifications and good or bad character, to serve different purposes. (Verses 1-4.) If a nation is base and brutal, bent on plundering and vandalism and conquest, greedy and bloodthirsty, governed by the wisdom which is not from above, but which, with all its efficiency and philosophy, "is earthly, sensual, devilish" (James 3: 15), God does not infringe upon its free agency to choose *whom* or *what* it will serve and the wicked course it will pursue, but overrules it in order to demonstrate what men without "the gentle Nazarene" and "the living and true God" will become with all their learning and wisdom, and to chastise other nations; and then, having served his purpose with it, as he did with the Pharaohs, the kings of Assyria, Nebuchadnezzar, and Belshazzar, if it is beyond redemption, destroys it.

Then the word of Jehovah came to me, saying, O house of Israel, cannot I do with you as this potter? saith Jehovah. Behold, as the clay in the potter's hand, so are ye in my hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if they do that which is evil in my sight, that they obey not my voice, then I will repent of the good wherein I said I would benefit them. Now therefore, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith Jehovah: Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and amend your ways and your doings. But they say, It is in vain; for we will walk after our own devices, and we will do every one after the stubbornness of his evil heart. (Verses 5-12.)

Judah would not repent, but walked after their own devices and after the stubbornness of their own hearts, forgot God, burned incense to false gods, turned from the old paths, and walked in bypaths. (Verses 13-16.) Therefore God said:

I will scatter them as with an east wind before the enemy; I will show them the back and not the face, in the day of their calamity. (Verse 17.)

Then God took "all the families of the north" and sent for Nebuchadnezzar, *his servant*, and brought them all against Judah and Jerusalem and against all the nations round about, and utterly destroyed them and made them "an astonishment," "a hissing" and "perpetual desolation." (Jer. 25: 8-10.)

God declared that after he had chastised Judah for seventy years, then he would punish Babylon and that nation and make the land of the Chaldeans "a desolation forever," and "many nations and great kings" should "make bondmen of them" and recompense them according to their deeds. (Verses 12-14.)

Then God instructed Jeremiah to take the "cup of the wine" of his "wrath" and "cause all nations" "to drink of it." (Verses 15-29.)

A noise shall come even to the end of the earth; for Jehovah hath a controversy with the nations; he will enter into judgment with all flesh: as for the wicked, he will give them to the sword, saith Jehovah. (Verse 31.)

After God had taken his people into Babylonian captivity, he taught them to build houses there for themselves, to plant gardens, to eat the fruit of them, to marry and rear children, to teach their sons and daughters to do the same, to increase and not become diminished, to seek the peace of the city, and to pray to Jehovah for it, for in its peace would they find peace. God had thoughts of peace and not of evil of them in their latter end; for they should pray and he would answer, and seek him and he would be found, and he would turn their captivity into freedom, and gather them from the nations whither he had driven them and restore them in Jerusalem. (Jer. 29: 5-14.)

Just so Christians are taught to-day to make "supplications, prayers, intercessions, thanksgivings" "for all men; for kings and all that are in high place"—civil rulers—that they may lead a tranquil and quiet life in all godliness and gravity." "This is good and acceptable in the sight of God our Savior; who would have all men to be saved, and come to the knowledge of the truth." (1 Tim. 2: 1-3.) Such "supplications, prayers, intercessions, thanksgivings," offered that Christians may lead the life described and that all men "may be *saved*, and come to the knowledge of the truth," are "good and acceptable in the sight of God." Are all preachers and teachers and the whole church working and praying as God commands in order to be acceptable to him—namely, to "lead a tranquil and quiet life in all godliness and gravity" and to bring all men "to the knowledge of the truth" and salvation in Christ? Should the church and her preachers and elders forget their mission, depart from the thoughts and ways of God, lose the spirit of Christ, and work after the wisdom and ways and in the spirit of the world? Let us "stand in the ways and see, and ask for the old paths, where is the good way," and let us "walk therein," and we shall find rest for our souls. (Jer. 6: 16.)

This is the teaching of the Bible from beginning to the end. Men "by searching" cannot "find out God." (Job 11: 7.) God reveals himself—his wonderful and unfathomable attributes and his merciful and gracious, righteous and holy will—to men through the Bible. (See 1 Cor. 1: 20, 21; 3: 18-23.) Let us study it.

"Yet forty days, and Nineveh shall be overthrown." But the king and people of Nineveh "believed God," repented—turned from their evil ways and put violence out of their hands—and God stopped the overthrow. (Jon. 3.)

"The higher powers," "the powers that be," "kings and all that are in high place," civil governments, are ordained of God "*for vengeance on evildoers and for praise to them that do well*" (1 Pet. 2: 13); to be "*a terror to evil works, ministers of God, avengers of wrath to those who do evil*, for they "*bear not the sword in vain*," and *ministers of God for good to all who do good* (Rom. 13: 1-7).

God teaches Christians to "be subject to every ordinance of man for the Lord's sake, whether to the king as supreme, or unto governors sent by him" (1 Pet. 2: 13); to "be in subjection to the higher powers," or civil authorities, in any form of government; to pay tribute, custom, and *all forms of taxes;* to respect and fear and honor the rulers of the land, and, as we have seen, to pray for them.

Whether Christians as citizens, like all other citizens, approve or disapprove of some laws of the land, they must cheerfully and fully submit for right's sake and for Christ's sake. They cannot take the law into their own hands, become night riders or join mobs. All Christians are law-abiding citizens, maintaining the harmony and tranquillity and seeking the good of their neighbors. This life, as God teaches, secures the hearty approval of the government. "Do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good." When church members—I cannot say Christian, for Christians will not do it—violate the law, God says they should be afraid and should be punished, because the ruler "bears not the sword in vain." The ruler bears the sword in vain when he does not punish evildoers or lawbreakers. For Christ's sake, and, therefore, as a Christian duty, Christians cheerfully submit to "the powers that

be." In no case are Christians justifiable before God in refusing to submit to civil rulers, or the laws of any government under which they live, except only when the civil authorities forbid their obedience to God or require them to do something which God forbids. Then God must be obeyed. It is a violation of God's law to act disrespectfully toward, and to refuse to honor, the rulers of the government. According to our understanding of this matter in our home, we cook and eat, sleep and work, economize and conserve in every way as the law requires for the relief of the suffering and needy over the ocean, and are glad to do so, rendering to all their dues, customs, tribute, tax, honor, fear, etc.

Christians are taught, not only to submit to "the powers that be," and not only that these powers have been "ordained of God" to restrain, to be "a terror" to, and to punish evildoers, whether the evildoers are individuals or nations, but also that they may use these powers for their own protection. Paul used his Roman citizenship for his and Silas' exoneration at Philippi (Acts 16: 37-40) and to protect himself against scourging in Jerusalem (Acts 22: 25); was escorted from Jerusalem to Cesarea by soldiers *under the order of "the chief captain"* as protection against a mob (Acts 23: 22-24); and again to protect himself against a mob appealed to Cæsar (Acts 25: 11, 12). Paul was a *prisoner* in the hands of "the chief captain," and it was "the captain" who ordered the soldiers to take Paul to Cesarea for protection, for which Paul was no more responsible than the prisoner now who is guarded in jail by soldiers against mob violence or sent by the sheriff in the hands of soldiers from one place to another to escape a mob. But Paul gladly accepted this protection. Having appealed to Cæsar, Paul was sent by the Roman governor of Judea to Rome in the hands of a centurion and his soldiers. In Rome many soldiers, one at a time and in turn, were chained to Paul to prevent his escape. Paul was not responsible for any of this. In offering "light and leading" and in saving the church and others from prevalent "religious uncertainty" and an eclipse of faith, as Mr. Blocker exhorts, brethren must be careful to teach the facts and the truth in regard to Paul's use of civil powers. They must not allow prejudice and a partisan spirit to control them. Paul never used the civil authorities in order to retaliate and take vengeance; he never prosecuted an officer for false imprisonment, sued any one for having beaten him uncondemned or for slander; but teaches that vengeance belongs to God and that God uses civil government, which God has ordained, as "an avenger for wrath to him that doeth evil." (Rom. 12: 19; 13: 4.)

While Christians must use the law of the land to protect their property rights and themselves against thieves, incendiaries, rapists, murderers, etc., they are forbidden to "go to law before the unrighteous" and "unbelievers"—that is, with one another and to settle their own differences. God declares that it is a "shame" and "a defect" that some Christians have lawsuits with one another; that their differences must be settled by wise and just men in the church; and that they must suffer wrong rather than do wrong. (1 Cor. 6: 1-11.)

(To be continued.)

Who Is Free from Condemnation?

BY E. G. S.

It is certainly a grand thing to be free from condemnation. But who can claim that he is free from condemnation? The word of the Lord plainly tells who is free. "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8: 1.) This passage shows that two things must be true with us to put us in that condition. One of these is that we must be in Christ; the other is that we must walk after the Spirit, and not after the flesh. These things are certainly very plain. Those that are in Christ are those that have been baptized into him, for baptism is the step by which we enter into him. None are in him that have not been baptized. The word of God shows who are in Christ, and how they got into him. Therefore those that read and study the word of God as given in the New Testament may be perfectly certain as to whether they are in him or not. Those that have been baptized and are living as the word of God directs may rest assured that they are in Christ, but those that have not taken that step are not in him. If not in Christ, we are not free from sin. This shows the importance of being sure that we are in him. It is a very dangerous thing to live in sin. So far as we know, death may come at any time, even when we are least expecting it; and if we are not ready when it comes, it will be too late to get ready then. The wise thing, therefore, is to get ready early in life and lead a life consecrated to the will of God. God knows we can do this, else he would not have required it of us.

The very fact that God requires us to do certain things is evidence that we can do them. People should be very careful not to say that we cannot do what God commands us to do. Nevertheless, very many of the people where I was brought up talked that very way, and actually thought it was true; but they were going by what uninspired men said, and not by what the word of God says. The Bible says no such thing. Obeying the word of God is the only thing in all the world that can prepare people for the happy home in heaven. If we turn away from the word of God, no matter what else we may do, we are certain to be lost at last. Let all be perfectly sure, therefore, that they are doing the very things the word of the Lord says do. All that will do that may be certain that God will fulfill all his promises to them; but if we turn away from the Lord's will and follow the will of men, the Lord will turn away from us and we will be eternally lost.

There is much thoughtlessness with many people along this line. There is just one line of perfect safety for people in life, and that is to be always in the line of obedience to the word of God. If we strive to live every day as the word of God directs, we may be sure the Lord will not overlook us when he gathers his saints home. The true and faithful children of God may sometimes be chastened by him, but the faithful ones will never be forgotten and forsaken by him. While the Lord chastens his faithful children sometimes, it is because he loves them and wants them to be saved. The best of men sometimes make mistakes and do things they ought not to do; but as soon as they see their mistakes they will strive to correct them, and God will be merciful to them and forgive them when they repent. But Christians ought to watch their own lives closely and keep them as thoroughly in harmony with the will of God as possible; for, while the will may be good toward duty and faithfulness, the flesh is weak and needs much watchfulness to be kept always in the right. With the best we can do while in the flesh, we will sometimes depart from the right way and will need to repent and get right again; for we can carry no sin to heaven.

People must get rid of sinful lives before death comes or they will carry them into eternity. There will then be no chance to dodge the destiny of a sinful life. The Lord has taught us in his word how to get rid of a sinful life—that is, to repent and turn away from it. A wicked life will not turn away from us, but we can turn away from it if we make the proper effort. But it takes a practical and earnest effort to get rid of a sinful life after we have practiced it for a good while. Sin becomes a fixture after we have nursed and encouraged it for a long time, and it

becomes hard to shake off; but it can be shaken off, if people will begin in time. The longer sin is indulged, the harder it is to shake off. Hence the effort to get rid of sin should begin early in life, before it gets too strong a hold upon us.

In the Bible we are admonished: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." (Eccles. 12: 1.) This is a fine admonition; and if all would follow it, we would certainly have a very different world from the one we now have. But very many young people seem to think that Christianity would keep them from being happy instead of making them happy. This is certainly a very great mistake. True happiness and an innocent life generally go together. The way to have an innocent life is to become a Christian in youth and practice it faithfully through life. Only in this way are we likely to have an innocent life. People that do not become Christians in youth frequently fail to become Christians when they are older; they put it off through life and never become Christians. The safe way, therefore, is the best way. To become Christians in youth is the safe way. Death cannot take us unawares if we lead a faithful life.

Missionary

Money for Missionaries.

BY NELLIE STRAITON.

The following amounts were forwarded to our missionaries in India and Japan on July 31:

To Sister Lillie Cypert (Japan): From Mrs. C. B. Arnold, Christiansburg, Ky., through A. B. Lipscomb, $3.

To Sister Sarah Andrews (Japan): From Mrs. W. L. White, Detroit, Mich., $3; Mrs. F. L. Russell, Tampa, Fla., $1. Total, $4.

To Brother Govind Ram (India): From Mrs. E. Emberson, Frank Wright, Miss Laura Cooke, Pilot Point, Texas, $4.

For starving brethren (India): From Miss Lula M. George and P. D. George, Milburn, Ky., $10; C. H. Weaver, Kensett, Ark., $5; Rock Spring congregation, Tennessee, through L. A. Jackson, $15; church at Cottontown, Tenn., through Mrs. J. H. Pitt, $12. Total, $42.

To Brother E. S. Jelley (India): From Mrs. Virginia Hughes, Stevenson, Ala., $2; church at Polk, Tenn., $1; Mr. and Mrs. Frank Sutton, Sparta, Tenn., $3; church at Coal Hill, Ark., through Mrs. J. H. Whisnant, $6.30; Mrs. L. Orange, Junction City, Ohio, $1; Mrs. W. T. McInteer and Sunday-school class, Franklin, Ky., $5. Total, $18.30.

To Brother S. O. Martin (India): From "A Sister," Braxton, Tenn., $2; church at Miami, Fla., through T. E. Lilly, $5; Mrs. Virginia Hughes, Stevenson, Ala., $2; Sam F. Kenley, Fort Sumner, N. M., through A. B. Lipscomb, $1.25; Barney Johnston, Grapevine, Texas, $5; D. A. Whisnant, Goldsboro, Texas, $2.50; Nellie Straiton, $1. Total, $18.75.

To Brother W. H. McHenry (India): From the church at Italy, Texas, through Mrs. T. B. Fuston, $20; church at Del Rio, Texas, through W. A. Earnest, $14.28; J. G. Malphurs, Russellville, Ark., $3; Little River Church, Kentucky, through G. D. Rose, $6; Sam F. Kenley Fort Sumner, N. M., through A. B. Lipscomb, $1.25; Beulah and Carl Sullivan, Louise, Texas, $2; Nellie Straiton and Sunday-school class, 62 cents. Total, $47.15.

To Sister Armstrong-Hopkins (India): From Mrs. A. Brown and Sunday-school class, Fort Worth, Texas, $2.18; Mrs. B. P. Sloan, Humboldt, Tenn., $2; Mr. and Mrs. J. T. Donald, Justin, Texas, $2; "In the Name of Jesus," Canada, through Christian Leader, $3; "A Sister," Coldwater, Miss., through Christian Leader, $1; Miss Mabel Luton and Sunday-school class, Nashville, Tenn., $3; Miss Laura Cooke, Pilot Point, Texas, $2; Mrs. E. Emberson, Pilot Point, Texas, $2; Mrs. Allie Emberson, Pilot Point, Texas, $1; Miss Ina Straiton, Fort Worth, Texas, $2; Miss Amanda Few, Nashville, Tenn., $5; Mrs. J. J. Walker, McMinnville, Tenn., $5; Mrs. L. J. Shofner, Nashville, Ark., $1; church at Foxey, Ontario, Canada, through J. D. Wismer, $15; church at Horse Cave, Ky., through T. A. Dunagan, $5; J. G. Malphurs, Russellville, Ark., $2; Mr. and Mrs. Hill, Clyde, Texas, $2; church at Polk, Tenn., $1.50; Floyd H. Henderson, Irma, Alta, Canada, 75 cents; Alfred Murray, Irma, Alta, Canada, 75 cents; Mrs. George M. Anderson, Irma, Alta, Canada, 50 cents; through I. H. Grimes, Woodsfield, Ohio, per D. C. Janes, $3; Mrs. H. H. Frasa and class, Dayton, Tenn., through D. C. Janes, $4.80; Mr. and Mrs. D. C. Janes, Buechel, Ky., $1; Mrs. Wes Dunham, Quanah, Texas, $1; Mrs. F. L. Russell, Tampa, Fla., $1; Mr. and Mrs. J. E. Boyd, Andalusia, Ala., $2.50; Mr. and Mrs. Frank Sutton, Sparta, Tenn., $5; Mr. and Mrs. J. D. Garner, Gorman, Texas, $2; Mrs. Lizzie Morgan, Fayetteville, Tenn., $3; Mrs. Anne Goodrich, Fayetteville, Tenn., $2; Mrs. Daisy S. Oldham, Henning, Tenn., $2; D. A. Whisnant, Goldsboro, Texas, $2.50; Nellie Straiton and Sunday-school class, Fort Worth, Texas, 60 cents; Nellie Straiton, $5.92. Total, $95.

The most fitting words this month seem to be that we, as contributors, have done exceptionally well. Let us encourage each other to do equally as well next month. And to those who are not giving, this is a splendid opportunity to be of service in the cause of Christ. It is only through our efforts that those in spiritual darkness will learn the blessed story of mercy, forgiveness, and salvation for all. While each of us is endeavoring to live as a Christian ought, and by our example and influence we are making Christians here, let us also send our money to the foreign field that our missionaries may be supported while making Christians over there. O, for the time when the knowledge of His love will cover the earth as the waters cover the seas! Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

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Moving Pictures.

BY J. M. M'CALEB.

Across the fence from me is a neighbor with a large family and only one arm. His right arm is off right at the shoulder. He has a garden of about half an acre. With only a left hand and a hoe he cultivates this garden, and does it well. Whenever I see him out there at work, I feel ashamed that I am not more thankful for two good arms.

On the last Sunday in March, Brother Fujimori baptized four persons at the Takahagi Church; on Tuesday, April 2, Brother Ishiguro, of the Otsuka church, baptized five persons—three women and two men; on the first Sunday in April Brother Miyajima, of the Sendagaya church, baptized three—a woman from the Salvation Army and two young men.

One morning after the meeting of the church I noticed a windowpane broken, and called Sister Yoshie's attention to it. Yes, she said, it was done by one of the Sunday-school boys. I just saw his clothing at the time and could not tell which one it was. But I made a talk on the words, "There is nothing hid that shall not be brought to light;" and when I had finished, the little boy that did it came up and confessed it and asked to be excused.

Training Little Children

By MRS. EDITH CLARK COWLES.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 23.

The Intelligent Mother May Guide Child's Play in the Same Way as Does the Kindergartner.

If there is no kindergarten near enough for the child to attend when he reaches the stage of development that should have more definite purpose than mere activity of body or handling of materials, the intelligent mother may guide his play in such manner as to supply in a measure the processes of development adopted by the trained kindergarten.

A table or trough containing sand has unlimited possibilities for the energetic child. At first there should be free handling of the sand (guarding always against the dangerous sport of throwing the sand at another child); then simple forms that may be molded with damp sand; then impressions made on the surface of the sand with blocks, tart pan, or other objects; then drawing with the finger or a stick on the smoothed surface of sand. Later on, as the child develops, it may be suggested to him that he can build a house with blocks in the center and lay out grounds in the sand about it. Twigs and leaves make excellent trees; tiny sprigs help to make the garden. He may even have the beds laid off by shells. A small pan of water sunk in the sand will serve admirably as a lake. Clay can be modeled into people, and animals and more blocks will make a barn or stable. The beauty of all this is that the child can do everything himself, and is most happy in the doing.

A wooden box divided once horizontally and once vertically makes a four-room house, which can be papered with wall-paper samples and furnished with furniture constructed of cardboard. Books of instruction, easily understood by most mothers, are usually furnished with the heavy quality of cover paper used for such handiwork.

With a pair of blunt-pointed scissors plain Manila paper or colored paper can be cut into the most fascinating plants, animals, people, and many inanimate objects. A cloth scrapbook, or one of heavy paper, is easily made at home, into which these cut-out objects may be pasted. This is delightful work for rainy days and needs little or no direction except in the use of the paste, so as to avoid smearing or waste. A child soon learns to use paste daintily.

Children delight in stringing objects. With a large, blunt needle and heavy thread they can string rose hips, cranberries, acorns, acorn cups, and many other natural objects. When these are not available, colored wooden kindergarten beds, in the form of spheres, cubes, and cylinders, can be obtained and strung on shoestrings. These beads supplement blocks in teaching form and the knowledge of color and number.

Most children develop early a love of numbers and take great delight in counting. When the desire to do this appears, it is well to meet it, but not to force it. The child may count or may string all the beads of one color, and of various colors, by ones, by twos, and by threes, according to his age and ability.

A wise mother will not allow any of these exercises to continue indefinitely. As soon as the child appears bored or when a new way of doing the work in hand is not readily accepted, his attention should be diverted to some other form of play or work. There are so many little duties inside and outside of the house which an eager, willing child can assist the mother in performing, he may be kept happily employed, while unconsciously learning much that will be always useful to him.

Toward the close of a busy day, before early tea and bedtime, there comes the period properly known as the "children's hour," when father or mother tells or reads a story. All parents are not gifted story-tellers, but most of them may become, with a little effort, sufficiently adept to be entirely satisfactory to a lenient audience. If the mother begins early with very simple stories, she can easily learn to tell these, and later, with practice, master the more complex ones. A story told is much more satisfactory to the average little child than a story read.

As the child grows older there are nature-study primers and readers which give charming accounts of the lives and habits of plants, insects, fish, and animals.

Care should be taken that the books selected are scientifically accurate, although simple.

Live pets serve to instill in the child respect for other life beside his own and to give him a sense of responsibility in providing for their care.

Few parents need to be told the value of individual gardening; and if no greater space can be provided, a window box will serve as a garden bed.

The intelligent parent realizes that the child is, above all things else, a self-active being. This abundant activity is a compelling force which must find an object upon which to spend itself; in other words, the child must be "up and doing." Let us, therefore, endeavor to always provide him with worthy objects upon which to expend that divinely provided energy.

Life lies before him, and we wish him not only to obtain the best from life, but to contribute to life something worth while. He exerts influence as unconsciously as he breathes, and as parents it is our privilege to see that he becomes a conscious influence for good.

Every act of his is helping to form the life he is to lead; and it is our privilege to equip him for his journey with a strong, clean, healthy body, a well-stocked mind, and a spirit which bids him serve his fellow man and thus "fulfill the law of God."

The following books will be found useful to mothers: "Froebel's Mother Play, Mottoes and Commentaries;" "Froebel's Mother Play, Songs and Music;" "Letters to a Mother." Miss Susan E. Blow is the translator of the first two books and the author of the last one. D. Appleton & Company, New York, are the publishers.

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In Silence.

Our lives are full of chatter and complaint;
We lack the hush in which alone is heard
The sweetest strain, the all-including word,
Unfailing portion of the listening saint;
He catches rarer sounds that are too faint
For noisy throngs; his soul within him stirred
Responds as singing bird to singing bird,
And jubilant forgets the earth restraint.

O Thou who waitest to communicate
Thy secret to an open heart and ear,
Hush into silence all our clamor loud;
For only in a holy atmosphere
Thy voice is heard; and unto them who wait
Its tones thy hidden purpose is avowed.

—Ida Ahlborn Weeks.

DOING GREAT GOOD AT THIS SEASON

A superlative blood-purifying medicine like Hood's Sarsaparilla, combined with a superlative iron tonic like Peptiron, makes the ideal all-round treatment. No other medicines possess such curative properties as these two working together.

Two dollars invested in these two medicines will bring better results than four dollars spent in any other course of treatment or attendance.

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OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

McCaleb.

I was recently called to New River, Ala., to conduct funeral services over the remains of our beloved brother, John T. McCaleb, a faithful elder, a citizen of the highest type, a friend to the poor, a dutiful husband, and a supporter of the truth. He had reached the age of seventy-eight, and had spent about sixty years in the service of his Master. The highest eulogy I can pay to his memory is to say that he was a Christian. He had climbed the heights of faith, hope, and love, and now has dawned the grander day when his hope shall be realized. He was held in high esteem, and his burial took place in the presence of a large gathering of people, both white and black. May the Lord bless the living. A. D. DIES.

Dunn.

Mrs. Kate Cryer Dunn died on August 7, 1918, at the Old Woman's Home, Nashville, Tenn. She was born on the Long Hollow Pike, near Gallatin, Tenn. She was the daughter of Hardy Murfree Cryer and Susan Ann Duval, of Kentucky. Her father was a well-known Methodist minister and stock raiser of Sumner County, Tenn. An older sister, Elmoza, married Dr. J. A. Anthony and lived at Hartsville, Tenn. There she heard the gospel preached. She believed and obeyed, thus becoming a member of the church, as well as her husband. Kate, the youngest sister, also became a member, and has remained faithful to the end. She received a good education and taught many years. For some time past she had been an inmate of the Home, and there the funeral took place. Her favorite songs were sung and her favorite Psalm was read. May her rest be sweet from the labors of life.

JAMES E. SCOBEY.

Burnette.

Mrs. Mattie J. Burnette, aged fifty-six, the widow of the late B. L. Burnette, who was an elder of the Cowart Street congregation, Chattanooga, Tenn., for twenty years, has passed from this life. Their home was in the eastern part of the city, and was such as delights the heart of a servant of the Lord, one that breathed the spirit of refinement mingled with an air of devotion to the Master. This home was blessed with three children—one girl and two boys. In about two years and two months the death angel has paid three visits to this home, claiming father, sister, and mother as his victims, leaving Sam and Leonard to mourn their loss and bear the burdens of life alone. Sister Burnette obeyed the gospel at the age of eleven years, and doubtless she served the Lord as best she could. She was a devoted wife and consecrated mother. At the funeral the writer spoke words of comfort in the presence of a large gathering of sorrowing relatives and friends.

W. A. MCCULLOUGH.

Flora.

Sister Flora, of Brinkley, Ark., was called away on Wednesday night, August 14, 1918. She was at Hot Springs taking treatment when the end came unexpectedly. She will be remembered by former students of the Nashville Bible School as the mother of the three Flora girls who have all been students there. The three daughters are living testimonials of the devoted, consecrated life of their mother. In Sister Flora's death the church has lost one of its pillars, a "mother in Israel" has fallen, and one of the happiest of homes has lost that which makes home most worth while. The word "mother" expresses the ties that are nearest and dearest to us, and God's love and goodness are manifested when he provides us with a Christian mother. When he sees fit to call them away, we must bravely face the loss and feel thankful that they were given to us as long as they were. Interment took place in the Brinkley Cemetery after short services conducted by Brother Gillespie and the writer. H. J. SUDBURY.

Chitwood.

Elizabeth Francis Chitwood was born on January 16, 1840, and departed this life on July 30, 1918, aged seventy-eight years, six months, and fourteen days. She was a good mother, a consecrated Christian. She was baptized into Christ by the writer about two years ago. She leaves three daughters and one son. She was for many years a member of the Baptist Church. Her last words were: "I am ready to go." Her son, who took care of her for many years, is a consecrated Christian. He always watched over her bedside when she was sick. His home will be lonely now; but she has gone to a better home to await her loved ones' coming. "O that I had wings like a dove! for then would I fly away, and be at rest." (Ps. 55: 6.) We believe she is at rest. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." (Ps. 23: 4.) The funeral services were conducted by the writer.

R. E. L. TAYLOR.

Baker.

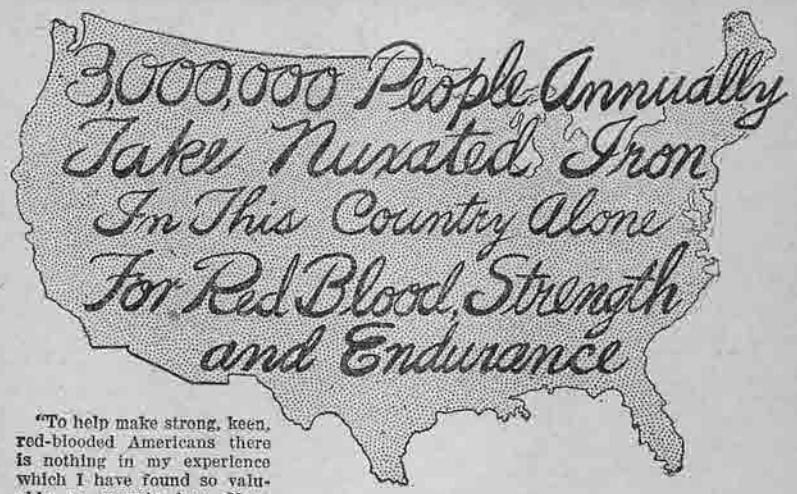
Mrs. Lucy M. Baker passed from our midst on July 10, 1918, in her seventy-sixth year. Well taught in the holy Scriptures, she was ever faithful and true in all the relationships of life. She was one of the few who loved to talk about the Bible, religion, and all the bet-

ter things of life. She was the wife of the late J. F. Baker, who departed this life about ten years ago. In the capacity of mother of his children (she had none of her own) she was ever watchful and careful of their best interests. Notably was the love and devotion that developed between her and the youngest daughter such that it might be likened unto that which existed between David and Jonathan. Nothing but death could separate them. She is sadly missed in the home, in the congregation, in the Bible class, in which she always took great interest. Her presence there was always helpful in getting good out of the lesson. She was a member of the church of Christ for twenty-nine years. We fondly cherish her memory; and while she has gone to her reward, she has left an example and influence that will remain and which will help us who knew her best in striving to reach that better land where there is no sickness, no pain, no death, and no separation of loved ones, but where, with all the redeemed, there is joy and peace and happiness evermore. W. BOYD.

To Stop Falling Hair.

The cause of baldness, hair falling out, loss of luster and color, is found in the roots of the hair itself. Our hair is but a portion of our body, and, like the other organs, cannot subsist without food. The hair finds its food in the fat layer of skin next to the skull. When this source of food is stopped or impeded, out comes the hair. The dreaded disease, dandruff, is a germ. It collects on the bottom of the hair and eats away its life. The hair sack, from which the hair comes, is imbedded in the layer of under skin. When the scalp is diseased and the hair falls out, often this small hair sack closes. Eventually, as a result of the dandruff germs, baldness comes. The proper method of restoring the hair and stopping the falling out must necessarily be in the destruction of the dandruff germs and in the reopening of the little hair sacks. Furthermore, in order to rejuvenate the scalp and make the growth of new hair more vigorous, it is necessary that the system be able to furnish an abundance of hair food. Many artificial methods have been tried in restoring the hair which were only surface remedies, and, failing to reach the small hair sacks, were unsuccessful. Reopening the hair sack allows the new hair to grow. CALVACURA begins at the root of the trouble, and its use is, therefore, advised. Its mission is to feed the new hair as well as the old and rid the scalp of all dandruff germs. By thus cleansing and rejuvenating the entire scalp, a healthy growth of hair is assured. Falling of hair is stopped, new life and color to dead, gray hair is developed, and the hair becomes smooth and velvety. It is not an unpleasant treatment, and takes only a few minutes of time each day for about six weeks. The Union Laboratory, 214 109th Street. Binghamton, N. Y., will send you a liberal sample of Calvacura No. 1 FREE, together with a booklet, "The Triumph of Science Over Baldness," if you will send your name and address, together with 10 cents in silver or postage stamps to help pay the distribution expenses.

In the family and in the world be forbearing, generous, just, the intrepid defender of others' rights, the uniform observer of your own duties, the master of yourself, the servant of all.—Selected.



"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is conservatively estimated that Nuxated Iron is now being used by over three million people annually, and it has been used and endorsed by such men as Hon. Leslie M. Shaw, former Secretary of the Treasury and ex-Governor of Iowa; former United States Senator and Presidential nominee, Chas. A. Towne; General John L. Clem (Retired), the drummer boy of Shiloh who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.

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Character Building.

We have a way ofttimes of finding fault with circumstance and environment, of saying that we only need a chance to make good, when the truth of the matter is that what we need is a little more character. That is what Stevenson and Field and Riley and Van Dyke put into their work, and that is what makes it enduring. Character is what counts in this world, and it shows in every deed that we do. And we must forget, as far as we are able, the pains of life and dwell on its pleasures; for it is this quality—this enjoyment of the "good that we have"—that brings us happiness and enables us to pass on the joy that we have found for others to share.—Exchange.

PANAMA HATS HAND-WOVEN

New Discovery Brings Costly Panama Within Reach of All.

New York, N. Y. (Special).—It is now proven that the stylish Panama, up to now only worn by the best-dressed people, can now be sold for $1. You don't have to be skeptical about the low price, as it gives service like the $5 and $10 kind, but not so fine a weave; and by this new discovery of weave one can hardly tell the difference. A Panama gives a man or woman distinction and at the same time comfort. Mr. George J. Bungay, 28 South William Street, of New York City, is backing up his discovery by sending a real hand-woven Panama, any size, trimmed, blocked, with silk band, to any one for $1, postpaid. Fitted with leather sweat band, 25 cents extra. Furthermore, his policy is that, if you are not entirely satisfied, he will return your money. —Advt.

A true friendship is one of humankind's sweetest ties, and it should be sacredly regarded. That sterling soul who always has a smile for us—who sees in us only what is fine and commendable—should not, and will not, if we are made of the right stuff, be annoyed by our overfamiliarity.—Selected.

One of the best rules in conversation is never to say a thing which any of the company can reasonably wish we had rather left unsaid.—Swift.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention. —Advt.

Vigor

SUCCESS IS ACHIEVED by vigorous men and women. When one is lacking in strength and endurance, when good health is wanting, when physical power is at low ebb, it is impossible to accomplish one's work.

One of the causes of ill health and low vitality is the improper functioning of the kidneys. Trouble results when they fail to eliminate waste and poisonous matter from the system, and rheumatic pains, backache, stiff joints, sore muscles, and other symptoms quickly follow.

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banish effects of kidney and bladder trouble by removing the cause. They are healing and curative. They tone up and strengthen the weakened or diseased organs.

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The Master's Vineyard

Alabama.

Athens, August 28.—The meeting at Ephesus, out four miles from Athens, is four days old, with eleven baptisms, and, with a crowded house eager to hear the gospel of Christ, we are expecting many more before the meeting closes.—John Hayes.

Albany, August 27.—It is a pleasure to hold a meeting where the church is ready for it. Due to Brother J. Pettey Ezell's untiring efforts in preparing for this meeting, there is a good interest in the very beginning. We are also having services during the noon hour at the Louisville and Nashville Railroad shops. —John A. Klingman.

Bridgeport, August 27.—Since my last report in May, I have held the following meetings: Jeffrey Cove, near Stevenson, June 22-28, with four baptized by the writer and five baptized by Brother Wilson on Sunday after the meeting closed; Mount Quince, near Pikeville, Tenn., July 8-13, one baptized, four restored; Cold Springs, near Pikeville, July 14-21, five baptized; Pleasant Grove, near Trion, Ga., August 4-11, seven baptized; Rudder's Chapel, near Stevenson, Ala., August 17-25, ten baptized; one baptized at Orme, Tenn., July 29. I lost five weeks in June and July on account of sickness, but am well and busy now.—Charles Holder.

Arkansas.

Little Rock, August 26.—To-day, at the water, I closed a meeting at Lone Star, near Brookeland, Texas. Nineteen were baptized and seven were restored. I promised to be with them again next year. My next meeting, embracing the first two Sundays in September, will be at or near Sharon, Tenn. —E. M. Borden.

De Queen, August 27.—I am now in a meeting at this place. We have a few brethren here who meet in the Cumberland Presbyterian meetinghouse every Sunday afternoon. No series of sermons has ever been preached here by a loyal gospel preacher. Prospects appear favorable for a good meeting, yet there are obstacles to overcome. I have reserved three weeks for the meeting here. I shall go to Kirby next. I have recently held meetings at Bailey Schoolhouse, near Saint Jo, Texas, and at Brashear, Texas.—C. D. Crouch.

Kentucky.

Kirkmansville, August 23.—On Lord's day I closed a meeting of eight days' duration at Hatten, Ala. This meeting resulted in six baptisms. The brethren promised to meet each Lord's day, a thing which they have not done since last winter.—C. H. Baker.

Chaplin, August 26.—I have just closed a successful meeting near Wakefield. Nine were baptized, one came from the Baptist Church, three took membership, and twenty-seven confessed their wrongs. We are expecting to build a house next spring.—R. A. Craig.

Mississippi.

Tillatoba, August 28.—Our meeting at Sylvan Knoll, near Coffeeville, closed on August 9, with one baptism. Brother S. F. Vance, a new preacher for Mississippi, was with us during the meeting and did most of the preaching. Brother Vance is an attractive speaker, and the interest was good throughout the meeting. On the second Lord's day in August I began a meeting with the brethren at Ruleville, over in the Delta. This meeting resulted in seven confessions and baptisms. Brother A. Y. Howell is the preacher who preaches regularly for these brethren. They are in good shape both spiritually and financially, and are greatly in love with Brother Howell as a worker for the Lord. I began a meeting at Red Hill, in Montgomery County, on the third Lord's day in August. This meeting resulted in four baptisms. Red Hill is a new congregation, zealous and earnest in the Lord's work. I am now in my meeting at Jackson's Grove.—Lee Jackson.

Oklahoma.

Oklahoma City, August 27.—I am now located in Oklahoma City, working with and for this congregation. I began the work the first of July. The Lord willing, I shall remain here until the first of September, 1919. I am enjoying this work. We have had twenty-one additions at our regular Lord's-day services since the first of July, and two more are to be baptized on Wednesday night. This is the first effort the brethren have made to advance the cause here, outside of one protracted meeting each year and one service each week. The cause has suffered much in the hands of men who would rule or ruin. We have only one hundred and ten members in this great city of one hundred thousand people, but we are growing and the outlook is encouraging.—B. U. Baldwin.

Tennessee.

Nashville, August 23.—The meeting at Smyrna closed on August 22, with a fine interest and thirty-six additions—twenty-nine by baptism. I will begin at Spring Hill next Sunday.—H. W. Wrye.

Lynchburg, August 26.—The meetings at Town Creek, Stony Point, and Oak Grove, Ala., resulted in twenty-three baptisms. I am now at County Line, Tenn., with good prospects.—C. E. Holt.

Guys, August 26.—I recently closed a splendid meeting of fifteen days' duration with the brethren at Winter's Chapel, near Wynne, Ark. Eight were baptized. My time is not full, so I would consider work where most needed. —J. L. Glover.

Lawrenceburg, August 27.—I began a meeting with the church at North Carolina, in Lauderdale County, Ala., on the first Sunday in August and continued it for one week, with forty additions. This was my fourth meeting there in succession. I promised to assist the brethren next year in their meeting.—E. O. Coffman.

Pulaski, August 26.—I am just in from five weeks' work in North Alabama, closing at College Grove with eight baptized and some reclaimed. I am now in a good meeting at Odd Fel-

lows' Hall, in Giles County. Two have been baptized to date. I have three weeks' work in this county, and then I go back to Lawrence County for two tent meetings.—Thomas C. King.

Ralston Station, August 27.—Brother Vester Walker has just closed a fine meeting at Palmersville. One was baptized, and much good was done in the matter of teaching along the line of church duties. Brother Walker is only twenty years of age, but is well qualified for the work of preaching. The brethren secured his promise to be with them again next year. If any should care to write him, his address is Tuscumbia, Ala.—R. L. Colley.

Nashville, August 27.—Our meeting at Totty's Bend, in Hickman County, closed last night. There were sixteen baptisms. This is one of the oldest, strongest, and best-working congregations in the county. The congregation and the community are blessed this year by having Brother James Chessor as their school-teacher. I am making preparation to enter David Lipscomb College for my fourth year's work. I am now at Norene, in Wilson County.—William P. Walker.

Union City, August 27.—I have held meetings at Rodgers' Springs, New Hope, and Sandy Springs, in Hardeman County, which resulted in seventeen baptisms and four restored. These meetings were held in July. I began a meeting at Hornbeak on the first Sunday night in August and closed it on the second Sunday night. There were no additions, but a fair interest was manifested. I then went to Lemalsamac, near Newbern, where twenty-one were baptized and two were restored. We also secured the promise of funds to pay off a note of seven hundred and forty dollars due on December 4. I am now in a meeting at Inglewood, near Union City. I go from here to Portageville, Mo.; thence to Obion, Trimble, and Middleton, all in Tennessee.—F. O. Howell.

Nashville, August 27.—On account of the illness of my mother I was called home from Alabama last Tuesday. During the month of August I have been evangelizing in Clay County, Ala. I have held meetings at Mount Zion and Campbell's Cross Roads, and had started one on Sunday at Pleasant Grove, but had to close on Tuesday morning. At Mount Zion fourteen were baptized, three were restored to fellowship, and two were received by letter from another congregation. At Campbell's Cross Roads there were six baptisms, two restorations, and one from the Baptists who claimed scriptural baptism. I baptized two at Pleasant Grove. The Lord willing, I shall return there in a few days and finish the meeting. The work in Anniston is moving along well, despite the fact that we have lost two substantial families recently, who moved to Atlanta. We have two or three additions every month.—C. H. Woodroof.

Nashville, August 29.—My fourth successive meeting with the church at Burns closed August 14. Six were baptized. The attendance and interest were fine. The church is working in peace and love, and I trust they will always "let brotherly love continue." We have some of as good and faithful workers in Burns as can be found anywhere. I have been preaching for them monthly between meetings. It is a pleasant place to work, and the church is not hiding its light under a bushel. Last Sunday night I closed a meeting with the church at Bethel, four miles from Martin. The first good rain they had enjoyed for a long time fell Sunday night; and while it kept many at home, it did lots of good. The meeting was well attended. The afternoon services were more largely attended than week-day services usually are. Brother Kennedy and his good wife know how to make a preacher feel at home. One lady past middle age was baptized on Sunday afternoon just before the hard rain began. Next Sunday I shall begin a meeting near Coldwater, Miss.—M. C. Cayce.

Dickson, August 27.—I closed an eight-days' meeting with the church at Antioch, near Murfreesboro, at the water, on Monday morning. There were seven baptisms and two restorations. This was a very interesting meeting, the interest growing to the close. The house was overflowing each night, and with the best daily attendance of any church for which I have held a meeting this year. There are many good brethren and sisters in this congregation who are deeply interested in the Lord's work. Brother Leo Boles was with us one day, and we enjoyed his presence. Brother Lacy Elrod, whose boyhood was spent near this church, spent three or four days with us. We were glad to have his help in the meeting. Brother Byron Hughes, of Franklin, led our song service, and did it well. A debate between C. H. Cayce, of the Primitive Baptist Church, and the writer will begin, near Burns, on September 23 and continue five days. Establishment of the church, unconditional salvation, and the conditions of pardon to an alien sinner will be discussed. Brethren will please take notice, as this debate was scheduled to begin on December 2. The change was made to suit the people of the community. Accommodations will be provided for all who desire to attend.—I. B. Bradley.

St. Joseph, August 27.—Thus far this summer I have held four meetings. On July 14 I began a meeting at Mountain Springs, Ala. There were five baptisms. The brethren a few miles distant, having secured the privilege of using the Methodist meetinghouse at Pleasant Grove for their weekly meeting, urged me to hold a few-days' meeting for them. Being pressed for time, there was but one chance. As we were not having night service at Mountain Springs, we could have night service at Pleasant Grove. So I undertook the task of holding two meetings at the same time, about three miles apart. This resulted in three baptisms. I spoke three times at Frankfort, Ala., with no visible results. I left a promise for a meeting in October. I returned to Lauderdale County, Ala. (my home), and on July 24 I began a tent meeting near Hines and continued it nine days. Twelve were baptized, one was restored, and arrangements were made for meeting on Lord's days in an unoccupied dwelling house. Brother S. P. Clemons will take a leading part in these meetings. I will visit these brethren again as soon as possible. On August 11 I began at Shiloh and continued eight days. Eleven were baptized and thirteen were restored. I began at Mount Zion, Ala., on August 28. I have not been in position to do as much work this summer as I usually do. My son, on whom I had to depend to look after my farm work, was called into the army last September, and this has hindered me in the work of evangelizing. But I will do my best. Pray for me.—William Behel.

Texas.

Ennis, August 19.—Large crowds at Ennis Avenue Church yesterday. Brother White spoke twice. Two cars, loaded, went to Bristol at 4 P.M. Brother Maxwell spoke, and there was one confession. The church moves on in the glorious work. Jesse P. Sewell will lecture here to-night.—Ben West.

Gober, August 20.—My meeting at Bynum has just closed. There were twenty-eight additions. Twenty-one were baptized. It was a fine meeting. I am now at this place in a good meeting. From here I go to Bowie; begin there on the fourth Sunday in August. I hope for good meetings at each place. The school at Thorp Spring promises to be good next year. Catalogues sent on request.—W. F. Ledlow.

Austin, August 23.—Recently I spent a week with the brethren at Midway, in Houston County, in a good meeting. We had large attendance and the very best interest was manifested, but no one turned to the Lord. My association with those brethren was indeed a source of pleasure, and I am sure the whole congregation was much benefited by the efforts put forth by all during the meeting. The brethren at Midway have done much in the past to build up the cause in the community. They have a comfortable house in which to worship and a large tabernacle to use for summer meetings, and they are out of debt and are prepared and ready to do in a substantial way what is needed to keep the good work going.—H. F. Oliver.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs. So if you wish to try this great profit maker, write to E. J. Reefer, Poultry Expert, 9256 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1, prepaid. So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day, or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. —Advt.

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Mrs. Etta Dorion, of Ogdensburg, Wis., says:

"I suffered from female troubles which caused piercing pains like a knife through my back and side. I finally lost all my strength so I had to go to bed. The doctor advised an operation but I would not listen to it. I thought of what I had read about Lydia E. Pinkham's Vegetable Compound and tried it. The first bottle brought great relief and six bottles have entirely cured me. All women who have female trouble of any kind should try Lydia E. Pinkham's Vegetable Compound."

How Mrs. Boyd Avoided an Operation.

Canton, Ohio.—"I suffered from a female trouble which caused me much suffering, and two doctors decided that I would have to go through an operation before I could get well.

"My mother, who had been helped by Lydia E. Pinkham's Vegetable Compound, advised me to try it before submitting to an operation. It relieved me from my troubles so I can do my house work without any difficulty. I advise any woman who is afflicted with female troubles to give Lydia E. Pinkham's Vegetable Compound a trial and it will do as much for them."—Mrs. MARIE BOYD, 1421 5th St., N. E., Canton, Ohio.

Every Sick Woman Should Try

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Before Submitting To An Operation

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Two Kinds of Offerings.

BY J. J. VANHOUTIN.

There was blood in Abel's offering, but none in Cain's. Blood was given to both man and beast as the life power of the flesh. God said: "It is the life of all flesh." It appears that a sacrifice for sin required one with blood in it. The first sin caused a separation from the tree of life, and death was the result. It appears like a man was required to bring an offering for sin as near his own life as could be secured. A man could not offer his own lifeblood and body and live, so he was permitted to offer the beast and its blood to atone for sin; but as the sheep or ox was inferior to the man who offered it, he was offering that which was less value in the sight of God than himself, and it could not take away sin because of its inferiority to the man who offered it, yet it was the nearest his own life of anything that could be secured. But when Jesus offered himself for all and died for man, there was a pure, holy sacrifice greater than man; and when his side was pierced and his lifeblood was shed, then and there was an atonement equal to the life of the human race, which was lost in sin and death on account of the first transgression. Jesus is our sacrificial offering, and through our obedience to God's law Christ intercedes and makes the atonement. Cain's offering might have passed for a thank offering, as they did not require blood, being only expressive of thankfulness. Cain's offering having no blood in it indicates that he did not consider himself a sinner, so only expressed his thanks to the Lord by offering him a few potatoes or turnips or something that grew in the ground! The Lord told him that "sin lieth at the door," and that if he would do good he would be accepted. As much as to say: "Your conduct is sinful, and you have not brought an atonement equal to your sins." Can it be possible that a person now will refuse to come to God with Christ as his great sacrificial offering, and in place of his obedience to the gospel will offer to the Lord a peck of potatoes to atone for his sins and justify himself in his thankfulness? Sinners in turning to God in obedience should present their bodies "a living sacrifice, holy, acceptable unto God, which is your reasonable service." Dead sacrifices are not acceptable.

Red Cross Wants Men and Women Workers.

Opportunities Open to Them for War Service in France.

The American Red Cross will accept for service in France a few desirable men for executive work and women for canteen, hospital, hut, and social-service work, who are willing and able to pay their own expenses while abroad. As a suggestion, this is an opportunity for business firms to send as their representative on the American Red Cross, at their expense, a capable member of the firm or an employee.

Application should be made to George E. Bennie, Director of Bureau of Personnel, American Red Cross, at the State Capitol, Nashville, Tenn.

Calomel Salivates and Makes You Sick

Acts like dynamite on a sluggish liver and you lose a day's work.

There is no reason why a person should take sickening, salivating calomel when a few cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid, which will start your liver just as surely as calomel, but it does not make you sick and cannot salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick, and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue, or sour stomach. Your druggist says if you do not find Dodson's Liver Tone acts better than horrible calomel, your money is waiting for you.

Help in Temptation.

An English naval officer told a grateful story of the way he was helped and saved from dishonor in his first experience in battle. He was a midshipman, fourteen years old. The volleys of the enemy's musketry so terrified him that he almost fainted. The officer over him saw his state and came close beside him, keeping his own face toward the enemy, and held the midshipman's hand, saying in a calm, quiet, affectionate way: "Courage, my boy. You will recover in a minute or two. I was just so when I went into my first battle." The young man said afterwards that it was as if an angel had come to him and put new strength into him. The whole burden of his agony of fear was gone, and from that moment he was as brave as the oldest of the men. If the officer had dealt sternly with the midshipman, he might have driven him to cowardly failure. His kindly sympathy with him dispelled all fear, put courage into his heart, and made him brave for battle..

It is thus that Christ is touched with a feeling of our infirmity when, assailed by sudden temptation, we quail and are afraid. He comes up close beside us and says: "I understand. I met a temptation just like yours that tried me very sorely. I felt the same dread you feel. I suffered bitterly that day. I remember it. Be brave and strong, and your fear will vanish and you will be victorious." Then he takes our hand, and the thrill of his sympathy and of his strength comes into our heart, dispelling all fear.—J. R. Miller.

TREMENDOUS VALUE FOR 15c.

Washington, D. C.—(Special.)—An unusual offer is being made by the editor of the Pathfinder, to send the paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; and well printed in large type. It puts every thing clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send fifteen cents for thirteen weeks' trial subscription to the Pathfinder, 2 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

Colors of the Rainbow.

The colors of the rainbow vary according to their size, and the size differs according to the bigness of the raindrops. Large drops produce narrow rainbows and bright, clearly defined colors. The colors are generally as follows: When the raindrops are in the average one millimeter in diameter, we see a violet, pale blue, bluish green, green, yellow, orange, pale red, and deep red rainbow; when the drops average three-tenths millimeter, the rainbow is violet, pale blue, bluish green, green, yellow, and orange. Drops of one-tenth millimeter produce the succession of a very pale violet, violet, whitish blue, whitish green, bluish yellow, and pale yellow; drops of one-twentieth millimeter (fog) give white tinted with violet, a very vivid white, a white tinted with yellow, and a very pale yellow.—Selected.

Cumberland University,
Lebanon, Tenn.

On account of the preparations for the Students' Army Training Corps, in which Cumberland University hopes to share, the date of opening for the next college year has been changed to Wednesday, September 18, instead of the 11th, as announced.

Students in Training to Get Thirty Dollars a Month.

Austin, Texas, August 23.—President R. E. Vinson, of the University, Regional Director of the Committee on College Training of the War Department, this afternoon received a telegram from R. C. McLaurin, director of the committee, advising him that it had been decided to allow all young men, eighteen to twenty-one years old, who may be voluntarily inducted in the Students' Army Training Corps of the University and other educational institutions, thirty dollars a month. The students will also be provided with uniforms and equipment by the War Department. They are required, however, to pay for their own subsistence and quarters.

It is expected that the arrangement will cause a large attendance of young men of these ages at the different universities and colleges the coming session.

President Vinson's territory embraces the States of Texas, Oklahoma, Arizona, and New Mexico.

In a letter, dated August 20, Dr. Vinson says: "I have requested the Committee on Education and Special Training to establish a unit of the Students' Army Training Corps at Abilene Christian College as soon as the committee is notified that you have as many as one hundred men eighteen years old, physically fit, in your college classes. If you do not have this number, it will not be necessary for you to enroll your students in Simmons College, but the two colleges together can make application for the detail of a commandant to serve both. I shall let you know if any changes are made in this program."

If we can get the news to our brethren throughout the nation, we should have the required one hundred college students, and more. Not often does a boy get an opportunity to go to college and get thirty dollars a month and his clothes for doing so.

If we do not get the required one hundred, we have arranged with our neighbor, Simmons College, to join with them, so we can take care of all of our boys who come under the government provision, anyway.

The indications are that men above eighteen are going to be given no choice. They are going to be taken for military service. This being true, it seems to me it would not take a moment for you to decide to go to a Christian college where you can continue your education with the assurance that you will not be called into service as long as the government can get along without you. You have the privilege of choosing between continuing your education and going directly into camp. It should not take long to make that choice.

Indications are that we are going to have all the boys and girls both we can care for. If you want to get into the best quarters, you should write at once.

The new Administration Building is going right up.

Sincerely and fraternally,

Abilene, Texas. J. P. SEWELL.

—Advt.

CENTENARY College-Conservatory

Founded 1884 FOR YOUNG LADIES Great History

A Nonsectarian, but Christian, Institution. Now under new management, directed by a successful educator and business manager of large experience. Standard Junior College, offering best advantages in all branches of Music, Art, Expression, Home Economics, Physical Education, and Business. Swimming pool, with all indoor and outdoor sports. Beautiful grounds, ideal location, excellent railway facilities.

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DR. J. W. MALONE, A.M., President, CLEVELAND, TENNESSEE.

Another Letter from Camp.

BY E. C. FUQUA.

The war is making deep impressions these days. Christianity is passing through a trying hour. Only the "survival of the fittest" will ensue; the church, like a fruit tree, will be pruned and prepared for better fruitage in the future; those who remain Christians at all will be better Christians after the war is over.

The church at Olathe, Col., feels the sting of war keenly. Sixteen of our number are in the first draft; three or four are in the second (for August 24); and the new law, if passed, which calls for all from eighteen to forty-five, will take every member we have, save five. This will leave a congregation of females almost entirely. We number here about one hundred souls.

Application was legally made for the exemption from "combative service" of all our drafted members at Olathe. One of these has just written me from the camp. I baptized him just one year ago the day he left for service. I had patiently and thoroughly drilled him, with all the other members, until his greatest pleasure lay in serving the Lord. Feeling that his letter might be of benefit to others, I here give it:

Dear Brother Fuqua: I will drop you a line this morning to let you know how I am. This is Sunday morning, and I know at this hour you all are enjoying yourselves around the Lord's table. I wish I were with you; but I know we will all be together some day. I heard that you were sick, but I hope this finds you up again and holding some good meetings. I feel pretty good this morning, but last Sunday morning I did not know whether I would live to see another Sunday or not. My fever was 105, and I scarcely knew I was alive. But it did not last but two days—thank the Lord! . . . I am going to be transferred. . . . They called me this morning and told me to wash my clothes, as I was to be transferred. I never ask any questions; I just went to work. So I don't know where I am going. Will let you know when I get there. But I think I am going to get a good job, for I passed all the examinations; and from what one of the officers told me, I think I'll fill the bill. But if they put me to shining the officers' shoes, I'll do it with a big heart. Brother Fuqua, I am well satisfied here, but I will surely be glad when it is all over and I can go back home and shake hands with the people who have lifted me from the ditch. You don't know how good it makes me feel here among strangers when I remember that I have a Friend that will take care of me. And I am so thankful that you, Brother Fuqua, opened the way for me; and I hope that you will open the light to lots of others. Don't forget me in your prayers, for one needs lots of help in the army.

CHARLEY C. BERRY.

Being exempt from "combative" service, he did not know what "noncombative" position he would be placed in; but he shows the spirit of a true Christian in that he is willing to do anything assigned him in the "noncombative" service, even to shining shoes. I said on the day of his departure that if I had converted no one else since coming to Colorado, save this young man, I would feel that my coming here and all my sacrifices were well repaid. But I rejoice that this is just one among many whom I have rescued here.

From the day of his baptism this young brother had never failed, he stated publicly, to kneel at his bedside and ask God to help him live a noble, Christian life. He was one of the number who were always present on Lord's days, and his part was to assist in passing the loaf and the cup to the congregation. I baptized also his father, brother, two sisters, and his mother (but the latter had been baptized, as I remember). They are all faithful.

The other young brethren in the nation's service were all baptized by me, and in their letters to me they all mention as their chief desire the privilege of again meeting with us at home around the Lord's table. May God grant their heart's desire! I shudder as I think of the thousands in the service who apparently never give God and his cause one thought. Thorough training in the church at home is the only thing that can hold our men up in the army; and if they cannot stand up there, their chance for heaven is indeed short. Let us do more faithful work in the churches.

Grove's Tasteless chill Tonic

destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 60c.

Scattering Our Shot.

BY TICE ELKINS.

If Christians would be a power in the hand of God, bring glory to him, and be effectual soul winners, let them be united in their efforts and be pure in life, so that they can convert two souls into one, three into one, three thousand into one, the whole body into one, as on the day of Pentecost, when a multitude declared themselves "of one heart and one soul." They did not split their strength nor scatter their shot. This kind of army goes forth only to conquer. Jesus saw the infinite wisdom of such a movement when he prayed "that they all may be one." When Christians scatter, divide, and subdivide, in the denominations or out of them, they are made weak and become a prey to a deadly foe.

One morning a company of soldiers looked out of their tent door in the Philippine Islands and saw a great serpent, thirty feet long, with head up three or four feet in the air, licking out his tongue, with a terrific glare in his eye, looking for his breakfast—perhaps had scented the soldiers in the tent. They ran for their rifles, and all leveled their guns on his head, were given a signal to fire, and all fired at once as one man. His head was full of bullets in a second and the monster was wriggling in death agony. These soldiers all had their minds concentrated on one thing—the destruction of their enemy.

Sin is the target. He not only wants a breakfast, but a dinner and supper, on souls, and there must be a deliberate and concentrated aim at his head, not his tail. This will reach the goal and conquer the foe. This will blow up every refuge of lies and leave the world without a den for the wolf in sheep's clothing; without a whited sepulcher; without a den of thieves; without a digressive machine crying, "Peace, peace!" without blind guides; without daubers of untempered mortar; without "chief seats in the synagogue;" without "false prophets" in sacerdotal garments executing sham battles. These great vipers Jesus talked about. These sectarian bloodhounds, peddling the tears and blood and dying groans of the Son of

God for mammon as they go, would all come to the ground if the saints would quit scattering their shot, but all take deliberate aim at the serpent and fire at once.

Then we would have standing room, running room, and Babylon's music would be thrown into discord, and we would have a revival as broad as the earth, like the first century, and the sectarian hirelings would all go back to the cashier's desk or the merchant's counter, and the plowmen and fishermen would again occupy the pulpits and preach the gospel that makes all "of one heart and soul." But we can only be made one in line with the truth. It is oneness we need and must have, but we cannot sacrifice right nor truth to get it. God's will must be first and last in everything. A mixture of truth and error will never do. This will never bring oneness. But the whole truth will bring it. This will make us one with God and one with each other.

Babies at the Fair.

Babies will rival blue-ribbon cattle and poultry as the center of attraction at State and county fairs this fall. According to reports received by the Children's Bureau of the United States Department of Labor, children and the things that concern children are to be given unusual prominence among the exhibits as a result of the Children's-Year campaign for better babies. Not only that, but the rather haphazard "baby shows" of other days will be superseded at many fairs by contests that are to be virtually "well-baby clinics," conducted in full accordance with scientific principles. The utmost care will be taken to guard the children from the danger of infection and the babies will be judged by experts.

One of the fairs where the new type of baby show will be held is the Illinois Centennial State Fair, where a baby contest will be conducted under the supervision of the State Director of Public Health. Entries for this contest are said to have reached an unprecedented figure as a result of the weighing and measuring test. The little contestants will be examined by child specialists, by dentists, and by eye, ear, nose, and throat specialists. A consulting service under a physician experienced in children's cases will be at the command of the parents of children entered in the contest. Demonstrations of proper clothing and food for children and lectures on child care will be given daily for the benefit of mothers attending the fair, and among the exhibits will be a model baby-welfare station of the kind adapted to the needs of a small community.

The weighing and measuring of children is to be a feature of the Michigan State Fair, where, as a war measure, the "better babies" department is to be given unusual prominence this year. In connection with the test there will be demonstrations of the proper feeding of children, with the need for economy and for food conservation kept always in mind.

The newly organized child-welfare department of the Minnesota State Board of Health is to conduct a child-welfare exhibit at the Faribault (Minn.) Fair, and an exhibit of charts illustrating the care and feeding of children will have a prominent place at the East Texas Fair. Pamphlets on child care will be distributed in connection with the baby contest at the Kansas State Fair, and the Kentucky State Fair is planning a baby pageant.

In connection with many county fairs there is to be a "patriotic play day" to show the value of recreation in building up a young America that is strong and happy in spite of the disturbing influences of war time. Tests of physical efficiency, drills, games, and children's "sings," together with exhibits of things made and raised by children, will go to make up the day's program.

We shall have much to learn in a future world, and I think we shall be children to begin with when we get to heaven, whatever our age when we die, and shall grow on there. My idea of heaven is to be engaged in perpetual ministry to souls in this and other worlds.—Tennyson.

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God Knows Best.

There was once an aged hermit in the Egyptian desert, we are told, who thought it would be well with him if he had an olive tree near his cave. So he planted a little tree, and, thinking it might want water, he prayed to God for rain; so rain came and watered his olive tree. Then he thought that some warm sun to swell its buds would be advisable; so he prayed, and the sun shone out.

Now the nursling looked feeble, and the old man deemed it would be well for the tree if frost were to come and brace it. He prayed for frost, and hoarfrost settled that night on bar and beam. Next he believed a hot southerly wind would suit his tree, and, after prayer, the south wind blew his olive tree and—it died.

Some little while after, the hermit visited a brother hermit, and—lo!—by his cell door stood a flourishing olive tree.

"How came that goodly plant there, brother?" asked the unsuccessful hermit.

"I planted it, and God blessed it, and it grew."

"Ah, brother, I, too, planted an olive; and when I thought it wanted water, I asked God to give it rain, and the rain came; and when I thought it wanted sun, I asked, and the sun shone; and when I deemed it needed strengthening, I prayed, and the frost came. God gave me all I demanded for my tree as I saw fit, and yet it is dead."

"And I, brother," replied the other hermit—"I left my tree in God's hands; for he knew what it wanted better than I."—American Messenger.

Tired Mothers. It's hard work to take care of children and to cook, sweep, wash, sew, and mend besides. Tired mothers should take Hood's Sarsaparilla—it refreshes the blood, improves the appetite, assures restful sleep, and helps in many ways.—Advt.

"Seeing" Sound Waves.

Interesting data regarding the visibility of sound waves have recently been published in L'Astronomie in letters from men at the front. One writer tells of seeing curved lines of light, alternating with dark bands, moving swiftly across the sky while heavy cannonading was in progress. A second writer speaks of witnessing a series of arcs of light traveling across a cloud-flecked sky. Scientists attribute these phenomena to sound waves, which originate with the explosions and spread in all directions like enlarging spheres, resulting in successive and alternate belts of rarefied and compressed air. Under certain atmospheric conditions, with the sun in the proper position, portions of these spreading waves become visible in the form of moving arcs of light.—Popular Mechanics Magazine.

Curiously enough, it is in India that we find the wettest town in the whole world, according to a British agricultural expert in India. The town where there is an almost constant rainfall is called "Cherapunji," in Assam. Its average rainfall is six hundred inches, or fifty feet, a year, which is nearly a foot a week.—Exchange.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

Religion is a humble and resigned temper, which sees in the ills of life the just reward of personal sin, and would take up the cross, less from a sense of necessity than from a sense of justice.—H. P. Liddon.

Only in looking heavenward, not in looking earthward, does what we call "union," "mutual love," "society," begin to be possible.—Carlyle.

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Easy-Going People.

Any time is good enough for easy-going people. Any way is well enough. They are inclined to be sorry for the young man who sets his alarm clock for an early hour and takes off his coat when he goes to work. But the road to success of any sort is never easy. Easy-going people jog along comfortably, knowing nothing of tense nerves and strained muscles; but when the day is over, the goal is still far in the distance.—Exchange.

While one man by his manners pins me to the wall, with another I walk among the stars.—Emerson.

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

A Promise Is a Promise Forever.

James tells us that the Lord is "not slack concerning his promise," and that great truth about God is fittingly illustrated in the story of Abraham. His promises to him are still being redeemed. That is one great difference between God and man. Man makes a great many promises, but he rarely fulfills them all. And some are adepts at making promises without fulfilling any of them. We can never have very much respect for people whose promises are like pie crusts. Abraham Lincoln was great in his honesty. His regard for his word is shown in the conversation he had while a member of Congress, when a friend criticized him for declining to drink wine. "I mean no disrespect," answered Lincoln, "but I promised my mother only a few days before she died that I would never use any intoxicating beverage, and I consider that promise as binding to-day as it was the day I made it." "But," the friend continued, "there is a great difference between a child surrounded by a rough class of drinkers and a man in a home of refinement." "A promise is a promise forever," the great Commoner said, "and when made to a mother it is doubly binding." The nearer that we come to that ideal in the matter of making promises, the nearer we come to the character of our God.

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God Is Able to Keep His Promises.

On Schubert's grave you may read this epitaph: "He gave much, but he promised more." Sometimes a man makes a promise in all good intention, but he is not able to perform it. Not true of our God. Writing on this very point and using Abraham as an example, Paul said he was "fully assured that what he had promised he was able also to perform."

Comfort Powders.

Goulburn said: "One thing I do believe, more surely than the evidence of the senses, for they may be imposed upon. . . . I do believe that God is true. I do believe that whenever God makes a promise, he will assuredly fulfill it. I do believe that if you or I come under the terms of the promise, he will fulfill it to us."

I do not believe that we think enough of the promises of God. If we did, we would trust him more and serve him better. We do not seem to catch the full meaning of Peter's words when he writes of "precious and exceeding great promises." Mr. Moody said: "At one time in Chicago, when the meetings grew a little dull, I told them we would go through the Bible and look for all the promises given us; and from that time on there was no more dull meetings. We had never realized before what promises God has made to those who believe in Jesus Christ." That would be a pleasant and profitable exercise for any Christian. In a hospital, on a stand beside an invalid, somebody placed an envelope, labeled: "Comfort powders for the weak and weary; take one as often as needed." In that envelope some one had placed a lot of little papers, and on each paper was written a promise from the word of God.

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The Command Before the Promise.

We should not fail to note that God's great promise to Abraham is preceded by a command. The patriarch is commanded to get out of his country, to leave his kindred and his father's house, and to go to a land that God would show him. It required more than ordinary faith to obey this command. He was told to do something that would change his prospect, something that would disturb the conditions under which he had lived. And that is true of the gospel. To obey it requires that we shall be disturbed and changed from our old manner of life. We must put off the old man of sin to become new creatures in Christ. Let us not forget that the divine government has a disturbing element even after we are baptized. "My duty is so to live that I shall be ready to be disturbed at any moment when God pleases."

☼ ☼ ☼

Abraham's Call and Ours.

The migration of Abraham was in response to the call of God. The call of patriotism is powerful, hesitating at no sacrifice; the call of mate for mate is dynamic, leaping all barriers; but the call of God is absolute, admitting no alternative.

The call that comes to each one of us is the call of the gospel, the call to obey the Lord Jesus Christ. It is wisely expressed in the words of his mother at the wedding

feast: "Whatsoever he saith unto you, do it." After all, our hope is not far removed from that of Abraham. Our goal is to get to heaven, and the writer of the letter to the Hebrews tells us that Abraham "looked for the city which hath the foundations, whose builder and maker is God." If I do not answer the call of the gospel, then, so far as I am concerned, the promises of God are meaningless; but if I do, they are mine.

"Mine! What rays of glory bright
Now upon the promise shine!
I have found the Lord my light;
I am his, and he is mine."

Our Contributors

Is Editor Moore Seeing the Light?

BY F. W. SMITH.

I am truly glad to note that Brother Moore and I are agreed on some things, and especially so since those things are of such vital importance. This leaves ground to hope for still further agreement as our investigation progresses. He deposes as follows:

Brother Smith admits the New Testament throws restrictions around the Lord's table, but it recognizes but two classes of people—children of God and children of this world. All right, what restrictions does the New Testament place around the Lord's table? I say it is for one who has repented of his sins, believed in Jesus Christ, been baptized into the body of Christ, and made a member of the same. All such have a divine and scriptural right to approach the Lord's table. What do you say, Brother Smith?

I know you think it is restricted to the children of God. I know again that you teach that one must believe, repent, confess, and be baptized, and then he is a member of the church of God, or body of Christ. You don't believe the Lord's Supper is for sinners; therefore you and I are agreed on the restrictions laid down in the New Testament around the Lord's table. We further agree it is not for sinners.

I will not violate these laws of approach to his Supper, neither will I encourage my neighbors who are not with me in faith to violate these laws.

There is but one way of life, and not one of these sects you have named has complied with that way you teach—not one. Do you commune with any or all of these when afforded an opportunity to do so? Do you invite such to commune with you? I do neither. I could not and be faithful to them and my Lord. Can you?

"Some kind of faith"—maybe I do not express it right; but why whip around on that? I asked you "if believing God is the same as believing in God?" This you dare not answer in the affirmative, and you will not answer in the negative. You just beat around the bush is all. You know, or should know, that Jesus Christ is the only true object of the Christian's faith. This is the faith I teach begins and follows repentance toward God. You may call it "kind" or "degree," it is what I am writing about.

Why did you introduce the chief rulers here to prove that faith precedes repentance? They could not have believed on him if they had not first turned from their sins, for no man can accept Christ by faith till he turns from his former master. Christ and the devil will not dwell together. "Repent ye, and be baptized in the name (trusting in the anointed One for, or unto) the remission of sins." If it means the actual remission of sins, then it means trusting in the One anointed to remit sins. To be sure, you do not believe one can have such without trust in Christ.

Christ did not reveal what he does to infants. He is all-wise and will save the dying infant. How do you know he does not teach it to believe in him? You don't, do you? How do you know the child is born holy? The Bible does not say so, but teaches the reverse. "By nature a child of wrath." (Eph. 2: 3.) Inasmuch as neither of us knows more than is revealed, had we not better discuss revealed things, that we may know how to do the words of this law, and let unrevealed and secret things, which belong to God alone, go? I have one text giving the infant's state by birth, and you have not one on your side of the argument.

On the question of communion Brother Moore has this to say: "I say it is for one who has repented of his sins, believed in Jesus Christ, been baptized into the body of Christ, and made a member of the same. All such have a divine and scriptural right to approach the Lord's table. What do you say, Brother Smith?" Well, I have this to say: If Brother Moore has not, in this statement, made *baptism essential to becoming a child of God*, then language cannot be made to imply anything at all. Certainly he will not say the Lord's Supper is for any except God's children; and since he says only those who have been "baptized into the body of Christ" have a divine right to eat of it, he virtually says *only those who have been baptized into the body of Christ are God's children.* I knew he would have to take this position or else be in the ridiculous attitude of excluding some of God's children from their Father's table. He has chosen the only consistent ground, but in so doing he has been compelled to admit that baptism is essential to becoming a child of God, unless, indeed, he will now turn and repudiate the only logical deductions from the premises. But, in such a case, he would involve himself in worse confusion than ever. The matter stands thus: (1) Brother Moore places baptism between individuals and the Lord's Supper, and says only the baptized have a divine right to eat of it. (2) Since the Lord's Supper is for God's children, it follows that only the baptized are God's children. Now, my brother, if you go back on this, *please give us the scriptures authorizing you to refuse some of God's children a place at the Father's table.*

But again. Since it takes baptism to make one "a member of the body of Christ," as Brother Moore positively affirms that it does, then he makes baptism essential to becoming a child of God, unless he will contend that one is a child of God apart from the body of Christ. But to make such a claim would place my friend in rather an awkward situation, for these reasons: (1) There is only one body (Eph. 4: 4), and that is a spiritual body, over which Christ is Head (Col. 1: 18). (2) The only way to have a *vital* and *living* union with the Head of the body, which is Christ, is to be a *member* of his body. (3) The only way to become a member of Christ's body is to be *baptized* into it. I thank my friend for coming out so clearly on this point, because in so doing he goes to record as teaching the *essentiality* of baptism in order to be saved. I am also glad to note that in order to be *scripturally* baptized one must be baptized into the "body of Christ," and not into some denomination. With the statement from Brother Moore, "been baptized into the body of Christ," he must *repudiate* the baptism of those who were baptized into the Baptist Church, unless he claims the Baptist Church is the body of Christ. But this he will hardly attempt to do. Hence, in so far as he is concerned, those he baptizes must do something after being baptized in order to become members of the Baptist Church.

He asks me some questions about those with whom he supposes I commune. There are four things necessary to scriptural communion: The proper person—a baptized believer; the proper elements—unleavened bread and fruit of the vine; the proper day—the first day of the week; the proper design—discerning the Lord's body and blood. I do not invite any one to the Lord's table, but frankly state what the Scriptures teach on the subject.

I knew when I introduced the case of the rulers (John

12: 42, 43) that it would completely upset my friend's doctrine of repentance before faith, but had no idea he would go to the extreme he has. Of course I knew he would have to take those miserable sinners to his bosom or else repudiate his doctrine, but had no idea he would do the former. Poor man! He has simply been driven to desperation in his efforts to defend a false doctrine. He asks: "Why did you introduce the chief rulers here to prove that faith precedes repentance?" Why, *simply because it proves it*—that is the reason. Note the attitude he assumes. Here are people he admits believed on Christ, but would not confess him because they loved the praise of men more than the praise of God, and yet he says they were penitent! Brother Moore, is that the kind of repentance the Baptists teach—a repentance that will not lead people to confess Christ, a repentance that leaves one *loving the praise of men more than the praise of God?* Is that Baptist doctrine? I thought you Baptists contended for a change of heart, but the position you now assume leads you to recognize and fellowship people whose hearts are far from the Lord. Take it back, my friend, before it gets cold, and apologize to the Baptist Church for thus representing it. And those chief rulers were penitent! Eh? I knew the case would be too big for you to handle with your doctrine of repentance before faith. I knew, also, that when I showed that salvation by grace involved faith, your doctrine of infant depravity was gone, and that you would have to admit that infants were safe or they could not be saved by grace, for the simple reason that they could not exercise faith. No faith, no grace, and your "totally depraved" infant must be doomed, world without end. And now see how he tries to evade the consequences of his doctrine: "How do you know he does not teach it to believe in him? You don't, do you?" Now, is not that fine? My friend, *your* position requires you to show that he does teach the infant to believe in him, and not be asking me such questions. I shall await your proof; and if you have any, let us have it. I wonder what position my friend will not take when he gets into a tight place!

Cain—His Punishment.

BY H. LEO BOLES.

Cain's punishment is expressed by Jehovah in no uncertain language. "And now cursed art thou from the ground, which hath opened its mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a wanderer shalt thou be in the earth." (Gen. 4: 11, 12.) He should be expelled from the presence of God and should go groaning and trembling upon the earth. The horrors of his crime should ever haunt him and the sting of his conscience should ever lash him, and the presence of God should never greet him. No state or condition out of hell could be more awful and torturing. No wonder Cain, from deep anguish of heart and gloomy despair of soul, should exclaim: "My punishment is greater than I can bear!"

He was *driven* out. How reluctantly and unwillingly he slowly obeys the fiat of Jehovah! Some contend that he was driven from the altar that was erected by Abel; others claim that he was expelled from that particular place where God had manifested his presence. But the record states that "Cain went out from the presence of Jehovah, and dwelt in the land of Nod, on the east of Eden." This indicates that Jehovah hid his face from the murderer. How sad his condition!

The very presence of Jehovah is punishment to a sinner. Impurity, unrighteousness, and ungodliness cannot stand in the presence of purity, righteousness, and holiness; sin cannot stand in the presence of God without feeling guilt and rebuke. This has ever been true. A guilty conscience shrinks and cowers and wishes to dodge and hide while in the presence of innocence and purity. The sinner does not seek the company and society of the pious and godly. To confine them in the presence of those who are pure and holy is a punishment. There is an adage that we like our opposites, but this is not true in regard to character. The same thing that creates the pain of the punishment of the guilty provides the hope and happiness of the innocent. Adam and Eve, when they heard the voice of Jehovah, walking in the garden in the cool of the day, hid themselves from the presence of Jehovah among the trees of the garden. (Gen. 3: 8.) The presence of Jehovah is a rebuke and a punishment to everything that is out of harmony with his nature. The power and purity of Jehovah are keenly felt by all impure and unholy things. The presence of Christ in the midst of wicked men was a rebuke to them, and they did not seek his company for congenial association.

Not only is the presence of God a punishment to Cain, but, on the other hand, to be banished from his presence is also punishment. To be driven out from the presence of the Lord is the acme of punishment. "At the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might." (2 Thess. 1: 8, 9.) To be banished or to be driven out from the presence of God and to remain separated from the presence of God forever will be eternal punishment to a sinner. Cain was placed in a dilemma: to remain in the presence of God is punishment, and to be driven from his presence is punishment. It matters not what attitude the sinner may sustain toward God to-day, he is placed in the same dilemma: he stands condemned before God and all righteousness, and must be conscious of an ultimate punishment that must be brought upon him at the end. It matters not where the evildoer may go or what attitude he may be in—the presence of God at judgment or banished from his presence—he still rests under the condemnation of God. How sad is his lot! In the world without God and without hope so long as he remains in sin. Cain was to be "a fugitive and a wanderer." Like Noah's dove, he could find no rest either for body or for conscience. What a vivid picture of punishment of sin! Those conscious of guilt to-day suffer if their conscience is not seared as with a hot iron. "The serpent of remorse" will forever hiss in memory's ear, causing the guilty to flee, shrink, dodge, and squirm, trying in every conceivable way to hide his sin and to hide himself from the presence of righteous men and God.

Cain's guilty conscience haunted him, and he thought that every one could see his guilt. He said: "I shall be a fugitive and a wanderer in the earth; and it will come to pass, that whosoever findeth me will slay me." (Gen. 4: 14.) He had a continual apprehension that he would be slain and that every man's hand would be against him. He also had the awful apprehension of God's judgments resting upon him. He had attempted to take revenge on Jehovah for rejecting his offering by destroying Jehovah's representative; but revenge, like "a devilish engine," recoils on him that employs it. His revenge is like the flame of Nebuchadnezzar's fiery furnace—catches hold of and destroys the ministers of vengeance instead of its object. O, the suffering and punishment that he must endure! He suffers far more by the tortures of his own conscience than he had caused Abel to suffer in his death. Soon after the fatal blow was received by Abel, death ensued and his suffering was over; but Cain's intense agony continues for an indefinite time. The murderer suffers more than the murdered. The awakened conscience gives ample vengeance upon the offender at length and amply vindicates the

cause of both God and man. Cain feels himself excluded from the gracious presence of God and liable to fall by the hand of every assailant.

We are enabled to see in the punishment of Cain the mercy of God. God reveals himself in his attitude toward the sinner as much as he does toward the righteous; we learn as much about the character of God in the punishment of the wicked as we do in the blessings of the faithful. Mercy is one of the attributes of Jehovah, and it is revealed in all of the actions of Jehovah. All of the attributes of Jehovah are in consistent harmony. One attribute does not cease to exist while another attribute is being manifested, but all the attributes of Jehovah are operating in all of the works of Jehovah. So we may look for the mercy of Jehovah in the vengeance and punishment executed by Jehovah. God put a sign or mark on Cain which should be a warning to others. "Vengeance belongeth unto me: I will recompense, saith the Lord." (Rom. 12: 19.) There has been much discussion as to what this mark was. It matters but little to us. It served the purpose for which God intended it, and we should be satisfied to let it forever remain buried in the silence of the ages. I have no desire or inclination of wandering into the regions of speculation under a pretense of elucidating sacred history. Jehovah protected him by this mark, and in his mercy would not let another take Cain's life. Cain had forfeited his own life in taking the life of Abel, but Jehovah permitted him to live as a perpetual murderer among his fellow men as a monument upon earth of the sacredness of life. There was to be mercy in this to Cain, and mercy to all who should behold him as a warning.

This compassion of Jehovah, it appears to me, gives Cain an opportunity to repent. If he had been slain upon the spot, when the crime was committed, then, of course, no opportunities would have been given him to repent; but now, since he is permitted to live, there is given unto him the opportunity to repent. When Jehovah drove Adam and Eve out of the garden, and *closed the gates of Eden*, he opened the door of repentance; so, when he banished Cain from his presence, he seems to have opened the door of repentance to him. Some have thought that when Cain was banished from the presence of God, that he was forever shut out from any appeal to God and to the worship of Jehovah; but I do not hold to that view. The mark put upon Cain had a double significance: to Cain it signified God's mercy in letting him live; to others it became a warning from Jehovah to them to extend to Cain the same mercy.

The Christian Church—What of the Future?

BY J. D. WALLING.

Mr. John D. Rockefeller, Jr., wrote an article upon the above subject, some weeks ago, which appeared in the Saturday Evening Post. It is quite encouraging to have the business men of the world take an interest in the future of the church, and especially so during these pestilent times; but the terrible warring condition of the world should cause the more thoughtful to stop and ponder. Mr. Rockefeller's idea is: "The church must have a new birth and be reorganized to meet this marvelous opportunity and great human need." Such statements are sad indeed. They show that this anxious and would-be reformer has yet to learn the import of the church of Christ. Could we have the ear of our earnest searcher after truth, I would speak into it, in thundering tones: *The church of Christ has a head, and the head controls the body.* I am sure that, from a business point of view, Mr. Rockefeller would know that his suggestions were all gratis. God said: "This is my beloved Son: hear him." (Luke 9: 35.) "Hear him"—Christ. Why, then, should Mr. Rockefeller or any other man say, "The church must have a new birth?" I wonder if he would suggest that the Head is inadequate? I would call his attention to the following statement of the great apostle: "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 20-23.) In view of this scripture, what right has Mr. Rockefeller to suggest "a newborn church?"

Has Mr. Rockefeller suggested a single new feature for his "reborn church" that is good and that cannot be found in the body of Christ? If so, what is it? He says: "It would be called the Church of the Living God. *Its terms of admission would be love for God, as he is revealed in Christ and his living Spirit, and the vital translation of this love into a Christlike life.*" But Paul called the church at Corinth "the church of God." (1 Cor. 1: 1, 2; 1 Cor. 10: 32.) So the name is not new. There is certainly nothing new in his "terms of admission." He need only to read his Bible to learn this. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." (Matt. 22: 37, 38.) And the "love for God, as he is revealed in Christ and his living Spirit," is "that we keep his commandments: and his commandments are not grievous." (1 John 5: 3.) And this love so translates one into the Christlike life that he has an intense love for all the children of God. (1 John 5: 2.) All of God's commandments are righteousness. (Ps. 119: 172.) All of God's righteousness is revealed in the gospel. (Rom. 1: 17.) But the gospel is God's power to save. (Rom. 1: 16.) Men are saved by the gospel. (1 Cor. 15: 1, 2.) Then Mr. Rockefeller only needs to obey the gospel, insist that all preachers preach it and that every one obey it. He need not be concerned about what they will be or where they will go. If all preachers preach the gospel, all preachers will preach the same thing. If all people hear the gospel and accept the gospel, becoming obedient to it, then all people will believe and do the same thing and belong to the same church. Why not? There will be only one to belong to. There would never arise a controversy over such questions as, "Is baptism essential or nonessential?" or, "What is valid baptism?" All such questions are settled in the "love of God." There is only one question for him who loves God. That one question is: What is God's will? Having learned God's will, he who loves God will do it. It was God's will that Jesus should be baptized. Hence he said to John: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." (Matt. 3: 15.)

Mr. Rockefeller says: "I plead not for the abolishing of ordinances, but for their voluntary rather than obligatory observance." But is not all this in the gospel? To be sure, there is nothing new in all this. I wonder if the beloved gentleman has never read this: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." (1 Thess. 1: 5.) Again: "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." (1 Pet. 1: 12.)

Mr. Rockefeller says: "It would pronounce ordinance, ritual, creed, all nonessential for admission into the kingdom of God or his church." It is truly deplorable that, in this sunlight age of the world, one should be groping in darkness. With an open Bible before us, we can learn of Christ; that he, and he alone, is the creed of all Chris-

tians; that to preach him is to preach the things concerning the kingdom of God, and the name of Jesus Christ." (Acts 8: 12.) And invariably when Jesus was preached "they were baptized, both men and women." They did not do this simply "for admission into the kingdom of God, or his church," but that, like our Savior, they might "learn obedience" (Heb. 5: 8)—do the will of God because it is his will, and enter the kingdom (Matt. 7: 21); because only those who do the will of God enter the kingdom. But all in the kingdom have been "born of water and of the Spirit." (John 3: 5.) Therefore all who "do the will of God" are "born of water and of the Spirit" and enter the kingdom. But all who love God do his will.

But Mr. Rockefeller shows a further lack of scriptural knowledge of the church of Christ, as revealed in the New Testament, in the following: "As its first concern, it would encourage Christian living seven days a week, fifty-two weeks in the year, rather than speculation about the hereafter. It would be the church of all the people, of every one who is fighting sin and trying to establish righteousness; the church of the rich and the poor, the wise and the ignorant, the high and the low—a true democracy." After all that he has said that would appeal to the hearts of the most sympathethic, I would kindly suggest that his new church would be as the atom to the universe in comparison with the New Testament church. Suppose, Mr. Rockefeller, that you train your thoughts with these for a while: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Tit. 2: 11-15.) "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1: 27; see, also, Matt. 5; John 14: 1-5; 15: 1-15; Matt. 25: 34-36.)

No, Mr. Rockefeller, the world does not need a new church; it only needs to know the one that had its beginning on Mount Zion in Jerusalem on the first Pentecost after the resurrection of the Christ. I agree with you, sir, if you say it is seldom you hear of that church in the modern pulpit. That church, in government, is a kingdom. It is in no sense a democracy or republic as regards its organization. Christ is absolute Monarch.

O, I do wish Mr. Rockefeller would read his Bible! Just read this: "Its ministers would be trained, not only in the seminary, but quite as much in life, with the supreme emphasis on life; for it would be an important part of the preparation of each that he should spend months, years possibly, working with his hands in the fields or the shop, doing business in the store or the office, so that he might not have merely a laboratory acquaintance with the problems of human life, but the practical knowledge which alone comes from actual experience and contact with them. Yes, the ministry of this church would live in vital touch with humanity; it would understand and sympathize with human difficulties, and would exert its influence as much in living as in preaching." Then get your Bible and read Acts 18: 3; 1 Cor. 4: 9-16; 1 Thess. 2: 9; 2 Cor. 11: 9. There is nothing new in all of Mr. Rockefeller's ideas.

But here is Mr. Rockefeller's vision:

Would that I had the power to bring to your minds the vision as it unfolds before me!

I see all denominational emphasis set aside.

I see coöperation, not competition.

In the large cities I see great religious centers, wisely located, adequately equipped, strongly supported, and inspiring their members to participation in all community matters.

In small places, instead of half a dozen dying churches, competing with each other, I see one or two strong churches, uniting the Christian life of the town; great economy in plant, in money, in service, in leadership; money enough saved in this way to support adequately home and foreign missions.

I see the church molding the thought of the world as it has never done before, leading in all great movements as it should.

I see it literally establishing the kingdom of God on earth.

Shall this vision be realized? The future of the Christian church depends on the answer Christian men and women give to that question.

The New Testament church has no "denominational emphasis," for the reason that it is the one body of Christ, and not a denomination. All of its members are in coöperation, and the only competition they are able to recognize is that prompted by the evil one. But Mr. Rockefeller's vision can be realized if he and all like him will "come out from among them, and be . . . separate." (2 Cor. 6: 17.) "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15: 58.) With the earnest gentleman, I say: "What an opportunity! What a privilege! What a duty! In God's name I ask, does any one dare let it pass?"

Are We Walking in the Light? No. 2.

BY JESSE L. BEARD.

In the very beginning God said: "Let there be light." Can we begin to imagine how things were when "the earth was without form, and void; and darkness was upon the face of the deep?" O, yes, everything was in darkness; but the God of heaven said, "Let there be light," and the record says "there was light." O, but how bright things must have looked then!

Then God began his great work. We can see how he created the many things—the grass, the trees, the herbs, the birds, the fishes; and, best of all kinds and last, he created man. He put all of the other creation in man's hands. He was to rule over them and use them to help sustain life. Men lived on the flesh of animals and the fruit of the soil. But by and by they got careless concerning God. I imagine they almost forgot that God created them, they were so wicked. God's wrath was kindled against man for his wickedness. "It repented the Lord that he had made man." "I will destroy man whom I have created from the face of the earth"—with a great flood. And so he did. Only eight were saved. Yes, a "faithful few" were saved. Jesus said: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

God said: "Let there be light." "Thy word is a lamp unto my feet, and a light unto my path." Are we walking in this grand and glorious light? Are we holding up the blessed word so it may shine and give more light? Do we "take the blessed light of the gospel there?" A word in a song I want to quote:

> Many are waiting the gospel to hear,
> Many are living in sorrow and fear,
> Longing and sighing for comfort and cheer—
> O, let us lead them to Jesus!

Yes, I say, let us lead them to Jesus; let us "take the light of the gospel there;" and then let us teach them to walk orderly before all men, teach them to "abound more and more" in the work of the Lord.

"Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men." (Col. 2: 8.) What? Yes, take heed. Be so you may know every one of these fellows when you see them. Some one may ask: "How may we be able to know them?" Paul says: "Study." What—all study?

Yes—a thousand times, yes; we must meditate in the law of the Lord.

What are we doing for the upbuilding of the cause of Christ? Are we selling what we possess and laying it at the apostles' feet? There are thousands that are not giving five cents to mission work. They want to "eat, drink, and be merry; for to-morrow we may die." Yes, they may die; and if they die in this condition, where will they go?

The devil is sharp; he knows how to reason with folks. He says: "When Jesus was here, one woman gave a penny and was blessed; so you can give a nickel, a dime, and will be just as good. No use to give five dollars. Save that and increase your land." Yes, we are being spoiled by "vain deceit, after the tradition of men." We must study in order to resist the devil's temptations, his smooth tongue.

We learn from the New Testament that we are to mark them that cause divisions, that we are to be of the same mind and the same judgment and all speak the same thing. Often we hear of congregations where discord is. One brother is mad at another; one sister said something about another; this one is mad, the other one turns his head, the other won't speak, etc. What is the matter? They have become careless concerning God's word, have thrown it aside, and have begun to satisfy the lust of the flesh. They are carnal-minded, and Paul says "to be carnal-minded is death." O that we may awake out of our sleep, feast on God's word, set our affections on things above, and lay up for ourselves treasures in heaven!

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Are we saying anything to that brother or sister who fails to attend the services on Lord's day? Are we inviting everybody we see out to take part in the Bible lesson on Lord's day? Are we doing this? Not in this country. No, "because 'Aunt Sallie' and 'Uncle Will' came, we will stay at home to-day—don't feel very well, anyway." Brethren, let us do something at home and abroad. In this county (Craighead County, Arkansas) we have only seven congregations, and some of these need raising from the dead. O that the gospel may be taken to the dark places in this county, that it may be spread in Northeast Arkansas! Let us "take the light of the gospel there." This is part of what it takes to be walking in the light. One brother said: "The brethren will do more missionary work when they are taught more." Yes, "when they are taught more." Let every member of the church of Christ who reads these few words resolve to do more mission work from this time forward. This is one way we may let our light shine; this is walking in the light.

Brother Lawson for Overseas.

The following correspondence is self-explanatory:

Sherman, Texas, August 27, 1918.—Elder J. H. Lawson, Camp Bowie, Texas.—Dear Brother Lawson: Fully realizing that the churches of Christ should render every assistance possible to the young men of our country, and especially the young men who are members of the church of Christ; and it appearing that at this time the churches of Christ of this country have no representative minister with our expeditionary forces in the allied countries; and believing that you are well qualified for this work and that you would be of great assistance to the young men "over there:" Now, therefore, we, the Houston Street church of Christ at Sherman, Texas, ask that you go to the expeditionary forces in the allied countries, under the care and direction of the church of Christ, to render, in the name of Christ, whatever assistance possible to the young men of the United States Army. We promise to assist in whatever way we can, and pray that through the churches of Christ the gospel may be carried to our boys across the waters.

Done by order of the church, this 27th day of August, 1918.

[Signed] J. A. Ladd, P. G. Beam, Philip Shero, Elders; B. D. Dye, J. S. Legate, Deacons; L. S. White, Minister.

Camp Bowie, Fort Worth, Texas, August 30, 1918.—Houston Street church of Christ, Sherman, Texas.—Dear Brethren and Sisters: Your communication of August 27 received and contents noted, and in reply will say that I fully concur in the spirit and letter of said communication, and, with you, feel that we should enter the "open door" that is before us, and to this end I accept your invitation to go to the expeditionary forces in the allied countries to do all I can, in the name of Christ, for the cause we all love and for which you have made so many sacrifices during the last seventy-five or more years of your history. I assure you that I appreciate the kind invitation to go under the direction of the Houston Street Church, for I know your faith and labor of love and your great anxiety for "our boys" who have gone "over there."

My work in Camp Bowie has thoroughly satisfied me that there is a great work to be done with the men in the army, and I have thought for some months that it is a shame that we, as a religious body, have not sent men to help these young men in a religious way. There are not only hundreds, but thousands of young men who have gone over, who are members of the church of Christ, and who need our care, sympathy, and love.

In Camp Bowie, in the Thirty-sixth Division (which is now "somewhere in France"), there were some three or four hundred who were members of the church of Christ, and I have never been associated with more faithful young brethren in life than were many of these young men. When they left Camp Bowie, many of them urged me to come to them, and I assured them that I would do so unless a more suitable man could be found who would go.

I realize that it will be a great sacrifice for me, and for my wife and children, for me to go away for so long a time; but Sister Lawson says that any sacrifice we can make for these young men we should gladly make, and that she is willing to bear her part of it that we may do "our bit" in this great crisis.

It will be necessary for me to arrange the work at the Camp Bowie Tabernacle, that the work here may go on; but I am sure this can be done in due time, and, as it will take some time to arrange matters incident to proper work in the foreign field, I shall continue with the work here until ready to go "over there." I think I can get everything ready to start by November 15, and shall begin at once to arrange to that end. I am anxious that the work here be well looked after, for there is a great opportunity for good here, and I shall do all within me to get it well shaped up by the time I leave, that the work may continue to grow and prosper.

As the work you ask me to do is a work for all the church, I suggest that there are many congregations and individuals who will gladly help you bear the burden of this work. Ordinarily, when the brotherhood is asked to help in a worthy work, they will respond; and knowing the great amount of work that you are doing both at home and abroad, I am sure that the brotherhood generally will gladly assist in a great undertaking like this. I suggest that the church select one of its faithful members to receive and disburse the funds necessary to carry this work to a success, and that the churches and individual members be given an opportunity to "show their faith by their works" by placing the matter before them through our religious papers, and asking those who desire a part in the work to correspond with the one you may select. I shall be glad to render any assistance necessary to place this matter before the faithful, and, as the time is short, what is done should be done quickly.

Assuring you of my appreciation of your confidence in me and that I shall be glad to do all that is within me to make the work "over there" a success, and praying God's blessings upon all the faithful in Christ Jesus, I am as ever, Your brother, J. H. LAWSON.

In an accompanying note Brother Lawson says:

Brother N. Z. Crass, the clerk of the Houston Street Church, has agreed to act in the reception of all money and will look to the proper correspondence in reference to same, while Brother J. S. Legate, one of the deacons and the treasurer, will disburse the funds. Those who want a part in this work will please write N. Z. Crass, Sherman, Texas, stating the amount that will be given each month; and it is suggested that a contribution be made as early as possible to help bear the expenses of the voyage "over there," as it will take at least five hundred dollars to meet the requirements. It is hoped that the friends of Christ and humanity will respond quickly, as "the King's business demands haste."

Christian Education. No. 5.

BY H. E. SPECK.

V. What Shall We Do?

Whatever you want a people to become, put that thing in the schools. Education was imposed as a divine obligation upon every Jewish parent. The dwellings of Abraham, Isaac, and Jacob were at once the home, the school, the state, and the church. It was especially the duty of every father to teach his children the significance of the Passover feast and other ceremonial observances. God made the teaching of the divine law compulsory upon every parent in the most imperative terms. We read: "Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." They wore the word of God on their wrists as we wear our watches, and had a copy of it on the gateposts and door facings. No other people in all the world's history have been so completely immersed in an atmosphere of religious instruction as the Jews have been. The whole Mosaic economy was an educational enterprise of the most far-reaching character. The law was their schoolmaster, pedagogue, to lead them to Christ. Jewish institutions were to be preserved in no other way than through religious education.

Has God's method in the respect of having his people taught changed? Is the church of God to be built up in any other way than through teaching? Is there any imperative reason why the church as an institution should interest herself in education? Some one has said that there are three E's which stand for the promulgation of Christianity. They are: Evangelism, Education, Expansion. The latter seems to come as a consequence of the first two. Evangelism and Christian education are inseparable, and this fact may be more obvious the next generation.

There are many new obligations, responsibilities, and opportunities ushered in with every generation. The business of Christian education is to prepare us for their solution. Never has Christian civilization been confronted with such large and difficult problems as to-day. Among these are the liquor question, divorce, child labor, the white-slave traffic, increased criminality, political corruption, the relation of labor and capital, rampant materialism, education, the redemption of the segregated districts of the large cities, universal peace, and the salvation of the world.

With the solution of these problems comes a demand on Christian education for a trained ministry and for an intelligent laity. The solution calls for great preachers, well trained. Those of the past, though sometimes largely untrained, did their work heroically. The preachers of the next generation must have all the eloquence and evangelistic fervor of the pioneers, and they must add to these the learning, the social interest, the sympathy, and the teaching power that comes through college training. We all admit the need of a trained ministry. What we need more is a generation of trained elders, deacons, Christians. The greatest service that Christians can render in the immediate future lies in the training of a new type of laymen. I wonder what our vision would be if we could realize the tremendous power of a trained and consecrated body of laymen. Give us men of militant faith and deep piety, trained not only to feel that God has a mighty work for them to do, but able to do it. To how many places have you gone where you had to lead in everything? The church needs men and women trained to teach, to sing; men as leaders; men into whose hands the care of the church can be placed.

Whether in the church assembled, the Sunday school, some individual, the Christian college, or in whatever way it may come, Christian education must lead every member of the church of Christ to know that "religion is no mere matter of ceremony; no merely beautiful thing for esthetic admiration; no mere practice of self-mortification; no mere idle longing for heaven, or an awaiting of some miraculous deliverance from hell; no bare adoption either of abstract principles or anything arbitrarily laid upon him from without, external and foreign to him; no mere negative aim of any kind; but that positive will of God, laid down in the very structure of our being, that means the kindling of great and new enthusiasm, great devotions as great sacrifices." Christian education must teach the world to know that the prayer, "Thy will be done," is no slave's submission to superior strength; no plaintive wail; no outcry of an enfeebled, broken will, as we may be sometimes tempted to think. Rather, it is the highest reach of a will sublimely disciplined to a world task, enlightened by a reason that can think the thoughts of God, inspired by an imagination that sees the ultimate consummation, warmed by a heart that feels the needs of men and glows with the greatness of the Father's purpose for them."

Whatever attitude others may assume, or whatever course they may pursue with reference to Christian education, Father, give me a life full of opportunities to spend and be spent in thy church, growing in grace and in the knowledge of our Lord and Savior Jesus Christ, that I may be able to teach others also.

Love. No. 1.

BY S. W. BERRYMAN.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16.) "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (1 John 3: 1.)

Dear brother and sister, open your eyes and behold the love of God. It was manifested in the gift of "his only begotten Son." See the howling mob as they lead him to Golgotha. Hear the shouts of the vilest of men: "His blood be on us, and on our children." "Away with this man!" "Crucify him, crucify him!" Calvary is reached. Watch them as they drive the nails through his hands and feet. See his bleeding side with the spear thrust into it; behold the blood and water gush forth. Some one asks: "Why such a sacrifice?" God loves the human family. He desired to see their sins blotted out. But where could a sacrifice be found that was sufficient to do this? All the gold and silver of earth could not do it. The cattle on a thousand hills was not sufficient. Nothing but the blood of "his only begotten Son" could atone for the sins of man. "Behold the Lamb of God, which taketh away the sin of the world." (John 1: 29.) "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through

him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation [atonement, or sacrifice] for our sins." (1 John 4: 9, 10.)

It is impossible for us to know the greatness of God's love. Though man wanders far from him, corrupts his way on earth, goes deeper and deeper into sin every day, he is still a subject of God's love. God loves man and desires his salvation. "It is not the will of God that any should perish, but that all should come to repentance." (2 Pet. 3: 9.) "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55: 7.) God is ready and willing to "abundantly pardon" the sins of those who do his will. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." (1 Tim. 1: 15.) But Christ could not save sinners without giving himself a "ransom for all," and this he willingly did. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." (Rom. 5: 6-9.) When man was "without strength," utterly helpless, or void of power to do anything that would actually blot out or remit his sins, Christ died for him. God commended his love toward us, sent his Son into the world, made the great sin offering, and brought remission of sins within reach of all.

"Greater love hath no man than this, that a man lay down his life for his friends." (John 15: 13.) Man's love is considered great when it prompts him to die for his friends, but the love of Christ is greater than this: he died for his enemies. God's love is all inclusive. Not the favored, rich, mighty, or learned, but the whole world—"every creature." God's love is everlasting. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." (Jer. 31: 3.) It is a drawing love. "I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them." (Hos. 11: 4.) It is a saving love. "Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back." (Isa. 38: 17.) It is a constraining love. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." (2 Cor. 5: 14.) God's love cannot be measured. "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." (Eph. 3: 16-19.)

Erring brother, God loves you, and he is pleading with you to return to the fold. He knows your destiny if you continue in unforbidden paths. How can you afford to remain in the cold, bleak world of sin, knowing that the close of each day brings you nearer the appalling scenes of hell? Halt, sinner friend! Accept the love and mercy of God, and eternity will crown you with blessings.

Put your faith where it will be safe, and the only place where a faith ever can be safe is in the shrine of an action. —Phillips Brooks.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$11,386.05
Church at Smyrna, Tenn.	65.95
Church at Albany, Texas	4.00
Mrs. J. M. Ransom, Kensington, Ga.	5.00
Church at Saratoga, Ark.	11.25
Mrs. R. C. McCaleb's Bible class, Idabel, Okla.	1.95
Mrs. W. H. Ashley, Manchester, Tenn.	7.00
Church at Forest Hill, La.	1.00
Miss L. D., Nashville, Tenn.	5.00
Class No. 5, Bardwell, Texas	1.65
L. N. Gray, Mayfield, Ky.	5.00
Berea Church, Vienna, Ill.	20.00
M. C. Reed, Gallatin, Tenn.	1.00
"A Friend" (address withheld)	4.00
"A Sister," Woodbury, Tenn.	2.00
Mrs. Frank Stovall, Portland, Tenn.	2.00
Corinth Church, White County, Tenn.	7.66
Enon Church, Fulton, Ky.	26.50
Burnt Mill Schoolhouse, Kentucky	5.09
Church at Moss, Tenn.	5.15
J. E. Barbee, Yost, Ky.	2.00
J. Smith Boles, Sparta, Tenn.	5.00
W. N. Jones, Hartsville, Tenn.	2.00
Church at Armarillo, Texas	9.00
Mrs. C. R. Welch, Delrose, Tenn.	1.00
H. C. Wylie's Bible class, Clover Hill, Minn.	10.00
"A Sister," Hornbeak, Tenn.	1.00
Mrs. Alta Richards, Sparta, Tenn.	5.00
Church at Ripley, Ala.	9.00
Mr. and Mrs. T. A. Pinckley, Fountain Run, Ky.	10.00

The very liberal contribution of $50 accredited to the church at Jackson, Tenn., in a recent issue, should have been accredited to the Mars' Hill congregation. Brother W. S. Long called our attention to the mistake, which we gladly correct.

No man has done more than Brother S. W. Peebles to keep alive the interest in this fund. He has by his personal efforts secured many substantial offerings, both from churches and individuals. He sent in the large contribution from the church at Smyrna, Tenn., acknowledged in this issue.

In acknowledgment of the last check sent to the American Committee for Armenian and Syrian Relief, we have received the following letter:

New York City, September 3, 1918.—Dear Mr. Lipscomb: The children and women of Persia, Syria, Armenia, and the Greeks in Western Asia say "thank you" for the generous response by the readers of the Gospel Advocate. The treasurer's official receipt for $851.40 we are inclosing with this letter.

Recent reports by cablegram indicate that eighty thousand Christians have been driven out of Urumia, Western Persia, and are now dependent entirely upon American generosity and aid which must come from the Christians of America.

A commission of fifteen men are already upon the seas, and with the funds which are already in hand we are purchasing supplies, but additional funds must be continually forwarded to the field. Sincerely yours, H. C. JAQUITH.

Brother J. H. Arms writes from Celina, Tenn.:

I know you are a very busy man, but I beg enough of your time to tell you of a little incident at yesterday's service at above schoolhouse. I go there once a month, and at last month's service I made an appeal for the suffering ones, and mentioned the hungry little children. Now for the story: Shortly after this service and talk a little girl, less than four years old, received an orange as a gift, and offered it for sale, and sold it for a nickel, which she said she was going to give for these hungry little boys and girls; and yesterday, while the offering was being made, she came to me and gave her nickel. How is this for willing sacrifice and self-denial? Other little boys and girls also gave their nickels and dimes.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

AT HOME AND ABROAD

We will be glad to welcome visitors to the State Fair in this office.

Sim Jones, of Toronto, Canada, is in a good meeting with the church at Nolensville, Tenn.

The meeting at Twelfth Avenue, this city, is increasing in interest. All who attend enjoy the good sermons of H. T. King.

An India news card from Brother Jelley: "Brother Wairaga reports five baptisms in June. Edward is recovering from pneumonia."

Charlie Taylor reports: "The meeting closed at Burnett's Chapel, with two baptisms. I am now at Lavergne, Tenn., with ten baptisms. I go next to Eagleville."

A. W. Young, of Fort Worth, Texas, cheers us with the following note: "The Gospel Advocate continues to be full of good things, and I always appreciate its coming."

George A. Klingman writes from Stephenville, Texas: "The meeting at Anson Tabernacle closed with ten additions. I began here last Saturday, and have had three confessions so far."

From J. J. Horton, Elora, Tenn.: "I am having some fine meetings. I have been busy all the time in meetings since July 10. I will try and report my meetings after I hold two or three others."

From C. E. Holt, Florence, Ala., September 6: "The meeting at County Line was a success. This is a good congregation, with some fine material. The Gospel Advocate list will be increased there in the near future."

John W. Beasley writes: "On September 1 I closed an eight-days' meeting with the New Liberty congregation, in Williamson County, which resulted in eight baptisms. I shall conduct another meeting there next year, if the Lord wills."

From John W. Hedge, Sterling, Okla., September 5: "I closed at Rush Springs last Lord's-day night, with four baptized and one restored. We had fine crowds and attention throughout the meeting. I am now at Sterling to begin a meeting, and will be here indefinitely."

Brother Srygley is in a good meeting at Red Boiling Springs. Brother Elam's meeting at Murfreesboro increases in interest. The song leadership of Dr. L. K. Harding is a delightful feature of the meeting. F. W. Smith will begin a meeting at Martin, Tenn., next Sunday.

David Lipscomb, superintendent of the Fanning Orphan School, reports the largest opening in its history last week. There is room for a few more girls. One hundred dollars will take care of one girl. It would be a splendid deed for some good brother to make a contribution for this purpose.

From H. C. Denson, Hohenwald, Tenn., September 2: "For a few nights I attended the meeting conducted by James Leonard Jackson at Gordonsburg. Brother Jackson did some good preaching. The people there seemed to appreciate his efforts. At present I am in a meeting two miles west of Hohenwald."

J. R. Bradley writes: "I am seventy-two years young to-day. I have just closed a meeting near Elkwood, Ala., with two added. I will begin at Riversburg, Giles County, Tenn., next Sunday. I am in a good shape as to health. Wife got her foot sprained on our Elkwood trip. I preached seventeen sermons during the meeting."

From Morgan H. Carter, 200 Woolfolk Street, Macon, Ga., September 5: "I notice a number of Tennessee boys have arrived at Camp Wheeler. If any of the readers of the Gospel Advocate know of any of them who are members of the church of Christ or friends of theirs and will send me their addresses, I will gladly look them up and get them to meet with us at the church in East Macon, on the corner of St. John and Church Streets."

John B. Peden writes: "I am preaching all I can in this new territory. We have no congregation at Venus, Fla. I am preaching once a month in an old union church house here, and many seem interested in the plain truth. I notice that Brother Walker says I am the only preacher on this new line of railroad. Brother Walker is mistaken. We have a Brother Hinton at Avon Park, who is a preacher and teacher. But we need more preachers in Florida, and men that are willing to meet the hardships of a new field."

From W. S. Long, Jackson, Tenn.: "I have returned from a good meeting in Cottage Grove, Tenn. It resulted in three baptisms and negligent members promising to live better. The church in Brownsville will have a new house of worship ready for use by October 20, which, when completed, will cost about five thousand dollars. They have made a very great sacrifice. They want some congregation to send a good man to hold a meeting for them and get that church to send and support that man. I am to begin a meeting at Sharon on September 15."

From John Hayes, Mooresville, Ala., September 5: "The meeting at Ephesus Church, near Athens, closed last night, with twenty-two baptized and one restored. The last night of the meeting we had five confessions. From the first to the very last the interest was splendid and many could not get in the house. I leave to-morrow for Trion, Ga., for a meeting to last as long as the interest demands. The debate mentioned in my last report will be held in November. While the terrible war is raging, let us not forget our duty as children of God—to be busy all the time in the kingdom of Christ. Souls are going down to eternal night and despair. How can we be content to rest in these dark days?"

From W. P. Skaggs, Tom Bean, Texas, September 5: "Returning home from the meeting in Allen, Okla., I preached a few days at home and baptized four. We had intended holding a more lengthy meeting at this time, but the great rush to save the cotton crop made it seem imprudent to do so at the present. I will go next week to Missouri for two meetings, and then home for the winter. I am more and more convinced that our meetings are too short and not enough attention given to a careful preparation for the work. Prepare for a good song service; cultivate a hearty zeal and enthusiasm in the work. Remember, the light of heaven is no brighter for us than the heavenly lights in our own hearts."

From A. A. Bunner, Cleveland, Ohio, September 4: "On account of the prohibition of the government on using automobiles on the Lord's day, the all-day meeting set for next Lord's day in old Brother Johnson's grove, near Medina, has been called off for the present; but, God willing, I shall begin a mission meeting at a place called 'Fairview,' in Dark County, in a United Brethren meetinghouse, on the third Lord's day in this month. We confidently look forward to glorious results from this effort. We ask the coöperation and prayers of the faithful in Christ Jesus in this meeting. I am certainly glad to be assured of the fact that our two talented and worthy young brethren, Porter and Beard, from Arkansas, are going to work and write for the Gospel Advocate. To the Lord be all the praise for his goodness."

From J. C. Estes, 401 Montreal Avenue, Dallas, Texas, September 4: "I am at home a few days after another meeting. I had just closed a right good meeting at Locker, and came home to prepare to go to my meeting at Rector, Ark., where we hope for a most excellent meeting of two weeks or more, and then on to Bean's Creek, Tenn., to begin some time about October 1. I have been busy in meetings this year at Climax, Fostoria, Trenton, and Locker, all in Texas. I have not baptized many, but believe some good has been done at each place. The circumstances have been such that it has been hard to turn their minds away from the present events of the world war to things spiritual and eternal. That and conditions in the drought-stricken region seem to concern the people in a way that, in the main, the word is choked out, and not only have they of the world become deaf to God's word, but many members of the body of Christ have forgotten their 'first love.'"

From W. W. Slater, Council Hill, Okla., September 5: "I closed at Beedeville, Ark., Sunday night. I was there for three Sundays. One was baptized and four were restored. We had large crowds and good interest throughout the meeting. Several seemed to be almost persuaded. This is the home of Z. D. Barber, one of our strong preachers. He has lived there for several years and is loved by all who know him. The brethren supported me well, giving me the best support I have ever received. I am now at Morrillton, Ark., in a good meeting. Prospects are good for a fine meeting. I go from here to Van Buren County, then to Perry County, which will close my work for the summer. I desire to state that the Eureka Publishing Company has moved from Stigler, Okla., and is now located at Mena, Ark. So please address me at my home address, Council Hill, Okla., or else address me at Mena, Ark., care of Eureka Publishing Company. We are not at Stigler any more, and mail sent to Stigler may never reach me."

GOSPEL ADVOCATE

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EDITORIAL

When Will God Stop the War?

BY E. A. E.

We have seen that earthly governments—republics, empires, kingdoms, monarchies—one as much as another, according to advancement and civilization and choice of men—"are ordained of God" and have been equipped with "the sword" to restrain and punish and sometimes *destroy* evildoers, and to protect all who do good, enabling God's people to "lead a tranquil and quiet life in all godliness and gravity." All civil officers—constables, sheriffs, the police force, mayors, governors, and all "the powers that be"—fall short of their duty, "ordained of God," and violate their oath of office, if they do not stand for and uphold righteousness between men and nations, protect all law-abiding citizens and all who do good, and refuse to make themselves "a terror" to all lawbreakers and evildoers.

A few years ago many women and not a few men in sympathy and tears wanted the State of Tennessee to abolish capital punishment, and moved the State to do so. Now these same women and men want the government to destroy nations of evildoers. This inconsistency comes, it seems to this writer, from their not understanding the necessity for, and the mission of, civil government.

There are two things all know:

1. Every government on earth of every kind has been established by the sword and so far has been maintained by the sword. There is a time coming, however, when God, through "the Prince of Peace," will "judge between [" among "—margin] the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 2-4; read Isa. 11 and Mic. 4: 1-5.) This is sought as the determination of the world war. How wonderful and glorious would it be should the world war end in world peace! But *in whatever way* and *at whatever time* God brings universal peace, it must come. It must come if it has to come through the destruction of all unrighteous and wicked nations that have forgotten God. It will come when all nations as well as all individuals allow Christ to settle all their disputes. "He will judge between the nations, and will decide concerning many peoples," and when all submit to *his arbitration* wars will cease.

2. While all earthly governments "are ordained of God" for the purposes which he gives, he does not use the sword to establish religion—that is, Christianity—and to advance the kingdom of heaven in the hearts of men. The love of God and obedience to Christ are heart matters, and men cannot be made Christians by force. Jesus said to Peter:

> Put up again thy sword into its place: for all they that take the sword shall perish with the sword. Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? How then should the scriptures be fulfilled, that thus it must be? (Matt. 26: 52, 53.)

One kingdom or government is established and maintained by the sword, while another is destroyed by the sword. Every kingdom that has ever fallen has fallen by the sword. In his just judgment God uses one nation to destroy another.

Jesus said to Pilate:

> My kingdom is not of this world: if my kingdom were of this world, then would my servants [subjects] fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. (John 18: 36.)

To Pilate, Jesus said further that he was a King, that to this end he was born and came into the world, but that his kingdom was not to be established by the sword.

Paul declares that the subjects of Christ's kingdom "do not war according to the flesh" in their "readiness to avenge all disobedience" and to make the conquest of the world for Christ, because "the weapons" of their "warfare are not carnal, but mighty before God to the casting down of strongholds." (2 Cor. 10: 4-6.) The "weapons" of the Christian's warfare in withstanding all the wiles of Satan and in bringing all nations under the government of King Jesus are plainly and fully given in Eph. 6: 10-20.

It was a glorious day for the world when "the church and State" were separated, when the Inquisition and death penalty for heresy passed away, and every man was set free to worship God according to his own conscience as guided by God's revealed will.

God uses the church for one purpose and "the powers that be" for another. But the governments of earth are responsible to God, and he blesses or destroys them according to their courses of conduct.

Read Rom. 1: 18-32. In this passage God again states the principles upon which he deals with nations as well as individuals. "*The wrath of God is revealed from*

heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness." Men who in their ungodliness and unrighteousness "hinder the truth," plunder, devastate, ravage, butcher old men and women and children, cannot go on in their satanic course forever. Note the charges God makes: They knew God, but did not glorify him as God, did not give thanks to him; they "became vain in their reasonings, and their senseless heart was darkened;" "professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things;" they "exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator;" the "lusts of their hearts" led them into uncleanness and the dishonoring of their bodies among themselves; and "they refused to have God in their knowledge." "For this cause God gave them up unto vile passions"—allowed them of their own choice to pursue their abominable and fearfully wicked course. "Their women changed the natural use into that which is against nature;" "the men, leaving the natural use of the women, burned in their lust one toward another, men with men working, unseemliness;" their minds became "reprobate, . . . to do those things which were not fitting;" they were "filled with all unrighteousness, wickedness, covetousness, maliciousness, . . . envy, murder, strife, deceit, malignity;" they were "whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, unmerciful."

This is a most fearful indictment. God declares that "a recompense" of these errors "was due," and all who "practice such things are worthy of death." Without repentance, all such must perish.

Which nations to-day of the contending nations are insolent, haughty, boastful, inventors even of evil things, malicious, deceitful, COVENANT BREAKERS, UNMERCIFUL, GREEDY OF CONQUEST, FILLED WITH MURDER, and hateful to God? From which have come vain reasonings—"higher criticism" and infidelity? Which one has cut and carved the Bible to suit its own science and philosophy, cast aside certain portions of God's revelation, sowed this evil seed in the colleges and universities and churches of other nations, and rejected "the gentle Nazarene?" Which one has made a god—a tribal god—and a bible to serve its own wicked and murderous purposes? How can such a nation escape the righteous condemnation of "the King of heaven," whose "works are truth," whose "ways are justice," and who "is able to abase" those who "walk in pride?"

When does God preserve and lengthen the tranquillity of nations? When they "break off" their "sin by righteousness" and their "iniquities by showing mercy to the poor." (Dan. 4: 27.) When does he destroy them? When they refuse to do this and fill their cup of iniquity full.

Jehovah hath made everything for its own end; yea, even the wicked for the day of evil. (Prov. 16: 4.)

To serve his own purpose, God causes wicked nations to stand, and then overthrows them.

What if God, willing to show his wrath, and to make his power known, endured with much long-suffering vessels of wrath fitted unto destruction: and that he might make known the riches of his glory upon vessels of mercy? (Rom. 9: 22, 23.)

When God sent Nebuchadnezzar into Egypt, he said:

And he shall come, and shall smite the land of Egypt; such as are for death shall be given to death, and such as are for captivity to captivity, and such as are for the sword to the sword. (Jer. 43: 11; see verses 8-13 and chapter 15: 1-4.)

Whom the Lord loves, he chastens; on whom he will, he has mercy; and whom he will, he hardens and destroys. (Rom. 9: 14-18.)

Thus God deals with nations: the ones that need correction, he chastises; the ones that need punishment, he punishes; and the ones fitted for destruction, he destroys.

If Germany, Turkey, and nations associated with them are not guilty of all the sins named above, they are guilty of the most heinous of them and of others not mentioned in that list. How, then, can they escape the righteous condemnation of God?

But are the entente allies free from all sin, and are they altogether righteous? Do they need no correction? Does not the church even need purifying?

According to these principles, who can doubt that God upholds and advances the nations that contend for and practice mercy, righteousness, liberty, universal peace, and the greatest good of all peoples of the earth, and will, in the end, give them the victory? Who can doubt that God is using the entente allies to punish and correct Germany, and, if she does not repent and put violence out of her hands, as did the king and people of Nineveh, to destroy her? In order to live, Germany must accept "the gentle Nazarene," "the true and living God," the God of the Bible, and the Bible. But who can doubt that, at the same time, God is correcting and teaching the entente allies lessons much needed, which they would not learn otherwise, and also purifying the church? Who can doubt that when this has been done the war will stop? By doing this Nineveh stopped a war before it began.

(To be continued.)

Who Will Be Able to Stand?

BY E. G. S.

There is only one class that will be able to stand when the great and final day of judgment comes—those who shall be found faithful to the Lord. There is but one thing in all the world that can prepare people to be safe when that day comes, and that is to be faithful servants of the Lord to the end of life. It will not do to start and run a while and then turn back. Better not start in the service of God at all than to start and then turn back into sin again: for when people do this, they generally go deeper into sin than before they started out to do right. While there are many ways to do wrong, there is always one way to do right, and that is to follow the Lord's revealed will—read the word of God and go by its directions. All who do that are on the narrow way that leads to the heavenly home.

Not every one that starts out in the Christian life continues faithful to the end. Jesus knew what he was talking about when he said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." This, then, is the one class that is sure of the eternal home; and when that is gained, all trials and tribulations are at an end. But with the wicked, trials and troubles never end. When the great judgment day comes, they will be placed on the left hand and can never stand on the Lord's side. They will not be asked where they want to go, but will be cast into the lake of fire, never again to be invited to "the Lamb of God, that taketh away the sin of the world." Their doom will be at once and forever fixed.

It is certainly strange that people that live in Bible lands do not turn to the Lord and serve him faithfully to the end of life. There is nothing for people to lose by the faithful service of God while they live on earth, but there is everything to gain. They have the promise of God's care over them here on earth and the promise of eternal life in the heavenly home. Surely these things ought to lead all people in Bible lands to serve the Lord

faithfully till death takes them away. If they do this, then they are safe for all eternity. But those that reject the gospel to the end of this life have nothing to help them either in this life or in eternity. The Lord makes no provision of good, either in this life or in the world to come, for those that will not serve him here. The promise of eternal life to those who serve the Lord faithfully on earth is the grandest promise ever made to mortal men. But it must be understood that these precious promises are not to those who do not obey the gospel. Their doom is already fixed when death comes, and there will be no further opportunity for them to obey. While people live is the time to prepare for eternity. Let all, therefore, be up and doing while the invitation is extended.

The Lord has made every needful preparation for the souls of men, and he promises eternal life to all that will believe and obey the gospel, and just as positively foretells eternal ruin to all that will not. But what good reason can be assigned why all should not believe and obey the gospel? It is all a matter of grace and mercy on the part of God to offer salvation to all that will yield heart and life to the demands of the gospel. It may seem to some a difficult task to give heart and life to the service of God; but this depends upon the estimate people place upon the value of their souls. Really nothing has ever been offered to man that can be compared to the value of the soul. Think seriously about losing the soul and of suffering eternal torment. Think of having to give up a happy home here and of dwelling in some sort of a little hut that has neither comfort nor beauty. There could be no comfort nor pleasure in such a change. Yet that would be as nothing compared with the idea of losing the soul and entering upon eternal torment. What a wonderful difference between eternal life and happiness and the loss of the soul and eternal misery! God knew all this, and that moved him to give his own Son to die and thus prepare a plan of salvation for the human race. They could not have saved themselves from ruin. So the love and mercy of God moved him to provide the gospel plan of salvation, by means of which their souls could be eternally saved. It does seem that so great a gift ought to move all to obey the gospel and thus be saved from eternal ruin. Let all think seriously on these things and avail themselves of the wonderful salvation so freely provided for them and plainly made known in the New Testament.

The Bethlehem Church, Wilson County, Tenn., Endows a Hospital Bed in France.

BY E. A. E.

Brother W. H. Neal, one of the elders, informs me that the Bethlehem Church, in Wilson County, Tenn., has about completed arrangements to endow a hospital bed in France according to the conditions stated in this paper recently. This church will pay the cash—seven hundred dollars—necessary for this endowment for one year. This will go from the church directly to the hospital designated, and the bed in that hospital designated, and the church will receive due credit.

We can easily see what credit the church of Christ would receive, how its light would shine and its influence be felt, should the different congregations endow a thousand beds, for instance—or, better, had they already done so. Such a course would impress the world with the influence and power of the church.

In more respects than one, has not the church up to the present lost an opportunity of a lifetime in making itself felt by the world as the church?

Let other churches follow the example of the Bethlehem Church and the Antioch Church out from Franklin, Ky.

If one congregation is not able to endow a bed, let its elders visit and appeal to another to join it, and so on until the endowment is raised. The elders and members of one congregation must be willing and ready to work themselves and to visit other congregations in order to raise this amount.

I feel sure I could induce congregations by the dozens to join in this work if I could visit them and lay it before them. Will not some elder or elders of one congregation enlist other congregations adjacent, and on and on throughout the whole number of congregations?

In this way a great work can be done for the relief of the suffering and to the glory of God through the church.

A Trip to Texas.

BY F. C. SOWELL.

My first meeting in Texas began at Garrett on August 21 and continued fifteen days. The church took much interest in the meetings and was greatly revived and made much stronger spiritually. There were six baptized and two reclaimed during the meeting. In the last five years I have held three meetings in Garrett, and Brother John Dunn has held two. During these meetings about one hundred persons have been added to the church. They have a good house in which to meet and have a fine-working congregation. This is the home of our beloved V. I. Stirman, who is now eighty-eight years old. Brother Ben West invited me, while in our meeting at Garrett, to go down to Ennis to preach for them, and I did so, and found a good-working congregation there. My next meeting was at Ragers Spring, in the same county (Ellis), about eight miles from Garrett. This meeting continued ten days. The people gave us a fine hearing, but there were no additions to the church. This congregation has been weakened numerically on account of so many moving away. I visited Bynum, Hill County, where I have held a number of meetings, and preached for them one time, and they gave me a fine hearing. Brother Ledlow had just closed a good meeting there, with seventeen additions. I spent one night with relatives at Corsicana. Brother E. A. Elam began a meeting there, but had to give it up on account of sickness at home. Brother Colley, of Dallas, was called to finish the meeting. This meeting had fine results. I was invited to East Texas by O. T. Craig and had a pleasant visit there, preaching three times at West Mountain to large crowds. I had many kind invitations to visit them again. I had some invitations to hold meetings in Oklahoma, but could not this year, but hope to another year. I have held one meeting in Dickson County, Tenn., since my return—at Bellvue, Rock Church. Five were baptized and large crowds attended the meeting. My next is a mission meeting near Primm Springs, in Maury County.

Three thousand years ago pyramids could be built without immense cost, though it required the labor of a hundred thousand men for thirty years to complete one of them. What were a hundred thousand human lives in the eyes of a Pharaoh, a Rameses, a Ptolemy? What were they in the view of a Cæsar? When an old Roman philosopher said, "I am a man, and nothing human is alien to me," the high-water mark of paganism was reached. It required a lofty exercise of spirit to reach that height. So ample a soul as Aristotle had declared: "We cannot dispense with farmers and mechanics, but these have nothing to do with public affairs, and are not worthy of the name 'citizen.' They are incapable of greatness of soul, because they work for wages and, therefore, must be of a mercenary spirit." Into a world accustomed to such sentiments as these, Christ came with a totally different conception of the worth of humanity, teaching us that every one of us is potentially great because we are the children of the Heavenly Father. When that idea took root in human thought, it had within it the power and potency of all coming freedom.—Christian Herald.

Training Little Children

BY MRS. LAURA WILLARD LAWENCE.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 24.

Sending a Child Away from the Family Group an Effective Punishment for Most Forms of Naughtiness.

If you should ask any kindergartner what punishment she relies on in all cases needing instant attention, she would probably answer, isolating a child from the group and excluding him from all work or play for a short time. Usually putting John to one side where he can see what he is missing will be sufficient; and the question, after a few minutes, as to whether he is now ready to join the class again will meet with a ready acquiescence.

Does this plan work as well in the home as in kindergarten? It certainly does, but it must be differently managed. Since there is not so much definite work or play going on in the home as in kindergarten, exclusion has to be more complete to be noticed by the child—that is to say, something more will be necessary than simply having him draw his chair to one side of the room. It must be: "Go away by yourself, John, until you are ready to be a pleasant companion again." Banishment must be complete, even to closing the door. Of course, cries will ensue, sometimes screams, but they are caused by no physical pain; and the mental shock of being entirely alone and cut off from the family is generally all that is needed to stop naughtiness. After the tempest is over, the mother should go to her little one, and say: "We want you when you are yourself again, John. Can we have you back now?"

Many of the minor naughtinesses, such as whining, teasing, mimicking, shoving, snatching, and stamping are easily managed in this simple way.

Just here let me say we mothers must be careful in our choice of words for wrong actions. Let us not call all of them bad or even naughty. If a child is disagreeable or unkind when he is tired, we should not tell him that he is bad. Save that worst word for real wrongs—like slapping, sneaking, or deceiving, and the like. Then it will carry weight and mean something. Real wrongs must be met with severe punishments, such as depriving the child of some cherished possession.

Even a baby as young as a year old feels isolation. One of our little ones was forming a habit of throwing herself back in her high chair and screaming all during mealtime because she did not get things just as she wanted them. She was cured in less than a week by her father's taking her, chair and all, to the kitchen the minute she began and leaving her there behind a closed door until she stopped. How long did she cry? At the most, two or three minutes, and less and less each time, until she gave up the habit entirely.

Care must be taken to go to the child as soon as the storm passes or he will begin to cry again from a feeling of neglect. The isolation method of punishment takes time, but any kind of punishment takes time except the ever easy slap and shake, which do so little good and soon breed in a child the fear of physical violence.

By a little wise thinking and skillful management it is often possible to avoid punishments entirely. One method is to avoid the issue by diverting the attention. Another simple preventive is to explain actions and happenings to children without any note of irritation in the voice. Even those two and three years old can grasp much more than most people suppose if it is only told them in language they can understand. Explain what is going to happen and why they should act in such and such a way; explain what did happen and why you asked them to act as you did. Help to trace an action and establish a connection between effect and cause.

Of course, explanation may be carried to excess. Sometimes instant and unquestioning obedience is necessary for safety. Positive commands will always be obeyed if the children know that as soon as possible explanations will follow. When a grown-up obeys blind orders, he expects that the reason for them will be explained to him later. Why should not a child expect the same treatment? This method develops the intelligent side of a child's mind and helps much in good citizenship later on.

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Mother at Eighty-One.

What does it mean to be eighty-one, with the most of life gone by?
It means a journey of many miles, sometimes 'neath a cloudy sky:
Sometimes the path was rough and steep; sometimes the sun shone bright;
And in between were peaceful vales, and a place to rest at night.
It means alternate sun and shade, alternate smile and tear;
Sometimes to make a bridal wreath; sometimes to deck a bier.
But now, it means an eve of rest; the busy day is done;
A time to think, to read, to pray, to watch the west'ring sun.

What are the thoughts of eighty-one, when sinking sun dips low?
The thoughts are dreams of other days, of friends of long ago.
They dream of childhood's sunny hours; of youthful joys, so fleet;
Of wedded love and happiness; of motherhood, so sweet.
And of the many dreams of age, the sweetest and the best
Are dreams about the little ones who slept upon her breast.
O, wondrous are the dreams of age! So clear, 'twould almost seem
That dreaming is the real life, and real life a dream.

Does Hope still live, at eighty-one? Ah, yes; but 'tis the truth
That hope in age is not the same as hope in restless youth.
The aged hope that clouds will pass, the sun shine warm and bright;
For tidings of the absent ones; for restful sleep at night.
They hope that love and tender care will fail not, till the light
Of earthly day shall fade away, and God shall send the night;
And, hope most sure and steadfast, as they near the "silent land:"
Eternal life, a starry crown, a place at God's right hand.

—Maribel Yates.

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The law which since the fall has regulated the union of God with our nature is a law of suffering. It involved throughout all His earthly course the mortification of the flesh. It is a necessity of our probation, which even our Lord willed to bear that he might in all things be "made like unto his brethren." He learned obedience by the things which he suffered, and the same law regulates the purification and perfecting of his elect.—T. T. Carter.

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The best reward for any faithful work is the privilege of going on and proving our faithfulness with more difficult tasks.—Lucy Larcom.

MISSIONARY

Report for May and June.

BY J. M. M'CALEB.

MAY.

Church at Fort Worth, Texas, $6; Portland Avenue Church, Louisville, Ky., $15; Scott's Hill, Tenn., $4.50; Florence, Ala., $28.91; Concord, Ontario, Canada, $4; Paint Rock, Ala., $4; C. H. Byrd, 50 cents; Miss C. E. Parks, $1.50; Miss Berry London, $2.50; Miss A. L. Nunnally, 50 cents; Mrs. J. D. Smith, $3; J. J. Horton, $4; Miss Ersmine, $2.50. Total, $76.91. Earned in Japan, $17.15.

For Sarah Andrews: Miss C. E. Parks, $1.50; by D. C. Janes, $3.50. Total, $5.

For Lillie Cypert: Miss C. E. Parks, $1.50; by D. C. Janes, $43.93. Total, $45.43.

For O. Fujimori: Miss C. E. Parks, $1.50; Portland Avenue, Louisville, Ky., $5. Total, $6.50.

For literature: Church at Christiana, Tenn., $2.50.

For the Sendagaya Church: Miss C. E. Parks, $1.50; G. G. and Amelia Meek, $20; Mrs. B. F. Coulter, $30. Total, $51.50.

For C. G. Vincent's work: South Side-Central Church, Fort Worth, Texas, $6; church at David Lipscomb College, Nashville, Tenn., $12.50; by C. G. Vincent, $60. Total, $78.50.

For Zoshigaya Sunday-school workers: Miss Parks, $1.50; sisters of the church at Charleston, Miss., $6. Total, $7.50.

This shows a great falling off. Consequently I have had to draw on my reserve fund kept to bridge over the summer. Another month at this rate and I shall have but little left to bridge me over the summer months, when offerings are always short. The season seems to have set in earlier than usual this year.

JUNE.

Portland Avenue Church, Louisville, Ky., $15; Beech Grove, Tenn., $12.50; Cordell, Okla., $24; by Christian Leader, $3; C. H. Byrd, 50 cents; Roy Robinson, $3; George Davidson, $1; Mrs. Emma Glaus, $2; Mrs. Mabel Marks, $1. Total, $62. Earned in Japan, $17.15.

For literature: Two interested friends, $10.

For Sendagaya Church work: Mrs. B. F. Coulter, $5.

For C. G. Vincent's work: By C. G. Vincent, $60; Nashville church, $12.50. Total, $72.50.

For Zoshigaya Sunday-school teachers: Charleston, Miss., $8.65.

The month of June shows even a greater shortage than May. Yesterday (June 28) I drew a hundred dollars from the bank to meet the expenses of this month. There remains to my credit $65.36 to draw on in July. It takes a fraction over fifty dollars a month to support the three places of Sendagaya, Zoshigaya, and Shiujuku, and about a hundred dollars a month for myself and family. I have a six-months' deposit of fifty dollars which I had hoped to preserve to help buy my passage to America next year; but it may be necessary to use this and trust to Providence for the needs of next year. This I am perfectly willing to do if circumstances demand it, believing that when the time comes to buy tickets God will furnish the means.

There is nothing in the above remarks that even remotely borders on despondency, complaint, or criticism. It is only intended as a sort of financial thermometer for the information of those who are always interested in our work in Japan. I have nothing of which to complain, but much to be thankful for. Scores of churches and friends have been faithful in their fellowship through many years past, and they will continue to do so in the future.

Brother Hiratsuka baptized three young men at the Kamitomi Zaka Church on June 23. I baptized two young men here at Zoshigaya on June 30. The brethren at his native village have asked Brother Hiratsuka to visit them the first week in July, as there are several more there who wish to be baptized. Brother Ishiguro, of the Otsuka church, and Sister Okei Fujimori, the efficient Sunday-school worker at Sawara, are to get married on July 16. They have asked me to perform the ceremony and preach a sermon on the occasion. Brother Fujimori has asked Brother Yoshihara to take charge of the Sunday school at Sawara. Brother Ishiguro is to be complimented on securing such a good girl and such an efficient Sunday-school worker. Brother Ishii baptized also in June two men and two women in the slums of Shiujuku.

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Brother Jelley's Return.

BY JOHN STRAITON.

I have received from Brother Jelley a long letter and some literature about the work in India. He has been in India now some seven or eight years, and has a very strong desire to return with his family to this country.

Brother Jelley reminds me that when his going out to India was under consideration I guaranteed to raise ten dollars for that purpose, and asks that I raise the same amount to help to bring him back here. That is a perfectly fair proposition. It is a proper and recognized custom that a missionary and his family, if he has one, should return home after a number of years, not only for health's sake, but to keep in touch with the people he represents in a foreign land.

I am responsible, at least, to the extent of my donation, for Brother Jelley's being in India. I am just as much responsible to bring him back. I am hoping this appeal will reach a large number of those who, like me, helped to send our brother out, and that they will feel it their duty to do as much for his return. But as we cannot reach all who gave for his trip out, there is not only room, but an imperative need, for many others to contribute to this necessary cause. Had Brother Jelley been sent out by some denominational board or society, there can be no doubt that the money would be now ready for his return.

It is not the wisest way that the large sum necessary for this purpose should be sent out to India in driblets. It ought to be kept here in one person's care till the full and proper amount is raised; and the steamship company could then authorize the issuance of tickets without the delay of sending the money by mail. As the Gospel Advocate, Nashville, Tenn., has already two or three hundred dollars accumulated for this purpose, it is fitting that this office should act as treasurer.

I am sending this notice to several of our papers, and would ask that those to whom it is not sent will please copy it. If we make a hearty and united effort, we can easily have the joy of seeing this necessary work done in a short time.

As most of the brethren know, there has been for some time past some very unsatisfactory circumstances about the work in India with which Brother Jelley is associated. It is perhaps impossible at this time and distance to determine justly the responsibility for the trouble. As Brother Jelly himself very truthfully writes: "Helping me to get home does not necessarily imply that you approve of my whole conduct or fitness to be a missionary." Whatever we may think of Brother Jelley as a brother or a missionary, it is our duty as a people to do the right thing and raise the money promptly for his return.

Good Gifts.

May the Giver of Gifts give unto you
That which is Good and that which is True;
The Will to help and the Courage to do;
A heart that can Sing the whole day through,
Whether the skies be gray or blue,
May the Giver of Gifts give these to you. —Selected.

The Great Western Bean Tree.

BY C. G. SHUTT.

Now some of the boys and girls who read the Gospel Advocate may think of "Jack and the Bean Stalk" or some other fairy tale when they read my caption; but I am not writing a fairy story when I write about the Western bean tree, but I am writing of a well-known tree that sure enough grows by the millions in the West and bears beans. Looking at them from a distance, the beans look very much like the beans that grow in the garden, only they are much longer and hard and dry and not fit for table use. However, as a stock feed, they are excellent. Stockmen say that horses fatten quicker on them than they do on corn.

The bean tree is found in Texas between what is known as the great blackland belt of Central Texas and the foot of the Plains, covering a large number of the western-central counties. The bean-bearing tree is usually called the "mesquite tree." The tree generally grows about one to two feet in circumference, but sometimes they grow to an immense size, being as much as six feet around. There is a species of cactus known as the "prickly pear," which seems to be a providential arrangement for the cattleman during a drought, as thousands of cattle are carried over by feeding on the pears. Now the mesquite bean seems to be another providential arrangement with equal value to the prickly pear in time of drought. I am told that this bean tree bears more prolific in a dry season than it does in a wet season. This is a fine arrangement, too, as they come when needed most. Then they are more easily served than the prickly pear, as they fall to the ground when ripe and the stock help themselves. The stock will leave good grass to feed on the bean, just like a horse will leave his hay to go to a good feed of corn. Hogs also do well on these beans; chickens also eat them.

Eastern people going West for the first time have often been fooled by these bean trees. Looking out of the windows and seeing at one sweep of the eye thousands of acres covered with the bean tree, they exclaim: "My, my! What a peach orchard!" The bean tree does look at a distance something like a peach tree, so that people who never saw them before often take them for peach trees when looking at them from a distance.

Among the Colored Folks

Back to Texas.

At this writing (August 18) I am engaged in a good meeting in Beaumont, with fairly good attendance to date. The meeting at Murfreesboro, Tenn., was one of the best meetings ever held in that city. My reason for saying this is that we had the largest attendance ever had in the history of that congregation, and the crowd increased at each service till the close. A goodly number were added, and the church is now in better condition for work than ever before. I am very thankful to all that had fellowship in this good work. I have promised to visit them at another time, the Lord willing. At the close of the meeting Brother John Howland, of Arlington, Tenn., was called to preach for this church at this time. I hope the Tennessee preachers will visit this church and help keep up the work. I go from here to Dallas, my home. Brethren, let us be faithful always.

JOHN THOMAS RAMSEY.

Notes from the Field.

The meeting at Belfast, Tenn., closed with a growing interest. The preaching at night was done by Brother D. M. English and in the daytime by the writer. Four were added by baptism.

The meeting four miles from West Nashville closed with a good interest. The writer did the preaching the first week and Brother M. Keeble the second week. Two were added by baptism.

I preached for the Jackson Street Church, in Nashville, on the second and third Lord's days in August, and the services were encouraging.

The church at Capleville has invited the trustees of Christian College to meet there on October 17, the day before being gathering day. Let all come, and let us get together and give the school a grand push up the hill. For further information, write Brother Moses Allen, Capleville, Tenn.

Old Brother Jeff Nails and wife, of the old Center Hill Church, in Marshall County, have gone to their reward. They were lifelong friends of the writer, and, like many others, while here in this life they had their trials and troubles. When we look around and see how fast the old soldiers are dropping out, it makes us feel a little sad; but let us keep marching on until we reach the end.

S. W. WOMACK.

Sowing and Reaping.

On the first Lord's day in August I was to have begun a meeting below Nashville, Tenn., but because of such great interest at Henderson I had to remain a week longer, and during the last week many precious souls were brought to Christ—eighty-four in all, and all from the sects. So I sent word to Brother S. W. Womack to start the meeting for me. I came in on the last week and found Brother Womack holding the attention of the people and doing some excellent preaching. This meeting closed with the brethren and sisters much edified and two added by baptism.

I next went to Looxahoma, Miss., and began my third meeting at the New Zion Church on the third Lord's day in August. In this meeting the interest was good both night and day, and five were baptized and four were restored.

I am now in a mission field below Senatobia, Miss., conducting a week's meeting. We have no meetinghouse here, so I am preaching under a large walnut tree every night. This meeting is being supported by the New Zion Church. Two years ago the elder of this church moved here, and he is doing all he can to have the gospel preached in this section. I am praying that all who move into new fields may follow the example of this good man.

My next meeting will be at Bells, Tenn., beginning on the first Lord's day in September. This is a new field, and the meeting will be supported by the Beech Grove Church, near Brownsville.

My wife is with me, and she is a great help in leading the song service.

M. KEEBLE.

A SUCCESSFUL MEDICINAL COMBINATION

And one that had long been needed and had not seemed to be possible, is Hood's Sarsaparilla taken before eating and Peptiron after eating. These two great medicines supplement each other in purifying and enriching the blood, strengthening and toning the nerves, putting life into the body and color into the face. Taken in conjunction, they are the ideal remedy for the blood and nerves. If a laxative is needed take Hood's Pills. All druggists.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

WOMEN OF MIDDLE AGE

Need Help to Pass the Crisis Safely—Proof that Lydia E. Pinkham's Vegetable Compound Can be Relied Upon

Urbana, Ill.—"During Change of Life, in addition to its annoying symptoms, I had an attack of grippe which lasted all winter and left me in a weakened condition. I felt at times that I would never be well again. I read of Lydia E. Pinkham's Vegetable Compound and what it did for women passing through the Change of Life, so I told my doctor I would try it. I soon began to gain in strength and the annoying symptoms disappeared and your Vegetable Compound has made me a well, strong woman so I do all my own housework. I cannot recommend Lydia E. Pinkham's Vegetable Compound too highly to women passing through the Change of Life." —Mrs. FRANK HENSON, 1316 S. Orchade St., Urbana, Ill.

Women who suffer from nervousness, "heat flashes," backache, headaches and "the blues" should try this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound.

Florida.

BY W. A. CAMERON.

The season is drawing nigh when the people of the colder climates are thinking of going South for the winter, and their thoughts naturally turn to Florida. I have found that many members of the church of Christ spend their winters here; but, unfortunately for the cause, and especially so for them, they select some place that from "booster advertisement" appeals to them, and when located they find themselves so far removed from any congregation that they have no place to worship. This ought not to be. First, wherever you are, you always need the association and influence of fellow members. Second, the cause in this destitute field needs your moral and spiritual assistance while here.

If it is climate you want, you can do no better than to come to Florida. Our southern keys are less than one degree and the northern boundary less than eight degrees from the Tropic of Cancer, and, being almost surrounded by water, we have the most equable climate in the world.

Florida has an area of fifty-eight thousand six hundred and sixty-six square miles, fifty-four counties, one thousand and fifty-three post offices, and only about forty congregations, from which it can be seen how easy any stranger can get out of touch with a church. Now, if any one expecting to spend the winter in Florida will write me, I will do all I can to locate him or her in reach of a church, whether on the coast or inland, just as he or she prefers.

In the matter of church work, do not come expecting to find old, well-ordered congregations; you will be disappointed. So far as primitive Christianity is concerned, this is a frontier country. We fight for every inch we gain, and then fight twice to hold it. Be sparing in your criticisms and liberal in your efforts to push the work and save a soul. My address is Largo, Fla., Box 10.

Meetinghouse Needed at Buffalo, W. Va.

BY F. P. FONNER.

Our work is doing very well in this section, but much of the time we are obliged to meet in private houses and under trees. This is a great disadvantage to us; and winter is now coming on. We certainly must have that house of worship before winter sets in. We have selected a location and have collected some money. This is now in a safe place awaiting sufficient additions from outside sources to enable us to pay for the lumber and proceed with the building. We are asking for only a few hundred dollars to enable us to build a modest house of worship where it is badly needed. Surely the brethren will respond to this call with alacrity, since so much depends on it. Please make your checks payable to F. P. Fonner, treasurer, Box 81, Buffalo, W. Va. Not a dollar of your money will be wasted. Who will send us ten, twenty, or a hundred dollars upon reading this second appeal? By acting promptly, you can help us to establish the true cause of Christ upon a permanent basis at this point. Make your checks as large as you possibly can; but if you can only send a small amount, by all means send it, anyway. A full report of all receipts will be made later. When we get this house, so that we can accommodate the people, we expect quite an ingathering.

No Worms in a Healthy Child

All children troubled with worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS chill TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a General Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will be in perfect health. Pleasant to take. 60c per bottle

STOP! Young men, go to college. Thirty scholarships for free tuition in college classes. Easy payments for board. Work available for part payment. For particulars, write **Meridian College,** Meridian, Miss.

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So writes an enthusiastic, grateful customer, "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

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Brings restful relief, comfort, ability to do things, health and strength.

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See What It Will Do For You

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache and nervousness. Comfortable and easy to wear.

Wear It 30 Days Free at Our Expense

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition.

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Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles Heart Treatment

is a Tonic and Regulator recommended in Functional Heart Disorders.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Vesper.

Loving Father, be thou near;
Shield from harm, and quell all fear;
Through the night around us stay;
Keep us to the shining day.

—Donald A. Fraser.

Permanent Muscular Strength cannot exist where there is not blood strength. Young men giving attention to muscular development should bear this in mind. Hood's Sarsaparilla gives blood strength and builds up the whole system.—Advt.

Take Time—

To be good and true.

To hear the songs of birds.

To be taught by little children.

To be kind to those who love you.

To be sure you are right before acting.

To keep your heart tender and sweet.

To hold converse with some one who knows.

To protect the fair name of your friends.

To help some poor fellow carry his burden.

To hear the message God wants to give you.

To ask God for his help through each day.

To give God thanks for his goodness each day.

To minister to some stranger who weeps alone.

To spend a while with some one who is lonely.

To trim the lights of the soul and keep them burning.

To think seriously of your duty and to be friendly to your friends.

He who finds time for these things will fill his days with joy and peace. —J. C. Robertson.

PAIN OF CARBUNCLE IS MADDENING

Sometimes Results Fatally

Besides the annoyance and often loss from work, the pain of a carbuncle is maddening—is almost unbearable.

You can now get relief. Carboil stops the pain, "softens" and "cleans out" the inflammation, and heals.

Carboil is also fine for boils, sores, abscesses, burns, tetter, ringworm, itch, piles. Try it free. Clip and mail this to the Spurlock-Neal Company, Nashville, Tenn., for a liberal sample and literature. Large boxes, 25 cents, at good drug stores.

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The reason

Get a 25¢ Box

NR Tonight—Tomorrow Alright

The Second Crucifixion.

Loud mockers in the roaring street
Say Christ is crucified again;
Twice pierced his gospel-bearing feet,
Twice broken his great heart in vain.

I hear, and to myself, I smile,
For Christ talks with me all the while.

No angel now to roll the stone
From off his unawaking sleep;
In vain shall Mary watch alone,
In vain the soldiers vigil keep.

Yet while they dream my Lord is dead,
My eyes are on his shining head.

Ah never more shall Mary hear
That voice exceeding sweet and low
Within the garden calling clear!
Her Lord is gone, and she must go.

Yet all the while my Lord I meet
In every London lane and street.

Poor Lazarus shall wait in vain,
And Bartimeus still go blind;
The healing hem shall ne'er again
Be touched by suffering humankind.

Yet all the while I see them rest,
The poor and outcast, on his breast.

No more unto the stubborn heart,
With gentle knocking shall he plead;
No more the mystic pity start,
For Christ twice dead is dead indeed.

So in the street I hear men say,
Yet Christ is with me all the way.
—Richard Le Gallienne.

The Quiet Life.

Often we rebel at what looks to us like the narrowness and emptiness of our lives. There is so little variety, so little of the unexpected and the dashing. We forget the loveliness of a gray life—the delicacy, the subtle tints and shades that are only possible when experiences come sparsely or filtered through long periods of waiting. Quiet lives are more exquisite than crowded ones, just as quiet shadows are more exquisite than crude sunlight.—Exchange.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs. So if you wish to try this great profit maker, write to E. J. Reefer, Poultry Expert, 9256 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1, prepaid. So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day, or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. —Advt.

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We have a new method that cures asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show every one at our own expense that this new method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

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We have many needs in the Christian life, but the one need which includes all others is the need of Christ. Do we lack joy? It comes by having more of Christ. Have we need of power? It is only our need of Christ. Is peace absent from our heart? The presence of Christ alone gives peace. Do we want more love? We may have it by having more of him whose other name is Love. All the problems of religion, positively all, resolve themselves finally into this one supreme problem: How can more of Christ be brought into the believer's heart? We have everything when we have him.—Exchange.

Pleasure comes through toil and not by self-indulgence and indolence. When one gets to love work, his life is a happy one.—Ruskin.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

Exchange Your Old Body for a New One.

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen! If your weight is one hundred and thirty-three pounds, your body contains eighty pounds of water, for, according to standard medical books, the human body contains sixty-seven and one-half per cent of water. Now, disease is invariably caused by impurities which we call "poisons," and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar Mineral Water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part is concerned. The impurities will be dissolved and pass away. If you suffer from dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric-acid poisoning, or other curable conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully, then sign and mail it:

Shivar Spring,
Box 21J, Shelton, S. C.

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if I report no benefit, you agree to refund the price in full upon the receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Address .....

Shipping Point .....
(Please write distinctly.)

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and m therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

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The Master's Vineyard

Alabama.

Albany, September 6.—Brother John A. Klingman, of Lebanon, Tenn., began with us on August 25 and closed on September 4. We had splendid interest throughout the meeting, and four were baptized into Christ. This was Brother Klingman's first work in this part of Alabama. He came to us on the recommendation of Brother A. B. Lipscomb as a "thoroughly dependable preacher," and we were not disappointed. All were impressed with his earnestness and deep devotion and piety. He made many friends while here, who will be glad to welcome him again.—J. Pettey Ezell.

Rogersville, September 2.—On Saturday night and yesterday morning I preached at Pleasant Valley, with two fine services. One woman made the good confession on Saturday night and was baptized yesterday afternoon. The members there are certainly interested in the cause of Christ. Last night I was at this place, with a very good-sized crowd. The work here is improving some, we think, but not so much as it could. Brethren, why not do the things that we know to be God's will and good? "To him therefore that knoweth to do good, and doeth it not, to him it is sin." (James 4: 17.)—Silas E. Templeton.

Florida.

Avon Park, August 29.—My last meeting for the summer was at Wilkinson, Miss. We were rained out three nights in succession and were discouraged, but, saddest of all, the meeting ended with the funeral of Brother C. T. Netterville's little boy, who died from burns. Just before the funeral I baptized a young man. I have just moved to Avon Park to be principal for the high school and to help the church here. We have a splendid chance to build up a strong congregation. Brother Thompson has been secured to do mission work in this part of the State, this church assuming his support. We are expecting great things.—J. G. Malphurs.

Illinois.

Rosiclare, September 2.—Brother W. A. Record preached on Saturday night before the first Sunday in September, Sunday and Sunday night, for the congregation at Stone. One confessed Christ and was baptized on Sunday afternoon. Brother Record will begin a series of meetings for the Stone congregation on Saturday night before the first Sunday in October.—W. E. Troutman.

Kentucky.

Chaplin, September 3.—I am in a good meeting in Washington County, with fifteen confessions to date. I go from here to Cedar Springs, near Louisville.—R. A. Craig.

Benton, August 31.—Since last report I have held two meetings—one at Oak Valley, in Marshall County, with six baptisms, and the other at Pleasant Hill, three miles southeast of Trenton, Tenn., with nine baptisms.—W. N. Luton.

Hazel, September 2.—We had splendid service at Hazel yesterday, with one baptism at the evening service—a young man who is doing service for the United States as a soldier. I shall moderate for Brother H. E. Winkler in his debate with H. B. Taylor at Needmore the next four days.—T. B. Thompson.

Louisville, September 1.—Brother F. L. Paisley, a soldier boy of Camp Zachary Taylor, is in a meeting in a tent on Twenty-sixth and Dumesnil Street, this city, with good interest. Three have taken membership with the Parkland church from other congregations in the city. Brother Paisley is doing some excellent preaching. Brethren, pray for him. We are looking and praying for a great ingathering for the Lord before this meeting comes to a close.—J. Oscar Paisley.

Hopkinsville, September 2.—I closed the meeting at Union Hill, in Trigg County, with five added. I preached at home yesterday. One was added to the membership. This makes twenty-three since January. The Lord is blessing us in many ways. The church is doing good work. The ladies meet on Tuesday and Thursday afternoons to sew for the poor in France. The church has agreed to become a regular contributor to the war work at Camp Taylor. My next meeting will be at Joiner Chapel, in Trigg County.—J. H. Hines.

Louisiana.

Turkey Creek, August 31.—I am engaged in preaching the gospel in the great missionary field of Louisiana. Our work here is among the Creoles and people of French descent. I have recently married and am here to stay. Will some brother who is willing and who has the funds kindly make me a present of a Ford? My field is not far from the fields of Brethren Ramsey and Hebert.—C. K. Mathews.

Forest Hill, September 2.—I married Brother C. K. Mathews and Sister Louise Johnson at Turkey Creek on July 21, and preached there the following two nights, with one confession. At the time of last report Brother Hebert had baptized one thousand and twenty-seven persons. The Estherwood congregation has given him an automobile. The Iota congregation has been speeding up some financially, having made a number of contributions to the war relief fund and to a number of mission points. Forest Hill congregation had a good month both spiritually and financially, contributing to three new funds, besides considerably increased home expenditure. Brethren Mathews and Ramsey are in a meeting at Pine Prairie this week.—A. K. Ramsey.

Mississippi.

Gulfport, August 30.—I recently held a thirteen-days' meeting at Ridgeland, with one baptized. I have just closed a ten-days' meeting at Carpenter, with

three baptized. Mississippi certainly needs the gospel, and the people seem anxious to hear. The Lord willing, I shall return to this field of labor. Jackson is a place of twenty-five or thirty thousand inhabitants, and there are a number of Christian families who want to establish a congregation there, and there are other congregations in convenient reach of Jackson. The brethren in that country would like to locate a preacher. Any who are interested should write Brother J. J. Vaughn, 1317 Central Avenue, Jackson, Miss., or Brother R. L. Sweeney, Carpenter, Miss.—H. H. Miller.

Missouri.

Poplar Bluff, September 2.—Since my last report I have held two meetings—one at Maple Grove, in Henry County, Tenn., and one at New Concord, Ky. The first resulted in three baptisms and was a most encouraging meeting from all standpoints; the other was a mission meeting. I am now in a meeting near Poplar Bluff.—David Thompson.

Oklahoma.

McAlester, September 3.—The meeting at Nida resulted in eighteen additions and a promise for another meeting next year. I am to begin at Alma, Ark., twenty miles from Fort Smith, on Thursday night. I will move my family from Memphis, Tenn., to New Mexico on October 1.—J. A. Cullum.

Hulen, August 28.—I am now in a meeting at Hulen, with good crowds and good attention. There are but few brethren here, but they are alive and seem to want to do all they can for the cause. I will close here on Sunday night. Next week I will be in a meeting at Muskogee. After that meeting I go to Springdale, Ark., for a meeting. Brethren, I am ready to arrange work, either for meetings or a course of lectures. Write me.—D. S. Ligon.

Tennessee.

Lebanon, September 4.—The meeting at Skeen's Corner, in Wilson County, closed last night. There were three baptisms. The congregation is small, but a more active and energetic one I have never seen. I am now at Millersburg, Rutherford County.—William P. Walker.

Decherd, September 3.—I have just closed a good tent meeting at Liberty Schoolhouse, in Sequatchie County. Twenty-seven were baptized and one confessed his wrongs. This is the home of Brother J. C. Mosley, who led the song service. He also baptized two young men who came from a distance. I preached four weeks on this trip and baptized forty-seven persons. I go next to Lea's Station, in Bledsoe County.—R. E. L. Taylor.

Whitwell, August 31.—I have been helping Brother Taylor in two meetings. Over forty-five have been baptized and many renewed their walk. One young man came down from Beaver Hill and one from Center Point and were baptized by the writer. I will preach to-morrow night at Red Hill (Pikeville). Then I go to Hickory Grove, in Cumberland County, a destitute field. I have been invited to preach for the State Farm people, and will try to get to them if I can.—J. C. Mosley.

Columbia, August 27.—Brother R. A. Largen closed an eight-days' meeting with the church of Christ at Arkland on August 16, with five additions, four of them members of my Sunday-school class. Brother Largen's preaching was fine and much good was accomplished. We are few in number, but strong in faith. We have about twenty-four members, with only two leading brethren. This is the second meeting we have had in our new meetinghouse, which was built last October. May the Lord give us more laborers and keep all of us busy striving to lead souls to Christ.—Mrs. Comer Kinzer.

Polk, September 2.—On July 21 I closed a ten-days' meeting at Pleasant Grove Church, Ky., Todd County, with one confession. We had large crowds and good attention. Brother H. R. Daniel, a splendid gospel preacher, lives there. On August 1 I closed an eight-days' meeting at Boyd, Texas. There were no additions, but we had a good meeting. On the second Sunday in August I closed a ten-days' meeting at Paradise, Texas, with two restored to the church. We had very large crowds and splendid attention. On August 27 I closed a ten-days' meeting at Keefe, Lake County, Tenn., with ten additions—six baptized, one from the Baptists, and three restored. I have held four meetings there, and we had the best attendance we ever had. I am now in a meeting at Polk.—Joe Ratcliffe.

Hartsville, September 3.—After running over the third Lord's day, our meeting at Philadelphia, in Wilson County, closed on last Sunday night. The interest and attendance grew from the beginning. There were four baptisms, one restoration, and one came to us who was satisfied with her baptism. While here I stayed at the home of Brother T. B. Brown, the place preachers have stopped at for years; and it is a home, too. Brother Edd Arrington was with us some to conduct the song service; and he is not only a good song leader, but a good worker otherwise. At the close of the meeting the Baptists bantered me for a public discussion. I accepted the challenge, and the debate will take place between now and the first of the year. I am now in my fourth meeting at Green Hill, in Bedford County. I go from here to Grant, Smith County.—Thomas H. Burton.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 2 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.—Advt.

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The mole would live beneath the ground, and nature closed its eyes.—Henry Drummond.

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Constipation, Indigestion, Sour Stomach, Biliousness, Bloating, Gas, Coated Tongue, take that wholesome physic—

FOLEY CATHARTIC TABLETS

Act promptly. Never disappoint. Mild and gentle in action. Do not gripe or nauseate. No costive after effects.

Mrs. Sweet Clary, Ante, Va.: "I had a bad headache and took two Foley Cathartic Tablets. In a short while, my head stopped aching."

Sold Everywhere

OBITUARIES

Netterville.

A sad accident happened at the home of Brother C. T. Netterville, Wilkinson, Miss., on August 21, 1918, which resulted in the death of little Charles Netterville. While some children were playing in an automobile, one let the gasoline out and struck a match near the machine. Ignition followed, and little Charles, being in the machine, was burned so badly and swallowed so much of the gas or flames that he died the next day. He was of just such a nature to make a home happy, being very intelligent and of a sunny disposition. He was taken home just a few days after his second birthday.

J. G. MALPHURS.

Tompson.

Another one of God's children has crossed over the dark river of death and has gone to join the heavenly host around the throne of God. Gracie, oldest child of Dr. and Mrs. W. M. Tompson, was born on September 23, 1900, and died on May 15, 1918. She was a member of the church of Christ and a faithful student of God's word. Even though a girl of that age when giddy youth usually chooses worldly pleasure as the only road to happiness, she chose "that good part" which cannot be taken away. She leaves a father, a mother, three sisters, and two brothers to mourn her loss. To them I would say: Sorrow not as those who have no hope, but be faithful until death.

A FRIEND.

Terry.

In a fearful wreck which occurred on the Hadley's Bend branch of the Nashville, Chattanooga and St. Louis Railroad, on August 17, 1918, our dear brother, Nathaniel G. Terry, was instantly killed. He was the engineer of the train. He was born on October 5, 1880. He was an exemplary young man. On December 1, 1915, he was married to Miss Mary Ann Ross. He is survived by his wife, an aged father, one brother, four sisters, quite a number of relatives, and a host of friends, all of whom sincerely mourn his sad death. His funeral was largely attended at the home, in Nashville, Tenn. The remains were taken to Shelbyville, Tenn., the home of his father, for burial. While I was not personally acquainted with him, I am assured he was a devoted, consecrated Christian, always willing and ready to meet and worship with the brethren when circumstances would permit. None of his relatives should mourn without hope. Though their loss is irreparable, his gain, we trust, is eternal. May his rest from the exacting labors of life be sweet. A noble soldier of the cross has gone to his reward.

JAMES E. SCOBEY.

Thompson.

John F. Thompson, of Bridgeport, Ala., was killed on the Nashville, Chattanooga and St. Louis Railway on August 30, 1918, at his post of duty. He was born on August 31, 1888, and was married to Elizabeth Crownover on September 14, 1909. Born to this union are three children—one bright-eyed boy and two sweet little girls. Brother Thompson also leaves an aged father, mother, and four brothers (three of them in France) to mourn their loss. He was spoken of in the highest terms by his fellow servants and coworkers of the Brotherhood of Railroad Trainmen as a worthy brother and a Christian gentleman. He obeyed the gospel in 1913 and lived a devoted Christian life as best he could until death. The writer was called to conduct the funeral services and was informed by members of his congregation that anything he might say would not overestimate his Christian life. Their loss is his gain. The large crowd at the funeral would satisfy the mind of any one of the esteem the community placed on him. He was loved by all. He has gone on before and will be waiting for others. May God's love overshadow the bereaved ones.

W. A. MCCULLOUGH.

Brown.

Sister Dora Brown (née Fitzgerald) was born on November 14, 1878, near Leiper's Fork, Tenn. She was baptized on September 14, 1894, by Brother F. W. Smith. She was married while young to James Brown. She was one of the most faithful and punctual members of the Leiper's Fork Church. She was the mother of a large family, and always attended the Lord's-day worship, often bringing with her a number of the children. It can certainly be said of her: "She hath done what she could." She did more than the most of us would have done under similar circumstances. She was dutiful as a wife, patient and indulgent as a mother. Industry was one of the characteristics of her godly life. She has undoubtedly gone to be with her angel babe, which shortly preceded her to the grave. Another child had also died some years before. She leaves a husband, eight children, two sisters, two brothers, besides a host of relatives and friends, to mourn their loss. May our Heavenly Father help us all to be made better by her noble life. She died on May 28, 1918, and was buried at the Leiper's Fork cemetery. Funeral services were held by the writer.

OSCAR PARHAM.

Cook.

Sophia Cook, wife of T. W. Cook and daughter of B. F. and Orah Mansfield, was born on October 23, 1890. She obeyed the gospel in 1910, under the preaching of W. A. Bentley, at Fargo, Texas, and ever after, I believe, lived a faithful, Christian life. She was married to T. W. Cook on September 4, 1910. To this union three children were born, the first dying in infancy. Two sweet little boys are now left to mourn the loss of a mother and to trust to the love and training of a kind and affectionate father. But he himself is without God and without hope in the world. May he realize his responsibility and the necessity of becoming a Christian in order to set an example for these little ones that will prepare them and himself for the companionship of their mother and his wife where disease and death are unknown. Sophia suffered a great deal. She had Bright's disease for about one year before she died, and bore her afflictions with patience. After earthly help and medical skill had failed, on March 14, 1918, she bade farewell to earth and earthly things, and, we hope, has gone to everlasting rest. That her companion and the little boys will live so that they will be reunited where partings will be no more is the sincere desire of her grandfather.

J. G. MILBURN.

Cobb.

On Monday, September 2, 1918, at 3:25 A.M., the angel of death visited the home of Mrs. W. R. Cobb and

To Stop Falling Hair.

The cause of baldness, hair falling out, loss of luster and color, is found in the roots of the hair itself. Our hair is but a portion of our body, and, like the other organs, cannot subsist without food. The hair finds its food in the fat layer of skin next to the skull. When this source of food is stopped or impeded, out comes the hair. The dreaded disease, dandruff, is a germ. It collects on the bottom of the hair and eats away its life. The hair sack, from which the hair comes, is imbedded in the layer of under skin. When the scalp is diseased and the hair falls out, often this small hair sack closes. Eventually, as a result of the dandruff germs, baldness comes. The proper method of restoring the hair and stopping the falling out must necessarily be in the destruction of the dandruff germs and in the reopening of the little hair sacks. Furthermore, in order to rejuvenate the scalp and make the growth of new hair more vigorous, it is necessary that the system be able to furnish an abundance of hair food. Many artificial methods have been tried in restoring the hair which were only surface remedies, and, failing to reach the small hair sacks, were unsuccessful. Reopening the hair sack allows the new hair to grow. CALVACURA begins at the root of the trouble, and its use is, therefore, advised. Its mission is to feed the new hair as well as the old and rid the scalp of all dandruff germs. By thus cleansing and rejuvenating the entire scalp, a healthy growth of hair is assured. Falling of hair is stopped, new life and color to dead, gray hair is developed, and the hair becomes smooth and velvety. It is not an unpleasant treatment, and takes only a few minutes of time each day for about six weeks. The Union Laboratory, 214 109th Street, Binghamton, N. Y., will send you a liberal sample of Calvacura No. 1 FREE, together with a booklet, "The Triumph of Science Over Baldness," if you will send your name and address, together with 10 cents in silver or postage stamps to help pay the distribution expenses.

claimed as its victim our youngest brother, Chester Elmer Cobb. He was just twenty years of age. It seems so sad to give him up so young, but God doeth all things well. His death was not unexpected. He had been sick almost seven weeks, and suffered untold agony the last week of his illness. Everything that physicians and loving hands could do to relieve him was done, but it took a more powerful hand than ours to relieve his pain. He obeyed the gospel about five years ago. He was a member of the Hardie's Chapel congregation. He was buried at Hardie's Chapel. Brethren C. E. Coleman and B. C. Hawthorne conducted the funeral services in the presence of a large number of sorrowing relatives and friends. He leaves, to mourn their loss, his mother, Mrs. W. R. Cobb, also four brothers and four sisters—namely: W. D. Cobb, A. A. Cobb, A. L. Cobb, L. P. Cobb, Mrs. Lilly Happoldt, Mrs. R. J. Hawthorne, Mrs. W. A. Kennington, and Mrs. W. W. Taylor. Chester was indeed a good boy, and we sadly miss him and are grieved over his departure, yet we grieve not as those who have no hope. May God watch, guide, and direct us in the way we should go, so that we may all meet him in that home where sorrow and separation can never come. SISTER.

Hitson.

Sarah Hitson, wife of L. Hitson and daughter of Joseph Wagner, was born on April 9, 1839, and died on August 8, 1918. She was one of a large family who were instrumental in building up the church of Christ in the vicinity of Viola, Tenn. She obeyed the gospel while young and served faithfully her Savior till death called her home. Being the mother of a large family, the most of her time was spent in seeing to her household; but she delighted in the assembly of the saints, and when able she was in her place at the meetings of the church. She was truly a homekeeper, free from gossip, kind in disposition, and attentive to the welfare of her husband and children. Having lived so long where she grew up, she was known and loved by many people, and her influence as a faithful Christian will live on as the years pass. She leaves a husband, an aged sister, three sons; three daughters, and a host of relatives and friends to mourn her loss, but not without hope; for we believe she fell asleep in Jesus and will enter into the rest that remains for the people of God. Our sympathy goes out for Brother Hitson and family. They sustain a great loss. But we should be thankful that mother lived so long to be a companion and help and that she is now free from suffering. Cherish fondly the memory of such a friend and emulate her virtues. So live as to meet her and all the redeemed ones in the sweet by and by. J. R. STUBBLEFIELD.

Jones.

In obedience to the decree that mortals must return to dust whence they came, death has claimed as its victim Sister Tabitha Cliff Jones. Sister Jones was born on May 2, 1849, and died on May 15, 1918. She was permitted to dwell on earth for sixty-nine years and thirteen days, of which about fifty years were spent in the service of Christ. A large family of children and relatives are left to realize what they have lost and to call her memory blessed. She was the fond mother of sixteen children, fifteen of whom survive her. Of these, all but three are members of the body of Christ. Two of the boys, John M. Jones and S. M. Jones, have done considerable work preaching the old story of Jesus and his love. The others are active members of the church, the oldest son, Frank Jones, a most faithful leader among the Russell Street brethren, Nashville, Tenn. The girls have all grown up to be "keepers at home;" taught "to love their husbands, to love their children," as Paul taught and as Sister Jones so well taught and practiced. I have known Sister Jones and her family intimately nearly twenty-five years. I was in the Nashville Bible School with the two preacher sons; baptized and later married the baby girl to a worthy man I had also baptized. During all these years Sister Jones has battled faithfully for the right. Since her faithful and devoted husband's death she had still been true and faithful. She was always at the Lord's-day meeting when possible; at meeting till the last, save one Lord's day. She would sit in her buggy at the window when too feeble to go inside. Of course she had her failings, as all have; but the packed meetinghouse on the day of her funeral, the tears and words of sympathy, the expressions of gratitude from the poor she was so mindful of—all these are a reminder of the truth: "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; for their works follow with them." After the funeral services by the writer, we laid her mortal remains to rest in beautiful Mount Hope Cemetery, Franklin, Tenn. R. C. WHITE.

TREMENDOUS VALUE FOR 15c.

Washington, D. C.—(Special.)—An unusual offer is being made by the editor of the Pathfinder, to send the paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; and well printed in large type. It puts every thing clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send fifteen cents for thirteen weeks' trial subscription to the Pathfinder, 2 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

There must be moments of solitary communion if there are to be hours of strenuous service and a life of continual consecration.—A. Maclaren.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

You Will Never Be Sorry—

For living a pure life.
For doing your level best.
For looking before leaping.
For being kind to the poor.
For hearing before judging.
For thinking before speaking.
For harboring clean thoughts.
For being courteous as a duke.
For standing by your principles.
For being generous to a enemy.
For stopping your ears to gossip.
For asking pardon when in error.
For giving an unfortunate person a lift.
For being square in business dealings.
For promptness in keeping your promises.
For putting the best construction on the acts of others.—Selected.

Renwar Relieves Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians and has thousands of friends. President L. A. Bauman, of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists; price, 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

When Work Is Play.

One of the best kinds of play is work. Many of the elements of play enter into work if it is performed in the right spirit. The most satisfying forms of play are those in which interest is excited; competition, with desire to succeed and accomplish some definite end, makes the game worth playing. Work is fatiguing and distasteful when it is lacking in these elements.—Exchange.

My Garden.

There's a face in a window a-dreaming,
Looking out on the world with a smile;
But a cloud rose high as Hope passed by,
And the world is a prison vile.

There's a face in a window a-dreaming,
Looking out on the world with a tear;
But a hope rose high as clouds passed by,
And the world is a vision clear.

May the smile and the tear be a-meeting,
Looking out on the world for a friend;
For a rose is born for every thorn,
And the world is a garden, then.

Cedar Rapids, Ia. James T. Duncan.

The above lines have been set to music by the author. It is a song with a message, and sure to please. Mailed, postage paid, to any address for fifty cents. Address orders to the author and publisher, **James T. Duncan**, Studio 15, Interstate Building, Cedar Rapids, Ia.

Women of Tennessee

Prepare for Trouble!

When a girl becomes a woman, when a woman becomes a mother, and when a woman passes through the changes of middle life, are the three periods of life when health and strength are most needed to withstand the pain and distress often caused by severe organic disturbances. Many thousands in Tennessee would testify as do the following:

Nashville, Tenn. —"I have used Dr. Pierce's Favorite Prescription and found it the best medicine for my troubles. I can recommend it to any lady who suffers with woman's troubles."—MRS. LUE PRICE, 403 Sylvan Street.

Women should never experiment with unknown preparations; the risk is too great. Dr. Pierce's Prescription has been a favorite with women for nearly fifty years because it contains no alcohol or any narcotic. It is put up in both liquid and tablets and is to be found in almost any drug store. If not obtainable send 10 cts. to Dr. Pierce, Invalids' Hotel, Buffalo, N. Y., and he will mail a trial package of the tablets.

LENOIR CITY, TENN.—"Some years ago I broke down from over-work and exposure. My brother thought I would die. I took Dr. Pierce's Favorite Prescription and it brought me out all right. I have also taken several bottles since and it always helps me. I can say it is a wonderful medicine. I recommend it to all broken-down women. It is the best medicine for nervousness and for prospective mothers that I ever saw."—MARY L. WALKER.

Calomel Dynamites A Sluggish Liver

Crashes into sour bile, making you sick, and you lose a day's work.

Calomel salivates! It is mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile, it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated, and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tone for a few cents, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful, and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day, you will be sick and nauseated to-morrow; besides, it may salivate you; while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It is harmless, pleasant, and safe to give to children; they like it.

Church News

Tennessee.

Lawrenceburg, September 4.—Our meeting at Odd Fellows' Hall, in Giles County, closed on September 3. Twelve were baptized, one was restored, and one came from the Baptists. My next meeting will be at Providence, near Pulaski.—Thomas C. King.

Ethridge, September 2.—Our meeting at Pleasant Valley closed at the water last Monday. Four were baptized. My next meeting will be in Giles County, if I can get to it. I have a great deal of farm work to be done, and labor is scarce.—J. Clifford Murphy.

Hampshire, September 4.—I have just closed a good meeting at Macon. Seven were baptized. We had large crowds and good interest throughout the meeting. I am now in a good meeting at Hampshire. This is my last meeting this summer. I go next week to Henderson to begin school work.—I. A. Douthitt.

Nashville, September 2.—I leave to-night for my work in Paris, Texas. I preached at Lawrence Avenue, in Nashville, yesterday. I closed at Trezevant on Friday, at the water's edge, with sixteen baptisms and two restorations. Perhaps the greatest good was in reviving the congregation. It was very refreshing.—J. W. Dunn.

Huntingdon, August 31.—Brother D. D. Swar, of Hazel, Ky., began a meeting at Poplar Springs, near Clarksburg, in Carroll County, Tenn., on the first Sunday in August and closed it on Friday, with three baptisms. This was Brother Swar's first meeting. The congregation was well pleased with his work. We hope to have him with us again.—W. D. Roark.

Livingston, September 3.—Our meeting at Arcot closed last Sunday after continuing for eight days. Five were baptized and seven confessed their sins and promised to live better lives. I was assisted in this meeting by my brother, J. L. Hunter, who, having been drafted, left this morning for Camp Wheeler, Ga. Brethren, pray that he may still be permitted to worship "as it is written." I go next to Haydenburg for a meeting.—Willie Hunter.

Pleasant Shade, August 30.—On July 26 I began a meeting at Guy, Ark., which resulted in one addition. A good interest and spirit was manifested throughout the meeting, and I enjoyed my stay with the saints there. On August 11 I began a meeting at Willette, Tenn. This meeting resulted in nine baptisms and two restorations. This was my second meeting for these people, with an invitation to return. While at Willette I ran down the creek a few miles to hear Brother L. M. Moore preach, and it was a treat indeed. Brother Moore is one of the most gentle and kindly disposed men I ever met. As a teacher, I have never heard him surpassed. This is a very hard place to get a hearing on account of religious prejudice. The outlook is not encouraging.—Thomas J. Bonner.

Lebanon, August 28.—I have just closed a nine-days' meeting with the church near Kelso. This was a wonderful meeting, the attendance and interest growing from the beginning. At some of the evening services the house was packed and many people left standing at the doors and windows, not able to get seats. Fifteen persons were baptized, five were restored to the fellowship of the church, and three took membership with the congregation, to be Christians only. Among the baptized were three men, fifty-six, sixty-seven, and seventy-six years of age, respectively, and an afflicted young man whom we had to lift off of his bed and baptize in a box in his room. It is a wonderful thing to reason with men concerning "temperance, righteousness, and the judgment to come," who have so long resisted the gospel call and hardened themselves against it till almost over the "dead line," and see them yield to the call of God. No wonder angels rejoice. There was great rejoicing among their loved ones and friends. Brother J. R. Bradley, of Elora, was present for three or four days and rendered valuable assistance and encouragement. I begin next Lord's day with the Hopewell Church, near Castalian Springs.—George W. Farmer.

Belleview, September 1.—I began a meeting at Hearin's Chapel, in Henderson County, on the second Lord's day in July, which continued with good interest from start to finish and closed on Friday night. From here I went to Jackson's Temple, in Dickson County, and began a meeting on the third Sunday in July, which continued until the following Friday night, with one confession and baptism. From here I went to Shiloh, in Humphreys County, and began a meeting on the fourth Lord's day in July, which continued until the following Friday night, closing at the water, with two baptized. From here I went to New Lasea, in Maury County, and began my third meeting with this congregation on the first Sunday in August. This meeting continued until the following Saturday night, with eleven additions—ten baptized and one from the Holiness denomination that had been baptized for the remission of sins. From this place I went to Sharp's Corner and began a meeting on the second Sunday in August, which continued with good interest until the following Friday night, with eight confessions and baptisms. From this place I went to Lanton, near Spring Hill, and began a meeting on the third Sunday in August, which continued until the following Friday night, with good interest. Brother W. C. Cook, of Lewisburg, led the song service. This is the home of Brother L. O. Green and Brother G. W. Blair, good men. From here I went to Cedar Dell, in Marshall County, and began a meeting on the fourth Sunday in August, which continued until the following Lord's-day night. Rain hindered the people from coming out. There was one restoration and one confession and baptism. Brother D. E. Tankersley led the song service. I go next to Oklahoma to begin a meeting, near Granite, on the second Sunday in September.—W. T. Beasley.

Franklin, Route 3, August 29.—During June I visited the following five mission places: Hilltown, in Maury County, preached three times; Pond Schoolhouse, Williamson County, one sermon; Johnson's Chapel, Maury County, three sermons; White's Chapel, Maury County, three sermons; and Mount Hope, Wayne County, one sermon. I also preached at home (Leipers Fork) the second Sunday morning and night. On the last Sunday night in June I began a mission meeting on Hardin Creek, Wayne County, and continued it till the following Friday night, with good attendance and attention. Services were held at a residence. I preached at Waynesboro the following Saturday night. The brethren very courteously agreed not to use the organ during the services. On July 7 I preached at Topsy, in Wayne County, at morning and night services. Just before the night service I was apprised that it was too busy a time to continue the protracted meeting I thought I was to conduct at that time. This is a mission point and the meeting should have been held, but the very few members are not as zealous as they ought to be. I may return in October. Disappointed there, I went to old Wayne Furnace and began preaching at a residence and in a grove. I continued there from July 9 till July 18. People temporarily located there are making lots of money cutting and hauling thousands of cords of wood for the alcohol plant at Collinwood. This and an epidemic of measles hindered a good attendance. A few meet regularly. My next meeting was at Mount Hope, in Wayne County. I began on July 21 and continued till July 30. The attendance was fairly good. One was restored. Four families are represented in the membership. The members meet regularly. There is some indifference. I next went to Parham's Chapel, in Hickman County, where I began on August 4 and continued till August 14. The meeting started off favorably, and good interest was manifested till its close. This was my sixth meeting at that place. Five were baptized. I preached at Dickson on the third Sunday in August, both morning and night. I enjoyed the trip there. I reported to them the work I had done, beginning the first of June. They know the necessity of mission work and are contributing to my support. This enables me to give my time mostly to the work this year. On Monday night, August 19, I began at Hilltown, in Maury County, and continued till August 26. There was a good night attendance, and attention and interest were good. Two were baptized. I have held a number of meetings there and have built up gradually in spite of opposition. Unfortunately, last year all the male members moved away and left them without any one to lead. This is a serious handicap for the present. I hope to visit them occasionally and hold another meeting next year. I have a number of other meetings yet to hold.—Oscar Parham.

Texas.

Kirbyville, September 2.—I closed a short mission meeting at Burnett Schoolhouse, in Hardin County, with two splendid young girls baptized. I also preached three discourses at Votaw, in the same county, and baptized a married lady. This closes my regular engagements for meetings in 1918. —J. S. Daugherty.

Gatesville, September 2.—Recently I preached at Kingston eleven times and baptized nine persons. My stay there was pleasant. The people there are fine. On my return I began a meeting at Gatesville and continued it two weeks, closing last night. The result was five baptisms. Interest was good, especially on Sundays. Gatesville is in the drought-stricken district. A nice rain came Saturday, but was too late to save the crops. The work here continues as usual.—J. P. Kimbrell.

Shamrock, August 30.—I arrived here this morning and will begin a meeting here to-night. Brother W. C. Scruggs, a faithful preacher, lives here. On last Sunday night I closed a good meeting at Itasca, with ten baptisms. Brother Tolbert F. Stovall led the singing, and did his work well. Brother L. E. Carpenter has located at Itasca to preach for the congregation there. Brother Carpenter was formerly with the Garrett Avenue Church, in Dallas. He attended school at Cordell before coming to Texas.—J. B. Nelson.

Ennis, September 2.—The "Feast of Tabernacles" was our experience here yesterday. Brother J. P. Sewell, president of Abilene Christian College, spoke at 11 A.M. on "Christian Education." Brethren White, W. T. Kidwill, and the writer spoke in the afternoon and night to great crowds. There were four additions, one baptized. Next Sunday is "Christian Education Day," when we shall try to be one of the ten churches to support the "Bible Chair" at the University in Austin. The church is launching out into the deep and letting down the net at the Master's word.—Ben West.

Tom Bean, August 29.—In the meeting with the church at Allen, Okla., one was baptized, two were restored, and one was added by statement. The song service was led by Brother Leo Henley, of Atwood, Okla. Allen is in the midst of the great drought and is greatly handicapped at the present time, but there are loyal Christians there who will "keep the home fires burning." My home was with Brother John Case. Brother and Sister Case know how to make one feel that he is an appreciated guest in an appreciated home. I go next to Missouri, and then home for the winter.—W. P. Skaggs.

Mangum, September 2.—I began the meeting at Mangum yesterday, and, although somewhat sick on Saturday night and Sunday morning, I preached the best I could to large crowds. Brother Teddlie is leading the singing. A number of us went to-day to Jester to hear the debate between Brother N. L. Clark and a Mr. Rich, of the Church of God (Holiness). It was one of the cleanest debates I ever heard. Mr. Rich is a pretty good debater and did his best for his cause; but Brother Clark was too much for him, and everybody saw it, I think. Brother Clark is a good debater and a good man. I have moved to Nocona, and after this meeting will do for the church there such work as they give me to do, and will try to help them forward as much as I can during the next year.—Tice Elkins.

Canadian, August 30.—On Wednesday, August 14, I closed a successful eleven-days' meeting at Pilot Grove, in Grayson County. Much of the success in this meeting was due, no doubt, to Brother R. C. Bell's preaching, monthly, a few months just before the meeting; and I should not forget the untiring efforts of Brethren Binion, Taylor, and others. The meeting was well attended and the interest was fine. One was added by relation and ten were baptized. The brethren were exceptionally good to me and invited me to assist them in their next annual meeting. I closed an eight-days' meeting at a schoolhouse twelve miles north of Hollis, Okla., last Lord's day. This meeting was held under a large arbor and was the first meeting by the church of Christ in that community. We had a fine hearing and fine interest, with one restored and ten baptized. I promised to return next July for another meeting. Brethren from other congregations assisted in this meeting. I am at home to begin my regular local work till next spring or summer. I also held meetings in July at Spring Lake and Dimmitt, on the South

Why I Believe in Nuxated Iron

As a Tonic, Strength and Blood Builder.

—By—

DR. KENNETH K. McALPINE

A Prominent New York Surgeon, Member New York State Medical Society and Former Adjunct Professor, New York Post Graduate Medical School and Hospital.

"The great strain of the present times should make the public generally realize the necessity of fortifying the blood and nerve cells by means of a strengthening, upbuilding tonic. If people would only realize that iron is just as indispensable to the blood as is air to the lungs and be just as particular about keeping up a sufficient supply at all times there would, in my opinion, be far less disease resulting from anaemic, weakened conditions. For years it was a problem with physicians how to administer iron in a form that could be taken up by the system and increase the red blood corpuscles without upsetting the stomach, blackening the teeth or producing other disorders almost as serious as the lack of iron itself. But the introduction of Nuxated Iron has done away with all the objectionable features of the old mineral salts of iron and gives to every careful, thinking physician a tried and valuable prescription which he can recommend nearly every day with benefit to his weakened and run-down patients.

"Nuxated Iron, by enriching the blood and creating new blood cells, strengthens the nerves, rebuilds the weakened tissues and helps to instill renewed energy into the whole system whether the patients be young or old. In my opinion, Nuxated Iron is the most valuable tonic, strength and blood-builder any physician can prescribe."

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

Manufacturers' Note: Nuxated Iron, which is prescribed and recommended by physicians and which is now being used by over three million people annually, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

CASH FOR OLD FALSE TEETH Don't matter if broken. We pay up to $35.00 per set, also actual value for diamonds, old gold, silver and platinum. Send by parcel post, and receive cash by return mail. Will return goods if price is unsatisfactory. Mazer's Tooth Specialty, Dept. 145, 2007 S. 5th St., Philadelphia, Pa.

Plains, with three baptisms and a congregation put to work at Dimmitt; also a meeting at Lefors, in Gray County, with good interest, but no additions.—O. M. Reynolds.

Fort Worth, August 29.—Brother Austin Taylor and I closed an eleven-days' meeting at Desoto, in Dallas County, this morning, with six baptisms the last service, making a total of seventy-five baptized and twenty restored or otherwise added to the congregation. There is no congregation better prepared to take care of ninety-five new members than the Desoto church. The members are alive to duty. Brother Taylor taught a singing class a while before the meeting, which contributed largely to the success of the meeting, as the singing was a great feature of the work. We were also well supported and shown every Christian courtesy possible while there, and they insisted that we return next year. We are now en route to Georgetown for a two-weeks' meeting. From there we go to Waco for the last two weeks of this month, then to Vernon, which will end our summer campaign, which has already resulted in more than two hundred additions to the churches where we have labored. Then I am to begin my regular work with the Glenwood Church, this city, which has been carrying on a great work through the summer in my absence. Since I began work with this congregation we have developed several young preachers who are now preaching at near-by points each Lord's day, and they are making their influence felt wherever they go. I am arranging now for some of them to preach for some of our good congregations this winter, and I am glad that I can recommend them without an apology. I am receiving enough calls to keep three men busy for a year ahead, for which I thank the brethren who remember me, but ask them to pardon me if I fail to answer their letters, as I am so busy through the summer that I sometimes fail to reply. But I pray that some honest laborers will be called to these places and that a great work may be accomplished in the Master's name.—Horace W. Busby.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention. —Advt.

STOP! Young men, go to college. Thirty scholarships for free tuition in college classes. Easy payments for board. Work available for part payment. For particulars, write **Meridian College,** Meridian, Miss.

Catarrh for Twenty Years

Mrs. M. S. Davis, 1607 10th Ave., N. Nashville, Tenn., writes:

"After having been a constant sufferer from **catarrh for more than twenty years** and after trying almost every remedy advertised, and having lost all hope, I very reluctantly began the use of Peruna about two years ago. Everybody says **I look younger now than I did twenty years ago,** and I actually feel younger and better, and weigh more. I am recommending it to my neighbors and all with whom I come in contact."

Sold Everywhere

PERUNA

MADE ME WELL

Liquid or Tablet Form

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. **ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.**

Clear Velvety Skin

is possible only when the skin is in a perfectly healthy condition. You can enjoy this delightful luxury by using Tetterine—that fragrant and soothing salve—which is composed of pure antiseptic and germicidal ingredients, harmless to the most delicate skin. Tetterine restores the skin to its natural condition of health and beauty. It removes all cutaneous troubles. 50c a box. At druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

USE TETTERINE

The Railroad Administration.

Director General McAdoo has issued a circular to all employees of the railway lines operated by the government in which he enjoins upon them in emphatic terms the policy of courtesy and efficiency. He announces that the policy of the Railroad Administration is exactly the reverse of the policy known as "the-public-be-damned" policy.

He states that the fact that the United States is running the railroads is not an excuse or justification for the shortcoming of either the employees or the Railroad Administration. "The people have accepted cheerfully and patriotically the burden of increased railroad fares that war conditions have imposed upon them, part of which is due to the increased expenditures caused by the raise in the wages of the railroad employees," says the Director General, "and the least that the railroad employees can do in return is to serve the public faithfully, courteously, and efficiently."

Railroads are just as much public servants under government administration as under private control. The change of management was made for the purpose of making the railroads more efficient servants of the people, more especially in the great work of winning the war. The relation of the railroads and the railroad employees to the public, therefore, is unchanged, except that patriotism to their country as well as loyalty to their employer should actuate the railroad employee.

Think as well as you can of every one who is trying in these hard times to do his duty—to be brave, cheerful, and useful. Let us not be among those "who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words." Kindness helps where criticism cannot.—Exchange.

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GOSPEL ADVOCATE

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Joe McPherson, Preacher-Postman.

BY A. B. L.

Hundreds of hearts were saddened when they read in the daily papers that Brother Joe McPherson had died, on Wednesday, September 11. Hundreds attended the funeral services, which were held the following Friday, in the Russell Street auditorium, being conducted by Brethren E. A. Elam, J. C. McQuiddy, Matthew Cayce, and the writer.

I cannot think seriously of our lamented brother and his work and not be reminded of an expression that Paul used in the second Corinthian letter where he speaks of the "simplicity that is in Christ." I do not know of a man anywhere who had a stronger appreciation of the simple gospel or one who could preach it in a simpler way than Brother McPherson. This trait in him was generally recognized. Whenever there was need for a man to go into a new mission field where the people for the most part were poor and illiterate and the question arose, "Who is the best man to send?" it was not difficult for any of us here in Nashville to agree on the man—it was usually Joe McPherson. Be it said to his credit, he was always willing to go, trusting in God and in his brethren for support. Nor did he always wait to be sent. Time and again he suggested places where the gospel was sorely needed and urged that he be sent to those places. He seemed to find great depths of meaning in those burning words of the apostle Paul: "How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!" (Rom. 10: 14, 15.)

I would not for one moment convey the impression that Joe McPherson preached chiefly to the poor and the illiterate classes because he was unable to preach to well-educated people. That would be a wrong impression. For this good man numbered among his friends some of the most cultured people we have and held some meetings with fine results for old, established congregations. As a matter of fact, a man who is truly educated appreciates simplicity in speech and manner fully as much as his less fortunate brother who has no education. The reason why Brother McPherson labored for the most part among those in the humbler walks of life was because he felt that he could accomplish the greatest amount of good in this field. It was said of our Savior that "the common people heard him gladly;" and this may be truly said of our lamented brother. Therefore, when he elected to labor for the most part among the common people, he made a very wise decision. He threw his energies into the largest and most inviting field of human endeavor. "God must have loved the common people," said Abraham Lincoln, "because he made so many of them."

It is my belief that most of our great men have been men of plain speech. Mr. Wesley once preached to a large audience from the text, "But one thing is needful." When the congregation were retiring from the chapel, a lady who had listened to the venerable preacher expressed great disappointment. "Is this the great Mr. Wesley of whom we have heard so much?" she asked. "Why, the sermon was so plain the poorest person in the house could have understood him." I believe the same thing could be said of every sermon that Brother McPherson preached. His greatness lay in the fact that the poorest could understand him and the most learned were edified.

It matters not how humble the preacher may be, if he preaches God's word, he is God's ambassador and is entitled to a respectful hearing. He is engaged in the most important agency that has ever been established among men. It originated with the Son of God and bears the stamp of his authority. He pledged himself for its success and its perpetuity and closed the great commission with the words: "Lo, I am with you always, even unto the end of the world."

No estimate of Brother McPherson's life would be complete did we not speak of how he proved the nobility of work. We usually consider the laborer or one who has a salaried position to be a man with limitations, so far as preaching the gospel is concerned. I have known those who made no effort and who excused themselves by saying: "If I did not have this job to hold down, I could do something for the Lord. If I could just escape the tyranny of the clock and the factory whistle or get away for a while from the watchful eyes of the boss, I might convert somebody." Be it said to Joe McPherson's credit that his job

never spelled "limitation;" it spelled "opportunity." He could carry a heavy mail sack and walk many miles every day and then preach the gospel every night with all the fervor of his being. Some people have a great deal of money which they can use for the glory of God. Joe McPherson had very little money beyond his living expenses, but he had time which he freely consecrated to the Master's use. Do you speak of his limitation, his narrow environment for doing good? His life work repudiates any such thought. I am willing to place the record, including the number of sermons preached, the number of meetings held, the number of people baptized, alongside that of any pastor in the land, and you will find that he does not suffer by the comparison. All of this shows that if we have "a mind to work," God will provide the way. I would not say anything that may have the appearance of fulsome flattery, for I am conscious that this lamented brother had his faults. I have heard him severely criticized, and sometimes not without cause, but I have never heard a single intimation that he ever shirked his duties as a postman in order to have more time to preach. He has taken what time he had and has used it well. One of the highest encomiums of praise that I have heard upon his character was spoken by the postmaster.

Here in Nashville Brother Joe McPherson was generally referred to as "the postman-preacher," but I am going to change the order and call him the "preacher-postman;" for it is my honest belief that he placed the duty of preaching the gospel first and gave Jesus Christ the rightful place in his heart. He served God faithfully on his route and in the office as well as in the pulpit. He will be sadly missed. No one can do the work that he has done and depart without leaving a vacant place in the circle of his friends. I would remind those who are greatly bereaved of the Book that he studied above all others. I would point them to the exceeding great and precious promises in which he trusted and with which he comforted others in all their troubles. One special promise comes now with deeper meaning than ever before: "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him." (1 Thess. 4: 13, 14.)

O, how much the imperishable hope of the gospel means to the faithful in the dark hour of death! We peer into the impenetrable shadow, but we do not see; we listen in the infinite silence, and there is no sound; but the cable of human hope stretches from shore to shore. Over it we whisper our messages of love to those gone before, and with the ear of faith we await the answer of our prayers.

Let Us Hasten Brother Jelley's Return.

BY J. C. M'Q.

Some time ago an appeal was made through the columns of the Gospel Advocate to raise funds to bring Brother E. S. Jelley home. Brother Jelley has some five or six children and his wife to bring home, so the amount must necessarily be large. I am glad to say that we are in about five hundred dollars of the amount required. As I have been selected to forward this money to Brother Jelley, I want to get it off my hands; so I request the churches to let us have the remaining five hundred dollars at the very earliest possible moment. The Christian Leader and the Firm Foundation will please also urge their readers to make contributions to this end and have them forwarded to me at Nashville, Tenn. So soon as the amount necessary to bring him home is received, I will forward to him, and will make the announcement public through the columns of the Christian Leader, Firm Foundation, and the Gospel Advocate. Brother A. B. Lipscomb, during my absence, received a letter from C. G. Vincent, who is now at Dayton, Ohio. In that letter he says: "We have just returned from old Sister Jelley's. We usually make it a point to visit her once a week. What to do with her and Brother Jelley's daughter, Travasnih, is a problem difficult of solution. If we could provide for the old lady, Travasnih should be sent to the Fanning Orphan School. We have consulted Brother David Lipscomb about this, and he writes that he is willing to take care of her. The easiest way out is to get Brother Jelley home. That would solve the matter. That is the thing to do, not only for his sake, but also for his invalid mother's sake."

As I said before, I now say again, that we should place ourselves in Brother Jelley's position and condition and do unto him as we would have others do unto us. He is not well, his mother is sick, he is short of funds, and wishes to come home in order to regain his health and to be with his mother. I feel confident that, when our readers read this further appeal, the remaining funds will be promptly forwarded to me. Let us attend to this promptly and go forward in the great work of saving souls. Every time that we help some poor, struggling soul, we bring ourselves nearer heaven.

Tennessee Orphans' Home.

BY J. C. M'Q.

We are glad to announce to our readers that the Home is in good condition and is being well conducted by Sister Granville Lipscomb, as matron, and her assistants. The response to our last appeal for contributions was hearty and liberal. We must now provide for the winter; and as our expenses will be heavier than in summer, we have decided to ask the churches to make contributions for the Home on the first Lord's day in October. We know that many demands are made upon Christians now; but, while this is true, we cannot afford to neglect to make proper provisions for orphans. Many churches have contributed regularly to this work, and we believe that there are many others that will gladly contribute to it. We have no one who is devoting his time to raising funds for the Home, but we are dependng on the generosity of the churches, and we find that they cheerfully and willingly respond to the needs of the Home. All contributions should be forwarded to the Tennessee Orphans' Home, Columbia, Tenn. Do not forget the day—the first Lord's day in October.

What Is Heaven?

"What is heaven?" I asked a little child.
"All joy!" and in her innocence she smiled.

I asked the aged with care oppressed.
"All suffering o'er; O, heaven at last is rest!"

I asked a maiden meek and tender-eyed.
"It must be love!" she modestly replied.

I asked the artist who adored his art.
"Heaven is beauty!" spoke his raptured heart.

I asked the poet, with his soul afire.
"'Tis glory—glory!" and he struck his lyre.

I asked the Christian, waiting her release.
A halo round her, low she murmured: "Peace."

So all may look with hopeful eyes above—
'Tis beauty, glory, joy, rest, peace, and love.

—Selected.

To be real, and yet trustful—sober, yet full of hope in our views and anticipations of life—is one secret means of conformity to the mind and will of God. And such a temper of soul has the further unspeakable blessing that it connects our life with the life of our Lord and forms a bond of sympathy and union with him.—T. T. Carter.

Our Contributors

After.

BY CHARLES R. BREWER.

After darkness, daylight;
Sunshine after rain;
After woe and anguish,
Comes surcease of pain.

After heat of noonday
Comes the evening's close—
Peaceful, dewy twilight,
Calm and sweet repose.

After strife and tumult,
The mouthing cannon cease;
After war's red carnage,
The blessedness of peace.

After sin abounding,
More abundant grace;
After death's dark valley,
O Christ, thy blessed face.

Who Erred, Paul or James?

BY A. M. GEORGE.

Both of these apostles had a great deal to say about "faith" and "works." In Rom. 4: 2, 4, Paul says that Abraham was not justified by works. James (2: 21, 22) says that Abraham was justified by works when he offered Isaac. Many seem to think that they contradict each other, but it can be only because they are careless and superficial readers and reasoners; for it is an easy matter for an intelligent, honest person to read Romans, beginning at chapter 3: 19 and on to chapter 8: 4, and see plainly that Paul is talking about the law of Moses that came long after the death of Abraham, and which never justified anybody when it came, and so, of course, could not have justified Abraham, as Paul says. In verse 28, chapter 3, Paul says: "Therefore we conclude that a man is justified by faith without the deeds of the law [the law of Moses]." So he knocks out the law of Moses with its works. Now, in chapter 8: 1-4, having shown that no one is justified by the works of the law of Moses, not even Abraham, he turns to "the law of the Spirit of life in Christ Jesus," that made him "free from the law of sin and death," the law of Moses, and shows that there is no condemnation to them that are in Christ and who walk after the Spirit. In verse 27, chapter 3, he calls this law of Christ "the law of faith;" and as these are one and the same, and as the law of Christ includes "walking after the Spirit," so does the law of faith, and this brings in the works of the law of faith, and so Paul stands for faith and works, as walking after the Spirit is working, just the same as following Christ is working.

James does not mention the law of Moses, but confines himself to the "perfect law of liberty," or "law of faith," and stands squarely for faith and works, just as Paul does.

If this be true, then where do people get the idea of justification by "faith only?" As all people may not have a clear conception of faith, let us look into it a little.

What is faith? Faith is what we believe; what we believe is what we think; and Solomon says: "As a man thinketh in his heart, so is he." Therefore what we think or believe is our faith, and it is the foundation of our aspirations and actions.

What we believe or think must rest upon something that we have read or heard, not what we have seen (that would be knowledge); and as what we read or hear may be true or false, so our faith may be, as any open-minded person ought to know; and as we are as our thoughts are, it stands us in hand to have our faith in agreement with the "law of faith."

Faith, like everything else, is under a law that shapes and controls it, and it must agree with its law. The sects seem to regard it as a completed thing miraculously handed down by God to sinners, and no law about it. However, Paul says: "Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith." (Rom. 3: 27.) Then there is a law connected with the "one faith" that Paul speaks of, and it, through faith, grows up in a man's mind in agreement with this law, and it is not handed down by God ready-made. According to this law, faith is worthless until it is proved and perfected by works.

The "one faith" is a good foundation to build on, but will be of no value if nothing is built on it. There are many faiths in the world, but only one that will measure up by this "law of faith," and that is the faith that Abel had, the faith that Abraham had. What was their faith? It was belief of what God told them. He told them to do certain things, and they believed what he told them and did those things. It is the same kind of faith that threw down the walls of Jericho.

The kind of faith that is preached now by miscalled "ministers of the gospel" is like the faith of Cain and devils. It would never have justified Abel or Abraham, nor would it have cracked the walls of Jericho. As Cain's faith, or lack of it, caused him to murder his brother, so the faith advocated by these "wolves in sheep's clothing" will lead to greater tragedies than Cain's. One evil paves the way for another. Bad trees grow bad fruit.

Anybody who is not blinded by partisan bigotry and prejudice, who will read and study what James says in chapter 2 about Abraham's faith, will be driven to the conclusion that he would never have been justified if he had declined to offer Isaac on the altar. I pity the blind partisan who cannot see it. He is too blind to even find the way to heaven, if he remain so. You find such in Matt. 13: 15: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

I suggest to every sectarian who may chance to see this that he or she make a close examination of himself or herself to see if he or she is in this class. See if you read and study scriptures that do not agree with the doctrines of your party with the same care and interest that you give to those that you imagine do.

Let me tell you, friend, and as you value your life and soul, do not forget it: The Bible is one grand galaxy of truths from lid to lid, and consistent in every part; and if your doctrine does not fit in with every statement in the Book, it will not fit any; for every truth agrees with every other truth, and there is no place for error in it. Introduce the least false doctrine, and confusion and friction quickly follow, and hence all this denominational confusion and evil.

Again I refer to Rom. 3: 28: "Therefore we conclude that a man is justified by faith without the deeds of the law"—without the deeds of the law of Moses, but not without the deeds of the law of Christ, or law of faith. The works of the law of faith consist in walking after the Spirit; and walking after the Spirit leads one to perfect

his faith by doing what God tells him to do, as Abel and Abraham did.

There has been great contention over this matter of "justification by faith only," or by "faith and works" together, and it is in hope of giving a little light on this subject to those who have been misled by false teachers that this article is written. There are two faiths set forth in this contention, and any responsible person knows that if one is true, the other is false, and a believer knows that salvation can be found only in the one that is true. No one can be saved by a falsehood. Hence the unspeakable importance of knowing the truth.

Let your preachers rest for a season and go to these scriptures referred to and get the truth, or take the consequences of blindly following blind guides.

The Laborer Is Worthy of His Hire.

In every crisis of national life the clergymen of America have stood in the forefront of patriotic endeavor; in every human crisis they have brought support, and guidance, and comfort to souls in desperate need. Now it is time to measure the work and the needs of the preacher and pastor as men in other departments of work to-day are being measured, that their value may be rightly appraised and their needs fairly met.

The cost of living has greatly increased. Clothing, food, fuel, and all the daily incidentals that go to make up American life have gone up from thirty to a hundred per cent; and the loans and taxes for Freedom's war are ever making deeper drives into the purse. Wage earners in every department of the nation's work have been demanding more income, and their demands have been recognized as just and necessary. Railroad men and miners, lumberjacks, and shipbuilders, munition workers, telegraph operators, automobile makers, and all the multitudes of skilled and unskilled laborers have been counted "worthy of their hire," and of higher hire. The United States government, very recently, has raised the wages of two million railroad workers alone, giving the poorest paid men an increase of forty-three per cent. Corporations and individual employers without number throughout the United States have taken similar action. Trade unions are standing back of their men and using pressure when necessary to gain for them the means to live their lives and do their work as Americans should.

Who stands back of the clergymen of America in these days of pressure? What great organization or compelling authority, what generous heart or spirit of fair play is winning for your minister, or pastor, or priest, or rabbi, the salary increase that will give him strength, courage, efficiency, and success in his vital and exalted work for the welfare of the nation and the kingdom of God?

Your pastor is not a cheap man nor an unskilled laborer. He has brought long, careful training to his task. He was chosen with scrutinizing care as to his qualifications, and he is being measured to-day by high and exacting requirements in the performance of his work. Carry that measurement to its just conclusion. What salary would you expect to pay to the trained man in business of whom such important work and expert ability were required? Set down on paper some of the qualities and duties you demand of your pastor, and then judge their value.

He must be a man among men; a man of force, tact, and agreeable personality; a good mixer; a man of knowledge, wisdom, and authority, whose presence commands respect and whose word carries conviction. He must be able to influence men and women, win their confidence, kindle their enthusiasm, direct their energies, and organize their working powers. He must be full of sympathy, ready with consolation, a strength in weakness, a bright light in times of darkness, and a never-failing source of inspiration to the souls of his people. You expect all this of him.

Your pastor, also, must be the successful head and center of your organized church activities, business, social, and spiritual. On occasion, or as a regular part of his task, he must be an expert money raiser. You engage him as your chief and leader, the general manager of your church, if not its actual creator, or savior from its difficulties. You put upon him a burden and a responsibility you would never dream of intrusting to any cheap man in business.

Nor are these his greatest tasks. He must read, and study, and meditate, and commune with the Infinite. He must understand men, and know their work, their trials, their problems, their temptations, their deep inner feelings and aspirations, and the avenues of helpful approach to their sympathies and convictions. He must know something of history, science, literature. He must be familiar with all social needs, and institutions, and methods. He must be able to interpret the word of God with true spiritual insight and practical human application. He must stand before you in the pulpit on Sunday and deliver messages that search the soul, feed the mind, bring courage to the heart, make plain the path of daily life, and lift you nearer to heaven, or bring heaven nearer to earth.

In these days, also, your preacher must proclaim the ideals and principles of America. He must stir the patriotism of his young men and send them with strong hearts and noble vision into the service of their country. He must pastor them in the camps and follow them with his letters and prayers as they go across the sea to fight. The government values him so highly that it has already called thousands of American clergymen into active service to shepherd the fighting men and help them win the war. At home the government calls him to be its mouthpiece in its appeals to its citizens for every form of patriotic service or economy prescribed as needful for victory. You expect your pastor to be equal to such demands and to do your church credit when called upon for public addresses or community action.

When you have listed all the qualities and services you ask of your pastor, *make out the bill* for the amount your church ought to pay for such a man, and then *move things to see that the church pays that bill*. Never mind what *has been* done in the past, nor what long habit has accustomed the church to believe can be done. The standing record of clergymen's salaries throughout this great, rich nation is a pitiful shame, and belies the real heart and fairness of the American people. The average salary of clergymen in ten of the largest denominations is only seven hundred and ninety-three dollars a year. What trade or business would tolerate such a condition?

The minister of your church is a human being like the rest of us, and he is feeling the pressure of increased cost of living just as we do. But no government decree has raised his salary. No corporation or trades union stands back of him. He does not go on strike. He simply trusts his people, and works faithfully for them seven days a week, and many nights, and struggles to look respectable, and pay his bills, and perform the miracles expected of him, often for less than the salary of the young girl stenographer who teaches a class in his Sunday school or the wages of the man who lays the sidewalk in front of his church.

Among the more than two million readers of The Literary Digest are active and substantial members of thousands of churches throughout the United States. To them this frank appeal is made, in keeping with the urgent needs of the day, and the American spirit of justice and generosity. Give your minister a lift. Take the initiative

now and have his salary increased to an amount which will come nearer to the real value of his services, and enable him to meet the increased cost of living. He is not demanding it, but he needs it none the less, and your own sense of right demands it for him. If his salary is $800, it ought to be made, at once, $1,200. If it is $1,000, it ought to be raised to $1,500. There is scarcely a church, large or small, anywhere in America that cannot increase its pastor's salary at least fifty per cent. Money never was so plentiful. More actual cash—gold, silver, and paper currency—is in circulation to-day than at any time in the nation's history, and there is a bigger share for every man, woman, and child. See that your pastor gets his fair share of *your* profits and those of every member in your church.

Back up the soldiers of America who follow the flag to France! Billions for them! Nothing is too much nor too good for our soldiers of liberty. But now remember that your minister is one of the bravest, worthiest soldiers of all. He is fighting for America, for the righteousness that "exalteth a nation." He is fighting for America as he puts his clean, valiant, patriotic spirit into the youth and into the men and women of his congregation and sends them out into the tasks of the week better fitted to answer America's call. He is fighting for the kingdom of heaven on earth, to help win its victories over the archenemy of the human race, the destroyer of bodies and souls. He is the soldier of mercy to those in distress, the ever-ready soldier of service to those who need help. Back him up with whole-hearted support and a quick, generous increase in salary.

We have taken this page to speak for the clergymen of America in this supreme crisis of the nation's readjustment, because we know that they are the one great devoted, indispensable body of faithful workers who have no spokesman. Only in this way has it seemed possible to reach the individual consciences and hearts of millions of men and women who, in all our experience, have never failed to respond to any just call.—Literary Digest.

Love. No. 2.

BY S. W. BERRYMAN.

In my last article I wrote concerning God's love to man; in this one I shall write concerning man's love to God. God manifested his love to man by sending "his only begotten Son" into the world to die for him. If man loves God, he will manifest his love in obedience.

Some reasons why we should love God are here given.

God loves us, and we owe him our love. John says: "We love him, because he first loved us." (1 John 4: 19.)

It is a direct command. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." (Matt. 22: 37, 38.) "Fear God, and keep his commandments: for this is the whole duty of man." (Eccles. 12: 13.)

All things work together for our good. "We know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8: 28.)

It furnishes peace and happiness. "But let all those that put their trust in thee rejoice: let them even shout for joy, because thou defendest them: let them also that love thy name be joyful in thee." (Ps. 5: 11.)

We are assured of the crown of life. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." (James 1: 12.)

Other reasons why we should love God could be given, but surely these are sufficient to inspire our hearts with a greater love for him.

What does it mean to love God? It means obedience to his commands. "If ye love me, keep my commandments." (John 14: 15.) "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will manifest myself to him." (Verse 21.) "If a man love me, he will keep my words." (Verse 23.) The foregoing language shows clearly what it means to love God. When man's love grows to the extent that it prompts him to do what God says, then it is recognized by the Father and the Son. The man that does not obey God does not love God, for obedience is the proof of love.

Instead of the love of many congregations growing stronger, I fear it is growing weaker, like that of the church at Ephesus. At one time this church had a strong love for God, was faithful and obedient; but they failed to remain so, and the Savior said unto them: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (Rev. 2: 4, 5.) Jude (21) says: "Keep yourselves in the love of God." The Savior tells us how this can be done. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." (John 15: 10.) Congregations everywhere should heed Jude's admonition: "Keep yourselves in the love of God." But it may be that many of them have left their "first love," like the church at Ephesus; and if they have, they should "repent" and do their "first works."

Man's love to God is not recognized until it causes his feet to run in glad and swift obedience to his divine commands. The man who loves God never calls in question his word, nor asks why God would have him do certain things, but, like faithful Abraham, he obeys, knowing that God loves him, and would not have him do anything detrimental to his well-being. God knows best and does everything to man's interest; and if man loves God, he will recognize his ways, his word. No man that challenges God's authority or sets aside his divine directions loves him.

The Greatest Code of Morals Ever Written.

The Sermon on the Mount is a code of morals which differs from every code which had been produced before it was declared, and is incomparably superior to any other code ever given to mankind. The word "morals" comes from the Latin "mores," the plural of "mos," which means custom, habit, or way of life. We have extended or, rather, limited this meaning by giving to it an idea of right—that is, a right way of living. But who is to judge what is the right way to live? The Hindu, the Chinese, and the Mohammedan each has a different conception of right living, and so each has a different moral standard; and their moral standards are very different from that of Christendom.

What we consider right they may consider wrong, and what we consider wrong to-day may have been thought to be morally right two centuries ago. Morality differs with racial traits, environment, the state of civilization, and the character of religion. Without a certain degree of intellectual development, there can be no such thing as morality in the modern sense. Among barbarous races the primitive conception prevails and customs take the place of morals. With such peoples disregard of customs is criminal, not because they are wrong, as we use the word, but because they are violations of religious or social customs.

Religion and morality are by no means the same thing. Religion pertains to man's relation to God; morality to man's relation to man. There is a tendency in these days to confuse these two and to make them synonymous. It

is wrong to do so, and produces misunderstanding and error. A man's way of life may be right toward man, but wrong toward God. A man may be moral though irreligious. His sole motive for acts may be man, not God.

I think that we shall agree that the first duty of the church is to teach man's relation to God, and certainly one phase of such relation is that man should live rightly because God loves righteousness. But we must recognize this fact also: that a man, to please God, must be moral because he wants to be, not because he has to be. The laws and government compel morality, but that is not the morality God desires; and so it is not, it seems to me, the morality which the church should strive after. There is the higher type which is essentially religious. If a man is thoroughly grounded in his religious convictions and in his knowledge of the divine nature, his morality and, indeed, his whole attitude toward society and its institutions will be sound. The province of the church, as I conceive it to be, is to give men the right attitude toward God and man by teaching them the great spiritual truths which God communicated to mankind by inspiration and through Jesus Christ.

It is a fact to be deplored that society to-day tends toward materialism, and even the church is drifting away from spirituality. The tendency is to materialize the church, to make of it a place for social meeting, of intellectual profit, and even of entertainment. Now the questions arise: Is not the church doing the very thing it ought to avoid? Is not morality supplanting religion as the chief purpose of the church? "What should we do for man?" is the question emphasized, rather than "What should we do for God?" The social meeting is taking the place of the prayer meeting; the popular lecture, the place of the gospel sermon; the whole tendency of the church seems to be away from the spiritual and toward the material, which we are apt to term the "practical."

But, although morality and religion are distinct, they are, nevertheless, closely akin, for the same motives should induce both. In that particular, therefore, all morality is a proper subject of religious effort. If the church inculcates right motives so that men's attitude toward God and toward their fellows is right, then the highest good will be accomplished for the community. The details of morality, men's acts, will need no watching, for men will look at laws in the right way. Motive always has been and always will be the great fundamental force in human life. It is that which must be directed, otherwise the outward act will be wrong. Morality, as generally understood, governs action, but there is a higher type than that—the morality which governs motive. Although there may be, as there are, many different standards of the morality of action, there can be but one standard of the morality of motive. It was the morality of motive that Jesus Christ taught, and his code of morals is universal.

To show this distinction between the precepts relating to action and those relating to motive, one need only compare the Ten Commandments of Moses with the Two Commandments of Christ. The first four of the Mosaic commandments are religious; the six others are moral. All have to do with human action. The first of Christ's commandments is religious, the second moral. Both have to do with motive. Commandments of action, both religious and moral, may be enacted into human laws and their violations punished by government. Commandments of motive deal with men's thoughts and cannot be incorporated in statutes or enforced by human authority. Only God in his own way can punish those who violate them. It is evident that the commandments of motive stand on a much higher plane than the commandments of action, and that, while constituted government may take care of the morality of action in a community or a nation, the morality of motive is especially the province of the Christian church. The former may be, and generally is, the law of man; the latter is always and solely the law of God.

With a comprehension of these two types of morality, we should be prepared for the assertion that the Sermon on the Mount is a code of morals of motive. This becomes very apparent when Christ's words are analyzed and we note the contrasts which he makes between his declarations and the Mosaic and rabbinical laws. After introducing his discourse with those wonderful declarations contained in the Beatitudes, Jesus first affirms that he has not come to overthrow the law of Moses, but to complete it. The morals of action and the morals of motive are not antagonistic. They supplement each other. Together they make a perfect whole, in which deed and thought harmonize, and man's attitude toward God and man are the same in his outward and inward life.

Very briefly to outline this remarkable code of the morals of motive: The sixth commandment of the Mosaic code, "Thou shalt not kill," is supplemented by forbidding man to cherish anger in his heart, since anger is the chief motive for murder. Of the seventh commandment, which has to do with impurity, Christ shows the motive, and declares that in itself is immoral. Concerning oaths, which were frequently used by the Jews in Christ's time, as a means of confirming an act of which the motive was wrong, the Lord points out their folly and condemns the wrong motive which induced their use.

The old Hebrew principle—a principle thousands of years older than Moses—was, "An eye for an eye, and a tooth for a tooth." It was the fundamental idea of the entire system of the Jewish criminal law. Christ does not deny that the application of the principle is legally just, but he attacks the motive—revenge—which induces a man to appeal to that law. He declares that the motive is utterly wrong and that the true attitude toward one who had injured you is that of forgiveness. That is, he leaves to society the punishment of crime as an impersonal expression of its sovereignty and justice, and takes away the idea of personal retaliation by the individual injured.

Christ thus builds up to the words which crown this portion of his discourse, "Love your enemies," which impress the great central precept of his code of morals: that in all man's relations with man, love should be the supreme and controlling motive of his every act and thought.

Charitable giving he places upon the motives of love and generosity, and he condemns public and ostentatious giving as based upon a wrong motive—namely, the desire to gain praise for generosity. The result of the act in both cases may be the same, but the motives differ.

In dealing with the subject of prayer, Christ declares that the motive for prayer should be personal communion with God, and he characterizes prayer in public places, as practiced by the Pharisees, as hypocrisy induced by the motive of seeking a reputation for piety and so gratifying self.

It is not appropriate in this analysis to consider the Lord's prayer, which requires a fuller treatment than can be given it here.

Fasting—the other form of what may be termed private worship—Christ shows, was frequently based upon a motive of pride in having the act known, and he declares that the true motive should be a desire to honor God alone; and that all publicity should be avoided, making a wrong motive impossible. Christ now points out that the motive which inspires human activity should not be the accumulation of wealth on earth, but of wealth in heaven; and that, with this motive, a man will have the right attitude toward his fellow men as well as a right attitude toward God. He

emphasizes this thought by the assurance that, if a man will have this motive, he need not worry about the future, for God will care for him.

He charges his hearers to beware of forming hasty judgments as to the motives of others, when their own motives for judging may be even more unrighteous than those which they condemn.

Now we come to the very heart of this great code—the Golden Rule, which is essentially a law of motive. It is the exact opposite of the Mosaic law of action, which was, in fact, "Do unto others as they have done unto you." Yet Christ declares, in seeming paradox, that the Golden Rule "is the law and the prophets." Clearly he means that it is the rule of motive which should govern the application of the Mosaic law and the precepts of the prophets.

Life is shown to have two roads which a man may take: the broad way, in which man gives rein to the motives natural to his lower instincts; and the narrow way, where the natural inclinations are subdued by higher motives. The first leads to destruction; the other, to life eternal.

After warning his listeners against false teachers, Christ says that, in the final judgment, when these hypocrites stand before the bar of God, they will claim to have been openly his disciples, but the fact will not save them, for, though claiming to be such, their motives were utterly wrong. Motives, not actions, are to be the evidence of righteousness.

This wonderful address closes with the illustrations of the two houses—one built upon the rock, the other upon the sand. The house seems to represent moral character. The character built upon the rock of right motives will resist every storm of temptation. The other character, built upon the shifting sands of actions alone, will fall when put to the supreme test.

I think in this brief analysis of the Sermon on the Mount the fundamental thought, its essential characteristic, is clear. It is a spiritual, not a legal, code. Christ was not attempting to change the laws of his day, but to change the attitude of men toward the laws. He recognized that right action was good, but that right motive was better; that action counted for nothing unless inspired by right motive. He taught a standard which could be applied to every standard of moral action the world over. No series of moral precepts ever equaled or approached this one, which is the foundation of Christian ethics, the source of Christian character, and the inspiring force in the civilization and progress of the Christian world of to-day.—Robert Lansing, Secretary of State, in the Ladies' Home Journal.

"That the Man of God May Be Perfect." No. 1.

BY A. W. YOUNG.

"Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 16, 17.)

It has often occurred to me that many members of the church of Christ read more into this passage than is really in it. It is good, sometimes, to read between the lines, but it is not good to read the word of God in that fashion. The chief trouble in the interpretation of this passage seems to be that brethren and sisters get the idea that "completely furnished to every good work" means that all the details of order and arrangement in the work and worship of the church of Christ are specifically given in the "scripture inspired of God." That such is not the case, all are compelled to admit, in regard to some things. For instance, we are commanded to "do good unto all men, especially unto them who are of the household of faith" (Gal. 6: 10); but the specific acts of doing good are not all enumerated in the word of God. There are many acts of kindness, charity, good works, which lawfully come under the above heading, and it is not necessary that they be mentioned in detail in order that we be completely furnished with the instruction to do them. Parents are commanded to bring up their children "in the nurture and admonition of the Lord" (Eph. 6: 4); but who would take the position that every act of parental instruction, guidance, and control is specifically given in the word of God? If we have not learned that God has not given much specific instruction in regard to the temporal affairs of life, we have surely studied the word of God to but little purpose. When he told husbands to love their wives, he did not go into detail as to how this love was to be manifested. But while there are some who will readily agree with what I have said thus far, yet they will contend that in matters of worship the Lord has given us all the details, either by precept or commandment. Out of this error has grown a number of hurtful things. It produced the idea of the "order of worship" which wrecked and ruined a number of congregations a few years ago, as well as many other harmful hobbies.

In the first place, allow me to say that the word of God only gives man the things which are necessary for him to have. If God had given every detail, in specific form, of all the things which he desires his people to do, the Bible would have been a cumbersome book, indeed. When man has sufficient knowledge to arrange and carry out the details of a God-given work, God has always allowed him to use that knowledge or judgment in doing so. For instance, when God commanded Noah to build the ark, while he told him what kind of material to use, what size the ark should be, and what should go into it, yet he did not tell Noah where to get the timbers, how to prepare them, how to assemble them, how to join them together, what days to work and what days not to work, how much help to employ, what to have the children do; in fact, he did not give Noah any of the details. When Noah, arranging the details of the work, finally produced an ark, it was a building of "faith"—not because God had given the details, but because it was the kind of an ark that God told him to build, built of the right material and of the right dimensions. How much of the detail work of the erection of Solomon's temple was specifically given of God? When the Lord commissioned the apostles to go "into all the world, and preach the gospel to every creature," he did not tell them what hour of the day they were to go, how they were to travel, what kind of a place to do their preaching in when they arrived there, whether to stand up or sit down when they were teaching, whether they should teach men and women in a mixed assembly or divide the sexes in order to teach them, what illustrations they were to use in teaching, how long to stay in one place, or anything like that. If God had not given us an example as to the proper day for the assembly of the saints, we would not know what day he desired us to assemble; but we have that example, and therefore we assemble for worship on the first day of the week. But he has not told us where to assemble; that is a matter which we must settle to suit our convenience and environment. We are not told what hour of the day to assemble, nor how long we shall remain assembled. We are not told just how to teach when we are assembled—that is, we are not told in detail. We are not told just what songs to sing, or how many we shall sing. We are not told how many prayers should be offered, how long we should pray, or just who should lead the prayers. We are not told just what kind of container we shall use for the loaf, who shall prepare the loaf, or how large it shall be. We are not told who shall preside at the table, who shall pass the emblems, or whether they shall be passed at all or not. We are not

told just what kind of wine to use, how much each person shall use, whether one shall partake at a time or whether several may partake at the same time. We are not told as to the containers for the wine. We are not even told specifically how much each Christian should give each Lord's day, or how much each congregation should give, or just what each congregation should do with the money contributed. We are not told when to have protracted meetings, how many to have each year, and how long they shall run; whether we shall have one, two, or three services a day; whether one preacher or a half dozen shall do the preaching, and how much they shall be paid; how the singing shall be conducted, or even that we shall or shall not have singing. We are not told to have an invitation song. There is neither specific command, precept, or example for the invitation song, and I have wondered why some brother did not start an anti-invitation-song congregation. It is an opportunity that all the hobbyists have overlooked thus far. But I will have to say the remainder in another article.

Georgia and the Far Southern Field

By S. H. Hall

The Stroud-White Wedding.

On August 30, 1918, in the home of Brother W. S. Stroud, 275 Oak Street, Atlanta, Ga., Brother Joe W. White, of Sherman, Texas, and Sister Dura Bell Stroud, niece of W. S. Stroud, were united in holy wedlock, in the midst of a group of friends who had assembled for the occasion, the writer officiating. From six till eight o'clock the same day the bride was given a shower by Sister Lucile Harwell, and from eight to twelve o'clock the bride and groom were joyfully entertained in the same home. On Sunday morning, September 1, the young couple left for Haddock, Ga., where Brother White is engaged, as principal of the high school, for this winter. The groom is the son of L. S. White, of Sherman, Texas, and the bride is one of Atlanta's sweetest and most beloved Christian girls. We wish for them a long, happy, and useful life together.

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A Sad Mistake.

When Elijah found Ahab in Naboth's vineyard, Ahab exclaimed: "Hast thou found me, O mine enemy?" (See 1 Kings 21: 17-20.) Now the truth in the case was that Elijah was his very best friend. He desired only that Ahab would repent of all his evil ways and live as Jehovah would have him live. Of this there can be no doubt. Is it not a sad day for us when we come to look at those whose only desire is that we live right as our enemies? Would it not be well for us to go slow in applying the term "enemy" to some people? Ought we not first ascertain the real desire and purpose of their heart before we dub them as "enemies?" Is it not true that we have let Satan become, indeed, too much of us, when we are forced to feel that good people hate us and are striking at us, when they are hating and striking only at the sin that is in us? My brother, my sister, have you allowed yourself to feel that some good man or woman was your enemy just because he or she would not and could not indorse your evil course in life? Here is room for sober thinking. Whenever you come to feel that those whose every desire and prayer is that you ever walk in the good and right way—I say whenever you come to feel that they are your enemies, you are getting dangerously close to destruction. May God help us all to watch here and be sober.

Miscellaneous Items.

The final results of the meeting at Dasher, Ga., were fourteen baptisms and one from the Baptists. The meeting continued nine days and was a glorious success in every respect. Never have I enjoyed a meeting more than this one, and it was not hard for them to get my promise to be with them another year, the Lord willing.

Following the close of the meeting at the water's edge, August 28, we hurried to the home of Brother S. L. Dowling, at Twin Lakes, Fla., for a big fish fry; and to say we had the fish puts it mildly. If any one knows how to take a tired preacher and make him forget all about it, S. L. Dowling is the man. His only daughter entered the David Lipscomb College, at Nashville, Tenn., on September 10, and for this we are thankful.

R. R. Brooks preached at Buchanan on the second Lord's day in September, with one reclaimed.

Brethren Joe White and R. P. Cuff's short stay at Donalsonville, Ga., resulted in much good being done in the way of strengthening the faith of the "faithful few" at that place and laying plans for greater things next year.

There was one confession at the South Pryor Street Church, this city, on the second Lord's-day night, and one brother from whom the church had been forced to withdraw fellowship was reclaimed. We are delighted with the good that is being done in this congregation. Brother Hugh E. Garrett preached on this occasion, and it is always well done when Garrett does it. We are glad to say that he has four children in the David Lipscomb College this fall. His good wife went with them, and they, perhaps, will make the college their home till all the children are educated.

At this writing Brother Morgan H. Carter and I are in a good meeting at East Point. This is my ninth meeting at that place, and we have had no meeting here that has started better

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Nominal Christianity has failed terribly to make men brothers, to preserve world peace. We have seen the results of a civilization which has become marvelously efficient in material ways, but which has given up God as revealed in Christ, as the supreme Judge and Ruler of humanity, and it is an ugly and a hateful thing. Christians have largely failed to have real Christianity in their national and personal lives, and the remedy is not to give up what we have of the religion of Jesus Christ, but to deepen and strengthen those ideals and habits of devotion and life which we possess.—E. M. Parker.

Jesus Christ did not die upon the cross that we might lead a self-seeking life, whether by indulging our lower appetites or by wasting intellectual power upon subjects which, however gratifying to ourselves, achieve nothing for the honor of God or for the good of men.—H. P. Liddon.

Without and Within.

Without, the hurry and clash, the race and the rush;
Within, the keeping in peace, the silence and hush.
Without, the love of the seen, the pomp and the show;
Within, simplicity sweet, all quiet and low.
Without, the labor and toil, the wave's frothy crest;
Within, the working of God, the center of rest.
Without, the grasp for the first, the anger and strife;
Within, the waiting for God, the letting go life.
Without, resentment and rage, hate, bitterness, death;
Within, the sweetness of heart, the Spirit's calm breath.
Without, the unyielding will, the love of one's way;
Within, the listening for God his voice to obey.
Without, the stubbornness strong, the boast and the blow;
Within, the meekness that yields, humility low.
Without, the sunshine and rain, the night and the day;
Within, the light of his love that shineth alway.
Without, the spot and the stain, the curse and the sins;
Within, the cleansing divine, a new life begins.

—Eugenie du Maurier.

Not a single man was ever sprinkled by divine authority, so far as the New Testament records. Hence every man and every woman that accepts sprinkling follows human wisdom instead of divine wisdom, and has no right to look to the Lord for any blessing. Thousands and millions to-day are refusing immersion and accepting a human invention in its place. If they had any assurance that God would accept sprinkling in place of baptism, it would be a different thing; but there is not an intimation in all the New Testament that he will. But he will accept immersion. He has promised to save those that believe and are baptized, but he has not promised to save those that believe and are sprinkled. Only uninspired men say that. But Jesus says, "He that believeth and is baptized shall be saved," and there is full meaning in that. The word of the Lord is pledged for it, and all the world cannot prevent it.

No alien can be baptized into Christ till he truly believes and becomes truly penitent; but when one sincerely believes and repents, he is then scripturally ready to be baptized into Christ. When one considers that Christ died in order that sinners might be saved, that ought to move sinners to believe, repent, and be baptized. Then they have the full testimony of Christ that they are saved from past sins.

But one great trouble is that a great many people are taught to believe that baptism is a nonessential and can have nothing to do with salvation. This unauthorized human opinion turns thousands of people away from the divinely appointed ordinance of baptism, which is an immersion in water, to the sprinkling of a few drops of water upon the candidate for baptism, and thus the candidate is defrauded of the ordinance of baptism. The word "baptize" does not, and never did, mean to sprinkle. It is also true that the word "sprinkle" is never used in the Scriptures to express the action of baptism. Yet millions are doing it. People who had been baptized are represented by the inspired word of God as having been buried with Christ in their baptism, also raised with him to walk in a new life. If baptism were only the sprinkling of a few drops of water upon people, how could it be called a burial and a resurrection? In the New Testament baptism is never one time expressed by the pouring or sprinkling of a little water upon the one baptized. If anything like that was ever done, there was no record of it ever made; therefore it cannot be established by the New Testament.

Joe McPherson.

Joe McPherson was born in Indiana on February 9, 1862, and was thus fifty-six years old. Coming to Nashville in early life, he was appointed substitute mail carrier from the Nashville post office in 1887. He served with the office to his death—thirty-one years. He was married to Miss Bettie Temple Poyner, by whom, with eight children—five sons and three daughters—he is survived. The sons are: David Lipscomb McPherson, Jesse R. McPherson, Andrew P. McPherson, and Houston Borum McPherson; three daughters, Eddie Mai and Eudora McPherson and Mrs. Emma Poe Elkins. After his enlistment in the mail service Mr. McPherson saw his opportunity to do more, and he believed he could render further service by preaching the gospel to his fellow man as time permitted. While still attending to his official duties in the daytime, he adopted the habit of preaching at nights and on Sundays, reaching often out in mission points and far beyond the county borders. Through Evangelist McPherson's efforts along this line twenty congregations were established in and around Nashville. He preached for twenty-odd years, up to his last days. A summary of the first fifteen years of his missionary and evangelistic work, while postman, as published some time back by Prof. Francis M. Turner, showed that during the time involved he had established fifteen congregations, baptized three thousand persons, and walked fifty-four thousand miles. During the past eight or ten years Evangelist McPherson's evangelistic work had been mainly, during the summer months, under the auspices of the Russell Street Church, most of this work being done under the "tent-meeting" plan. Joe McPherson made a study of men rather than books, excepting the one great Book. He was educated in the Scriptures and in human nature more than in current literature. He was rather self-confident and seldom pessimistic, but becomingly modest, and cared not a whit for notoriety. He believed in the all-sufficiency of the Scriptures and pleaded for a strict reliance thereon, and therein lies the greatest index to Joe McPherson.—Wayne Burton, in Nashville Banner.

David Lipscomb College.

With a registration of one hundred and fifty pupils, David Lipscomb College, formerly the Nashville Bible School, has entered upon its twenty-eighth year, the enrollment representing some of the Northern and Western States and nearly all of the Southern States. The president, H. Leo Boles, expresses gratification and states that all expectations have been met fully and even exceeded. A few faculty additions and changes from last year are made. Dr. J. S. Ward, professor of science in the institution for twenty-six years, but who resigned some months back to accept a responsible position with the Life and Casualty Insurance Company, is succeeded by Prof. Roy Graves, graduate of Burritt College and of Vanderbilt University. Miss Emma Greer, of Nashville, graduate of David Lipscomb College and special student in Peabody College, has been obtained for the chair of French and work in the intermediate department; and Miss Grace Hooper, of Ashland City, Tenn., will have charge of the primary department. Mrs. Ida C. Noble, well-known art teacher and formerly connected with this institution, will again be in charge of this feature of the work. Other members of the faculty, most of whom have been connected with the college for a number of years, are as follows: President Boles, professor of Bible and philosophy; S. P. Pittman, Bible history and sight singing; L. H. Elrod, Latin and modern literature; Charles R. Brewer, English and Greek; S. I. Jones, mathematics; Miss Marie Hille, instrumental music; Mrs. John Bell, voice culture; Miss Mary Creath Cato, expression; Mrs. L. H. Elrod, commercial department.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$11,620.65
Christian soldiers at Mississippi Agricultural and Mechanical College, Military Detachment	6.25
Flavil Hall, Rossville, Ga.	5.05
Pleasant Grove Church, Trenton, Ky.	10.00
Marie Daniel, Trenton, Ky.	3.00
Church at Sinton, Texas	13.00
Church at Bloomdale, Texas	30.00
Church at Meaford, Ontario, Canada	7.00
H. W. Doney, Mayland, Tenn.	5.00
Mrs. Sam Nesbit, Columbia, Tenn.	1.00
J. C. and Etta Bryant, Great Divide, Col.	5.00
Mrs. T. Y. Pirtle, Toone, Tenn.	1.00
Blue Bayou Church, Howard County, Ark.	13.60
Mrs. D. M. Peebles, Smyrna, Tenn.	5.00
Mrs. M. E. Johns, Murfreesboro, Tenn.	2.00
Church at Beech Bethany, Clay County, Tenn.	15.50
D. H. Wright, Celina, Tenn.	.25
Alvie L. Grubbs, Hazel, Ky.	2.00
E. G. Collins, Huntland, Tenn.	4.50
Chapel Avenue congregation, Nashville, Tenn.	25.00
Mrs. Madie Galloway's Bible class, Rich Park, Ky.	1.00
Mr. and Mrs. John O. Rainey, Cottage Grove, Tenn.	10.00
L. A. Utley's Bible class, Cordell, Okla.	1.30
Church at Emerson, Ark.	5.30
B. P. Sloan, Humboldt, Tenn.	1.00
W. S. Gray, Raymond, Miss.	5.00
Mrs. C. W. Brevard, Union City, Tenn.	5.00

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

True love is no thin, disembodied sentiment. Love asserts its presence in a practical, visible way, when once it really lives. It is the very soul of all that earthly labor which, for Christ's sake, will be owned hereafter.—H. P. Liddon.

Missionary

Some Interesting Facts.

BY SARAH SHEPHERD ANDREWS.

One of our nearest neighbors has a son, about fourteen years old, who is a sun worshiper. At sunrise the child may be seen facing the east with uplifted hands and bowed head, uttering his prayer of devotion. A few times we have talked together about God and his love, and he says he likes to hear about Jesus.

There is a house in construction near us. Instead of digging the earth up and laying the foundation, the Japanese beat the earth down and place the foundation stones on this beaten earth. The ground is packed down in this way: Tall poles are erected, to which a pulley is attached. A huge weight is fastened to a large rope which is run through the pulley. The loose end of this rope has six or eight smaller ropes attached, and it is usually women who are employed to do the work of beating down the earth. Songs or chants, which sometimes may be heard several blocks away, are sung to keep time. Each woman lifts her part of the load and the work is soon accomplished. Union gives strength; and I have the church in mind as I write this.

In conversation with a Japanese banker recently about God's work, I asked him if he had a Bible. He said: "Yes, my brother is a Christian, and several years ago he gave me a Bible, but I seldom read it. I keep it on my desk, however, for it makes such a nice ornament." I asked him to read it, assuring him that this Book is worth a great deal more to him than simply an ornament.

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Report for May and June.

BY SARAH SHEPHERD ANDREWS.

May—Miss M. Ehresman, $2.50; Class No. 3, Russell Street Church, Nashville, Tenn., $5; church at David Lipscomb College, $15; through Brother Janes, $3.50; Miss C. E. Parks, $1.50; Mrs. Scott Oldham, $1.25; sisters at Donelson, Tenn., $1; church at Belzoni, Miss., $5.35; through Brother Bradley, $50.

June—Church at Belzoni, Miss., $5.05; through Brother Janes, $5; sisters at Donelson, Tenn., $1; through Brother Bradley, $50.

All the above donations have been receipted by letter, except those who contributed through Brother Bradley, and I wish to take this method of thanking them also. The above extra donations—that is, all except that sent through Brother Bradley—were used to aid a poor girl in paying her hospital and doctor's bill through a long spell of sickness. I have been helping her through school for some time, and she expects to be my native helper. She is a splendid student of the Bible, a good girl, and has recently become a Christian. I consider her a promising helper.

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Report for July.

BY J. M. M'CALEB.

Portland Avenue, Louisville, Ky., $15; Oakland, Tenn., $29.15; P. T. Myers, $10; New Orleans, $1; by Christian Leader, $1; C. H. Byrd, 50 cents; Roy Robinson, $2; Bernice Howard, $1.50; Mrs. A. W. Bowman, $2.50; Mrs. Oscar Johns, $2; Mother Johns, $3; Mrs. J. P. Murray, $5. Total, $73.15. Earned in Japan, $16.33.

For Miss Cypert: Through D. C. Janes, $59.55.

For Brother Fujimori: Mrs. Schoolfield, $2.

For Literature Fund: "Two Friends," $5.

For Sendagaya work: Thorn's Schoolhouse, by Belle Brown, $11.50.

For Brother Vincent's work: From C. G. Vincent, $50; Mrs. J. J. Walker, $6; R. S. King, $15. Total, $71.

For Zoshigaya Sunday-school workers: Charleston, Miss., $5.

For the Zoshigaya workers I paid out for July fifty-five yen, or $27.50—more than five times as much as I received. Who will volunteer to come forward and increase the offerings for the workers at Zoshigaya?

If God wills, Brother Orville Bixler and wife and an unmarried sister will reach Japan this fall.

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Moving Pictures.

BY J. M. M'CALEB.

Brother Ishiguro, of the Otsuka church, in Tokyo, writes, under date of July 30, saying that "a few days ago four brothers and sisters were baptized."

A card from Brother Hiratsuka this morning (August 7) says: "I am glad to write you that we had four baptisms yesterday (August 4). They were good young men. One of them is Brother Murai, who attends Miss Andrews' Bible class."

A sister, who has been an enthusiastic worker for the missionary cause in Japan for about eight years, says: "I have always been pleased that you told me where I could do missionary work in this satisfactory way, and it makes me so interested in the work there."

A sister from West Tennessee incloses a check for three dollars and fifty cents, "to be used as you think best," and adds: "The last Missionary Messenger was most excellent. I believe you are getting younger every day. The front page was just what our church wants to be informed on—giving."

Brother and Sister Yoshié are now on a visit to his people in the North. A card received on August 6 says: "We got home in Amarume last Friday, and we had a nice meeting last Sunday, though it was a very small crowd. On July 30 we had a great meeting at school, and we made many calls. We also went to Mr. Sato's, who lives a mile and a half away from Amarume. My sister-in-law and her husband, her brother-in-law and his wife, and we, six of us, came here, which is a hot spring. We are having such a nice time."

On August 7 I wrote my companion in Louisville, Ky., saying: "No doubt you find it hard to make ends meet. I am doing the best I can for you and Ruth. There are many demands on me here. Offerings have greatly dropped off during the last three months. It seems that the churches have forsaken the missionaries and turned to the war. But the Lord has stood by us these many years, and he will not forsake us now." The very next morning I received eight letters, every one containing a gift, and amounting to one hundred and forty-six dollars and five cents.

Brother Hiratsuka spent March 4-19 preaching in the country and around his native village. He had eight public meetings at eight different places; about one hundred and seventy-three people attended these meetings; he visited fifty-nine houses; had two meetings for children, with twenty-seven in attendance; and baptized one man. The people showed an eagerness to hear, and he preached in four new villages where they had not heard the gospel before. Scattered among these villages, which are two and three miles apart, are fourteen Christians already. They have promised to meet for Bible study.

Training Little Children

By MRS. STELLA CLAPSADDLE.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 25.

There Should Be More Directed Handwork in the Home—This Supplies the Imperative Need Which the Child Feels for Self-Expression.

We often hear mothers lamenting the fact that there is no kindergarten in their neighborhood. They are intelligent enough to know what a benefit a kindergarten training would be to their children, but are not aware that many of the methods used in the kindergarten may also be employed in the home.

This is particularly true of kindergarten handwork, which composes a sort of elementary manual training course. For handwork in the home it is not necessary to expend much time, labor, or money for materials; indeed, they may nearly all be obtained in the home.

Plastic clay or equal portions of flour and salt worked into a plastic dough may be used to advantage. The child should begin by reproducing simple objects he sees about him, or he can create from his own imagination. Give the clay into the child's hands and let him do what he pleases with it. He will find plenty to do and greatly enjoy this occupation, besides unconsciously expressing some of his own ideas concerning which it will be valuable for the mother to know. Later on the child may be led to organize his ideas of form by being shown how to make a ball or other geometric form and with slight remolding change it into an apple, pear, or other similar shape. This should never become drill work, and the adding of bits of clay is more easily done than the pressing into shape of a mass of clay. But a perception of the geometric structure of all form is a part of the art world.

Paper folding is simple, and an occupation which the child can easily manipulate himself. Give him a small, square piece of colored wrapping paper, have him bring opposite edges together, and then fold through the center once. This will make a book which he can play he is reading or singing from, or he can call it a scrapbook and paste pictures in it. Folded twice, the piece of paper makes a nice, little square handkerchief, which has just been ironed, and is ready to put away. Next, the paper may be opened out, and it will be seen that the two folds cross at the center. The corners may be folded to this center, one at a time. When three corners are folded in, it looks like an open envelope; after the last corner is folded in, the envelope is closed, and the "letter" is ready to mail. With a little ingenuity many other objects may be made by folding paper in different ways.

Cutting pictures from old magazines is one of the joys of childhood. To be able to do this well, the child must learn to use his eyes and his hands skillfully. It is splendid training, and cultivates patience and concentration as well as skill. If these are mounted in a scrapbook, it adds to the pleasure. Painting is also a joy to the boy or girl. Through this medium the different colors may be taught and appreciation of color can be developed.

Drawing becomes a source of great pleasure and profit to a child. Suggest that he begin by drawing something with which he is perfectly familiar. In the kindergarten the little child generally wants to draw a ball, which he can make with a simple rotary motion. It very soon occurs to him to make two balls on his piece of paper, perhaps two large balls, or one large and one small one. Because the ball he plays with has a string attached to it, he may next add a string to his drawing. Then some one discovers that it is possible to use different colors, one for the ball and one for the string; and, marvelous discovery, turned upside down, the balls with their strings are like flowers on stems. It is not surprising to see the next step quickly follow, of adding little leaves to the stems. After this perhaps a bird or butterfly may be included in the drawing, and so on. These are merely suggestions as to how to help his vague beginnings to become definite objects.

Stringing beads, buttons, seeds, spools, or anything else which can be strung will always hold the child's interest and familiarize him with color, form, and number, separately and in combination. A long bodkin is a good needle for this purpose.

With a little time and ingenuity spent in getting these various occupations started, any mother can direct the activities of her child into many educational channels and supply the imperative need which the child feels for self-expression.

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Dead Letters.

Twice a year, in Washington, they hold a curious auction. It is called "the Dead-Letter Sale," but in reality it is the sale of packages that have been sent to the Dead Letter Office because of deficient postage or wrong directions.

After these packages have been held for a certain length of time, in order to give senders or owners an opportunity to claim them, they are sold at public auction.

It is often a strange and pathetic collection. Most of the articles are cheap enough, although valuable things are not lacking; but who can estimate the intrinsic value of some of those lost gifts—the time and sacrifice and love they represent? How many disappointed hearts must have watched in vain for them! How many lives were robbed of a happiness that rightfully belonged to them, because of the sender's carelessness or ignorance!

Is there not a parable lurking somewhere about this strange auction? How many lives are there to-day that hold the possibility of gifts for other lives, yet through carelessness or ignorance or indifference are robbing both themselves and others? The woman whose love is spent upon some valuable pet when there are little children all about her starving for that love; the girl whose taste and skill are spent in a score of useless ways when they might be putting so much beauty into beauty-starved lives; the men whose business ability is all spent on making money, and none of it on making men and women; the young people of quick minds and brilliant possibilities, who are unwilling to undergo the discipline necessary to develop their talents—these and scores of others every day are carelessly making "dead letters" of gifts for which eager eyes and hearts are longing.

There is no sale of these dead gifts; no one has any chance at them. They are doubly lost—lost to the one who should have used them and to the world that needs them. What a pitiful waste of power and joy!—Youth's Companion.

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Health is one of the results of right thinking, the knowing of the truth about God and man. Purification of thought is necessary to the right understanding of God and man.—Lillian de Waters.

MANY PRESCRIPTIONS AT THIS SEASON

In order to comprise the best course of treatment, and to secure the best results, should read as follows:

℞ Hood's Sarsaparilla—11 oz.
Peptiron—180 pills
Sig: One teaspoonful Hood's Sarsaparilla before meals
Two Peptiron after meals

There is no better course of medicine for impure blood, run-down condition and loss of appetite. These two medicines working together often give a four-fold benefit.

How to Save Electricity.

One way of helping to conserve coal, and also saving money, is by using the electric current carefully. Those of us who have electric irons, stoves, and vacuum cleaners should watch the operation of them to see that we get the most work for the least consumption of energy. A little at one time or another soon saves a pound of coal at the power house; and while small for the individual case, the total over the country will be in tons. This applies principally to people who obtain current from a steam-generating station; but even if the current is from a hydro-electric plant, there is often a steam auxiliary when the water supply is poor, so that saving is in order in every case.

A favorite way of wasting current is with electric lamps. We often leave lamps burning in rooms when there is no necessity for it; and considering the enormous number of lamps used in residences alone, careful use would start our saving of coal by tons. It is estimated that in this country in a year there are about $50,000,000 worth of lamps sold. At twenty-five cents per lamp, this would mean 200,000,000 lamps. Suppose that half of these are used in homes, or 100,000,000. Using the 40-watt lamp as the average, we have 4,000,000,000 watts. A kilowatt is equal to 1,000 watts; thus we again have 4,000,000 kilowatts. If these are burned for one hour overtime during the month, or two minutes a day, the total time in one year would be twelve hours. This would give a total of 48,000,000 kilowatt hours, found by multiplying the kilowatts by the hours. This means that approximately 96,000 tons of coal would be burned in the power houses merely to cover this wasteful use.

Another important point to mention is the carbon lamp. No doubt there are many used in this country in spite of more efficient lamps on the market. Consider the 16-candle-power carbon filament lamp compared with the 40-watt modern type. The former consumes fifty-five watts, and if two are necessary, the consumption for 32-candle-power would be 110 watts against 40 watts, which gives approximately the same light and of a better quality. Examine every lamp in your house to see if it is a modern type. If any carbon lamps are found, replace them at once with the modern type, for the necessary outlay will soon be paid for.

Watch your electric iron. You can see from the illustrations that the watts consumed are 550. To illustrate this, an enlargement of the instrument scale is made, that the arrow may show distinctly what current electric irons consume. Notice that it is about thirteen times the power required for a 40-watt lamp. If an iron is left on the circuit five minutes longer than necessary, we consume enough electricity to burn the lamp for almost sixty-nine minutes, or over one hour, or we could burn thirteen lamps for five minutes. We should not think of burning so many lamps wastefully for that time. The electric iron holds heat for a considerable time; thus you can "coast" by shutting off the current before you have finished and using the stored heat to finish the remainder. Not only will one waste current and, of course, coal, but the life of the heating element which is the heart of the iron will be shortened. While the electric iron is used in this illustration, we must not lose sight of the toaster, percolater, table stove, or room heater, for these consume the same amounts of energy and are capable of just as much waste.—J. C. Bank, in Good Housekeeping.

A Home in Jerusalem.

Major Theodore Waters, of the Christian Herald, who is organizing relief work in Palestine, gives this graphic picture of the destitution found in Jerusalem:

"We entered the Old City through the New Gate and took our way down the crooked alleys which are called 'streets' here. Some of these were covered ways, and on the roofs were stone hovels in which people lived out their lives. The stench of centuries was in the air of these tunnels. Strange people watched us curiously—and, I thought, resentfully—as we stepped gingerly along in our endeavor to avoid the filth under foot. The place seemed to be one long lavatory. After a while, we came to an old door in the wall. Our woman worker, who had been there before, turned and pushed open the door and began mounting a flight of stone steps. They turned and curved and at last stumbled out upon an inclosure—or what might be called "an elevated yard"—around which was a collection of stone hovels. Everything is built of stone in this country. Faces appeared at the bleared windows of the hovels and then people began to come out of the doors. Evidently we were an event in the community. Going up to the closed door of one house, our worker pushed it open and peered within. A woman, with streeling hair and very little clothes, welcomed her and pointed to what I at first thought was a heap of rags on the floor. The woman touched it gently with her dirty bare foot. There was a convulsive movement of the heap. Some of the rags uplifted, and out peered the bearded face of an emaciated man. He looked curiously into the face of our woman worker, and then fearfully at the doctor, for the latter, being of the Red Cross, had on the uniform of a captain in the United States Army, and the people, driven as they have been by Turks in uniform ever on the lookout for extra taxes, look at all uniforms askance. Reassured, however, he told his symptoms and was prescribed for with as much dispatch as was consistent with an examination. There was but one room in this 'house,' and that room had probably been as it was for a thousand years. There was practically nothing in it as far as I could see: heaps of clothing in one corner, not a table, not a chair, but children, near naked, moving about under foot."—Exchange.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 2 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.—Advt.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. **For Restoring Color and Beauty to Gray or Faded Hair.** 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Cuticura Soap Best for Baby

Soap 25c., Ointment 25 & 50c., Talcum 25c. Sample each mailed free by "Cuticura, Dept. M, Boston."

"Whose God Is the Belly."

In his letter to the church at Philippi, the apostle Paul refers to certain persons "whose god is the belly." We fear the members of this cult are still alive and that some of them are among us to-day. We are in the midst of a great struggle for our dearly-bought liberties, the issue of which depends upon the endurance and self-sacrifice not only of our soldiers at the front, but of every man and woman in the nation. We have been assured by competent men who have made an expert study of the question that we are threatened with a world famine by reason of the great number of men in all the belligerent countries who have been withdrawn from production since the beginning of the war, and that unless we practice the strictest economy, especially in the use of certain food products, such as wheat, meat, and sugar, there is grave danger that our soldiers may not receive a sufficient supply to keep up their strength.

And yet in the face of this peril and the sacrifices being made for them by our brave boys at the front, there are those among us who are apparently unwilling to deny themselves any luxury in the food line which they once enjoyed. The deprivation involved in a meatless or a wheatless meal or in giving up rich cake for a while to conserve the supply of sugar is so paltry in comparison to the sacrifices and sufferings of the men at the front that it brings the blush of shame to be compelled to acknowledge that there are any among us bearing the name which has come into such world-wide honor who are not willing to deny themselves even to this small extent. Our boys lying out in the trenches in the cold and mud and rain, enduring the unspeakable horrors of shell and poison gas and liquid fire, in hourly peril of their lives, may go hungry, but these devotees of the belly-god must have their meat and wheat bread and cake as usual.—Canadian Bulletin.

Our Check Book.

"All things are yours; . . . and ye are Christ's; and Christ is God's." A prominent evangelist said that on the eve of starting out on a long journey a wealthy friend said to him: "You are going on a far trip. You may need more money than you have. Here is my check book—take it along with you. The checks are signed, and you can fill out as many as you need." The evangelist was astonished at such confidence, and as he went from city to city and mixed with well-to-do business men, he said to himself: "You may be rich, but I have more in my pocket than you have. I have at my disposal all that my friend is worth." Each one of us has a Friend, and he has placed at our disposal all the rich store of his promises. They provide for every contingency, every adversity, every difficulty that can happen to us. They are left at our disposal. They ar the "exceeding great and precious promises"—our hope and confidence.—Sunday Circle.

Preaching and Baptizing.

BY G. A. JOHNSON.

I have been engaged in the work in and around Lebanon, Tenn., this year, and preaching the word to the best of my ability. On May 13, in Lebanon, I baptized a woman; on the second Lord's day in August, at Beard's Mill, about nine miles from Lebanon, I baptized a man and his wife; and on the second Lord's day in September I baptized a man who was ninety years of age. There is much good to be done there yet. So Brother H. Clay is still very active in his old age. He and I have been working together. He is the one that baptized me. Lebanon is supporting the work, and I believe that Lebanon is doing a good part. I was at St. John on the fourth Lord's day in August. I desire the prayers of every Christian.

A sailor on an English warship tumbled out of the rigging, and in his fall he caught with both hands a rope. Observers said: "He is saved!" But the rope itself had no fastening, and he fell farther and faster, as the rope paid out, till he struck the deck a mangled mass. A man may attempt to save himself by will power. But what if the will itself have no hold on God?—Scriptural Anecdotes.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs. So if you wish to try this great profit maker, write to E. J. Reefer, Poultry Expert, 9256 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1, prepaid. So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day, or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. —Advt.

A Healing Spring at Your Door.

Here is a very unusual and peculiar offer, one that you rarely meet with. It evidences the greatest faith on the part of its maker and inspires confidence. It is made by an earnest and enthusiastic man who not only thinks, but *knows* from personal experience, that he is right. He proposes to give you the equivalent of a three-weeks' visit to a mineral spring of most remarkable restorative powers and make no charge if you are not benefited. His offer has been accepted by over a hundred thousand sufferers in all parts of the United States, and his records show that only two in a hundred on the average report no benefit.

If you suffer from dyspepsia, indigestion, rheumatism, kidney, bladder, or liver disease, uric-acid poisoning, or other conditions caused by impure blood, take Mr. Shivar at his word and sign and mail the following letter:

Shivar Spring,
Box 21K, Shelton, S. C.

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if I report no benefit, you agree to refund the price *in full* upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Address. ....

Shipping Point .....
(Please write distinctly.)

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for a number of years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

Dealing with Trouble.

Never hunt trouble. However dead a shot one may be, the gun he carries on such expeditions is sure to kick or go off half-cocked. Trouble will come soon enough; and when he does come, receive him as pleasantly as possible. Like the tax collector, he is a disagreeable chap to have in one's house; but the more amiably you greet him, the sooner he will go away.—Selected.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. **At** Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-13
Murine Eye Remedy Co., Chicago.

NOW RAISES 600 CHICKENS

After Being Relieved of Organic Trouble by Lydia E. Pinkham's Vegetable Compound.

Oregon, Ill.—"I took Lydia E. Pinkham's Vegetable Compound for an organic trouble which pulled me down until I could not put my foot to the floor and could scarcely do my work, and as I live on a small farm and raise six hundred chickens every year it made it very hard for me.

"I saw the Compound advertised in our paper, and tried it. It has restored my health so I can do all my work and I am so grateful that I am recommending it to my friends."—Mrs. D. M. ALTERS, R. R. 4, Oregon, Ill.

Only women who have suffered the tortures of such troubles and have dragged along from day to day can realize the relief which this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, brought to Mrs. Alters.

Women everywhere in Mrs. Alters' condition should profit by her recommendation, and if there are any complications write Lydia E. Pinkham's Medicine Co., Lynn, Mass., for advice. The result of their 40 years experience is at your service.

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CHURCH, CHIME and PEAL
BELLS Memorials a Specialty

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SPECIAL ADVERTISING AGENTS
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CLINTON, S.C.

The Master's Vineyard

Alabama.

Florence, September 11.—The meetings at County Line and Chestnut Ridge were good. I will begin at Jacksonburg next Lord's day. There is much work to be done.—C. E. Holt.

Lynn, September 6.—As a result of our meeting at Oakman, sixteen souls were baptized into "the one body." There is a fine band of Christians there, and I hope to be with them again in the near future to help them in every way possible to sow the "precious seed" in and around Oakman. I am now in a few-days' meeting at Lynn. Interest fine.—A. D. Dies.

Elkmont, September 9.—Beginning on Saturday before the last Sunday in August, I conducted a meeting with the brethren near Speigner. We were rained out on Wednesday night and closed on Friday night. There were no additions, but interest was good. The brethren are scattered in that section and are not meeting regularly. There is a good chance for some good work to be done there. I assisted Brother L. B. Jones, in song, the first week in September, in a meeting at Bethlehem Church, near Murfreesboro, Tenn., with four baptisms and one restored. We are now in a meeting at Elkmont, with good crowds in attendance. We go from here to Stevenson.—E. Gaston Collins.

Kentucky.

Hopkinsville, September 9.—I have just closed a good meeting at Union Hill, with five added. I preached at home (Hopkinsville) yesterday. One united with the church and one confessed sins. The church here is in fine working order and doing some good work. Twenty-four have been added to the church since January. I leave to-day for Joiner's Chapel.—J. H. Hines.

Fulton, September 9.—I recently held a meeting at Alamo, Tenn., which resulted in twenty additions and a great interest, and have just closed a good meeting near Kenton, Tenn., with three baptisms. The Christian Chapel brethren are few, but loyal, and their good is seen by many. I have promised to return there next year. I go to Oneco, Fla., this week, and then will go back to Miami.—H. M. Phillips.

Oklahoma.

Muskogee, September 7.—The meeting at Hulen closed on Sunday night, resulting in one baptism. This meeting was well attended and much good was done. I am now in this city, to begin here to-morrow.—D. S. Ligon.

Tennessee.

Lawrenceburg, September 9.—On the first Sunday night in this month I closed an eight-days' meeting for the Beech Grove congregation, near Killen, Ala., with five baptized, three restored, and one from the Methodists. I am now in a tent meeting three miles west of this place.—J. T. Harris.

"I Would Not Part with it for $10,000"

So writes an enthusiastic, grateful customer, "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

The Natural Body Brace

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN AND MEN. Develops erect, graceful figure.

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For Children Also

See What It Will Do For You

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache and nervousness. Comfortable and easy to wear.

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Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition.

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For Nervousness or Sleeplessness, Try

Dr. Miles Nervine

A Nerve Sedative containing Ingredients recognized by Specialists as having great value in the Treatment of Nervous Diseases.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Northford, September 3.—Brother Stanly Jones conducted a mission meeting near R. D. Bawcum's place, in Decatur County, beginning on the fourth Sunday in August and closing on the first Sunday in September. Large crowds attended and gave good attention. This place is a regular hotbed of Holy Rollers, and they have about annihilated the sects. Brother Jones certainly did some good work, and, from what I hear from the meeting since it closed, I think there is much good to come from Brother Jones' work, if it is followed up with another meeting. This meeting was supported by brethren from different parts of the State. Two were added by baptism.—T. M. Baugus.

Pikeville, September 9.—After leaving David Lipscomb College in May, I visited home, and then came to Pikeville to work with the brethren here and throughout the county. The work was proving very interesting at the time when I had arranged for some meetings. On August 3 I began a meeting with the brethren at Craigfield, which has already been reported On August 10 I began a meeting at Macedonia, a place sixteen miles west of Florence, Ala., which proved very interesting and during which there were thirteen baptisms. Immediately afterwards I went to Indiana and procured an assistant to help me in all my work. Thence I went to my home in Tennessee, where I helped in a meeting at Long Branch, with five baptisms and one restoration, also one at Leoma, with thirteen baptisms. I am now with the good people of Bledsoe County, and trust that much good may result in our labors in the Lord.—G. F. Gibbs.

Columbia, September 10.—We have just returned from a delightful trip to Chattanooga. A friend from Columbia accompanied me. We spent Saturday sight-seeing. After inquiring where I could worship on Lord's day, I was informed that Dr. Hill's church was at a certain place. I also discovered that Brother Hoover was preaching at another place. That was the place we went. The church of Christ at that place is what I call a model church. Before preaching a splendid sermon on "Service," Brother Hoover announced the meetings; who was sick, and told the members to visit them; who the needy were, and what they needed, and said they would be attended to. He said the sisters of that congregation met on Thursdays at the church house to sew for those that are needy. They sang with the spirit, led by a young Brother Brewer. When the collection was taken up, I noticed that the basket was full of bills, not nickels. Why does not every church of Christ do accordingly? Brethren, are we doing the Master's work his way?—Mrs. T. E. McLean.

West Virginia.

Buffalo, September 11.—I received help in my work as follows: From Jacob Stamm, $2; church of Christ at Dorris Chapel, Tennessee, $5; T. P. Freeland, $2; Miss De Lain Ferguson, $1; Mrs. Ira C. Hardesty and mother, $6; Thomas P. Smith, $2. I am very thankful for this help. Some of it comes from persons with whom I have been personally acquainted for over thirty years. I need at least four times as much personal support as I am getting. Please remember me in prayers and offerings now. Always address me at Buffalo, W. Va., Box 81. I wish to hear from many friends during September. Checks to be credited to the building fund should be made payable to F. P. Fonner, treasurer.—F. P. Fonner.

"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, formerly Secretary of the Treasury and ex-Governor of Iowa; former United States Senator and Presidential nominee, Chas. A. Towne; General John L. Clem (Retired), the drummer boy of Shiloh, who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.

PILES PILES PILES

Every sufferer of Piles should take our wonderful Remedy, "Dr. A. Upham's Valuable Electuary." It has **cured** thousands of cases. We have satisfied customers in most every State, who have been cured. Take this advertisement to your druggist or send $1.00 for trial treatment. Six boxes ($5.00) cures or money back. **J. G. & A. S. HALL, Oxford, N. C.**

HERE IS A DESK THAT *Stays Rigid*

because the frame is of extra heavy semi-steel and the wood work is solidly dove-tailed to it. The seats have noiseless hinges and cannot loosen, and are extra wide. The frame has no scroll work to catch dust and the high arch makes sweeping easy. The only desk made in the South. Send for our descriptive catalogue.

SOUTHERN DESK COMPANY. HICKORY, N. C.

First Aid.

to the injured, whether the injury is large or small. Mother's first thought in cases of all burns, scalds, cuts, bruises, stings, and other skin infections, is Gray's Ointment. Its constant use for nearly a century has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Its effect is immediately soothing as well as healing, and its application carefully guards against any chance of blood poison. Telephone your druggist, or write to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., for sample.—Advt.

His Mercy.

I know not what the future hath
Of marvel or surprise;
Assured alone that life and death
His mercy underlies.
—John G. Whittier.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

"Psalms and Hymns and Spiritual Songs."

BY J. G. MALPHURS.

Some good brethren, who try to serve as elders, permit almost any kind of sectarian song book to enter the assembly of the saints. These brethren mean well, but they are asleep on the job; they are not taking the proper oversight of the flock. Not long ago I was at a church where the singing had undergone a change; the "class" had gotten where they preferred the "jig" to the pure hymns. This congregation used to make fairly good church music; but now they change books so often, or the mourners'-bench song must have the new "twist," that the visiting brother, who understands scriptural singing, is rather disgusted than edified. Why buy so many song books? Why require a new book every time the moon changes?

But how does this bountiful flow of sectarian song books reach the church of Christ? There are two ways to account for it. First, the leaders in the church never read a good religious paper, not much of the Bible, and they do not know where to get the right kind of books published by the brethren; they just take anything that happens their way. Second, singing teachers, who sometimes are in the employment of some publishing house, go into a community to teach a singing class, which is all right in itself and should be done; but they very often insist that the class needs a new book. Now the class may need a new book, but often the class does not need the book near so badly as the teacher wants to sell it. Consequently the elders permit the good hymnal, one that they have not had very long, or do not know all the songs in it, to be set aside, and the young people are taught the "jig" kind of songs and such tunes as "Good-by, My Lover, Good-by." These songs are void of spirituality and, as fleeting shadows, must soon pass away; but the young people have been taught the "jig," and "Nearer, My God, to Thee" has lost its charm. Before another summer this song-book company has another collection of these sectarian songs rehashed, with possibly enough of the old ones for a funeral. In this fine (?) new book may be found a song written by a new "hymn writer" of the community, and he is expected to unload a supply of this "stuff" somewhere, and the ignorant and unsuspecting elders "swallow the hook and the bait."

In this manner, brethren, the churches are imposed on, and the singing lacks that spirituality which our Lord deserves. Many songs in this book are adverse to the scriptures; many of them are for the mourners' bench and sectarian revivals. I do not advise against changing books occasionally; we ought to get new books sometimes; but why not use good judgment and get a good book published by our brethren and use it for two or three years, at least until nearly all the songs can be sung well? It is a waste of money to buy song books every year, if you have a good one. Let us all try to speak "one to another in psalms and hymns and spiritual songs."

DOCTORS DISCOURAGE USE OF POULTICES

In Treatment of Boils and Carbuncles.

Doctors say that boil germs thrive on mussy linseed and similar poultices and plasters; they multiply and spread. That's why other boils appear near the affected parts of the body.

Carboil kills all boil germs. It is an antiseptic compound that quickly "softens," "cleans out," and heals boils and carbuncles. But the most remarkable quality is that Carboil stops the pain. This salve is also fine for abscesses, sores, piles, burns.

Try Carboil free. Clip and mail this to Spurlock-Neal Company, Nashville, Tenn., for a sample. 25-cent boxes at stores.

CARBOIL FOR SORES

We would desire not to be famous, but to do good; not to rule, but to be fit for it.—Van Dyke.

The Strong Withstand the Heat of Summer Better Than the Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the depressing heat of summer by taking GROVE'S TASTELESS chill TONIC. It purifies and enriches the blood and builds up the whole system. You can soon feel its Strengthening, Invigorating Effect. 60c.

"Glass" in Bread.

When the use of wheat substitutes in bakers' bread became general, considerable agitation was aroused by reports that consumers were finding ground glass in bread. From time to time such reports are likely to persist, owing to the fact that the same conditions will probably continue. In view of this, it is of considerable interest to review the bulletin published by the Indiana State Council of Defense under the supervision of Dr. H. E. Barnard, explaining just why these erroneous reports were circulated. This bulletin says that almost without exception authorities have been unable to verify the rumors of glass in bread, and in endeavoring to explain this exhaustive investigations and experiments were made. The bulletin says:

"Corn flour under the microscope shows many hard, flinty pieces of the endosperm (germ), which have a very glassy appearance. When baked in a quick oven, some of these particles retain their glasslike appearance, though in the ordinary process of baking this appearance is lost. This is the explanation given by experts employed by the International Union of Bakers and Confectionery Workers.

"In bran flours, a nervous person might easily fancy that particles of the hard outer husk were glass; and dextrine sometimes solidifies into a hard, transparent mass, which might be mistaken for glass.

"The natural conclusion is that most of the people who reported having found glass in their bread were deceived by the appearance of the new materials."—Exchange.

An angry man is again angry with himself when he returns to reason.—Publius Syrus.

How the Body Is Nourished.

The bodily process known as assimilation is well explained in these words: "As the blood, in its circulation, approaches any organ, the portions that are appropriate for this organ feel its attractive force, obey it, and, leaving the others, mingle with the substance of its tissue and are changed into its own true and proper nature."

How important it is that the blood should be pure and rich, not loaded with worn-out and useless matters! Hood's Sarsaparilla purifies and enriches the blood, and does all it is possible for medicine to do in the way of perfecting assimilation and building up the whole system. When you have made up your mind to take Hood's Sarsaparilla, insist on having it; do not accept a substitute, for no substitute acts like it.—Advt.

Energy

THE WORK OF THE KIDNEYS is to filter and cast out waste products and poisons from the blood stream. When the kidneys are overworked, weak or diseased, the waste matter remains in the system and causes pains in side or back, rheumatism, lumbago, stiffness of joints, sore muscles and other symptoms.

When a person's kidneys are out of order, there is lack of energy, force, vigor, zeal and general effectiveness. Kidneys and bladder must properly function for anyone to enjoy good health.

Foley Kidney Pills

are prompt in action and tonic in their healing and soothing effect on weak, sore, overworked, diseased kidneys and bladder.

Mrs. Mary Henderson, Mt. Carmel, S. C., writes: "Before I used Foley Kidney Pills I was troubled with kidney trouble and my left side hurt me so I could hardly get up in the morning. Pain is all gone now and am feeling fine." 50c and $1.00 sizes.

Sold Everywhere

Try It! Substitute For Nasty Calomel

Starts your liver without making you sick, and cannot salivate.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs but a few cents; and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach, or constipated bowels. It does not gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day, and to-morrow you will feel weak, sick, and nauseated. Do not lose a day's work. Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

"I Believe God."

BY S. WHITFIELD.

This statement was made by the apostle Paul. To understand and appreciate it, we must remember the circumstances under which he made it. No one but a child of God, who had strong and abiding faith in God, could have made such a statement under the circumstances.

We must remember that Paul had been before the chief captain, Felix, Festus, and Agrippa for trial, and he was taken as a prisoner. He was on his way to Rome as a prisoner. He was in a terrible storm on the water, so that those in the boat ate nothing for fourteen days. Notwithstanding all this, his faith was not shaken in God. Many with such conditions would have complained, and possibly said that there is nothing in Christianity and there is no God, or he would not permit such things.

Some thought that the world was getting better; but since this awful war has come with all the trouble and suffering it has brought, they do not know what to think. Some are inclined to blame God, and the faith of some has been shaken. But instead of allowing these things to shake our faith in God, our faith should be strengthened. The world was not getting better, but growing worse all the time.

God promised to make of the Jews a great nation, if they would do his will; but many of them rebelled against God, and they were led into captivity, and finally destroyed as a nation. But instead of all this causing any one to doubt in the existence of God, it ought to increase our faith in God; for it turned out just as God said it would, and just as it must. When people go bad, they must reap just what they have sown.

"And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." (Acts 27: 22-25.) "And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." (Luke 1: 45.) "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform." (Rom. 4: 20, 21.) "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." (2 Tim. 1: 5.) All of these passages speak of persons who had abiding faith in God.

Paul has told us that without faith it is impossible for us to please God. We must believe that he is, and that he rewards all those who seek him with the whole heart. God and Christ are always pleased with those who have strong faith. To all such, all things work together for good.

The New Calomel a Perfect Success

Calotabs, the newly perfected calomel, is absolutely purified from all of the unpleasant, sickening, and dangerous qualities of the old-style calomel. The new Calotabs are rapidly taking the place of the old-style calomel tablets, as they are much more effective as a liver cleanser and system purifier, yet are entirely free from all objectionable qualities.

The new Calotabs are sold only in original, sealed packages; price, thirty-five cents. Your druggist recommends them and guarantees them.

"Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." (Heb. 11: 19.) God told Abraham to offer up Isaac. He believed in God, and believed that he ought to do just as God said, and that it would turn out all right, and it did; and it will to all of us, if we show the same faith and obedience.

"By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment." (Heb. 11: 23.) Moses was hid by his parents because they believed in God, and it all worked together for good.

"And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath." (Josh. 2: 11.) Rahab believed in God, and she was not destroyed.

"And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." (Luke 7: 29, 30.) Those who were baptized by John believed in God; but the Pharisees and lawyers were not baptized. They did not believe God. Lots of people now do not believe what God says. They would rather believe the commandments of men.

Grove's Tasteless chill Tonic

destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 60c.

An aim in life is the only fortune worth the finding; and it is not to be found in foreign lands, but in the heart itself.—Robert Louis Stevenson.

Loss of Vitality is loss of the principle of life, and is early indicated by failing appetite and diminishing strength and endurance. Hood's Sarsaparilla is the greatest vitalizer—it acts on all the organs and functions, and builds up the whole system. —Advt.

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A Nonsectarian, but Christian, Institution. Now under new management, directed by a successful educator and business manager of large experience. Standard Junior College, offering best advantages in all branches of Music, Art, Expression, Home Economics, Physical Education, and Business. Swimming pool, with all indoor and outdoor sports. Beautiful grounds, ideal location, excellent railway facilities.

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DR. J. W. MALONE, A.M., President, CLEVELAND, TENNESSEE.

Church News

Tennessee.

Chattanooga, September 10.—I have just returned from Soddy, where I preach twice a month. My first visit to that place was almost two years ago, when I found a few faithful ones meeting in a house that belonged to the Baptists. We went to work at once and bought that house, for which we agreed to pay five hundred dollars, and, by the help of brethren away and other congregations, they have paid four hundred dollars of this debt, and hope to be able to meet the last note when it shall come due. These brethren and sisters are poor in this world's goods, but rich in the one faith. We are not trying to boost the Lord's work by trying to do big things, but are doing many little things that will help to develop a strong congregation in the near future. As this work is in a rural district, a mining town, the development will be slow. If there are any brethren anywhere that would like to invest in the good work at this place, they should send their donations to Brother Charles Sparks, Soddy, Tenn., Route 2. He is an elder and the treasurer of the board of trustees. I have some time that is not promised during October. If there is any place in the rural districts where you can use me for a meeting, I am at your service.—W. A. McCullough.

Braxton, September 9.—I closed a very interesting meeting at New Hope Church, near this place, last night, with a baptism at half past ten o'clock. There were three confessions and baptisms yesterday, four during the meeting. This was my fourth meeting here, and the best attended and the most interesting one of them all. They asked me to book a meeting for them in 1920, the Lord willing. This is a fine community and has a fine lot of good people in it, and the brethren and sisters are, so far as I know, among the best anywhere. This is a pleasant place to hold a meeting, and they certainly know how to treat a preacher. Their homes are all open and a hearty welcome is given him everywhere. I made my home with the Thompsons, the preacher's home for years past. All the preaching brethren know who they are, and a better home no preacher ever had. There were others "who wanted to keep the preacher" this time, but my promise had been out two years and the invitation had been accepted. May God bless this church. I go from here to Belgreen, Ala., for an eight-days' meeting with the Bradley's Chapel congregation; then home for a five-days' debate with C. H. Cayce at Burns, Tenn., beginning on September 23. After this I am due to begin at a point near Glasgow, Ky., and be in that section for six weeks.—I. B. Bradley.

Texas.

Ennis, September 9.—We had good crowds yesterday, a happy fellowship, and five additions. Several talks were made by the brethren favoring the "Bible Chair" effort in Austin, and we will help.—Ben West.

Beaumont, September 6.—Brother John T. Ramsey (colored), of Dallas, is doing some fine preaching at the Forrest Avenue church of Christ, this city, with fine attendance and attention. Brother Ramsey preaches in a way that all who hear him can easily understand the truth. At the close of this meeting Brother Ramsey will go home to Dallas. Let us pray that he may continue in the good work—A. Cooper.

Italy, September 10.—After an extended trip to the old States, I am now at home ready to begin school work Monday. After visiting my mother at Pulaski, Tenn., I held a short meeting at Delrose, with one addition. Brother Albert Dixon, an efficient song leader, was with me in this meeting and did his part well. My mother and three sisters were also with me. My next meeting was at Cunningham, Ky., with splendid interest and four added. I then went to Hollywood, Mo., and held my third meeting. There were thirty-two additions. Before returning home I held my third meeting with the church at Marietta, Miss., with three baptisms. I have just closed an excellent meeting at Files Valley, with seven baptized, eight restored, and two to take membership. I wish I could have gone on with the work, but now I must begin teaching school.—J. W. Brents.

Itasca, September 8.—Brother J. W. Brents, of Italy, has just closed a good meeting with the faithful few who meet at Files Valley, near here. There were nine baptisms, eight restorations, and two put in their membership with that congregation. Elders were selected and the work in general set in order. I think this meeting will result in much good for the Lord's cause at this place. The writer led the singing and assisted otherwise in the meeting. Brethren, let us not overlook and neglect the small congregations in the country and elsewhere who need our help. Too often we help those who can help us in return and neglect the ones who really need our help most. During these strenuous times, caused by the war and the great drought in many parts of the country, there are many small congregations who really need our help in various ways. There are many who are falling away and failing to meet for the worship because of these strenuous times. You say they are not the right kind of material or they would not fall away? But listen, my brother, you may take a child who is weak and sickly and just cast it off by itself and it will probably die; whereas, by the proper care and treatment, it might grow and become a strong man or woman. You take a plant that is nearly dead and begin to water and cultivate it, and behold how fast it will grow! Let us "be urgent in season and out of season."—L. E. Carpenter.

TREMENDOUS VALUE FOR 15c.

Washington, D. C.—(Special.)—An unusual offer is being made by the editor of the Pathfinder, to send the paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; and well printed in large type. It puts everything clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send fifteen cents for thirteen weeks' trial subscription to the Pathfinder, 2 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA CHILLS AND FEVER. Also a Fine General Strengthening Tonic At All Drug Stores.

At War With Yourself!

HELP NATURE TO DEFEAT THE DISEASE IN YOUR BODY.

Keep up the fight: do not give up. Nature is trying to serve you in conquering the wrongs that may exist.

Red blood, vim, courage, vitality, all seem lacking. No wonder **you** are nervous and discouraged.

Why not call to your aid a strong, dependable ally? Dr. Pierce's Golden Medical Discovery has for nearly fifty years proven its merits as a most powerful tonic and blood builder to the many thousands who have been returned to good health by its use.

Clear the coated tongue, get rid of unsightly skin trouble. Let this remarkable remedy rid your body of the impurities of the blood, let it tone and strengthen you. It often cures the lingering chronic cough.

Dr. Pierce's Golden Medical Discovery is absolutely herbal, free from alcohol or dangerous habit-forming drugs. All druggists. Liquid or tablets.

WOODFORD, TENN.—"This is to certify that I have used Doctor Pierce's Golden Medical Discovery for my two little boys. One had night sweats, poor appetite, sallow complexion, and had quit growing, but after giving him part of a bottle of the 'Discovery' he commenced to gain and grow. He doesn't have the night sweats and looks much better. My other little boy had scrofula and this medicine cured him after the doctor's medicine had failed. I do not hesitate to recommend the 'Discovery' at all times."—MRS. ROSA LEE HOGAN, Route 1.

Spirit Demonstrations.

BY J. J. VANHOUTIN.

Over fifty years ago I was engaged in a discussion with a man who said: "We have the same old Holy Ghost baptism that they had on Pentecost." Preaching then was in great demand to what it is now, and exposing error was important. I claimed that if his "Holy Ghost" baptism did not have the same demonstrations that the New Testament gave to the Holy Spirit baptism, that his assumed "Holy Ghost" baptism was not the Holy Spirit baptism of the New Testament.

Then I enumerated the physical demonstrations of that supernatural spiritual power. (1) Its divine presence was seen or heard by others upon whom it did not fall. (2) It came from heaven, while yours—you do not know where it came from or goes. (3) The sound the Spirit made filled the house where they were sitting. (4) Cloven tongues resembling fire appeared. (5) They sat upon each of them. (6) The apostles upon whom this power came were enabled to speak so that other men of a different language could understand. (7) This Spirit's power was to guide them into all truth. (8) It was to bring to their understanding what Jesus had said unto them. (9) It was to reveal to the apostles things to come in regard to man's redemption. (10) It enabled the apostles to perform miracles. (11) They could confer this power on others. (12) They could not be hurt by being compelled to drink deadly poison or handle poisonous serpents. (13) They could heal the sick and restore the dead to life. (14) They could discern the hearts of wicked, designing men, as in the case of Ananias (Acts 5: 1-5) and of Elymas (Acts 13: 7-11).

Thus we have fourteen plain physical demonstrations which never were manifest in any sectarian religious meeting since or before Christianity began. What is commonly called the "Holy Spirit baptism" on the day of Pentecost was a physical demonstration of supernatural spiritual power in confirmation of the fulfillment of God's promise to Abraham. It was not given to give the people faith, nor to remit sins, nor to purify the heart, all of which is now claimed by sectarian revivalists, and has become the most stupendous fraud ever perpetrated in the name of Christ, throwing the responsibility of all the unbelief in the world upon the Almighty, when even Satan knows that faith comes by hearing, or he would not take the word of God out of the heart, lest they should believe and be saved. (See Luke 8: 12.)

An Earnest Appeal.

BY TICE ELKINS.

I write this to the brotherhood without the knowledge of Brother and Sister J. O. Barnes, of Lake City, Fla., to beg you to send them immediate relief. Several hospital operations on the beloved boy of twelve years old has reduced them to where, without your help at once, they will lose their little home and all they have. Brother Barnes is a preacher, and you know preachers are not able to stand such a burden as that. Now, brethren, a little from all will fix this matter up all right at once; but for fear all will not send the little, you send all you can. "Sick, and ye visited me." "As ye have done it unto one of the least of these."

Hurry up, brethren, send the Lord's-day contribution, and let individuals help all they can. Mine is going through the church at Mangum, Okla., while I hold their meeting. Come on, and hurry!

I would rather be beaten in the right than succeed in the wrong.—Garfield.

A Prayer.

Teach me that sixty minutes make an hour, sixteen ounces one pound, and one hundred cents one dollar.

Help me to live so that I can lie down at night with a clear conscience, without a gun under my pillow, and unhaunted by the faces of those to whom I have brought pain.

Grant, I beseech Thee, that I may earn my meal ticket on the square, and that in doing this that I may not stick the gaff where it does not belong.

Deafen me to the jingl of tainted money and the rustle of unholy skirts.

Blind me to the faults of the other fellow, but reveal to me my own.

Guide me so that each night, when I look across the dinner table at my wife, who has been a blessing to me, I shall have nothing to conceal.

Keep me young enough to laugh with my children and to lose myself in their play.

And then, when comes the smell of flowers and the tread of soft steps and the crushing of the hearse's wheels in the gravel out in front of my place, make the ceremony short and epitaph simple: "Here lies a man."—Selected.

Be Ready for a Bigger Job.

Show by what is in you that you are in a place too small for your talents and the way will open for your advance. It does not pay to keep a ten-dollar man doing a three-dollar job. But you must make the boss see that you are worth trusting with more important things before he dare take a risk with you. Besides, the fellow that is always looking around cannot give the proper attention to the task he is at. If he gets real busy with his present job, he will be more likely to see opportunity when it comes, and he is certainly better fitted to grasp it by the forelock.—Exchange.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention. —Advt.

Ruptured?

Throw Away Your Truss.

It is too heavy; too uncomfortable; too binding; too big; and it neither relieves nor cures.

The only truly comfortable and scientific device for holding rupture is the BROOKS RUPTURE APPLIANCE.

FREE TRIAL

If you have been wearing a truss you know too well how burdensome, painful, hard and inconvenient it is. The various metallic and hard rubber devices used are nerve racking, always in the way and often cause sores from rubbing, frequently misfit, doing more injury than good. The Brooks Appliance is not a truss but instead a comfortable little air pad securely but snugly supported in place so that it is never in the way, never slips and is so comfortable and natural that you forget you are wearing it. While the air cushion and supports are resiliant so that the appliance gives with every motion of the body its pressure is uniform at all times and as long as it is on the body keeps you absolutely safe against strangulation. It readily makes itself as near a part of the human body as nature permits, with no salves, no harness, and no inconvenience. Try it at our risk and you will never give it up until you are well. Fill out the coupon below and you will not only get full information about ruptures and the appliance but you will see also what thousands of other users think of it. The appliance doesn't cost you a cent if you are not entirely pleased and you are to be the judge.

AVOIDED OPERAT ON.

"Was Sure He Would Be a Cripple."

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:

Enclosed is a picture of my children, and the little man you see seated on the chair is the one who was cured by your Appliance.

He had been ruptured quite a while before we wrote you and I was sure that he would be a cripple the rest of his life. However, some helping hand showed me an ad. in a newspaper, with the result that he was in perfect health through the wearing of a Brooks Appliance for just three months.

The doctor advised an operation, which I would not consent to. Your advice was to put an Air Cushion Appliance on him, and I must say that it is worth ten times what it cost.

I wish you could have seen him before we used the Appliance and now, when he is fully as sound as he could be.

I cannot thank you too much for what you have done for my boy.

Yours respectfully,
OLIVER HANSON.
Ada, Minn.

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Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:—

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I tried the other day while the appliance was off, to see if I could force anything out of the opening to make a break there but I could not though I tried hard.

Now I think this remarkable, as I am in my eighty-first year. I am an old veteran of the Civil War, born and raised in the town of New Boston, State of New Hampshire, from which place I enlisted in the 10th N. H. Vol. Inft. in Co. C, commanded by Col. M. T. Donahue.

I cannot feel but that I owe you this testimony for I had never expected to be cured. However, thanks be to God I found a cure through the valuable appliance you made for me.

Your friend,
E. A. RICHARDS,
Holly Hill, Fla.

NO MORE TROUBLE.

Mr. C. E. Brooks,
Marshall, Mich.
Dear Mr. Brooks:

Answering your letter, will say we need no more Appliances, as our son has been completely cured by wearing your Appliance.

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Thanking you for your kindness, I am,
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Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable God-send to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON,
80 Spring St., Bethlehem, Pa.

The above is C. E. Brooks, inventor of the Appliance. Mr. Brooks cured himself of Rupture over 30 years ago and patented the Appliance from his personal experience. If Ruptured write today to the Brooks Appliance Co., Marshall, Mich.

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1. It is the only Appliance of the kind on the market today, and in it are embodied the principles that inventors have sought for years.

2. The Appliance for retaining the rupture cannot be thrown out of position.

3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.

4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.

5. It is small, soft and pliable, and cannot be detected through the clothing.

6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.

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9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.

10. Our reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and our prices are so reasonable, our terms so fair that there certainly should be no hesitancy in sending the free coupon today.

BROOKS APPLIANCE CO., 443 D. State Street, Marshall, Mich.
Please send me by mail in plain wrapper your illustrated book and full information about your appliance for the cure of rupture.

Name .....

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R. F. D. .....**City** ..... **State**.....

Clip and sign this coupon and mail it today.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

A Radiant Epoch in Abraham's Career.

Our last article had to do with the promises of God as exemplified in the great sevenfold promise made to Abraham. This week we glean some other lessons from the life of the same patriarch—lessons that are brought forcibly to our minds by a study of his dealings with his nephew, Lot. It was Thoreau, a French writer, who said: "Unselfish and noble acts are the most radiant epochs in the biography of souls." In accord with this truism we shall consider, then, one of the most radiant epochs in Abraham's career; for in his dealings with his kinsman, Lot, the patriarch's spirit of unselfishness and loyalty rises to the high-water mark.

We have already noted that one of the promises vouchsafed to Abraham is couched in the words, "Thou shalt be a blessing," meaning that his devotion to God, his integrity, and his faith would be made a blessing to those who traveled with him and to those who crossed his path. We could ask for no better proof of the fulfillment of this promise than to note how wonderfully Lot was enriched by his association with his uncle, Abraham. Because of this alliance the younger man had flocks and herds and many temporal possessions, but, above all, he had the influence and the guidance and the prayers of a godly man. Lot was one of those characters who are easily influenced. Mr. Moody once said that "some men all through life have to be bolstered up by others." Lot was one of this kind. The great mistakes of his life were made after he left Abraham. The story of the separation of these two men marks a crisis in Lot's career. The cause of that separation is briefly related in Gen. 13: 6, 7, where we read: "The land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle." This seems as real as though it had happened yesterday. How natural that the herdsmen of each sought the best pasturage for their cattle and quarreled over their rights and perhaps came to blows! Then the owners had to settle the trouble. It is always discouraging when strife appears in a community; and when strife appears in a congregation of Christians, it is worse than discouraging—it is positively disheartening. No one can read the New Testament and not be impressed with the fact that a church is in a terrible state that allows strife to exist among its members. In naming the works of the flesh, the apostle Paul puts strife in the same company with fornication, uncleanness, lasciviousness, idolatry, and drunkenness. Usually where you find strife, you find these kindred evils. James says: "Where envyings and strife is, there is confusion and every evil work." I do not suppose it is humanly possible for any congregation to exist for any great length of time without strife entering sooner or later, but I do know that if we follow the teachings of God's word we can get rid of it. Any lesson, therefore, that teaches how to subdue and put down strife is worthy of our notice, and along this line of teaching we are greatly indebted to Abraham. At the same time of that strife among their herdsmen we are told that "the Canaanite and the Perizzite dwelt then in the land." You may depend upon it that these idolatrous neighbors were watching Abram and Lot to see just how they would settle the trouble, and were doubtless hoping in their hearts that they would have a serious clash. For they would profit by such a fight. Just so, when strife enters into the church, we need expect no sympathy from the world without. There are always Canaanites and Perizzites about to observe a church quarrel and cast a reproach upon those engaged in it. But this time enemies of true religion did not have occasion to clap their hands and gleefully exclaim: "I told you so! You see how those children of God love each other!" Abraham settled the matter quickly, and he settled it right. There is a legend that Hercules was once going along a narrow road when a strange-looking animal appeared threateningly before him. Hercules struck him with his club and passed on, and was greatly surprised soon afterwards to see the same animal approach yet more threateningly, and three times as large as before. Hercules struck it fast and furiously; but the harder and oftener he struck, the bigger and more frightful grew the monster, till it completely blocked the road. Then Pallas appeared to Hercules and warned him to stop. "The monster's name is Strife," she said. "Let it alone, and it will soon become as little as it was at first." From this we may learn that all quarreling and strife will

certainly cease if one of the parties involved lets it alone. "A soft answer turneth away wrath; but a grievous word stirreth up anger." It was Abraham's decision not only to let strife alone, but to end it. Therefore he said: "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. Is not the whole land before thee? separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left." From this we not only learn that Abraham was the peacemaker in this affair, but it cost him something to act successfully in this capacity. He was more than willing to make the sacrifice demanded. As the older man and as the chief of the clan, he might naturally have dictated the terms of their separation, but, instead, he gave the first choice to Lot. Schiller said: "The true man thinks last of himself." "Magnanimous" is a Latin word composed of "magnus," great, and "animus," mind. Abraham was truly a magnanimous character. He was great of mind, raised above what is low, mean, or ungenerous.

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Fulfilling the Texts of the Bible.

Sometimes when I am called upon to preach a funeral discourse, I select one great and beautiful text and endeavor to show how the life of the deceased fulfilled the meaning of that text. We are accustomed to think that a man has done well who lives up to one of the great texts of the Bible. But, as a fitting tribute to the glory of his name, I hold up before you the character of a man who, in one great decision that involved right and wrong, exemplified no less than ten important passages scattered through the word of God, including the words of the Wise Man, the Psalmist, Jesus Christ, and his apostles. The Wise Man said: "A soft answer turneth away wrath; but a grievous word stirreth up anger." (Prov. 15: 1.) The Psalmist said: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133: 1.) Jesus said: "A new commandment I give unto you, that ye love one another." (John 13: 34.) He said again: "Blessed are the peacemakers: for they shall be called sons of God." (Matt. 5: 9.) He said again: "Seek ye first the kingdom of God." (Matt. 6: 31.) Paul said: "Love suffereth long, and is kind." (1 Cor. 13: 4-8.) He said again: "If it be possible, as much as lieth in you, live peaceably with all men." (Rom. 12: 18.) He said again: "Walk in love." (Eph. 5: 2.) And again: "Let brotherly love continue." (Heb. 13: 1.) And still again: "In honor preferring one another." (Rom. 12: 10.)

If this man Abraham, living far back in an age when his divine illumination was faint as compared with ours and surrounded by Canaanites and Perizzites with all their wicked and idolatrous practices, could present such a luminous illustration of the glory of right thinking and acting, what shall we say of ourselves, who are living under a dispensation where the fullness of Jesus Christ filleth all in all? Shall we not at least learn a lesson that at a time when nearly every one seems to be bent on getting all the money possible, that "true greatness is not in grasping, but in giving?" As our noble President expresses it: "The man who serves his country best in times of war and in times of peace is the man who serves it without thought of himself."

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Pitching the Tent Toward Sodom.

When Lot was given the choice of all the land before him, his selfishness is portrayed by the fact that he chose all the Plain of Jordan, which was well watered everywhere. At this period in his life Lot was a look-out-for-number-one man. In other words, he was like the average man. He had an eye to the main chance. He did not say to Abraham: "Now, uncle, you have been kind and good to me, and you are growing old. I therefore insist that you take the land over there, which has the best grass." No, this was not Lot's feeling. He "took in the whole situation;" but he had a very imperfect sight. He saw all the well-watered Plain of the Jordan, but he overlooked the city of Sodom and its exceedingly wicked and sinful people; and the thing he overlooked was the biggest thing in the outlook.

At the first Lot pitched his tent toward Sodom. A little later he made his home in the city itself. No one can pitch his tent toward Sodom without incurring a great risk. He will be tainted by his associations; he will gradually grow worse and worse, till he dwells in Sodom itself and will suffer the fate of Sodom. The true principle is to keep as far from evil as possible. He who keeps bad company pitches his tent toward Sodom; he who takes his first drink pitches his tent toward Sodom; he who swears a little pitches his tent toward Sodom; she who indulges in doubtful pleasures pitches her tent toward Sodom; and they who desecrate the Lord's day and stay away from the Lord's Supper in order to make more money are certainly pitching their tents toward Sodom.

No doubt Lot made his decision quickly. It would require no more than two minutes for the average man to take the best in sight, from a worldly point of view. But that unfortunate decision brought great calamity upon him and his family, and Lot lived to see the day when he regretted his unfortunate course. The apostle Peter tells us that he was "sore distressed" by the lascivious ways of the wicked. But he brought that distress upon himself when he pitched his tent toward Sodom. There are many Christian parents who mean well by the children, but who make some fearful mistakes in selecting their environment. In their desire to get them into the best society they get them into the worst, and all unwittingly they set their children's feet on the paths that lead to ruin. Why is it so many of them do not realize their mistake until, like Lot, some great calamity like burning Sodom brings them to their senses?

Lot did not insure against evil. A stingy old farmer had been approached time and again by the representative of a fire-insurance company to protect his house against fire. "No, no," the old man would reply, with a wise shake of his head; "my house will never catch afire." One fateful day the unexpected happened. The neighbors were astonished to see the farmer racing up and down the village street instead of helping to put out the flames. As he ran he shouted: "Sandy, Sandy, where's the insurance chap? It's awful that you cannot find a body when ye're needin' him!" That was no time to take out fire insurance. "Seek ye Jehovah while he may be found; call ye upon him while he is near."

To sinners I cannot say, like Abraham: "All the land is before you; take what you please." But I can say this: There are two ways. One is steep and rugged, but it leads to heaven, the goal of faithful Abraham, the city whose builder and maker is God; the other is smooth and easy and is filled with worldly pleasure, but it ends, like the slime pits of Sodom, in the ashes of a burning city.

And you must make the choice.

The vast majority of Christian people in America have not hitherto known what sacrifice means. If the present emergency, with its appeals that almost deafen the soul, does not bring home to us the need for self-denial, then insensibility is well-nigh an unforgivable sin. Never again, perhaps, in the history of the race will Christ speak so pleadingly to men as he does to-day. If we pass by on the other side, if we cannot see that it is he who is hungry and cold and wounded, then we are indeed a callous and insensible people.—D. M. Steele.

Our Contributors

A Retrospect.

BY J. D. FLOYD.

I am in a retrospective mood this morning. By that wonderful endowment we call "memory" I have been in the home of my boyhood threescore and ten years ago; and as I have just had an hour's converse with a dear preaching brother, whom I had not met in a long time, who assured me he and many others, whose faces I have not seen, read with both pleasure and profit the fugitive sketches I furnish for the Gospel Advocate, I have decided to sketch some of the things that I have been viewing in that far-off period. In sight, to the south, of where I grew to manhood is an elevation called "Elk Ridge," extending from the rim land on the east across the "basin" to the rim land on the west. Bursting out from the foot of this ridge on the north side near its east end are a number of springs of clear, cold, and health-giving water. These, when united, formed a not very large, but beautiful, stream, called "Flat Creek," which made its way down the valley to the river. The valley was narrow, and to a considerable extent the virgin forest was uncut. Picking its way the best it could down the valley, the creek ran first on this side and then on that, making many crooks and turns. Consequent upon this serpentine course were many pools that formed an ideal home for the perch, the chub, the yellow cat, and the hornyhead, and an ideal place for another purpose, as we shall find further on.

On the point of one of the hills that jut out from the north side of the ridge and near one of the beautiful springs that form the creek, in the period that has been in my mind this morning, was a stand and seats for religious services. It was an ideal place for an outdoor gathering, stately oaks and beeches with their foliage furnishing ample shade both for man and beast. The stand and seats were prepared by two neighbors, brothers-in-law, that men called "schismatics" who occasionally visited the community might have a place to preach (the meeting-house in the neighborhood was closed against them). While there were a few Methodists, who in zeal and in noise made up for lack of numbers, Baptists of the Calvinistic stripe dominated the community. Theirs was the only church in reach. There the faithful, on the fourth Sunday and Saturday before, in each month, resorted and were edified by listening to long sermons, as a rule in the sing-song style, on predestination, foreordination, etc. These preachers had much to say about a covenant away back in the past—as some expressed it, "before the dust of the highest hill was laid." These preachers in some way had found out that in this covenant the Father proposed to create man, and that as man would sin the Son agreed to become human and die to redeem the elect. It has always seemed queer to me that in this covenant the devil, who was not present and had no part in the council, should have been given the greater part of mankind. The many attended the services at the church; the few, those at the little stand in the woods. The things taught at the two places differed as much as day does from night. At the one it was taught that the Bible was a mystery and only to be understood by those who had been enlightened by the Spirit in an abstract way; that salvation was wholly of the Lord and only for those who from all eternity had been ordained to everlasting life, and that the saved knew it by their feelings. At the other it was taught that the Bible was a revelation adapted to man's understanding; that there had been different dispensations, and that God's law in each dispensation was adapted to those living in that age; that as the stalk and the blade are preparatory for the full corn in the ear, so the first and second dispensations prepared for the third, the gospel age, in which God reveals the perfect scheme of redemption for mankind; that Jesus "tasted death for every man;" that he "gave himself a ransom for all;" that the gospel was to be preached "to every creature;" that the conditions of salvation under the gospel were that man must believe on Christ with the whole heart, repent of his sins, and be baptized in the name of the Lord Jesus Christ; that this would bring him into the church, the spiritual body of which Jesus is the head, and that there he would receive "redemption through the blood of Christ, even the forgiveness of sins," and that there, and there alone, he could acceptably worship God and prepare himself for the heavenly home. This teaching, so plain and scriptural, was certainly in great contrast with the mystical deliverances at the other place.

Parenthetically, I will state that in my boyhood I heard Joshua Yates, who was a member of the Baptist Church in Kentucky where John ("Raccoon") Smith was ordained as a Baptist preacher and was present when it was done, preach in the house above alluded to, preaching as they all did—salvation independent of human coöperation. Calvin Curlee was the principal preacher at the stand in the woods. He was a farmer-preacher, whose living came principally from the fields he cultivated. His home was thirty-five or forty miles away. On Saturday preceding the Sunday appointment the plow was left idle in the furrow and he mounted his horse and made his way to the neighborhood, ready for the Sunday's work. His equipment was simple. Across the saddle was a well-worn pair of saddle-bags, in one end of which was a Bible and a hymn book, while in the other was a clean shirt—yes, it was a "shirt" then, now it would be "linen." After two earnest discourses—one in the morning, the other in the afternoon—and a night's rest, Monday found him on his way home, where the labors of the week were resumed. Occasionally a man or a woman, who had the courage of his or her convictions, unafraid of the odium such action would bring in that community, would confess faith in Christ, and in one of the beautiful pools in the clear, flowing stream near by would be baptized. I have always tried not to be cranky, and know that water is water; and while it makes no difference whether it is penned up by cement, brick, plank, or an earth bank so as to give sufficient depth for a burial in baptism, I still love to see baptisms in the pools in the beautiful streams God has made.

While several obeyed the gospel, no effort was made to form a congregation, and after two or three years the work ceased and the stand and seats were taken away and used for other purposes. A question naturally arises: Were the long rides through the heat, the body-wearying work of the preacher, and the sacrifices of the two citizens who sustained the work, labor in vain, or has a time of reaping followed? Standing threescore and ten years since then and looking back, it is plainly seen that, as in all cases of "labor in the Lord," the work was not in vain.

Some of the fruit there associated themselves with the church at "New Hermon" and became factors in the work of that most excellent church. Some helped in the formation of the church at Lynchburg, which has a good record of more than a half century of work. One brother at his own expense built a good house of worship at "County Line," and was the real founder of the church there—a church, by the way, that has been faithful these many

years, notwithstanding the adverse influences by which it is surrounded. There are good church workers and their families at Gadsden, Ala.; at Chattanooga, Tenn.; and there was, and is perhaps yet, at Rome, Ga., whose church affiliation is the result of the seed sown by Calvin Curlee at the "little stand in the woods." One man, a cousin of mine, a blacksmith by trade, and an independent thinker, set at naught his religious environment, obeyed, and became at once a strong advocate of the truth as it is in Jesus. Before his children were any of them grown he went West and became a worker with the church at Corinth, Ark. His numerous descendants to-day help to swell the number of disciples in Arkansas and Oklahoma. One man, of a clear head, humble and unassuming, chaste in speech, and as pure in life as any man I ever knew—Willis Bearden—attended the preaching one day, confessed his faith, was baptized, and, as I have been told, went home, several miles away, in his wet clothes. The example thus set was followed by most of a large family. Many representatives of this family are disciples to-day in Texas, Oklahoma, Alabama, and our own State—Tennessee. One sister, influenced by her brother, became a Christian. She married a man who was content to live an industrious life without ostentation. Him she led into the church with their several sons and daughters. The work of all these have been felt where they live. The two older sons are preachers, and it is safe to say that in the progressive wing of the disciples there are few stronger preachers than A. B. Philputt, who has for over twenty years been minister of the Central Christian Church, a church of two thousand members, in Indianapolis, Ind., and his brother, J. M. Philputt, who preaches for the church in Charlottesville, Va., where the University of Virginia is located. I might add to this article, already too long, other results, that have come to my mind since I have been writing, of the work done at the little stand; but enough has been given to enforce upon the mind of all preachers and church workers the admonition of Solomon: "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not which shall prosper, whether this or that."

Drawing Near to God.

BY S. W. BERRYMAN.

James says: "Draw nigh to God, and he will draw nigh to you." (James 4: 8.)

The Supreme Being created man perfect, but on account of his sins he separated himself from his Maker. "Your iniquities have separated between you and your God." (Isa. 59: 2.) But man in this sad condition still has the promise of eternal life and a home beyond the grave.

As man separated himself from God by hearing, believing, and obeying a lie, so he must come back to God by hearing, believing, and obeying the truth. Man in his fal-len state must be taught the truth before he comes back to God. The truth is revealed in the gospel; therefore the gospel must be preached or made known to the lost before they can draw near unto God.

Jesus says: "And they shall be all taught of God. Every one therefore that hath heard and learned of the Father cometh unto me." (John 6: 45.) Those of us who "have heard and learned of the Father" should make no delay in teaching the truth to others, or making known to them the way by which they, too, can draw nigh unto him. But James says that God will draw near to us if we will draw near unto him. And Jesus says: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14: 23.) From this it is clear that God and Christ draw near to those who love them and keep their commandments. Then the only way for man to draw near to God is by obedience to his words. The stronger our knowledge of the truth becomes and the closer in obedience to this truth we live, the nearer we draw to God.

Then, dear brother, be not weary in obeying the commands of our Lord; for each act of obedience, each duty performed, brings us nearer to him. I know that as long as we are in the flesh we will have trials to overcome and battles to fight; but we should meet them bravely, knowing that each obstacle we overcome and that each battle we fight brings us nearer to God. Remember that we cannot be too good nor live too close to God in this life. If we spend every moment of our lives in his service, we will not draw any nearer to him than he desires that we should. We should all realize that if we obey every command, reverence every precept, and live humbly every day of our lives, we have only done that which was our duty to do. (See Luke 17: 10.) Yes, we must draw near to him by obedience in this life, if we hope to live with him in that beautiful life beyond.

Cain—Concluded.

BY H. LEO BOLES.

It is a pleasant task to study the life of a wise and a good man; to follow this life through the thorny maze of human experience is a joy. It is a blessing to draw nigh with the pious to the altar of God; to learn patience of the meek and learn kindness of the generous; to love and admire them in life and regret them in death is, indeed, pleasant. But to attend the footsteps of the wicked is painful; yet it is highly important to learn the lesson which God has taught us by their sins, sufferings, and final condemnation. The biography of a wicked man is a loud admonition to all to cease from sin and learn to do well.

Cain's firstborn was named "Enoch." This means "beginning," *initiated*, or *dedicated;* dedicated to God. Some have thought that his oldest son was born before he was driven from the presence of the Lord, but this supposition does not seem to have the support of the author of Genesis. The name that he gave his firstborn indicates that he had not forgotten Jehovah and desired to honor him even in his banished state. It also indicates that Cain could still approach the altar of Jehovah, and was not forever doomed to pursue his course without ever turning to God. At least, Cain had some thoughts of God after his separation. God is not the enemy of mankind. Man may be God's enemy; the world is the enemy of God; but God so loved the world that he gave Christ to redeem it. (John 3: 16.) God was not the enemy of Cain, nor is he the enemy of the sinner to-day. He is a friend and Savior; he points out the sin and also the way of escape from the condemnation of sin.

Cain became an exile from the presence of God; but as to how long Cain lived and in what manner he died, we have no information. It would give us little satisfaction even if we knew how he lived and died after his banishment; better for him had he never been born than to have lived a sorrow to the mother who gave him birth and bear the guilt of murder and suffer remorse of conscience to the end of a tragic life. We are told that he went into the land of Nod. The word "Nod" is translated "vagabond," "exile." Some think that he did not go into any specific country that was known as "Nod," but wandered as an exile on the face of the earth; shut off from the association of his fellow men with the mark of a murderer on his person. We are told that he knew his wife, and she conceived and bare him a son. We are not concerned about the old question as to where Cain got his wife. Why not ask where Seth or any of the other early patriarchs got their wives? No one's faith should be shaken in the in-

spiration of the Bible because there is no specific statement as to where the early men obtained their wives. All who have read the Bible have observed that the genealogy is always given through the male.

There are some sins that originated with the family of Cain which have cursed the human family for many generations. Noah had three sons—Shem, Ham, and Japheth. Noah and his wife and his three sons and their wives were all that were saved from the flood. Many scholars have expressed it as their judgment that Ham married a descendant of Cain. One of Ham's sons was named "Canaan." Upon this son Noah pronounced the curse, and said: "Cursed be Canaan; a servant of servants shall he be unto his brethren." (Gen. 9: 25.) The Canaanites came from Canaan. They represented as wicked a race of people as have ever disgraced the earth. "Canaanite" is a synonym in biblical history for wickedness and corruption. Sin in every form, in its most gigantic proportions, has been found among the Canaanitish people. If the conjecture be true that they are descendants of Cain, then Cain becomes the father of the most wicked race of people that ever lived.

Again, the sin of polygamy seems to have originated in the family of Cain. Lamech was the great-great-great-grandson of Cain. We learn in Gen. 4: 19 that he took unto him two wives. This is the first mention of polygamy in the human family. We learned in the study of Adam and Eve that, when Eve was created and presented to Adam, he said: "She is bone of my bone, and flesh of my flesh." The basis for union of husband and wife is emphasized in the fact that husband and wife are *one flesh, one family, one.* This fundamental principle is nullified in polygamy and polyandry. When the fundamental principle of the union is violated, the race becomes corrupt.

We have already learned that the institutions of sacrifice and worship were corrupted by Cain, and we now see that the institution of marriage has been perverted and corrupted by his descendants; the one represents our relationship to God, and the other represents the holy and sacred relationship to man. These relationships lie at the very foundation of all permanent good and blessings of the human family. When our relationship to God is perverted and the holy relationship of marriage corrupted, no people, race, or nation can stand and be successful. It is significant that so much wickedness should come from Cain and his family.

Not only was Cain cursed because of his sin, but also the ground was cursed on his account. Cain was an agriculturist, while Abel was a shepherd. The ground was cursed that it should not produce its full strength. Cain should till the soil, but should labor in vain, as it would not respond to his wicked hand with full production. We find in the history of Cain's family that he tries to dodge the consequences of his sin by changing his occupation. Some of his descendants engaged in manufacture. Jubal, a descendant of Cain, invented musical instruments; Tubalcain was the first smith. Cain is represented in the Bible as being the first man to build a *city;* and a probable descendant of his, Nimrod, was the first to found a *kingdom.* It seems that human government, man's effort to govern himself independent of God, originated with the family of Cain. Better for Cain had his name never been mentioned among the posterity of earth than to have had it transmitted to the present generation stained with a brother's blood and associated with sin of vain worship, unholy marriage, and the rebellion of human government. The mutual fears and lusts of the flesh drive his descendants into a common society, cultivating the arts which afford the means of defense against the attacks that are without and amuse and entertain the propensities of the flesh. May the lessons learned in the history of Cain be an admonition unto us to-day.

The Taylor-Winkler Debate.

BY T. B. THOMPSON.

The above-named discussion was held near Needmore, out from Cumberland City, Tenn. The design of baptism and apostasy were discussed, Brother H. E. Winkler, of Adairville, Ky., affirming on both propositions. Two days each (September 3-6) were devoted to each question.

Brother Winkler is only twenty-nine years old, while his opponent is a man more than twice his age, I suppose. Not only is Mr. Taylor twice his age, but he is regarded as one of the most skilled debaters the Missionary Baptists have. Putting a man of Taylor's age and experience up against Winkler is a confession upon the part of the Baptists that they thought such a man was needed to rally their cause in such a contest. Brother Winkler has a most pleasing address, commanding both the respect and attention of his audience. His scripture quotations were accurate and pointed, and he impressed his hearers as being familiar with the New Testament. One amusing feature of the discussion was the ability of young Winkler to keep his experienced opponent so very busy, especially at times.

The deportment of the debaters was all any community could ask, which, in turn, was fully complimented by as good deportment upon the part of the audience; in fact, I have never witnessed better behavior in either debaters or audiences anywhere or upon any occasion. This speaks well for both. I feel sure that much prejudice and hard feeling were actually eliminated in this community by this discussion. Mr. Taylor never referred to Brother Winkler as a "Campbellite" one time. The more informed debaters among the denominations are leaving off such reflections.

It was my privilege to moderate in this debate, practically, for both sides, and, it seemed, to the entire satisfaction of the Baptists. I was entertained in the home of Brother A. S. Landis, whose hospitality I shall not soon forget. Brother Winkler remained for a meeting at Allen's Chapel, the congregation that supported the debate.

Training.

The call for service has come. We have heard it and gladly have answered: "Here am I!" Yet, in our eagerness to do all we can in the service of our King, our country, our fellow men, we are, like children, full of self-reliance. "Ready!" we cry, but—*are we ready?* Are our soldiers ready just because they have answered the call, no matter how willingly, how eagerly? Ask the officers in the training camps, ask the soldiers themselves after three or six months or more of training—yes, ask the men back from the trenches, and see their smile of compassion for the raw recruit; hear the story of the hard, daily drills which were needed to make them ready to meet a cruel foe and his fiendish inventions.

And shall we, then, soldiers of Christ, escape the drill, the hard lessons of God's own training camp for us—our daily life, in whatever surroundings it has pleased him to set us? Surely, we shall not, nor do we wish to; for, if we have learned anything, we know that our great Captain is all-wise, and that, in his wisdom and love, he will give us the very training each of us needs, hard though it may be.

Let our prayer then be: Here I am; teach me to do thy will, that I may serve and please thee, for thou art my God. And to those who give themselves unreservedly, unconditionally, to his service, seeking not theirs, but his own glory, wonderful opportunities will be granted. But first—and O, the wonder of it!—the strength and the grace to learn, to do, to bear, will be given to them. His precious body and blood will strengthen and inspire them, they will know the truth of his warning: "Without me ye can do nothing." Yet they will answer: "I can do all things through Christ which strengtheneth me."—Selected.

Crusaders.

He grasped his cross-bepennoned lance in hand,
And cased his muscles in cold shining steel;
With sword and shield of temper tried and leal
He fared him forth to face the paynim band.

No doubt; for just his cause, his purpose grand:
No fear; Faith went unrivaled save by Zeal:
Nor Pain nor Death could make him terror feel
Could he but deal one stroke for Tomb or Land.

Alas! the paynims are not vanquished yet;
No dead Christ's tomb in danger fires the world,
But furious hosts have risen keen to get
The living Christ's ideals downward hurled.
Crusaders, rise! shall Victory be set
On banners in an unjust cause unfurled?

—Donald A. Fraser.

"That the Man of God May Be Perfect." No. 2.

BY A. W. YOUNG.

No small part of the misunderstanding of 2 Tim. 3: 16, 17 has grown out of the idea that there is "an hour of worship" specifically commanded, and that "worship" is the only thing for which the church can assemble. Where such an idea originated, it is difficult to determine, when we consider that the church is the "pillar and ground of the truth" and that the duties of the church are varied, from helping the weak members and administering discipline to the work of teaching the world the gospel. In the matter of administering discipline we are without specific instruction. We have the instruction to withdraw ourselves "from every brother that walketh disorderly" (2 Thess. 3: 6), yet we have no specific instruction as to how this withdrawing shall be done. Who shall prefer charges in the church against a disorderly member, how these charges shall be preferred (whether orally or in writing), what time they shall be considered, what method of investigation shall be used, whether it shall be public or private, who shall question witnesses if any are called, whether the fact of the withdrawal shall be published or not, and what shall be required for restoration—all these things are left to our own arrangement, and we are only under the general rules of doing things decently and in order and doing good to all men, doing our duty. When brethren are withdrawn from, they invariably say that they were not scripturally withdrawn from, and cite the way in which it was done as proof. There is no unscriptural way, or manner, to withdraw from a brother, provided it be done decently and orderly. It might be that some have been withdrawn from when they should have been retained in the fellowship, and that fact of their withdrawal was unscriptural, but not the manner of it. It is a poor defense for a brother who has been withdrawn from to say that "they didn't do it scripturally." The question is one of guilt or innocence, one of willingness or unwillingness to make right the wrong, and not one of methods of withdrawal or who was present when it took place.

This brings me to the methods in the work of the church. Because of the fact that the New Testament deals with the establishment of congregations in new fields and the development of congregations in the childhood period of the church, under inspired instruction, and does not give us much as to the working of the church in a specific way, are we to conclude that the activities of the church of Jesus Christ to-day are to be confined to the channels of the environment of that age? While it is true that the gospel of Christ is God's power to save men, and that it will be the same until the end of time, yet it is not true that we are limited to the means used by the early church in teaching the gospel to the world or in edifying the church, or that, in this respect, we are completely furnished in detail as to how this work shall be done. Some brethren think that 1 Cor. 14 is a model for the conduct of the church of to-day. This is a serious mistake. It was instruction as to the conduct of the church in the childhood period of the church; instruction as to conduct in a church where Paul said, "I would have you all speak with tongues." (1 Cor. 14: 5.) If any church professes to speak with tongues now, we call them "Holy Rollers" or something else, but certainly not a church of Christ. But when brethren think that 1 Cor. 14 is a model, it is strange to me that they make such a poor effort to live up to it. Usually where this idea obtains we find that the brethren decide that it would be wrong just to have one man do the talking at "the hour of worship," and so they provide that several shall talk, and then seem to think that they have followed 1 Cor. 14. As a matter of fact, no man, elders or any one else, had the least right or privilege in determining who should talk in the days of inspiration. Paul said, "For ye may all prophesy one by one" (1 Cor. 14: 31), and then said, "The spirits of the prophets are subject to the prophets." Does that look like the elders or any one else made selection of some one to do the talking in the assembly? Certainly not. The Lord made the selection of the ones whom he wished to speak, gave them what he wanted them to say, and they said it. There was no order or arrangement, except such as he gave them. He might reveal much to one and a little to another one. To-day we have the church in the manhood stage, with the completed revelation of God. We may adopt any method to teach that word which may seem best. We can preach it; write it on a blackboard; put it into tracts, booklets, quarterlies, weekly papers, or monthly journals; write it in letters to our friends or even to our enemies. We may teach any number of persons at one time, and any number of teachers may be teaching at the same time, provided we have no confusion in so doing. But there are some folks who would limit our public teaching to the assembly of the saints, especially on Lord's day, and then they must have all the saints in one class, or they think it unscriptural. If all the saints at Corinth were in one class, and the example is worth anything, then all the saints in Fort Worth must be in one class, and we have six separate congregations; all the saints in Nashville must be in one class, and there are more than thirty congregations. I wonder if the church at Jerusalem, when it had grown to where "the number of the men was five thousand," which it did in a short time after Pentecost, had only one class, and used only one loaf and two or three cups in the communion? If it had been a matter of importance as to just how they arranged themselves in teaching, how many loaves they used in the communion or how many cups were so used, the Lord would have told us; and inasmuch as he has not done so, let us not become creed makers and fix it for him. When God did not desire to leave a thing to the wisdom of man in regard to its order and arrangement, he always told him the details.

Humility is but the sincere acknowledgment in thought, in language, in action, of the first and most commanding of all facts—it is the sincere acknowledgment of God; and as long as the gospel revelation unveils God, in his awfulness and in his beauty, to the soul of man, so long Jesus Christ will be followed to heaven by generations of the humble.—H. P. Liddon.

Whatever may be Christ's silence to those who deserve them, he is never really silent to those who desire his salvation, and bear his cross, and trust his love. It is easier for the sun to fall out of the sky than for him to be hard, or cold, or indifferent to the humblest soul that seeks his face.—Bishop Thorold.

MISSIONARY

Money for Missionaries.

BY NELLIE STRAITON.

The following amounts were forwarded by me to our missionaries on August 31:

To Sister Lillie Cypert: From Miss Mabel Luton and Sunday-school class, Nashville, Tenn., $2; Miss Carrie Lindsay, and Sunday-school class, Bardwell, Texas, $3.35. Total, $5.35.

For starving brethren in India: From Mrs. Laura Knight, Chico, Ark., $2.

For Brother Govind Ram: From Mrs. E. Emberson, Mrs. F. A. Wright, and Miss Laura Cooke, Pilot Point, Texas, $2.50.

To Brother E. S. Jelley: From Miss Mary Tolton, Ontario, Canada, $2; S. B. Jones, Niagara Falls, N. Y., $15; T. N. Parrish, Kentuckytown, Texas, $5. Total, $22. (The five dollars given for Brother Jelley from Brother Parrish was toward his home-coming expenses, the balance toward his support in India.)

To Brother S. O. Martin: From J. L. Broad, Denison, Texas, $3; church at Miami, Fla., through T. E. Lilly, $5; Mr. and Mrs. J. E. Boyd, Andalusia, Ala., $2.50; Mrs. E. F. Lafferty, Caney, Okla., $2.50; no name and address, $1. Total, $14.

To Brother W. H. McHenry: From Beulah and Carl Sullivan, Louise, Texas, $2; church at Del Rio, Texas, through W. A. Earnest, $13.68; Nellie Straiton and Sunday-school class, Fort Worth, Texas, 67 cents. Total, $16.35.

To Sister S. Armstrong-Hopkins: From the church at Huckabay, Texas, through L. Watson, $5; Miss Etta Bryant and Mr. J. C. Bryant, Great Divide, Col., $2; church at Irma, Alta, Canada, through Mrs. G. M. Anderson, $3; Miss C. Lindsay and Sunday-school class, Bardwell, Texas, $3.25; Mr. and Mrs. J. T. Donald, Justin, Texas, $5; Mrs. A. M. Walker, Beamsville, Ontario, Canada, $3; "A Sister in Christ," Kentucky, $1; Miss Ina Straiton, Fort Worth, Texas, $2; Mrs. C. C. Richard, Wartrace, Tenn., $3; Misses N. and A. Broyles, Prospect, Ky., $5; Mrs. S. J. McCullough, Finch, W. Va., through A. B. Lipscomb, $1; Mr. and Mrs. J. E. Boyd, Andalusia, Ala., $2.50; Mrs. Anna L. Hill, Clyde, Texas, $1; J. L. Broad, Denison, Texas, $3; Mrs. E. F. Lafferty, Caney, Okla., $2.50; Mrs. D. M. Grimsley, Hedley, Texas, $1; V. B. Christopher, Miami, Texas, $2; Mrs. Mary E. Smith, Bradley, Okla., $5; Nellie Straiton, Fort Worth, Texas, $4.75. Total, $55.

I am so sorry because this month the total amount forwarded is only half of the amount I forwarded last month, and our missionaries need funds every month. May I appeal to every brother and sister reading this to please send in a remittance *now*, if you have not already sent one in this month? There are a number of brothers and sisters and several churches who send a contribution for our missionaries every month without fail. This is the very best plan of all for supporting our missionaries. I wish I could enlist twice as many in this work. If you will answer this appeal, you will help toward that end. Do you hope for the evangelization of the whole wide world—the whole wide world for Jesus? There is only one way to attain this end, and that is for every one of us to do our very utmost. To the extent that you, brother or sister, do not help, to that extent are you retarding the spread of the glorious gospel of the Son of God. Has Jesus' love meant anything to you? It may mean a great deal to some one else. Will you help them to know of Jesus? Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

"Consistency, Thou Art a Jewel."

BY F. B. SHEPHERD.

A crucial test of the scripturalness of a church is as much its work as its worship. Constituted, as it is, the only institution through which the Spirit is to propagate the "power of God" unto the salvation of a lost world, its right to be termed "Christian" depends upon its exemplifying and being the exponent of the living Christ. Like the church at Sardis, many congregations to-day are but animated corpses, mistaking mechanical repetition for a guaranty of existing spiritual life. When we think that of nine thousand local congregations in this country calling themselves "churches of Christ" only about five hundred give anything toward the furtherance of the gospel in foreign fields, and less than one hundred give regularly, we are tempted to ask whether our faith is a mere "creed" rather than an actuating principle. Do we have a religion of the hand or of the heart? In all the writings addressed to local bodies in apostolic times the expressions of commendation were always more because of their spiritual conception than their ritualistic perfection; rather because of service rendered than of wealth, numbers, or equipment possessed; and to-day, if we are to meet the crying need of the race and be true to the name we wear, we must honor that name by "presenting our bodies a living sacrifice" in an effort to carry the message of salvation to the uttermost part of the earth.

It is not sufficient that we advocate the gospel alone as God's power unto salvation and the church the only institution through which it shall be proclaimed; but we must demonstrate the overwhelming power of churches after the apostolic pattern, fired by a well-grounded faith in the irresistible force of the great message. What we need is action—regular, consistent, sustained effort. Without it, our blows against the archenemy will lack force and be easily parried; with it, our offensive will gain in effectiveness and victory be within our grasp. The work at Forest Vale Mission, South Africa, has been sustained by one lone man, who is obliged to add to his other handicaps the necessity of supporting his family by the labor of his hands while he tries to further the Lord's cause. He needs help. A young, active man must be found to go to his assistance. Higher education is not absolutely essential. A graduate of one of our junior colleges would make an ideal colaborer and could raise the standard of the mission work, thereby securing a larger government grant. Of course provision will have to be made for his financial support. Can such a man be found, or, failing that, can I enlist some church or churches to assume the support of a native teacher? All donations will be acknowledged through the press of the brotherhood and will be forwarded on the fifteenth of each month. How much are you interested? Address F. B. Shepherd, Lometa, Texas.

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Moving Pictures.

BY J. M. M'CALEB.

During the last three months there has been a great drop in the offerings for this work. Some churches, like Portland Avenue, Donelson, Oakland, Beech Grove, Scott's Hill, Florence, and others that could be mentioned, are as regular as the clock. If those who give occasionally would only become as constant as these, there would be no lack. The brethren in India are suffering from this same irregularity. Brother McHenry, in a letter from Aurangabad, British India, lately received, says: "A considerable falling off in receipts for workers suggests that some few good brethren should volunteer to become regulars with at least five dollars per month." Will you be one? He adds: "The work here grows in interest. Four were immersed on the 19th. Others expected soon."

AT HOME AND ABROAD

Wilbur White is in a good meeting with the Foster Street congregation, this city.

A. L. Dixon, a good song leader, has some open time. If you need him, address him at Route 1, Dellrose, Tenn.

From J. B. Nelson, Frederick, Okla., September 12: "I commenced a meeting here two days ago and will run over the fourth Sunday."

Make a liberal contribution for the Tennessee Orphans' Home on the first Lord's day in October. It is thought the churches will make a hearty response.

From M. A. Creel, Hanceville, Ala., September 17: "I have just closed a good meeting at Addison, in which there were thirteen additions to the church."

From E. V. Cowan, Marmaduke, Ark.: "Please mention in your paper that I am desiring a location at some place where a preacher is needed to spend his entire time in word and doctrine."

From F. W. Smith, Martin, Tenn.: "Audiences fine, singing splendid, attention superb, and preaching par excellence. Four confessions and one restoration. I think there will be more confessions and that we will have a good meeting."

Among our visitors last week were C. R. Nichol, of Clifton, Texas; R. L. Whiteside, of Denton, Texas; Charles L. Talley, of Howell, Tenn.; J. T. Harris, of Lawrenceburg, Tenn.; and C. E. Wooldridge, of Fayetteville, Tenn. All of these preachers are busy in the Master's service.

From Eph P. Smith, Martin, Tenn., September 20: "F. W. Smith's coming to us must have been of God. He is certainly giving us some very much-needed lessons from the Book. Five have been baptized to date, and a splendid young lady made the confession at our last service. We are looking for more."

From W. F. Mathis, Vienna, Ill., September 17: "The meeting with the Crawford congregation, near Buckner, closed on Sunday, after continuing sixteen days; thirteen were added—eleven by baptism and two from the Christian Church. There is a fine congregation there. I will labor with them next year, having been with them two years already."

From Hatton B. Gist, Argenta, Texas, September 18: "My protracted meetings during the past summer were as follows: At Lawn, Taylor County, with one baptism; Yellow Mound, Eastland County, nine baptisms; Union, Eastland County, three baptisms; and Flatwoods, Eastland County, twenty baptisms. Vernon McCasland assisted me in the last-named meeting."

From W. S. Long, Sharon, Tenn., September 20: "I am now in a meeting with the church at Sharon. The brethren are standing noby to their post of duty. The interest is good. On October 1 I will leave for Washington, D. C., where I am to labor with the church of Christ for a year. All important communications may be addressed to 2536 Eleventh Street, N. W., Washington, D. C., care of T. F. Colvin."

From J. C. Mosley, Newton, Tenn., September 21: "Our meeting here is fine. Two have been baptized. Two fathers of families say they are going with me to Beaver Hill, Sunday, and be baptized. Their children here are faithful to Christ. We baptized four Mormons while at Luminary. I may go to Clifty before I go back home. I preached a few sermons in the head of the valley as I came here. There are some good people there. I will go home and preach at New Liberty on the first Sunday in October."

One of the very great advantages of being busy and tremendously in earnest over the worth-while tasks and enterprises of life is that, when we are thus engaged, we haven't too much time and thought to give to ourselves. When we come to sift it to the bottom, it is the man who hasn't much to do or who isn't devoting himself to what he has to do with anything like enthusiasm, who has the time and the mind to give to those most wearisome and afflicting occupations, nursing imagined wrongs and grieving over fancied troubles and tribulations.

From L. Meade Williams, Tulare, Cal., September 18: "The work at this place is moving along very nicely. L. D. Perkins was with us last Lord's day and preached a fine sermon. Two confessed their faith in Christ, and we went to Mooney's Park, and attended to the ordinance of baptism. C. A. Norred, of Riverside, will begin a series of evangelistic meetings at this place on the first Lord's day in October, to continue for an indefinite time. We are looking forward for a great meeting, hoping that both saint and sinner may be awakened to a sense of duty. Pray for us, that we may have a great spiritual revival."

From Eugene Pearson, Monticello, Ky., September 17: "Next Lord's day I am to close my summer's work with the congregations of Wayne County. I made promise for only four months' work here, as I intended to return to school this fall. I believe that I can truthfully say that this has been the most pleasant and profitable summer's work in which I have ever engaged. If any of our preaching brethren are looking for a good permanent location, it will be difficult to find a more desirable one than Wayne County. Brother, if you are interested in the work here, please write to O. F. Shearer, Monticello, Ky."

From Tice Elkins, Nocona, Texas, September 18: "Meeting at Mangum, Okla., is over, and it was a good one. Six were baptized and one was restored. The brethren treated us well and gave us good homes to stay in and a good support. T. S. Teddlie led the singing, and that is saying the last word in having a good song service. There is absolutely no better than he. He never selected a 'ragtime' piece, never made a display, kept his arms and legs in their places, broke no noses, crushed no toes, cracked no jokes during the service, nor ever tried to make the work cheap. I am at home now, and will take up the work here this week and do what I can to push it along. The brethren are planning for great things, and I hope we can accomplish them. My address is Nocona, Texas."

From Will W. Slater, Council Hill, Okla., September 16: "I closed a meeting at Morrillton, Ark., last night. The meeting was considered a success, all things considered. I found the church just about dead when I arrived there. The church has been injured by so much debating, wrangling, etc. I believe in debating when it is necessary, but nine out of every ten debates could be avoided if we would try, and I am sure that nine out of ten do more harm than good. Let us quit debating, brethren, and preach the gospel. The faithful few took right hold and did lots of personal work, which was a great help toward making the meeting a success. One was baptized and new life was put into the church. They supported me well for my work. This is the home of J. Allen Eades. Brother Eades is a lawyer, but has about decided to give up his law practice and devote his time to the ministry. He is a strong man, an able defender of the truth, having been a Mormon priest and debater for nine years before entering the church of Christ. You will make no mistake in calling him. Call him out and keep him busy and let others practice law. I will begin a meeting on Culpepper Mountain, near Formosa, Ark., to-night. I go from there to Casa, in Perry County, Ark., and then home. I have not been at home since June 22, and am very anxious to get home. May God bless the faithful in Christ."

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EDITORIAL

But Can God Really Stop the War?

BY E. A. E.

Read again 2 Tim. 3: 1-5. Remember the comments on this passage made last week.

A volume needs to be written against "the love of money," "which is a root of all kinds of evil." Paul sums up the evils as follows:

But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. (1 Tim. 6: 9, 10.)

Nothing can be worse than these evils or stronger than this language and this condemnation. Note it: "*fall into a temptation and a snare;*" "*many foolish and hurtful lusts*"—not one, not two, not a few, but *many;* "*led astray from the faith;*" *pierced* "*through with many sorrows;*" *drowned* "*in destruction and perdition.*"

One of the most appalling evils of "the love of money" is war—ravaging, ravishing, pillaging, devastating, murderous war; outraging innocent and helpless maidens and committing the most dastardly deeds upon old women and children. Every story which comes from Germany confirms the truth that the nation, equal in science, art, efficiency, and all learning to the most advanced nations of earth, and superior by far to many, is the most conscienceless, the most brutal, the most savage, and the most heathen of all barbarians. An educated (in the ordinary meaning of "educate") vandal, incendiary, brigand, plunderer, bloodthirsty and ambitious and inhuman autocrat, is the better equipped for the perpetration of his satanic deeds. Ignorance can never accomplish so much evil as proficiency unsanctified by the love of God and men.

Savoyard says one cause of the world war is Germany's "determination to dominate the commerce of the world." But a greater than Savoyard says:

Whence come wars and whence come fightings among you? come they not hence, even of your pleasures that war in your members? Ye lust, and have not: ye kill, and covet, and cannot obtain: ye fight and war; ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures. (James 4: 1-3.)

Space allows the mention only of great and national evils. But to mention the whisky traffic is sufficient to call up all its associate evils and fearful consequences. Men make and sell whisky through the love of money. Why has the government so long permitted its manufacture and sale? Its doom has been sealed and it must soon go. But must nations be scourged by Jehovah through war into doing away with the whisky traffic and all its consequent evils? Lincoln called the Civil War a scourge and connected it with slavery. Quoting again from "Collapse of Christless Civilizations," Lincoln said:

Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled by the bondmen's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn by the lash shall be paid for by one drawn by the sword, as was said three thousand years ago, so still it must be said: "The judgments of the Lord are true and righteous altogether."

This shows that Lincoln believed nations are scourged with war by the Lord for sin, and the scourge will not pass until great sins have been removed.

Again, he says that it is "proven by all history" and by the law of God that "nations, like individuals, are subject to punishment and chastisement in this world."

What about all the money piled up, all the human woe, and the multiplied thousands of souls hurled into perdition through the whisky traffic? Must the awful scourge be used—the war continued—until this money be turned into proper channels, or "be sunk," as Lincoln said about the wealth piled by the toil of slaves? Worse still, will not the scourge be used—the war go on—until the bloodthirsty ambition of autocracy and militarism to dominate the commerce of all nations and to rule the world has been destroyed?

Why should not Germany and her allies see this at once and turn away from their most ungodly ambitions, and put all this violence and butchery, savagery and bloodshed, away and cry mightily unto God for salvation? Then, why do not other nations put away lesser evils, and all together as human beings, as professed Christian nations should, usher in the day of world peace and cause the angels to sing once more:

Glory to God in the highest, and on earth peace among men in whom he is well pleased?

The day must come when, as God says, and as surely as he reigns, that,

He will judge between the nations, and will decide concerning many peoples; and they shall beat their swords

into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. (Isa. 2: 4.)

God's purposes are immutable, his righteousness endures forever, and he through the reign of "the Prince of Peace" will bring this glorious state into existence. HOW and WHEN are other questions; but that time must come.

Returning to the whisky traffic, I would emphasize the fact that God has ordained that all people of sound mind and able bodies shall have useful employment—employment helpful and not destructive to others. Thousands, not a few of whom claim to be Christians, seem not to know this, or, knowing it, worse still, not to regard it. It has been relegated by preachers to what they please to call "secular matters," with which the majority of them think they have no connection. How far short many of us fall of teaching "the whole counsel of God"—"*all things* that pertain unto life and godliness"—God alone knows and the judgment alone can reveal. But God has ordained useful employment for the good of the race, giving the following reasons, at least, for so doing: (1) that every one may honestly and in the fear of God supply his own wants, and even "have need of nothing;" (2) may supply the wants of his family and care for the afflicted and aged ones dependent upon him; (3) may "not be unfruitful," but *profitable* wherever he may live; (4) may have something to give to the needy, including those who need the gospel. (See 1 Thess. 4: 11, 12; Tit. 3: 8, 14—margin; 1 Tim. 5: 4-16; Eph. 4: 28.) None who can work, but will not work, must be supported by those who do work; while idlers, busybodies, and meddlers in other men's matters must be withdrawn from, as disorderly. (2 Thess. 3: 6-15.) All can see that making and selling whisky are not useful and essential employments. In Eph. 4: 28 God specifies the kind of work to be done—"*the thing that is good.*" God forbids working at anything which does not bring good to others. There are hundreds of useful employments, which not only supply the comforts of life, but make all who follow them profitable and bring good to others. Making and selling whisky are not good; they bring no good to others. The ones who make and sell whisky make money, and the government which licenses that traffic derives large revenue from it; but this employment brings evil, and only evil, to others. The suffering, poverty, want, sin, and destruction of homes and souls it produces beggars description.

It is neither Christian nor patriotic to make and sell whisky. Patriotism is the love of country—that is, seeking in self-sacrifice and heroism the welfare, peace, and greatest good to the greatest number and to all classes of citizens. Patriotism is the purest and greatest thing on earth, *except Christianity.* The "ward politician" is not a patriot, and cannot be, until he has been born again. There is not a more useless character. I will venture the assertion that the men who are responsible for the failure to bring to trial the one thousand cases of violation of the prohibition laws and the escape from penalty of the ones who have been convicted in Nashville, Tenn., brought recently to light through the Nashville Banner, have all been before the people making patriotic speeches. Such a course is to patriotism as pharisaism is to Christianity. Patriotism is not violation of law; not fraud and corruption; not seeking place and power and wealth; not stealing from the government and making all that can be made for self out of the war. The men—if there can be such men—who want the war to continue in order to make for themselves more wealth are robbers and murderers for money.

Those who make and sell whisky seek their own and not their country's good and their neighbors' happiness; seek money at the destruction of the property and even homes, the welfare and peace, the lives and the souls of others. Hence, we are forced to the conclusion that making and selling whisky can be neither patriotic nor Christian.

Another widespread sin and unchristian and unpatriotic thing, licensed by the government, is the divorce evil. Marriage is an institution of God. He created woman of man and for man, a help suited to him. He declares that for this cause man shall leave father and mother and cleave unto his wife, and the two shall become one flesh (Gen. 2: 24; Eph. 5: 31), and that whatsoever he has joined together no man—no earthly government or authority—can put asunder (Matt. 19: 6). God alone can give the cause for divorce, and he does give it, and gives the only cause, which is fornication. (Matt. 19: 9.) No human government can know better than God knows what is best for the sanctity of the home, the purity and greatest good of society, and the progress and salvation of the race. But the government grants divorces for about twenty-five causes in the aggregate; and the last report on marriage and divorce prepared by the authority of the government shows that divorces are on the increase.

Christian homes are the salvation of a nation. Destroy them, and the foundation of purity and the safeguard of the nation have been destroyed. The sanctity and peace and power of the home have been invaded and destroyed in ratio to the alarming and increasing number of divorces. Just as the divine standard of marriage is lowered, the manhood and woman, the virtue and life—physical and moral and spiritual—of the nation are destroyed. God declares that all wives and mothers who, in the practical and true sense is given in the Bible, do not love their husbands and children, or who are not discreet and chaste, or who are not workers at home, or who are not submissive to their own husbands, blaspheme the word of God. (Tit. 2: 4.) God's rule is for younger women to marry, bear children, guide the house, and give no occasion to the adversary for reviling. (1 Tim. 5: 14.) He allows no exceptions to this rule.

Keep the fountain—the home—pure, if you would have the stream—the individual life and society—pure and the church clean and strong.

Restore her place to woman, and woman to her place.

Immodesty, impurity, and unfaithfulness of woman have been connected with the downfall of not a few nations. Isaiah (3: 16-24; 4: 4) writes of the haughtiness, extravagant apparel, "outstretched necks," and "filth of the daughters of Zion." When the kingdom of Israel was at the height of its great worldly prosperity and reveled in ease and luxury, there was "no truth, nor goodness, nor knowledge of God in the land;" its daughters and brides committed adultery, its men ran after harlots and sacrificed with prostitutes, its priests were drunkards and fornicators, and wine and whoredom took away the understanding. (See Hos. 4; Amos 2: 6-8; 6.)

The New Testament teaches that women must be modest and meek, and must "adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works" (1 Tim. 2: 9-11); and that the proper and godly adornment for women is "the incorruptible apparel of a meek and quiet spirit, which in the sight of God is of great price." This "meek and quiet spirit," of such great price in the eyes of God, is destroyed by the ways and spirit, fashions and sins, of the world. Women cannot have both spirits at the same time. Which shall it be?

Immodest dress shows the lack of modesty in the heart. A woman in immodest dress, it matters not where she may be, whether at church or in the dance hall, has already lost her modesty—woman's chiefest charm—and has already forgotten her God. Woman must come to her own (shall I say *return* to it?) before the home, the nation, and the

church can be what God has ordained them to be. Conversely, when women become first immodest, then unwomanly, and finally corrupt, the foundation of the home and the nation becomes rotten and the whole fabric falls.

Another great evil is disrespect in many places for the law and downright lawlessness. I am thinking now of the great number of homicides in many States. But the lawless spirit—disregard for law in smaller things, speeding and otherwise violating the law in running automobiles, disobeying the laws of conservation, and evasion of the law in different ways—leads to greater and to more serious and hurtful lawless acts—bootlegging and its encouragement and a failure to convict and to punish the guilty, buying and selling votes, perjury, murder, and mobs.

We plead for a clean, law-abiding, and strong nation to be used by Jehovah for the noblest purposes and to fill the grandest mission of nations, and we pray and work according to the will of God to this end. We plead and pray for a church unspotted from the world to fill the divine mission of the church—the church built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone; the church bought with the blood of the Lamb; the church of which Jesus, and Jesus alone, is the head, and *head over all things to it;* the church whose history is written in the New Testament and whose mission is given by its Founder; the church which alone is the body of Christ, and the church which will stand forever.

I read with much interest and encouragement the article of John Temple Graves, of Washington, D. C., copied in this paper, August 15, by Brother S. H. Hall, and also Brother Hall's comments upon it. I turned at once, as Brother Hall requested, and read Daniel's prayer (Dan. 9: 3-19); and I have just read it again. I have read also that God sent Gabriel at once to give the answer to Daniel. This prayer acknowledges that Jerusalem was desolate and the people were in captivity because of their sins, and asks God to restore them because of their penitence and determination to worship him truly.

John Temple Graves says:

> How many thousands and millions of people have asked a thousand times, "Why does God permit this awful war?"
>
> If it be true that he could at his will send ten legions [Jesus said "twelve legions" (Matt. 26: 53)—EDITOR] of angels with flaming and invincible swords to cut off and destroy these murderers of the world's peace, why does not the bugle of Gabriel sound and the sword of the archangel flash in the shadow and gloom of the world's travail?
>
> There is purpose in war; otherwise it were devilish. The whole Christian creed is repudiated if we do not believe in some great purpose, corrective or uplifting—in the consent of Omnipotence to the blood and the frightfulness of this awful time.
>
> Confession and repentance is the old, old way to the smile of God—old as the Pentateuch, clear as the New Testament of his will. Is it likely that God will hear a purely selfish prayer for victory if it carries no penitence for personal and national sins?
>
> Satan trembles when he sees the weakest saint upon his knees; and well may the Kaiser, mouthing the great name of God Almighty in the midst of the mad maelstrom of murder his devilish ambitions have evoked—well may the German devil tremble when he sees an allied nation on its knees.
>
> When this nation gets right before God, then, and not until then, say the law and the prophets, will God lift up his hand upon the nations that fight against the Israel of humanity and democracy and Christianity.

Attention is called to the fact that Mr. Graves teaches the truth when he says "there is purpose in war;" that "confession and repentance" are God's way of stopping wars; that God does not hear "selfish prayers" which carry "no penitence for personal and national sin;" and that "when the nation gets right with God," then will God give the victory and stop the war.

But the purpose of the Kaiser in bringing on this war and the purpose for which God is overruling it are as different as heaven and perdition.

There can be no doubt that this nation is right with God in desiring the freedom and highest good of all oppressed nations and that God is using the entente allies to accomplish this purpose and, we trust, to bring universal peace. Yet there are personal and national sins to suffer for, to repent of, and to put away. The awful war came through man's choice and lust, but God overrules it for chastisement and peace.

The majority of preachers and religious teachers should quit trying to adapt Christianity, the Holy Spirit, Christ, and God to the spirit, ways, and wisdom of the world and passions and lusts of men. This can never be done. By this sin has fallen the Kaiser. The only Bible and, therefore, righteous solution of war is that God makes the wrath of men to praise him and overrules all to the uplift of mankind and for his glory. All things—wars, pestilences, and all calamities—work together for good to all who love God, who are the called according to his purpose. God declares, and it will always be true, that his thoughts and ways are not man's thoughts and ways, but that his thoughts and ways are as far above the thoughts and ways of men "as the heavens are higher than the earth." (Isa. 55: 8, 9.) God most clearly tells all preachers what to preach. Shall they preach to please God or to please men? They must still *study* to show themselves workmen who need not to be ashamed, approved unto God, handling aright, or holding a straight course in, the word of truth. (2 Tim. 2: 15—margin.) Paul declares that if he were still pleasing men, he would not be a servant of Christ. (Gal. 1: 10.)

All preachers who have run after German philosophy and higher criticism should repent, beg the pardon of all their audiences, in sackcloth and ashes, pray God's forgiveness, and devote the remnant of their days to preaching "Christ, and him crucified," in an earnest effort to build up that which they have helped to tear down—faith in the Bible.

Yet there are many faithful preachers of the everlasting gospel and many true servants of God who still love the truth and endeavor to keep humble, modest, pure, and unspotted from the world. In Elijah's discouragement, God told him there were yet seven thousand who had not bowed the knee to Baal. God will take care of his church. I do not doubt that in the least; *but will I be faithful to him, that he may take care of and save me?* Woe unto the man who falls on this stone, for he "shall be broken to pieces;" or upon whom it falls, for he shall be scattered as dust! (Matt. 21: 44.)

The questions, "Why does God permit this awful war?" and, "Why does God not stop the war?" are similar to the ones, "Why does God not kill the devil?" or, "Why should the devil exist?" God allows men to choose whom they will serve and the course in life they will pursue. He declares that he places before them good and life and evil and death, and when they choose the former they will be blessed, and when they choose the latter they must suffer the fearful consequences. God allows Satan to exist and to tempt people and to persecute his church that people may show *their choice* of whom they will serve and that the church may be chastened and purified and saved forever. Whom the Lord loves he chastens, and scourges every one whom he receives. (Heb. 12: 5, 6.) The chastisement, when laid to heart, yields the peaceable "fruits of righteousness." When God has accomplished his purpose with the devil, the devil will be "cast into the lake of fire and brimstone" to "be tormented day and night forever and ever." (Rev. 20: 10.) When God has served his purpose through the war, it will end.

Sin is a far greater and more destructive enemy than hosts of well-equipped and well-trained foes. We should be far more afraid of sin—personal sins and national evil—than any army of men from without.

Briefly, I have mentioned our very great extravagance; the idleness of many; corruption in politics in many places; the pleasures of sin, or nation-wide desire for fleshly entertainment, enjoyment; the love of money; the whisky traffic; the divorce evil, and other social sins invading the sanctity of the home and undermining the purity of the nation; the turning away of women—not all, however—from their God-ordained work and to the blasphemy of his word; the immodest dress of women in shameful contrast with the modest apparel prescribed by the Lord; the desecration of the Lord's day; and, as the cause of all, forgetfulness of God. Also attention has been called to the fact that God is using the government to enforce lessons which people will not learn directly from his word—namely, the government is enforcing economy, useful employment, is cutting off some useless and extravagant pleasures, has doomed the liquor traffic, has adjourned politics, and the nation will thrive as it has never done when political corruptions have adjourned forever. The nation must come to the rescue of the home and its sanctity from the divorce evil. If the church and Christian homes cannot teach women to dress in modest apparel, maybe the government will forbid their appearing in public places in immodest dress. Men lose respect for all women who dress immodestly.

Many homes and schools of all kinds must change and teach clearly all the principles which build up the children in integrity, uprightness, justice and truth, the fear of God and the service of men, and in Christian manhood and beauteous womanhood. Let homes and schools and the pulpit teach against the divorce evil as against the whisky traffic; teach the sphere and mission of woman, as set forth by her Creator; teach modesty, a meek and quiet spirit, and all womanly virtues and manly qualities; and teach that

Righteousness exalteth a nation; but sin is a reproach to any people. (Prov. 14: 34.)

Consider the following passages:

For the scepter of wickedness shall not rest upon the lot of the righteous; that the righteous put not forth their hands unto iniquity. (Ps. 125: 3.)

When a man's ways please Jehovah, he maketh even his enemies to be at peace with him. (Prov. 16: 7.)

Come, behold the works of Jehovah, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariots in the fire. Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth. Jehovah of hosts is with us; the God of Jacob is our refuge. (Ps. 46: 8-11.)

God makes "wars to cease!"

Let us believe in God, meet our obligations to him and to men, and know that the Bible is his only revelation of himself and his will to men.

I have felt that I could not meet my obligations to God and the church and all men and go to the judgment with a clear conscience without writing these articles.

The Christian Life an Active One.

BY E. G. S.

Let no one think that the Christian life is to be one of idleness. On the other hand, it should be one of great earnestness and activity. The word of the Lord says: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." (2 Pet. 1: 10.) This passage plainly shows that much is required of the Christian to give him assurance of a heavenly home at the end of his earthly life. Many of these things are given in connection with the passage above quoted, where we, as the children of God, are directed to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. A life that cultivates and practices all these principles must of necessity be a busy one. These things are said in laying down the principles upon which the Christian is to live. He must carry out these principles in the daily activities of life. If he faithfully carries them out in his daily life, he will not have much time to be idle. A Christian, as a rule, can always find something useful to do if he will try.

Activity on the part of a Christian helps in many ways. Men that are known to be industrious in labor can nearly always find something useful and profitable to do. As a rule, it is the man that does not want to work that cannot find work to do. Some men do not like to work; and when that is known, men that are carrying on work do not like to employ them as helpers. Men of that sort sometimes find it difficult to secure positions and are often without employment and generally behind in finances. But when men are known to be willing and faithful workers, they nearly always find plenty of work to do and are promptly paid for their labor. Faithful industry is a grand helper to such in finding and securing jobs and keeps men from feeling lonely and neglected. Lazy people that will not work, save as stern necessity drives them to it, always have trouble to find useful and profitable employment, and such are always complaining of "hard times"—not because there is not much work to be done, but because they do not want to do much. Such as these are not pitied much and generally do not get much help if they suffer, because people do not have much sympathy for them, knowing that it is their own fault. But when a man that is known to be active and industrious meets with misfortune, he has but little trouble to find help. Plenty of help is generally volunteered to help such along till they can again help themselves. The masses of the people have no sympathy for pure idleness and are slow to help those who suffer on that account; but those that are helpless from disease or accident nearly always find help from their neighbors without asking for it. Those that are in need and not able to help themselves ought to be helped, and they generally are; but there is not much sympathy to be exercised for public beggars that could help themselves if they would.

Therefore active industry should be cultivated by all. People that are idle are the very ones that have the hardest time to get along through their earthly lives. Hence there is much in the practical teaching of the New Testament to lead people along the paths of industry. The people that are active and industrious in the daily pursuits of life are generally the happiest people to be found, especially if they are faithful in the service of the Lord; but if the service of the Lord is left out, there is no real happiness for man either in this life or the world to come. When such begin to think about the future life, when they are making no preparation for the future, they are bound to feel gloomy and sad. Hence, for those that believe the Bible, there can be no full and real happiness outside of a faithful devotion to the Christian religion as taught in the New Testament. Everything connected with time and eternity demands a faithful devotion to the Christian religion. Let those, therefore, that want to be really happy in time and eternity give themselves, heart and life, to Christianity, and the Lord will attend to the final outcome of our existence. But those that disregard the Christian religion have nothing to cheer them when they look at the solemn realities of death and eternity. Why not be faithful Christians in this life and thus be entitled to enjoy the blessings that are promised both for time and the eternal home?

The Fatherless.

BY J. C. M'Q.

It is a great loss for a child to be without father or mother. God made provisions and required the Jews to deal justly and mercifully with the fatherless. His wrath waxed hot against the Jews. Many were killed with the sword and their wives were made widows and their children fatherless because they would not be loyal and obedient to him. He executes justice for the fatherless, as we learn by reading Deut. 10: 17, 18: "For Jehovah, your God, he is God of gods, and Lord of lords, the great God, the mighty, and the terrible, who regardeth not persons, nor taketh reward. He doth execute justice for the fatherless and widow, and loveth the sojourner, in giving him food and raiment." We learn also that he made provision for the fatherless and widow along with the Levite, who had no portion or inheritance. Deut. 14: 29 declares: "And the Levite, because he hath no portion nor inheritance with thee, and the sojourner, and the fatherless, and the widow, that are within thy gates, shall come, and shall eat and be satisfied; that Jehovah thy God may bless thee in all the work of thy hand which thou doest." He also charges the Jews that they shall not wrongfully take dues from the fatherless. Deut. 24: 17 declares: "Thou shalt not wrest the justice due to the sojourner, or to the fatherless, nor take the widow's raiment to pledge." Furthermore, when the Jew had made an end of tithing of the tithe of his increase in the third year, which was the year of tithing, then he should give unto the Levite, to the sojourner, to the fatherless, and to the widow, in order that he might eat within his gates and be filled.

Thus it is seen that God would curse the man who would wrest justice from the fatherless. Those who enjoy greater opportunities and blessings than did the Jews will not be held less responsible if they neglect to care for and look after the fatherless and widows. Fathers and mothers, above all others, should take care of their children; but when children have the misfortune to lose fathers and mothers, then Christians should cheerfully and wisely make provisions for the orphans.

The object of those in charge of the Tennessee Orphans' Home is to do this. The directors of this Home, the matrons and all connected with it, realize that no work is of more importance than is that of feeding, clothing, and educating orphans. The love of God doth not dwell in the man who does not delight to do such work. As has already been announced, the first Lord's day in October, or October 6, is the day on which a liberal contribution is asked from the churches for the purpose of enlarging the usefulness of the Home. The directors, of necessity, must turn away many orphans because they lack funds with which to make proper provisions for them. This will not be taken as a note of complaint, for the churches have been liberal. The only reason for stating this is to seek to arouse Christians generally to a greater sense of their responsibility. It is believed that when all fully realize how responsible is this work they will cheerfully contribute to its support without being urged. How blessed and glorious it will be at the judgment to hear the Savior say: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me!" If we would have the pearly gates swing open to us when we knock for admission into the city of God, we must be active in housing, feeding, and clothing orphans. All contributions should be forwarded to the Tennessee Orphans' Home, Columbia, Tenn. It is to be hoped that the next contribution will be by far the most liberal that has ever been made to this work.

I am only one, but I am one.
I cannot do everything, but I can do something.
What I can do, I ought to do;
And what I ought to do,
By the grace of God I will do.—Selected.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$11,803.40
Mrs. Nora Minor, Fountain Head, Tenn.	1.00
Church at Charleston, Miss.	10.80
Mrs. S. A. Terry, Granville, Tenn.	5.00
Mrs. M. C. Green, Demorest, Ga.	2.50
L. W. Waters, Milstead, Ga.	5.00
Mrs. Mollie Dean, Dyersburg, Tenn.	1.00
Dr. J. J. Horton, Elora, Tenn.	3.00
Mrs. J. R. Tubb, Sparta, Tenn.	5.00
Church at Spring Hill, Tenn.	3.66
Bun Nix, Hazel, Ky.	5.00
Church at Clementsville, Tenn.	7.90
Edna Coates, Graham, Tenn.	1.00
Sunday-school children at Center, Ark.	1.25
Andy T. and Fulton Ritchie, Madison, Tenn.	1.00
Church at Beech Grove, Jackson County, Tenn.	10.00
C. E. Jones, Mount Rainier, Md.	1.00
K. F. Potter, for congregation near McMinnville, Tenn.	21.60
Mrs. C. D. Fowler, Poteau, Okla.	2.50
Church at Gamaliel, Ky.	13.05
Church at O'Conners, Tenn.	3.00
Church at Hartsville, Tenn.	25.00
Church at Pilot Grove, Texas	15.00
W. P. Sims, Hillsboro, Tenn.	1.00
Central congregation, Chattanooga, Tenn.	20.00
Church at Dunlap, Tenn.	19.14
Wells Hill congregation, near Fayetteville, Tenn.	10.00
Church at Almaville, Tenn.	10.00
T. J. Bonner, Pennington, Ark.	2.50

The contribution of $33 accredited to G. R. Crabtree in a previous issue should have been accredited to the Beech Grove Church, in Jackson County, Tenn. Brother Crabtree sent it for the congregation.

One of the sweetest and best sacrifices was that made by Andy T. Ritchie and Fulton Ritchie, the two little sons of our very useful evangelist, Andy T. Ritchie, of Madison, Tenn. We are moved to write, "Bless their hearts!"—not "little hearts," but big.

Since the readers of the Gospel Advocate have been so generous in their contributions for the relief of the suffering in Poland, they will be interested in the following official statement of the workings of the American Committee:

1. The National American Committee of the Polish Victims' Relief Fund is an organization founded in New York City on May 15, 1915, by I. J. Paderewski, for the purpose of collecting money in the United States for the immediate relief of Polish war victims. The offices of the organization occupy a spacious room in the Æolian Building, which the Æolian Company has kindly placed at the disposal of Mr. Paderewski, free of rent.

2. All the officers of the organization, including the present executive secretary, having spontaneously volunteered their services, are honorary members of the Polish Victims' Relief Fund; in other words, are not drawing any salaries.

3. From May 7, 1915, to July 1, 1918, the National American Committee of the Polish Victims' Relief Fund, by means of circulars, advertisements, concerts, addresses, bazaars, sale of photographs and Polish Relief Stamps, etc., has collected $1,011,592.96 at a total expense of $43,592.42, which represents an average of 4.3 per cent on the money collected. On July 1, 1918, the balance on hand was $21,643, which shows conclusively that a sum of $946,357.54 had actually been sent by the Committee to Poland for the relief of war victims, to England and Switzerland for the support of Polish children's colonies, and to Siberia, Russia, and France for the relief of Polish war refugees, in the shape of cash, knitted garments, clothing, and hospital supplies.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

There is much to be abstained from for His sake; there is much to be done and to be endured.—H. P. Liddon.

Training Little Children

By MISS HARRIET FRANCES CARPENTER.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 26.

The Real Mother is as Careful to Train Her Child's Character as to Provide for His Physical Wants.

A young mother recently related an occurrence which had repeated itself on several occasions in her home and which she had found most trying. She said: "My children go and get their clean stockings and tie knots in them in connection with a game they play; and often when I start to dress the children, I cannot find a single stocking that has not been tied tight several times. One hot summer afternoon I lost patience. 'Anne,' I exclaimed to the eldest, 'why do you cause me such annoyance day after day?' 'What are mothers for?' she asked; and I saw that she was right."

I gravely asked this thoughtless mother if it would not have been better for Anne to aid in the task of untying the stockings, being led, by sharing the toil, to feel grateful for the many times her mother's patient hands had done it for her.

"O, she couldn't untie them," she answered, with a shake of her head.

"Had she tried and found it impossible, she might, of her own accord, have stopped knotting the stockings," I replied.

"But I wanted to take the children to pay a visit, and there wasn't time enough to let her try."

"Then oughtn't she to have forfeited the pleasure of going with you?"

She stared aghast, then, with a pitying look, burst out: "It's easy to see that you are not a mother! No mother could do that; her mother heart would not let her."

I was silent for a moment; then, remembering that physical and spiritual motherhood are not necessarily embodied in the same person, I explained without impatience the effect such indulgence would have on the child, and pointed out that the most loving mother takes as great pains to train her children's characters as to provide for their bodily wants, and that the greatest love is that which is most farseeing. But to the end the mother stoutly held to her conception of the "mother heart."

A scene observed at a later hour in the day revealed this mother, regardless of her "mother heart," in a fit of ill temper administering a violent shaking to the said Anne.

"Nora," complained a mother to her sister, "your namesake spoils all of our rides in the new car. She just will go, and then she wants to come home immediately, and kicks and screams all the way. Sometimes we set her out on the road and ride on; but she knows that we will have to come back, so that doesn't do any good. You're a kindergartner, Nora; you must break her of it."

"Leave her at home until she shows that she understands that she should not spoil the enjoyment of others," advised the aunt. But this the mother flatly refused to do, and the miserable rides continued.

Some time later the mother went on a visit and the aunt was left in charge of her refractory niece. I saw her riding in the automobile several times without the offender. Then one day the small figure sat in its usual place, and in the aunt's arms was the two-year-old brother. They called at the door. "Are you having a pleasant outing?" I asked little Nora. "Yes," she beamed. "I used to spoil our rides; now I'm showing little brother how to make everybody have a good time."

"We had to go without Nora for a few days," remarked the aunt, quietly, "but now she is trying to think of others as well as of herself."

In this case the aunt was more truly the mother than the child's own parent; for she understood that mother love should be something more than the gratification of a passion, and this insight gave her the courage to face the child's passing disappointment for the benefit of her future welfare.

What seems of slight importance at the moment assumes a quite different aspect when considered in the light of its future results.

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The Thing Unpardonable.

It is not enough to have great wrongs perpetrated and to keep from having a hand in them. Christian men and women must labor and suffer loss in restraining and curing evils and redressing wrongs. Sometimes it is very easy to see what we ought to do, sometimes it is almost impossible to avoid mistakes in correcting deeply intrenched evils, sometimes it is very difficult to puzzle out just how to act; but the one unpardonable thing in the face of great wrongs is to sit down quietly and to do nothing, to give up study and action, to take no share in solving by thought and word and deed, and personal loss and self-sacrifice, the awful problems of the evils which afflict our race.—E. M. Parker.

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God's Indwelling Presence.

Consider what our lives would be if, through an active coöperation with our Lord, we were faithful to our mysterious possession of him. What an unfolding of wondrous light in thought, in word, in deed, in aspiration, in design, would characterize our inward nature! What an upholding strength would sustain us, what a companionship be left within, what communing with our unseen Guest, if only we could always bear in mind what it is to receive God—could think and feel and act in conformity with the conviction of his indwelling presence, possessing and possessed, though hidden under an inscrutable veil, screened from all mortal sense!—T. T. Carter.

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Compensation.

On a lower plane of action, it is the reluctant, not the eager, whom we urge by promises of reward. Who would think of paying a man to do what he was yearning to do already? For instance, no one would hire a hungry man to eat, or a thirsty man to drink, or a mother to nurse her own child. Who would think of bribing a farmer to dress his own vineyard, or to dig about his orchard, or to rebuild his house? So, all the more, one who loves God truly asks no other compensation than God himself; for if he should demand something else, it would be the prize that he loved, and not God.—Bernard of Clairvaux.

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"There may be a cloud without a rainbow," some one has said, "but there can never be a rainbow without a cloud." The clouds of life bring the bow of God's promise, if the dark ways in which we are called to walk are the ways in which he has set us, and not those into which we wander through our own perversity and folly.—Waterbury American.

Georgia and the Far Southern Field

By S. H. HALL

"That Elder Brother."

The following timely words I clip from the Gospel Worker, published at Rossville, Ga. The editor I have never met; but Brother Flavil Hall has, and he takes him to be a man of sincerity, to say the least. If any one will turn to the fifteenth chapter of Luke and read it carefully, he will be convinced that the "elder brother" represents the Pharisees and scribes, against whom the three parables of that chapter were directed. Let me ask the reader to give this clipping a careful reading and to strive to be, indeed, one who loves to lead the lost to Christ, rather than an objector, as was the "elder brother."

We want to register our conviction that it is time to call a halt on the manner of presenting that wonderful parable of the prodigal son given by our Savior and recorded in the fifteenth chapter of Luke. We have heard it presented all our life by every young preacher we ever heard preach, we think, and by every evangelist of any note, and generally in the most dramatic and striking manner possible. Poor misguided boy, like our dear old grandparents, Adam and Eve, he has been dragged around and lambasted in a most merciless manner; and if anybody ever deserved a rest spell, he certainly does. Let me beg you, dear spellbinders, do let the boy rest a while, at least as long as the war lasts, and let us begin to devote our attention to one that has been sadly neglected and who very sorely needs attending to—the elder brother. Strange to say, speakers and writers generally do not seem to have discerned that he, after all, is the main character in the parable, our Savior using him to represent the scribes and Pharisees, who were almost the only opponents of his good works on earth, and who just here had been reproaching him for receiving publicans and sinners and eating with them—a charge he did not deny, but defended and explained in the parables of this wonderful chapter.

And just as it was then, so it is to-day; it is the proud, boastful, self-righteous elder brother (or sister) that is standing in the door of the kingdom, refusing to go in himself (or herself) and preventing those from entering who otherwise would. If people would know why the cause of Christ has well-nigh lost its influence over the mass of the people and why well-paid pastors are vainly pleading to almost empty benches in crowded communities to serve the Lord, they have not far to go for the answer. When those whose influence dominates and controls these religious agencies give up their pride, selfishness, and worldly ambitions, and no longer say by their actions, "I am better than you and cannot afford to associate with you," and, like the father, run to meet the prodigal and give him (or her) a welcome home, and bestow upon him the best they have, while they rejoice and make merry because the lost is found and the dead is alive again, then will commence such a transformation throughout this land and country as it has not known for this many a day past; and the "glory of the Lord" will begin to cover the earth as the waters cover the sea. Yes, friends, the trouble is with the older brother. If you do not believe it, you just get him right, and I will stand good that the younger brother will come home and stay, and give his elder brother henceforth the race of his life trying to keep up with him in righteous living and noble endeavor.

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"Noticing the Good."

In the same paper from which I get the clipping on "That Elder Brother" I find the following timely words (quoted from Onward) in behalf of our noticing the good in others instead of ever looking for and speaking of the bad:

"She is doing a splendid work for my boy," declared the pleasant-faced little woman. "He always detested mathematics before this term. Now the teacher has made it all so plain and interesting that he never says a word against his former pet aversion."

The friendly afternoon chat went on other things, and a few minutes later she was speaking of some one else.

"I am sure he is doing a wonderful amount of work for good," she said, with the little note of sincere earnestness that caught and held the attention. "I know of more than one person who has been greatly helped by him; not only by the splendid, helpful sermons that he delivers, but by the real personal interest that he takes in them, and the way he enters into their lives and needs with counsel and good cheer."

"Isn't she just fine?" laughingly asked one of the group, after the pleasant-faced little woman had gone. "Did you ever notice how she always has a good word for the absent one, at the very first hint of criticism by any one else? She told me one time that she could find good in every one she met, and that she thought the good was so much pleasanter to hunt for and speak about than any faults they might have."

The plan was one that we can none of us learn too soon to follow. Faults—of course we all have lots of them. But if we cultivate the habit of noticing only the good in each other, who can tell but that in the bright sunshine of approval and good will our virtues will flourish so vigorously that they will fairly smother and crowd out the most of the faults?

Commenting on the above, I would say that there is nothing that has a greater tendency to sweeten our disposition and make our face shine for the glory of God than to do as the "pleasant-faced little woman" had established the habit of doing. But there is too much "buzzard" in some people to do this; they live continually on what they think is the unsavory things in others, because it is their nature to crave these things.

It Couldn't Be Done—So He Did It.

Somebody said that it couldn't be done;
But he, with a chuckle, replied
That "maybe it couldn't," but he would be one
Who wouldn't say so till he tried.

So he buckled right in, with a trace of a grin
On his face. If he worried, he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it.

Somebody scoffed: "O, you'll never do that;
At least, no one ever has done it."
But he took off his coat, and he took off his hat,
And the first thing we knew he'd begun it.

With the lift of his chin and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done—and he did it.

There are thousands to tell you it cannot be done;
There are thousands to prophesy failure;
There are thousands to point out to you, one by one,
The dangers that wait to assail you.

But just buckle in with a bit of a grin,
Then take off your coat and go to it;
Just start in to sing as you tackle the thing
That "cannot be done"—and you'll do it.

—Selected.

To be found making the most of what He has lent, be it much or little; to be found trimming the lamp, whether it burn with a faint or with a brilliant flame—this is the concern of love.—H. P. Liddon.

We may choose the life of self-sacrifice; we cannot choose altogether the form in which it is destined to manifest itself in us. That is of God.—T. T. Carter.

God never gives us anything for our individual self alone. The divineness of his gifts is proved by our desire to share them with others.—Lucy Larcom.

HOOD'S SARSAPARILLA AND PEPTIRON

Conditions that are both scrofulous and anemic are very common. Many persons whose faces are "broken out," cheeks are pale, and nerves are weak, suffer from them.

There is an effective, economical remedy in the combination of Hood's Sarsaparilla and Peptiron, one taken before eating and the other after.

In these medicines taken in this way the best substances for the blood and nerves are brought together.

Faithful Sayings.

BY AX.

The gospel is to be sent to the unsaved through individual Christians or combinations of individual Christians. Many are perishing in their sins. Christians must hurry in their work. Soon the summer will end.

Scriptural things should be spoken of in scriptural language, and not in the language of Ashdod or sectarianism. Paul enjoined the disciples to speak the same things and to be joined together in the same mind.

"Small service is true service while it lasts;
Of friends, however humble, scorn not one;
The daisy, by the shadow that it casts,
Protects the lingering dewdrop from the sun."

God's cause is not extended by supernatural means, but by the labors and sacrifices of his people. Keep on reading the Bible in the home, keep up Bible schools, attend the Lord's house on the Lord's day, and observe the Lord's Supper.

Jonah tried to run away from the Almighty. After calamity overtook him, he repented. Many people in these times are either standing, walking, or running from the Almighty. Calamity will sooner or later overtake them unless they repent and turn to the Lord.

I believe in Jesus Christ as the Son of God; I confess him before men; I repent of all my sins and break away from them; I have been baptized on the profession of my faith, and God's word assures me that my past sins are forgiven; I try to walk blameless in all the instruction of the Holy Spirit, given in the New Testament, and so my resurrection is assured by that of Christ; I hope for eternal life.

Gospel faith centers in Jesus Christ as the Son of God. At this time all matters of authority in religion emanates from Christ. No one can show his faith in Christ outside of submitting to his authority. God did not acknowledge his Son till he was baptized. Can any person now show from the Scriptures that he is a child of God outside of his obedience of faith—his baptism by the authority of Christ?

The kingdom of God extends over all worlds. The kingdom of the heavens, used by Matthew, is supposed to be the same as the kingdom of God. When Christ was coming to this world, it was at hand; when Christ came, it was among the people; so Christ was the embodiment of the kingdom. When he went away, he planted his church, and for the time being it is the same as the kingdom. It is the body of Christ. When Christ shall have accomplished certain things, the church will cease to exist; but the kingdom will then be fully established or set up in its everlasting form. It is believed by many that the time for setting up the kingdom in its fullness, with Christ personally directing its affairs, is at hand. The fullness of the Gentiles has come, and th little stone of Daniel must soon crush and grind the kingdoms of this world and make them as "chaff of the threshingfloor." So may it be.

Holding Another Sector.

BY E. C. FUQUA.

Having completed my work at Olathe, Colo., I have taken up a new "sector" here, where I hope to be as successful as at Olathe. My address now is Box 177, Fort Collins, Colo. Let correspondents please notice.

I lacked three months of spending three years at Olathe, and a congregation of about one hundred members is the result of the effort there. I started with some six or seven members, and, counting some who moved into the community from other States, I left about one hundred, almost every one of whom is faithful to the Lord.

While beset with many difficulties, including a persecution never before encountered in my work, yet my work was pleasant because profitable to Christ. I believe no more loyal and faithful Christians exist than those at Olathe. With me, they have boldly waded through every manner of opposition, until they are tried and found pure gold before God. They deserve the highest credit for their courage: they have gone through their lions' den and have come out unharmed. I daily thank God for the church at Olathe.

My work in Colorado is to build new congregations and establish them upon the immovable rock of revealed truth; and when I have done what appears to be all that I could do in a community—after the congregation is fully set in order and grounded in the faith and service of the Lord Jesus Christ, able to take care of themselves and to strengthen and assist others—then I feel it my duty to leave them and begin another like effort in another community. This course I now follow exclusively.

I left Olathe with a well-taught congregation of zealous members, under the oversight of three efficient elders and the service of two excellent deacons. They are well able to take care of themselves, and they will. But a preacher will be appreciated by them and will be able to do much good there, if one can be had.

My work is that of a *missionary*, not that of a "pastor." I must, therefore, keep in new fields, as rapidly as I form and ground congregations. O that I might live long enough to plant a loyal congregation "in every city" in Colorado!

Fort Collins is a city of twelve thousand souls, and, so far as I can learn, only two here profess to belong to the only church revealed in the New Testament, and they are exceedingly weak in the faith. So you see what is before me and the Lord whom I serve in my weakness. I have settled here with the firm faith that he will enable me to rescue many and teach them how to serve him and reach his blessed abode. Bellvue is nine miles from here, and I shall also labor to better teach and discipline that little congregation while I labor to bring a new one into being here.

Since coming here, two weeks ago, I have had calls for meetings at Bennett, Colo., and at Recluse, Wyo., besides other work in surrounding communities here. The harvest truly is

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Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

ripe in this locality, and I am eager to reap the golden grain.

Let my friends please take note of my new location; and if they desire to know more of the character of this new field before fellowshiping me here, I will gladly answer any questions propounded. As to the work I did at Olathe, if more about that is desired, a letter to any of the elders there will be answered gladly. Address a letter there to J. I. Foster; he is one of the Olathe elders and will answer any inquiry. I am trying to be faithful in what I regard to be pure New Testament mission work in Colorado. I am dependent upon the freewill contributions of the brethren "scattered abroad" to enable me to hold up this work; and I have faith in them, and am striving to so labor that they may have faith in me and the work in my hands. I enter my new field in good health and in splendid hope of success. But pray for me and for those whom I am seeking to rescue.

Please remember my new address—P. O. Box 177, Fort Collins, Colo.

What About Missions?

BY I. B. BRADLEY.

Shall we let our interests in the work being done by our missionaries die, or shall we keep it alive? This is a question that demands our attention right at this time. The reports coming from our workers all indicate that the zeal of some, the interest of some, is growing less and is likely to die—if, indeed, it is not already dead.

Brother McCaleb has fallen short very greatly of late in the receipts for his work, and he has had to draw on the fund he is trying to build up for his passage home on furlough next year. The support of Miss Lillie Cypert has been very meager—yes, insufficient—almost all the time since she has been in Japan. The contributions for Miss Sarah Andrews' work get pretty short at times, although I have never failed to send her the "aforepromised" amount each month since she has been in Japan. Sherriff, in South Africa, needs help; and Jelley is asking for passage home again.

Lend me your ears, brethren and sisters, you who have sent these workers to these fields, and have had a part in their support. Is there not, deep down in your heart, the conviction that you owe them something, since they are there on a mission for all of us—for our Lord? Does not each one who helped to send them there owe them a part of their support? And when it is necessary to return for rest and recuperation, do not those who sent them owe it to them to bring them back? Put yourself in the missionary's place and ask yourself how you would feel about it. Then turn the question about and say: "What do I owe this worker? I have helped send him to the field, and have, perhaps, helped to support him. Now, shall I stop my support, or shall I continue; and ought I not help to bring him back to his home again, that he may rest and gain strength for another season of work?"

Lay this matter upon your conscience and pray over it; then get out your check book and send me a contribution for Miss Andrews, or send to some one else who cares for the support of your worker—the one you helped send and to whom you owe a part of the necessary support. Do not put it off until to-morrow; do it to-day—now. "The King's business requireth haste."

While we are helping "Uncle Sam" by investing in war stamps and Liberty bonds and contributing to other agencies of his appointment, let us not forget the church and our missionaries—those on "the firing line." Let us "back them up" with our prayers and contributions. Let not their appeal go up into the ears of Jehovah unheeded. The need is urgent. The assistance should be cheerfully given. I am looking for your contribution. Shall I look in vain? I am looking especially after the support of Sister Sarah Andrews, but I will send your contribution to the worker you select. Let it come right along. "Now is the accepted time"—to-day.

MOTHERS! WHEN CHILDREN SUFFER

Cuts, Burns, Bruises, Bites, and Skin Eruptions

Apply soothing, antiseptic Carboil to their tender little skins. Don't use some of the old-fashioned remedies that cause the little fellows greater pain; and don't neglect the wound.

Carboil is a new scientific compound that stops the pain almost as soon as applied; it relieves the inflammation and heals.

Get a box of Carboil to-day. Keep it always on hand, for it is also fine for boils, carbuncles, sores, abscesses, and similar inflammations. Druggists guarantee and sell Carboil; liberal boxes, twenty-five cents. Spurlock-Neal Company, Nashville, Tenn., will be glad to mail sample on request.

CARBOIL

STOPS PAIN

"Who Will Win This Battle?"

Much of your comfort depends upon knowing that your system will perform its functions properly.

Your kidneys are the filters of the body. If they become inactive and fail to eliminate the waste matter, they are apt to throw the whole mechanism of the body out of order, thus toxic poisons can accumulate in the system and be as deadly as snake venom.

Besides causing the minor ailments of rheumatism, sciatica, lumbago and backache, neglect of the kidneys is apt to develop into more serious diseases, such as diabetes or stone in the bladder.

Rid the body of toxic poisons—clean the bladder and kidneys and cure the twinges of rheumatism with Anuric (double strength).

Anuric was first discovered by Dr. Pierce, and has benefited thousands of sufferers as well as appeased and eliminated the ravages of the more serious kidney diseases. Now procurable at any good drug store, or send direct to Dr. V. M. Pierce, Buffalo, N. Y., for trial package. Enclose 10 cents.

If you have rheumatism or kidney trouble, why not let Dr. Pierce's Anuric (double strength) win the battle?

SPRINGFIELD, TENN.—"I write a few lines to say that the Anuric Tablets gave me prompt relief. I consider them a great remedy for kidney trouble. My back doesn't hurt at all and the excretion doesn't burn and smart as it did. When I had used up the trial package, my druggist at Springfield didn't have the tablets in stock so ordered me a bottle from Nashville and I have been using them ever since. I don't expect to be without *An-u-ric* when in need of a kidney medicine."—G. W. HEAD, Route 4, Box 34.

EVER SALIVATED BY CALOMEL? HORRIBLE!

Calomel Is Quicksilver and Acts Like Dynamite on Your Liver.

Calomel loses you a day! Do you know what calomel is? It is mercury—quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones, and should never be put into your system.

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

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

IN MISERY FOR YEARS

Mrs. Courtney Tells How She Was Cured by Lydia E. Pinkham's Vegetable Compound.

Oskaloosa, Iowa.—"For years I was simply in misery from a weakness and awful pains—and nothing seemed to do me any good. A friend advised me to take Lydia E. Pinkham's Vegetable Compound. I did so and got relief right away. I can certainly recommend this valuable medicine to other women who suffer, for it has done such good work for me and I know it will help others if they will give it a fair trial."—Mrs. LIZZIE COURTNEY, 108 8th Ave., West, Oskaloosa, Iowa.

Why will women drag along from day to day, year in and year out, suffering such misery as did Mrs. Courtney, when such letters as this are continually being published. Every woman who suffers from displacements, irregularities, inflammation, ulceration, backache, nervousness, or who is passing through the Change of Life should give this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, a trial. For special advice write Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of its long experience is at your service.

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Church News

Alabama.

Verbena, September 18.—Brother A. B. Baxley began a meeting at Mineral Springs, in Chilton County, on Saturday night before the first Lord's day in September. The interest shown in this meeting shows conclusively that Brother Baxley presented the word in a simpler and clearer way than people of this community had heard before. His sermons were certainly eye openers to all who attended. Even many from the denominations owned that there is no other way than that shown by Brother Baxley. One Baptist admitted publicly that the church of Christ is the only one. The meeting continued eight days, and, as a whole, was the best ever known here. Five united with the church.—W. M. Bean.

Arkansas.

Fort Smith, September 16.—The meeting at Alma was a good one. We closed last night with five baptisms. The interest and attention were fine throughout. I am en route to Hamburg, Okla., for a meeting, to begin on Wednesday night and continue about ten days. From there I go to Alamogordo, N. M., to locate.—J. A. Cullum.

Rector, September 16.—I began here yesterday with what seems to be a fine prospect for a good meeting. This is one of our run-down schools and where they lost their property; but recently they have bought it again, for church property this time. It is a nice, well-arranged building for church and Sunday-school work. The auditorium makes a good place for church, and the class rooms are very convenient for the different Sunday-school classes. We have services at 3 P.M. and 8 P.M. every day but Sundays; on Sundays, at 11 A.M. and 8 P.M. There was one confession last night. We are to have baptizing to-day just after the three-o'clock service. It began raining last night after church and is still showering. This may interfere some or even much.—J. C. Estes.

California.

Ontario, September 12.—There was one confession of faith here on the first Sunday in September and one confession of faults on the last Sunday in August. I expect to leave for work among the soldiers soon.—Samuel E. Witty.

Florida.

Starke, September 17.—I preached three times at Lakeside, and two were baptized and two came from the Christian Church. I go to Lakeside on the second Lord's day in each month. But I am in the draft and may be called on for the war; if I am, I hope some preacher will keep up my appointments.—Elliott Williams.

Kentucky.

Bowling Green, September 16.—I had the pleasure of visiting the church at Jordan Springs, Tenn., yesterday. We had three services, which resulted in two baptized and one reclaimed.—W. M. Oakley.

Murray, September 16.—I have just closed a six-nights' meeting at Friendship Church, twelve miles out from Murray, with five baptisms. This was not the regular annual meeting, since it was held some weeks ago, with Brother Hart as preacher. Their regular meeting resulted in twelve additions, and they have had one at a subsequent monthly appointment, making, in all, eighteen since the Thompson-Scott debate there in July. The debate seems to have left the community in splendid condition. I have promised them to return for a meeting next year, if possible. I go to Florida the first of November, and I am busily engaged getting things shaped up to leave. I shall be here for Brother Elam's meeting, beginning the first Lord's day in October. We are expecting a feast of good things then.—T. B. Thompson.

Fulton, September 16.—My meeting at Portageville, Mo., closed with five added to the one body and several restored, who promised to live better lives in the service of the Master. This was purely a mission meeting and was well attended. I made my home with the Mitchell family, and it is a splendid home for the preacher. The meeting excited much interest, and we were never able to seat the crowds after the first two services. Portageville is a town of from fifteen hundred to two thousand people. This is the greatest mission field I have ever seen, I think. We started to work a congregation of thirty members. They will meet in the city hall until they can make other arrangements. This is the only congregation in the county, so far as I have any knowledge. The people of New Madrid County are ready to receive the truth, and the preachers and churches should certainly see to it that missionaries are sent into this much-neglected field.—F. O. Howell.

Rich Pond, September 18.—We are having good attendance in our meeting here, which is now in its second week. The Lord has graciously blessed my humble efforts this summer. During the past two months he has used me in holding six meetings and in baptizing sixty-seven persons. What a blessed privilege to be under the hand of our Lord, to be used by him every day, all for his glory! I spent the summer in Monroe County, Ky., and in Clay and Jackson counties, Tenn. This was the home of my boyhood days, and I saw many people that I learned to love long ago. While in the meeting on Jennings Creek we had a most delightful visit by Brother T. J. Bonner. He was then in a meeting at Willette, Tenn., a place not more than six miles from Beech Grove, where our meeting was held. This was our first meeting, and I am glad to know such a humble, godly man as he seems to be from the day we spent together so pleasantly. He is held in high esteem by the people there, with whom he has labored before. May the Lord bless him. I am asking for the

prayers of all the children in our Father's family, that I may be faithful and true to the end, and that I may not preach myself, but Christ Jesus our Lord, and myself a servant for his sake.—M. L. Moore.

Camp Taylor, Base Hospital, Medical Detachment, September 17.—Since I wrote last for these columns many changes have taken place. It has been reported that I had assisted in a meeting in Louisville since coming to this camp. I write to mention a few things of interest about the meeting mentioned. It began on August 26 and closed on September 10. The Parkland congregation held the meeting, having pitched a tent in a section of the city where the truth is not known. The people responded readily as to the hearing. Four were baptized, all of whom had been taught the truth by having attended services at the Parkland Church. This congregation is wide awake, and it is really a pleasure to work with them. Brother R. A. Zahn is laboring with them and is a great worker. He led the singing and did the baptizing. A number of preaching brethren visited the meeting and assisted no little. Because Brother Zahn has a name peculiar to the times, some brethren decided not to use him in some work previously engaged. This is a mistake. There happened to be "nothing in a name" this time, for he is as true an American and Christian, so far as I have been able to learn, as is in the land. It is to be hoped that when it is all over "over there" I can return to some of the places that expected me this year and continue in the work that I love above all else in the world. The prayers of Christians will be appreciated. I should not forget to say that my wife and one of my brothers were with me during the whole of the meeting and gave me much encouragement. Truly, one feels more like preaching with loved ones after long separation.—F. L. Paisley.

Ohio.

Cleveland, September 17.—I am in the mission meeting in the United Brethren meetinghouse, called "Fairview," in Dark County, having begun here on last Lord's-day night. Up until to-day it has been raining, a constant, cold rain, which has worked mightily against the interest of our meeting; but this morning the rain seems to be over with and the sun is beginning to shine out through the rifted clouds, and we hope that our meeting will take on new life and that much and lasting good will crown our efforts here. Brother Washington Snyder, with whom I am lodging, lives seven miles from the place of meeting, and he and I travel to and from the meeting each evening—a distance of fourteen miles. Brother Snyder is a man of about my age, and he is full of faith and godly zeal for the cause of Christ. He has raised a large family of intelligent boys and girls (two of his boys are now in the army), all of whom are active members of the church of Christ. All such men with their families are the blessed of the Lord. Brother Snyder is an elder of the church of Christ, and one, too, of fine ability; and as he is a fine singer, he leads the song services in our meeting at Fairview. We ask the brethren and sisters in Christ everywhere to pray for the success of the Lord's cause at this place, and especially would we ask your prayers in behalf of our present effort. We need your prayers. I now call upon all brethren and friends who are receiving the Gospel Advocate in lieu of the Primitive Gospel Proclaimer to at once send two dollars to the Gospel Advocate office and have the Gospel Advocate continued to their address. Brethren, you cannot afford to do without the Gospel Advocate. It comes to you each week with its columns laden with the kind of spiritual food that is good for the spiritual man. Again I say, send in your subscription to the Gospel Advocate, and send it in at once. These are perilous times, and you need just such a live, religious journal, and one, too, that is fully awake to the great needs of the cause of the Master in these days of coldness and general indifference toward all that is good.—A. A. Bunner.

Oklahoma.

Muskogee, September 16.—The meeting in this city continues with much interest in every way. We had a large crowd last night. The brethren tell me that we are having the best hearing in this meeting that ever attended any meeting in the city. I am doing my best in preaching the word of the Lord to them. To date we have had some seven or eight to come and identify themselves with the church as members of the one body, and two made the good confession last night. The meeting will continue all this month. I go next to Springdale, Ark., for my next meeting. Brethren, this is the very time every Christian should put on the whole armor of God and fight the good fight of faith to a finish. I am ready to do my part. If you need me, call me.—D. S. Ligon.

TREMENDOUS VALUE FOR 15c.

Washington, D. C.—(Special.)—An unusual offer is being made by the editor of the Pathfinder, to send the paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; and well printed in large type. It puts every thing clearly, fairly, and briefly.

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Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN AND MEN. Develops erect, graceful figure.

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Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache and nervousness. Comfortable and easy to wear.

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They will head-off that Headache or any other Ache or Pain.

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WHY RUN-DOWN PALE EXHAUSTED WOMEN SHOULD TAKE IRON

"There can be no beautiful, healthy, rosy-cheeked, steady nerved women without iron. When the iron goes from the blood of women, the roses go from their cheeks—then charm and attractiveness depart. I always insist that my patients take organic iron—Nuxated Iron—(not metallic iron which often corrodes the stomach and does more harm than good). Nuxated Iron is easily assimilated, does not blacken nor injure the teeth nor upset the stomach. It will increase the strength and endurance of weak, nervous, irritable, careworn, haggard women in two weeks' time in many cases. I have used it in my own practice with most surprising results."—Ferdinand King, M. D., well known New York Physician and medical author. (Satisfaction guaranteed or money refunded—On sale at all good druggists.)

NUXATED IRON

Among the Colored Folks

Alexander Campbell's Report.

On the third Lord's day in July I began my first protracted meeting at Henry, Tenn., under my tent. This meeting continued one week. The people, both colored and white, gave us a fine hearing, but there were no additions to the church. Brethren J. O. Rushing and B. W. Rushing, elders of the church of Christ among the white people at Henry, said the meeting was a good one. They also did all they could to assist us in the meeting. The white Christians gave liberally to the work, and I heartily appreciate what they did. I have agreed to spend thirty days in a tent meeting at that place next year, the Lord willing.

I began a meeting at Ashley's Chapel, five miles above Beech Grove, Tenn., on the first Lord's day in August and continued it one week. Interest was good. Four were baptized and one was reclaimed.

I began a meeting at Flat Rock, near Middleton, Tenn., under my tent, on the second Lord's day in August and continued it one week. Interest was good and three were baptized.

I began a meeting at Scott's Chapel, ten miles out from Columbia, Tenn., on the third Lord's day in August and continued it one week. Interest was very good indeed. The meetinghouse at this place was not large enough to hold the people. The white and colored people both come in large numbers. In order that all of the white and colored people might hear me preach the gospel of Christ, Brother Lynn Cheek, one of the elders of the Antioch church of Christ (white), saw Brother C. B. Fox and got him to let our friends fix a nice place near his house under the shade trees to seat four or five hundred people. So I preached out there on Friday evening to a large crowd. The white people gave me a nice contribution and invited me to come again. Three were baptized.

I began a meeting near Petway, across the Cumberland River from Ashland City, Tenn., about twelve miles, on the fourth Lord's day in August. When I went there two years ago, there was not one colored Christian there. Brother O. E. Williams, a white brother, wrote to me and had me come there to preach to my people. I have baptized sixteen since my first visit there. This meeting continued one week with great interest, but there were no additions to the church. I am very thankful to Brother and Sister Williams and all of the white Christians for their help to get the gospel to the colored people.

I began at Mount Savannah, near Lasea, a white church of Christ, about eight miles from Columbia, and where some of the oldest colored people of that community tell me they heard Brother David Lipscomb preach forty years ago, on the first Lord's day in September and continued it one week. Seven were baptized and two were reclaimed. One of the persons baptized was ninety-five years old, and came from the Baptists.

I began a meeting at Viola, Tenn., on the second Lord's day in September and continued it one week. Interest was very good, but there were no additions.

I began another meeting at Scott's Chapel on the third Lord's day in September and continued it one week. Three were baptized, one of them seventy-two years old.

My next meeting will be at Caney Springs, in Marshall County, Tenn.

ALEXANDER CAMPBELL.

Preacher Wanted at Norfolk, Va.

BY A. M. SCOTT.

There are a few members of the church of Christ permanently located at Norfolk, Va. Not until about a year ago has there ever been any attempt made to maintain the worship in this city. Even now it is necessary to have the worship in a private home.

Norfolk has a permanent population of about one hundred thousand and a floating population of about seventy-five thousand. The government war activities of the Fifth Naval District center here. Thousands of industrial workers are brought from all over the country. Millions of dollars are being spent in this vicinity by the government. The Navy Yard, Army Base, and Naval Training Station are permanent government works. There will be always thousands of civilians employed in these places, besides the fifteen thousand sailors continually in training, even after the war is over. Ships come to this port from all quarters of the globe, making Norfolk constantly in touch with the whole world. Yet there has never been a church of Christ established in this field. Almost daily there are dozens of nationalities on the streets. Every other man one meets is in uniform. Thousands of our own boys are here in training for duty on land or on sea. Some of them come from Christian homes; all should have opportunity, like the eunuch, to be taught "of whom the prophet speaketh this." Scarcely is there a city anywhere in the world with opportunities greater for doing good. They are too great to be neglected.

Is there not a preacher somewhere who will come to Norfolk to help the few that have already started the work? They will coöperate in every way and make any sacrifice possible. Wages are good, and any man, whether he has a trade or not, may find ready employment. A preacher could, if it were necessary, make himself partly self-sustaining. There is opportunity for personal work besides public preaching and teaching. With any one to whom this opportunity appeals correspondence is earnestly requested. A definite proposition with full details will be given.

Address church of Christ, 1223 West Forty-seventh Street, Norfolk, Va.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs. So if you wish to try this great profit maker, write to E. J. Reefer, Poultry Expert, 9256 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1, prepaid. So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day, or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. —Advt.

Too Many Restorations.

BY F. P. FONNER.

In this article it is not intended to convey the idea that we are really having too many restorations, and especially so when there are so many backsliders in the world. But the real idea is that the number of restorations reported is out of proportion to the number of penitent believers baptized; and it could hardly be otherwise in some localities, since in some instances the backsliders outnumber the alien sinners two to one. Some of these backsliders have been restored over and over again, and these cases have been reported many times as restorations. Well, if they have been restored, why do they not remain in that condition? This they should do, since Jesus has said: "But he that endureth to the end shall be saved." (Matt. 10: 22.) Perhaps this principle of endurance has not been sufficiently emphasized by some religious teachers. This lack of practical teaching has made millions of backsliders; and, of course, when a meeting is held, the restorations outnumber the conversions sometimes two to one. When this is reported, it makes a greater show of success; but, somehow, it does not seem like real success. It is fleeting and transitory; but it serves to swell reports. But unless persons thus restored are really enlisted in the true cause of Christ and taught to worship God, there seems to be no hope for them. The command to "worship God" is applicable to all such restored persons, since none but regular worshipers of God can possibly secure the great reward, because it is promised only to the faithful ones. But backsliders may be restored to the favor of God by confessing their sins and by asking forgiveness of God and the brethren; and they may do this without waiting for a new preacher or a protracted meeting. This they should do at once, and then the new preacher can do some good when he comes. Furthermore, when men and women of the world see a real reformation in these restored persons, then they, too, will obey God, and then some solid material will be added to the churches everywhere. The number of restorations will no longer be out of proportion to the number of actual conversions; but the Lord will add to the church daily such as are being saved, as he did anciently. "And the Lord added to the church daily such as were being saved." (Acts 2: 47.) This was a result of faithfulness upon the part of the early Christians; and nothing short of faithfulness upon the part of evangelists, bishops, deacons, and the entire church in any given locality will ever again produce such results. Protracted meetings alone will never bring about a steady growth in numbers; an occasional visit by a strange preacher will never do it; but faithfulness upon the part of every Christian in connection with these helps and others of like character will do it, when we all get down to the Lord's work in real earnest. This would prevent much backsliding, and consequently there would not be so many restorations to report. This would be rather hard on some who delight in padded reports; but, since real success does not depend upon padded reports, it would be better for the entire church of God everywhere. While the number of restorations would decrease steadily all the time, the number of real, genuine conversions would increase just as steadily, because every member of the church would be a real mission worker every day in the year. Even personal contact would increase the confidence of the people in the religion of Christ. Public preaching would then result in many conversions, as it did in apostolic times; and may God speed the day. In these times of apostasy and sin, gospel success cannot be measured by padded reports; but in many cases it must be measured by the influence we exert over careless and indifferent church members. The success of the gospel minister does not depend so much upon himself as it does upon a faithful, earnest, and devoted membership. That kind of a membership will train and develop the right kind of preachers, and the right sort of preachers will train and develop the right kind of churches. Thus we may reduce backsliding to a minimum and, at the same time, bring about a change in the character of some reports. There will not be so many restorations reported as actual additions to the church, but the reports will more nearly reflect the real condition of things.

They are never alone that are accompanied with noble thoughts.—Sir Philip Sidney.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Doctor Biggs treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

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My Lord and I.

I have a Friend so precious,
So very dear to me;
He loves me with such tender love,
He loves so faithfully;
I could not live apart from him,
I love to feel him nigh;
And so we dwell together—
My Lord and I.

He knows how much I love him,
He knows I love him well;
But with what love he loveth me
My tongue can never tell;
It is an everlasting love
In ever rich supply;
And so we love each other—
My Lord and I.

I tell him all my sorrows,
I tell him all my joys,
I tell him all that pleases me,
I tell him what annoys;
He tells me what I ought to do,
He tells me what to try;
And so we talk together—
My Lord and I.

He knows how I am longing
Some weary souls to win,
And so he bids me go and speak
The loving word for him;
He bids me tell his wondrous love,
And why he came to die;
And so we work together—
My Lord and I.

—Selected.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

Letters That Inspire Confidence.

I wish very much that every reader of this paper could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet; but I wish you could see the originals, for I would like to have you realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, kidney, bladder, and liver diseases, uric-acid poisoning, and other curable conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this spring, and before I received all these letters from sufferers, I did not take very much stock in advertisements like this. I therefore cannot blame you if you doubt; but, my friend, I am absolutely convinced that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States, and they almost invariably report either permanent restoration or beneficial results. That is why I make the offer contained in the following letter. Sign it now and mail it.

Shivar Spring,
Box 21L, Shelton, S. C.

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if I report no benefit, you agree to refund the price *in full* upon receipt of the two empty demijohns, which I agree to return within a month.

Name.....

Address.....

Shipping Point.....
(Please write distinctly.)

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

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Healing, Antiseptic Soothing, Fragrant

Harmless to the most delicate skin.

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The Master's Vineyard

Tennessee.

Decherd, September 18.—We closed the meeting at Huntland yesterday with nineteen baptized and two reclaimed. Representatives of six congregations got together and decided to locate a preacher in this country.—J. D. Northcut.

Lawrenceburg, September 16.—I am just home from a nice meeting at Providence, in Giles County. Five were baptized. The brethren were good to the preacher. I am home for two tent meetings in this (Lawrence) county.—Thomas C. King.

Nashville, September 18.—The meeting at Pegram closed on Monday night, September 9, with two baptisms. I preached at night only, working during the day. I am wanted for another meeting there next year. I am now in a meeting at Kingston Springs, preaching only at night, going back and forth each day.—M. C. Cayce.

Nolensville, September 17.—On the fourth Sunday in August I began an eight-days' meeting at Gordonsburg. It was a pleasure to have Brother H. C. Denson, of Winchester, with us most of the time. The church at Gordonsburg has a very bright future, with very little opposition from the denominations. I promised to return the last of October for another meeting, if I should have the time. On the second Sunday in September I began at Ostella, near Lewisburg. The meeting continued over the third Sunday, with six baptisms.—J. Leonard Jackson.

Beardstown, September 16.—Since my last writing I have held several meetings. The first was at Keltonsburg, in Dekalb County, from July 20 to August 2, two services a day, with three additions. This was my third annual meeting for these brethren. The saints there are accomplishing much. During the meeting the message came that our son, Dewey, had been operated on for an abscess around the kidney. Many thanks to the Lord and much praise to our family physician, Dr. Hartong, of Bridgeport, and Dr. Ed Newell, of Chattanooga, for his recovery. I shall never forget the sympathy of the brethren at Keltonsburg. They know how to "weep with them that weep" and "rejoice with them that do rejoice." My wife writes that Brother Charles Holder has baptized Dewey since he came from the hospital. From August 2 to August 10 I was at Stewart's Schoolhouse, in Warren County. This is a new place with a good band of workers, and they have bright prospects before them. There were three additions here. My next meeting, from August 11 to August 23, was at Curlee's, in Cannon County, near my boyhood home. This was my third annual meeting for them. This is one of the oldest congregations in the country. Here is where my father and mother obeyed the gospel, and where, too, when a boy, I heard Brethren Elam, Sewell, Kidwill, Srygley, and others preach. The brethren there are a noble set and are doing good work. This meeting resulted in six additions. My next meeting, at Coble, in Hickman County, began on August 25 and continued till September 7, with seven additions. The church there is composed of five people and a large membership. Brother John Lancaster, who carries the mail and preaches on Lord's days, lives there. He is doing much for the cause and was worth much to the meeting. This was my third meeting with these brethren. The meeting at Only, in Hickman County, continued from September 8 to September 13. Here we have a small band of about twenty members, with a good house and a great field of labor. I began at Beardstown, in Perry County, yesterday, with a fine crowd. We are expecting a great meeting. While at Coble I received word that Willis, our preacher boy, had been called to the army, at Camp Travis. Brethren, pray for us.—R. W. Jernigan.

Franklin, September 15.—On Friday night, June 14, I began my eleventh successive annual meeting with the church in Esto, Fla. This meeting continued until the second Sunday night following. There were no additions, yet we have reason to believe that some good was accomplished. This is a small congregation, but some good brethren constitute the membership of this church. From this place I went to a mission field near Castleberry, Ala. Local conditions were such that I remained there only five days. I preached four sermons for the congregation at Lowery, beginning on June 30. I then went to a place near Geneva and preached twice in a Baptist meetinghouse. This is an inviting mission point, and I hope sometime to hold a meeting here with the hope of planting a congregation. On the night of July 4 I began a meeting with the church at Liberty, in Coffee County, and continued it eight days. This meeting resulted in two baptisms. I then went to Bethel congregation, in Geneva County, and spent eight days. There were two restorations here. Brother H. T. Dowling, of Remerton, Ga., was with us during this meeting and preached two good sermons. My work in the South closed with a week's meeting with the Gum Head congregation, in Florida, just over the line from Geneva. Two young men were baptized during this meeting. On the second Sunday in August I began a meeting with the Five Points congregation, in Hickman County, Tenn., and continued it until the following Friday morning. This is a good congregation and will accomplish much good in the community. I have had charge of the Grassland high school, in Williamson County, during the past two years, and last year preached for the Fairview congregation, on the Hillsboro pike, monthly. There are a number of fine brethren working there, and it is a pleasure indeed to work with them. I have been worshiping with the Franklin congregation for five or six weeks, and, in the absence of Brother Smith, have preached twice for the church here. Brother Smith is greatly loved by this congregation and has done a lot of good work here. I am now leaving for Tuskegee, Ala.,

where I am to work next year as principal of the city schools. There is no congregation in Tuskegee, and, so far as I know, not a member of the church of Christ, yet the worship on the Lord's day will begin at once. I expect to preach whenever and wherever I can.—Van A. Bradley.

Texas.

Ennis, September 16.—Yesterday was a fine day here, with four additions. The minister spoke on "The Two Laws of Pardon" and "After Baptism, What?" The sick were visited in the afternoon. We also had a farewell service for the young people leaving for college, and letters of commendation were presented to each one by the church.—Ben West.

Wichita Falls, September 12.—Our meeting began on the night of August 31 and closed on September 9. Brother Claud McClung was with us nine days, and ten were baptized and five were restored. Brother McClung was with us last year in a meeting, and we have invited him to be with us again next year. Husband and I have lived here twenty-eight years, and although we are in a droughty country and are poor in this world's goods, we have managed, by the help of our preaching brethren, to have a meeting every year since we have been here. The members of our congregation are at peace with each other. While we all do not see everything alike, we are willing to sacrifice our little differences for the sake of peace and harmony. We meet in the Bowman Schoolhouse now, but are thinking of trying to build a house to worship in, for the gospel is what this people need. We have always tried to have the very best teachers. Brethren, pray for us, that we may never falter or grow weary in our work for our dear Redeemer.—Mrs. R. A. Crowell.

The Mammon of Unrighteousness.

BY A. W. YOUNG.

"Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles." (Luke 16: 9.)

I am sure that "the mammon of unrighteousness" may be so used in the ordinary affairs of life that we may make friends. This is accomplished by our honesty, integrity, and ability in the handling of money. We may so use it as to make enemies of those with whom we have dealings. Christians should so use money as to make friends of their business associates, and even impress the fact of their Christianity upon such associates. But when the Master said that his disciples should so use the mammon of unrighteousness that they might make friends who could receive them "into the eternal tabernacles" when money failed, what did he mean? To my mind, he meant the very same thing that he did when he said: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal." (Matt. 6: 20.) I reach this conclusion because the divine power alone can receive us "into the eternal tabernacles." If this is the lesson, then it teaches us that we should use money to please God. Are we doing this when we get all that we can, keep all we get, and covet more? Have we used even a small part of our means for the honor and glory of God? It might be well for us to pray over this matter, get a little closer to God, and mend our ways.

PERUNA A WONDERFUL MEDICINE

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"I am pleased to **recommend Peruna** as it was beneficial in **restoring my health** when I was all **run down from overwork and nervous worry** and was unable to take up my regular work. A friend recommended Peruna and said he was sure that it would **restore my strength.** I soon found that I was getting better and in **a little over two months** I was able to resume my duties with **renewed vigor and strength.** It certainly is a wonderful medicine to vitalize the system."

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Mr. George Atkinson,
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His letter opposite leaves little doubt of his faith in Peruna.

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WINTERSMITH'S CHILL TONIC

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Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention. —Advt.

Most any task looks impossible to a lazy man.—Exchange.

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All children troubled with worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS chill TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a General Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will be in perfect health. Pleasant to take. 60c per bottle

I do not want you to withdraw yourself from the world. "I pray not that thou shouldest take them out of the world." And I do not want you to be a little caste by yourself. I want you to mix with the world, to be as pleasant and agreeable as possible in society, and to have as many friends as you can. But I do not wish you to be of it. I want you, as you move in it, to be so under the control of the Holy Spirit as to bear continual witness to his power.—Bishop of London.

Nothing is more common than our anxiety to reform other people, while we do not even make a beginning on ourselves.—Thomas à Kempis.

Scientific Treatment for Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism, it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless, but effective. Positively guaranteed by money-back offer. It is a Godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief. Too much cannot be spoken in behalf of Renwar for rheumatism." Sold by druggists; price, 50 cents; or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

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If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health-builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.

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We especially want to send it to those apparently hopeless cases where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show every one at our own expense that this new method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

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Men and Women Needed for Red-Cross Work.

The American Red Cross has issued a call for five thousand workers for overseas duty.

Men and women of education, of high personal quality, and of sound practical equipment are urgently needed in various kinds of service. No one should apply who is not self-reliant, in good health, willing to endure hardships, and to obey orders.

Canteen workers and hospital hut workers are wanted. For these a knowledge of French is desirable, but not absolutely necessary. Ages should be from twenty-five to thirty-five. Full volunteers of suitable quality are heartily welcomed; but where unable to pay expenses, transportation, uniform, and maintenance will be paid for exceptionally qualified candidates, in whole or in part, as individual circumstances require.

Social workers are needed for relief among refugees from the invaded districts and for other forms of social and reconstruction work among the French civilians. They should speak French.

Stenographers must be between the ages of twenty-five and forty, and are paid a salary of six hundred to seven hundred and fifty francs per month, out of which they are to pay their own expenses. They are also furnished with transportation and uniform. Knowledge of French not necesssary.

No woman can be accepted whose husband or son is serving under the colors abroad or in this country.

The American Red Cross will now receive applications from men who are subject to draft between the ages of twenty-one and thirty-one, with the exception of those in Class 1, and from thirty-one to forty-one other than single men.

Applications and inquiries should be addressed to George E. Bennie, Director, Bureau of Personnel, American Red Cross, State Capitol, Nashville, Tenn.

"Home-Mending."

Perhaps there may be something worth working out in the "home-mending" plan suggested by a Chicago minister, who finds that we have an abundance of homes, asylums, and societies devoted to the care of persons variously in need, "but we have no association whose duty it is to conserve the most sacred of all institutions—the family."

If a husband and wife, for instance, disagree and are in danger of separation, one of the "home-menders" may call, talk things over with an outsider's dispassion, and perhaps save the household from disruption.

In theory this is fine, but in practice it would require tactfulness that is rarely to be found. It would have to be clearly recognized, in the first place, that husband and wife reserve the right to fall out, if they see fit, as one of their most precious privileges. People marry "for weal or woe;" and if they want the woe, it is in the contract and is their right.

The outsider who interferes might as well realize this important fact at the start. He will have to realize it before the end. It would be better for him and all concerned that he should take some good sense in with him at the door than bring experience out with him through a window.

If the right envoys can be found, and if they succeed even once in a while in their tranquillizing mission, the result will more than recompense their being many times told to mind their own business.—Christian Herald.

Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes one to carry with him blessings of which he is himself as unconscious as a lamp is of its own shining. Such a one moves on human life as stars move on dark seas to bewildered mariners.—Exchange.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 2 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.—Advt.

For Sour Stomach

Bloating, Gas, Coated Tongue, Sick Headache, Bad Breath, Biliousness, Indigestion or Constipation—take

FOLEY CATHARTIC TABLETS

They cleanse the bowels, sweeten the stomach and invigorate the liver. Do not gripe or sicken.

P. S. Meehan, Elm St., Hancock, Mich.: "I have given Foley Cathartic Tablets a thorough trial and can positively state that they are the best laxative."

Sold Everywhere

A Habit to Be Avoided.

The habit of unkind criticism or promiscuous criticism, if you prefer the word, grows by leaps and bounds if permitted to flourish at all. We have ideas in which we take a certain amount of pride, and those who do not live by them fall under the ban of our displeasure. We have no reason for believing that our ways are better; we merely assume it, and expect others to take the same line of thought. You see, we demand freedom of action that we are not willing to accord to others.—Exchange.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

Of what great importance the loaf, which before 1200 was the name of bread, was a daily food can be inferred from its relation with the word "lord." For "lord" (A.S. *hlaford—hlaf*, bread, loaf; *weard*, a keeper) is probably a contraction of "hlaf-weard," literally "loaf-ward" and, therefore, originally signified the keeper or dispenser of bread; in short, the breadfather, to whom the members of the family had to apply for their daily bread.—Exchange.

The waters of the Dead Sea, in Palestine, are eight or nine times more salty than the ocean. Its surface, one thousand three hundred and twelve feet below the level of the Mediterranean, is lower than that of any other known body of water.—Exchange.

Men are disturbed not by things, but by the view which they take of things.—Epictetus.

Each succeeding day is the scholar of that which preceded.—P. Syrus.

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.—Advt.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Summa Cum Laude.

Naturalists tell us that mountain ranges record great convulsions in nature; so great characters are inseparable from great crises in the experiences of life. When we read in Gen. 22: 1, "And it came to pass after these things that God did prove Abraham," we come to the great crisis in his life, a shock that he withstood successfully and from which time he towers as a mountain peak of faithfulness to God.

The story of Abraham's giving Isaac unreservedly to God is the story of his supreme test. When diplomas are written in Latin, they often contain the phrase, *summa cum laude*, which means "with the highest praise and honor." The grand old patriarch up to this point in his life had stood many searching examinations, and, as a result, had grown better, wiser, and stronger, in service, in courtesy, in faith, and in all the virtues. But now he comes to take his final examination. When this is finished he is to receive a diploma that should be known and read of all men, because it was to be earned "with the highest praise and honor."

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God's Purpose in Trials.

The American Revision shows a great improvement when it uses the word "prove" in the place of "tempt" as found in the Old Version. The latter word is commonly used in the sense of solicitation to evil. But God never tempts any one in this sense. He tests them to show what their character is, and to develop the good in them into something better and larger. It is Satan who tempts a person to do something wrong with the purpose of leading him to yield and to do wrong. In the New Testament, James (1: 13, 14) is very clear and explicit on this point: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed."

In Abraham's trial we find, too, a very lofty illustration of another teaching along this line by the apostle Paul: "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." (1 Cor. 10: 13.)

When Abraham was about to slay his son, God stayed his hand and said: "For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." In this verse God speaks after the manner of men. As a matter of fact, he knew before what Abraham was and what he was able to bear. The test was not for God's benefit, but for Abraham's benefit and for the benefit of succeeding ages.

If we are truly God's children, we should never look upon great trials as tokens of his displeasure. The greater the trial, the greater is the confidence of our God in us. F. B. Meyer said: "Some men pass through life without much trial, because their natures are light and trivial, and incapable of bearing much, or of profiting by the severe discipline which, in the case of others, is all needed, and will yield a rich recompense after it has had its perfect work." It will greatly help us, then, when we are facing a great trial, to remember three things in relation to our Father's purpose: (1) It is God's vote of confidence in us; (2) we are able to bear it; (3) it is for our good. It is when we remember these things and profit by them that the trial of our faith becomes "more precious than gold."

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Abraham's Response.

We have explained God's relation to this supreme test in Abraham's life. What was the patriarch's attitude? We could not find a better answer to this question than to read the text. It is a case where "actions speak louder than words." Strangely enough, the narrative records everything without the slightest hint of the feelings of Abraham and Isaac. Yet we know that every act in the series must have wrung the father's heart. It is likely that even an inspired writer felt himself at a loss to describe the feelings of a man who was called upon to give up the son in whom all the promises of God were to be fulfilled. But while his feelings are hidden from the narrative, his course from the beginning to the end of this excruciatingly painful ordeal is plainly revealed.

Once the command is given, we find that "Abraham rose early in the morning," and, having made the necessary preparation, "went unto the place of which God had told him." Thus he teaches us the importance of promptness in obedience to God and incidentally reminds us of the adage: "An unpleasant duty never becomes less unpleasant by putting it off." If Abraham could begin to perform

with alacrity such a terrible task, why should any one hesitate and dillydally about doing things for God where no such ordeal is involved? I have known people to wait for years before making a public confession of their Savior, and every year they waited they knew it was the right thing to do. I have known them to quibble and quarrel over baptism and to finally submit to the Lord Jesus Christ in this matter when they felt that they had nearly reached the end of their earthly journey. The story of righteous Abraham puts to shame such a trifling disposition. How different is the spirit of the man who "took the wood of the burnt offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together!"

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"The Lord Will Provide."

While they were climbing the mountain side and as they drew near to the place of sacrifice, Isaac asked a question that has in it a tender and affectionate appeal. He said: "My father." Abraham replied: "Here am I, my son." Isaac continued: "Behold, the fire and the wood: but where is the lamb for a burnt offering?" The father's heart must have melted and failed had it not been for his faith that God was able to fulfill his word. Abraham's answer to this very natural question is terse and beautiful: "God will provide himself a lamb for a burnt offering, my son." His answer was complete enough for truthfulness and guarded enough for the occasion. It expressed the great faith of his heart and really went far beyond his knowledge. Moreover, it gives us a better understanding of the tribute to Abraham written hundreds of years later in the letter to the Hebrews: "By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; even he to whom it was said, In Isaac shall thy seed be called: accounting that God is able to raise up, even from the dead." (Heb. 11: 17-19.)

This commentary reveals the fact that Abraham fully expected to make the sacrifice, and was ready to make it, with the belief and in the hope that God would raise his son to life again. Abraham's attitude was summed up by the Lord himself when he said: "Thou hast not withheld thy son, thine only son, from me." He gave to God the inheritor of the promises, the most precious of his possessions.

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Abraham's Message to Us.

So much for God's purpose in this trial and for Abraham's attitude toward it. What should be our attitude toward the great trials which have come recently into our lives? What is Abraham's message to modern times? The first message is that which should teach us a higher conception of sacrifice. It is that obedience which consents to the death of the Isaac of our lives. First, there is the sacrifice of the Isaac of self. We have our darling sins; we have our Isaacs of lust and desire; we have our cherished plans full of ambition for the future; but to know the power and sweetness of friendship with God, there must be a sacrificial altar on which self and sin and lust and desire must die. We must be ready for that double crucifixion of which Paul writes, "through which the world hath been crucified unto me, and I unto the world."

Then there must be the sacrifice of service. As Christ pleased not himself, so must we consent to the fullest possible sacrifice of our own cherished plans for those which Christ has for us. Hannah dedicated Samuel to the Lord. He was not slain upon the altar, but his life was dedicated to divine service. In that sense the beloved John says that "we ought to lay down our lives for the brethren." We must give God the best. We must always remember that "the love that lives is the love that gives."

Trust and Submission.

Again, Abraham's message is one of trust and submission. He gave to the place where the altar stood the name "Jehovah-jireh"—"the Lord will provide." The wonderful way in which God provided the sacrifice in the hour of his greatest extremity was the source of a proverb which would comfort God's people in all ages. The nearest equivalent in English is, "Man's extremity is God's opportunity." When the difficulties and dangers seem insurmountable, God is at his best in showing how to deliver. If you are God's child, he will "never leave thee nor forsake thee." George Eliot said: "It makes the mind very free when we give up wishing and only think of bearing what is laid upon us and doing what he gives us to do." We can have this freedom if we will only remember that—

"In some way or other the Lord will provide.
It may not be my way,
It may not be thy way,
And yet in his own way
The Lord will provide."

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Our Dearest Possessions.

Abraham's messages of faith and trust and submission were never needed more than they are needed now. This is true because we have never been asked before to give so many of our dearest possessions. The trials of life are so often a great mystery to the one who suffers the trials. We are often tempted to ask: "If God is so rich, why does he let us be so poor? If God is so good, why does he let us have so much pain and sorrow? If God is so strong, why should he permit our boys to be taken from us?" "He is only eighteen," said a father with a trembling voice as he pointed to a young man clad in khaki. "He's my only son. I never knew before the meaning of 'God so loved the world, that he gave his only begotten Son;' but I know now." In a similar mood an American mother tells of her "crucible" in pathetic verse:

I kissed my boy good-by to-day
(God only gave me one)
And proudly watched him march away,
My life, my all, my own.
I stilled the throbbing of my heart,
And calmed my heaving breast,
And prayed for strength to do my part—
My country needs my best.

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How Christ Was Typified.

Before closing the lesson we should not overlook the fact that we have in this narrative a beautiful type of our Savior. When we read that the wood for the burnt offering was laid upon Isaac, we are reminded of Jesus' carrying his cross up the hill of Calvary. When Isaac with plaintive voice asks his father, "Where is the lamb for a burnt offering?" it brings to mind that heart-rending scene in Gethsemane when the Savior said: "My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt." But when we come to the climax of the story on Mount Moriah, where a voice from heaven speaks, "Abraham, Abraham, lay not thine hand upon the lad," the type is lost. There is no voice like that on Calvary. There is no heavenly edict which says, "Spare thy Son." He gave him up freely for us all, "the Innocent for the guilty, the Just for the unjust."

And all of this transpired that you might hear and accept his precious invitation.

"Come to Calvary's holy mountain,
Sinners ruined by the fall;
Here a pure and healing fountain
Flows to you, to me, to all,
In a full, perpetual tide,
Opened when our Savior died."

Our Contributors

Voting On Candidates for Baptism.

BY F. W. SMITH.

It will be remembered that the writer called upon the editor of the Baptist Flag to produce Bible authority for the practice of requiring candidates for baptism to *relate an experience of grace* and having the church to *vote* as to whether or not the candidate should be baptized. Well, my friend has tried his hand twice in an effort to justify his practice, and, instead of getting better, he gets worse. Hear him:

"I did not in said article give a scriptural instance directly, but will offer a few New Testament examples of an experience of grace before baptism.

"And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ. (Acts 10: 45-48.) Not only Peter, but those brethren who accompanied him from Joppa, heard these Cesareans magnify or laud the name of God, then Peter commanded them to be baptized. Did not these have an experience of grace, also the gift of tongues, before they were baptized? You know this is true, for they had both spirit and the joy of salvation before they were baptized. And their conversion was not an exceptional one.

The Philip and eunuch case that Luke gives is another good one. The eunuch believed before his baptism, and repentance and faith being inner graces inwrought in them most certainly were such an experience, and such candidates are qualified and ready for the ordinance. Have all such not had an experience within, and, of course, felt in soul that they had repented and believed? You admit this, and still persist in saying that Baptists make an ironclad rule like it. The Book makes the law, and Baptists try to keep it. Strange that a man of your ability would try to charge the Baptists with a tradition when they read it right out of the Book, and at the same time claim to be keeping the word in all you say. Yes, Brother Smith, Baptists require an experience of grace from all they baptize, and then allow the membership to pass on one's fitness for baptism and fellowship in the body of Christ. But you won't allow Baptists to do the things you do, neither will you allow your own membership to say by voice of the body who shall take membership and be in fellowship with them.

Don't you know that you would not baptize a man unless he satisfies you that he is a fit subject for baptism? Yet you are not willing that your own members should say anything. Then where do you find the scripture that authorizes *you* to baptize any one? Was the ordinance of baptism left in the hands of the ministry or the church?

Saul of Tarsus' baptism was just like all the others. Paul had changed lords, also changed wills, and said: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." (Acts 26: 19.) "And when I could not see for the glory of that light," etc. (Acts 22: 11.) Saul could not see for the glory of that light, and was not disobedient to the heavenly vision. All this precedes his baptism. Did Paul have an experience of grace? Show why say more. If you have no such experience before your baptism, I am afraid you have no such now.

With reference to his first effort he now says: "I did not in said article give a scriptural instance directly." Why did you not, if you had at hand such an instance? Well, he has taken about three weeks to work on the case, and now says he "will offer a few New Testament examples of an experience of grace before baptism." Need I remind Brother Moore that he has not been called upon to do any such thing? Of course every candidate for baptism who is sincere has the experience arising from faith and repentance before baptism, *but that is not the issue.* It devolves upon my friend to show a New Testament example of a candidate for baptism being required by a church to say, "I believe that God, for Christ's sake, has pardoned my sins," and then the church voting as to whether or not such a one should be baptized. I know it is imposing an *impossible* task on Brother Moore, but he invited it by precipitating this discussion. Now he is regarded a representative man among the Baptists, is editor of a religious journal, and we have the right to assume that the best has been done in defense of the doctrine under consideration.

One of his examples is the case of Cornelius and family (Acts 10: 45-48), but this most clearly *disproves* his contention. Let us examine the case. (1) The demonstration here was *outward, miraculous,* and *physical,* without *one word* from Cornelius or any member of his family in the way of an inward experience of grace that "God, for Christ's sake, had pardoned their sins." Brother Moore, in all of his life, never saw anything like that which transpired at the house of Cornelius. (2) There was no church there to sit in judgment on those to be baptized. There were six Jewish Christians who came with Peter, from Joppa, and what they saw and heard was the physical power of God in miraculous form. (3) This miraculous demonstration was for the purpose of convincing the Jews that the Gentile world had a right to the gospel and the kingdom of God. It stood as a witness for them against the previous objections of the Jewish element. (See Acts 15: 8.) Nothing like this miraculous demonstration had occurred since the day of Pentecost. (Acts 2: 1-4.) (4) Instead of those six Jewish Christians being called upon to vote on the case, Peter boldly challenges the right of *any man* to forbid the baptism of Cornelius and family. Is that the way Brother Moore proceeds when one demands baptism at his hands? Does he challenge the church to interfere? Not much, but he demands of the candidate to say, "I believe that God, for Christ's sake, has pardoned my sins," and then he says to the church: "Brethren, take the case and tell me whether or not I can baptize this candidate." *Anything with even a shadow of resemblance to that at the house of Cornelius?*

See how my friend wabbles on the case of Philip and the eunuch! (1) He knows there was no church down there in the wilderness to sit on the eunuch's case. In so far as the record goes, none were present save Philip and the eunuch, and certainly my friend will not claim that Philip was a church. (2) All he could get out of this case is: "The eunuch believed before his baptism, and repentance and faith being inner graces inwrought in them most certainly were such an experience, and such candidates are qualified and ready for the ordinance." Of course those who believe and repent have the inner experience that they have done those things, and of course all "such candidates are qualified and ready for the ordinance;" but Brother Moore and his church are not willing to let it go at that. In addition to the experience arising from the inner consciousness of believing and repenting, he and his church demand another and quite a different experience upon the part of the candidate—viz.: "I feel that God, for Christ's sake, has forgiven my sins." This is the thing I am objecting to, and this is the thing for which I have demanded Bible authority, and *this is the thing for which my friend can find no authority within the lids of the Bible.* Quit it, Brother Moore, and be content to follow the inspired record. He says: "The Book makes the law, and Baptists try to keep it." Well, show us the law, "I believe that God, for Christ's sake, has forgiven my sins," which you

place between the candidate and baptism, and I will keep it, too. But he continues: "Yes, Brother Smith, Baptists require an experience of grace from all they baptize, and then allow the membership to pass on one's fitness for baptism and fellowship in the body of Christ." I know you do these things, but I want your *authority* for doing them, but it is very evident you have none from God's word.

Brother Moore tries to make it appear that I am as guilty as the Baptists in this matter of experience. If he will content himself to simply let the candidate confess Jesus as Lord, and tell the church hands off, I have not a word to say; but when he puts the confession of faith on a par with "I believe that God, for Christ's sake, has pardoned my sins," I protest with all my soul. No, I am not willing that any one shall say a word as to whether or not one who makes the good confession shall be baptized, for the simple reason that the word of God gives them no right to do so. He cites the case of Saul of Tarsus, but this utterly destroys my friend's doctrine. (1) No church was present to sit in judgment on Saul, and *not one word* about the preacher's demanding an "experience of grace" before he would baptize the candidate. (2) Saul had an experience, but it was *entirely different* from that required by the Baptists. He had been in deep penitence for three days and nights, so much so that he neither ate food nor drank water. Now, instead of *feeling* and *believing* that God had, for Christ's sake, pardoned his sins, he was in a greatly distressed state of mind. If Saul had the joy of salvation before he was baptized, why did he go on in this deep sorrow, refusing to eat or drink for three days and nights? If he "believed that God, for Christ's sake, had pardoned his sins," why did he make such haste to be baptized? He did not stop to eat or drink, although without food for three days and nights. I will tell my friend why. Listen: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.)

"Apples of Gold in Pictures of Silver."

BY LEE JACKSON.

Solomon says that "a word fitly spoken is like apples of gold in pictures of silver." When John Huss, of Bohemia, was to be burned at the stake because of his efforts to give to the common people the word of God, his executioners were binding him with a rusty chain. Huss exclaimed: "My Lord Jesus Christ was bound with a harder chain than this for my sake! Why, then, should I be ashamed of this old rusty one?" While fire was being kindled in the fagots which were piled around him, Huss was called upon to renounce his teaching. "No," said he, "I never preached any doctrine of an evil tendency; and what I taught with my lips I now seal with my blood." Huss was one of the morning stars of Luther's Reformation.

Not long since my good wife told me that as I have grown in years I have formed the habit of talking too much. In pleading guilty to this charge, I told her that I was not in the boat by myself. It was down in Texas, so I am told, that a certain Methodist preacher had in his congregation a good sister who was charged with talking too much. The brethren told the preacher that this sister was a good woman in every other respect, but needed to be severely rebuked for her wrong use of the tongue. So they requested him to prepare a sermon on the subject and preach it for her especial benefit. A good sermon on the bad effects of the wrong sort of talking was prepared, and on the day appointed it was preached with great fervor and force. After the sermon the sister for whose benefit it was preached came forward and congratulated the preacher, telling him that his sermon was just what she had been wanting to hear; "for," said she, "*I know at least twenty men in this congregation who ought to be made ashamed of themselves for the way they talk. Their ungodly talking is having a ruinous effect upon the morals of our young people.*" Would it not be well to have these words of this talking woman printed in large letters of gold and put in a frame of garlanded silver, to be hung in full view of the auditors in every meetinghouse? For it is most certainly true that if we were called before the judgment bar of God, *without the mediation of Christ*, and held strictly to account for our misuse of words, we would all be condemned.

If nobody ever talked, we would never have had any apples of gold in pictures of silver—of that kind mentioned by Solomon.

On Thursday evening, September 3, 1908—just ten years ago—Dr. John Clifford, a Baptist preacher, of London, stood before a large audience in the city of Berlin and said: "The war of man upon man is totally alien to the spirit and genius of the religion of Christ. His teaching condemns it. His example is against it. His cross forbids it. Christianity is the religion of love and peace and brotherhood, of suffering for the sake of right and justice, and of conquest through meekness and patience and passive resistance." Within less than eight years after this was said, if Dr. Clifford had been in Berlin, he could have seen that for the most powerful nations of Europe his words were without meaning; yet in the light of scripture teaching these words are golden. On the same occasion, and in the same city of Berlin, a German preacher, of Hamburg, said: "Our Savior did not, while on earth, witness the actual birth of his church; but he ordained the hour and the manner of it when he said, 'Thou art Peter, and upon this rock I will build my church.' That church is made up of men and women who have accepted the power of Christ unto salvation, who have been baptized in the manner enjoined by the Bible, who worship God in spirit and in truth, and who are indissolubly united to one another by the fervent bond of love." At this present time, since the enforcement of the rule against talking too much, is it permissible to ask the question: Is it probable that such a church as here described by this German preacher ever had much weight among the ruling classes of Europe? Of religion, one of these European teachers says: "It pulls down and it builds up according to its content and spirit, its ideals and controlling personality. There is no escaping that fact. History is full of it. Corrupt, cripple, weaken, or poison the religion of the people, and you corrupt, cripple, weaken, destroy, or poison the nation. Give to a people a religion that is true in itself and which resists all compromise with error; that faces the realities of life and deals honestly and frankly with them; that gives light and peace to the conscience, strength to the will, and solace to the heart in its troubles; that insists on purity of soul and right conduct to others; that promotes justice and peace between man and man, and feeds brotherhood at home and abroad; and you supply that people with a vital and conquering force. They will endure and advance from strength to strength and from joy to joy. Now, Christianity has proven itself to be such a religion, and thorough-going fidelity to the teaching and spirit of its Founder will prove to be a sure guarantee of national stability, national happiness, and national progress." As coming to us from a continent across the sea, from a country, where the gloss of ecclesiasticism has overshadowed all simple, practical piety, these words are worthy of a serious study. I quote from these European preachers and teachers because there is such a very remarkable contrast between the sentiments expressed and the conditions now prevailing in Europe. These words of pious men are made to shine more brilliantly because of the dark background of carnage and death, of hatred and misery, which is now curbing the countries which have so

long boasted of being under the influence of the gospel of Christ.

One day last spring I was in one of our own great American cities. I went into an auditorium to listen to some addresses that were being delivered by leading men from different parts of our country. One ordinary-looking man came upon the rostrum. They told me that he was from somewhere in Michigan. He was courageous in his manner, and in making his address he talked to this effect: "As I look out over this great city I see elegant and costly homes, homes that are blessed with every comfort and luxury. Across the way, and not so very far distant from these costly homes of the rich, I see hovels that are abodes of sin, squalor, and misery. I look upon your well-paved streets, and see your rest rooms, your theaters, your assembly halls, and other public places of recreation. I see your costly church edifices, with their comfortable pews; these churches in which you meet for worship, in which you sing your songs of praise and offer your petitions to God; these churches in which you listen to eloquent sermons and in which you are charmed with swelling strains of soul-stirring music. This that we have been taught to call our worship, as well as that which we do as service in the name of religion, has long received the sanction and the praises of men. But in view of the poverty and suffering so near our own doors, in view of the heart agonies, the misery, the carnage of death, and the bereavements that prevail in the world as the result of cruel wars which are fostered by our commercial greed, I am ready to ask: Is that which we call worship and service really a worship and service that is well-pleasing to God? In chasing the vain butterflies of pomp and show, have we not missed altogether the spirit of the religion of Christ?" Somebody whispered that the little man might be talking too much. Probably he was talking too much to please some people, but his speech sounded well to me. John Bunyan, the author of "Pilgrim's Progress," has now been dead about two hundred and thirty years. Bunyan was a great talker, and a bold talker. He was put in jail and kept there about twelve years for talking too much. While in prison he wrote "Pilgrim's Progress," and during its existence the book has never lost its popularity, nor failed in its mission of cheering the hearts of weary, careworn pilgrims. All of the martyrs of the middle centuries in Europe—those who boldly resisted the sinful assumptions of the Catholic Church—were great talkers, and often they talked indiscreetly; but we should remember that it is to these heroes of tongue and pen that we owe the light and liberties of our present day.

From the River's Edge.

The sightless rocks behind me, and before
The dumb and busy river on its way
To find the secret of the universe;
And now and then a swift glance from the sun,
That smiles like a pale woman who has lost
Her lover, and knows not laughter any more.

The rock, the river, and the sun—these three.
Strength, work, and, suddenly, the light of love
In a cold place. We cannot be the rock,
We may not ever learn the river's trade;
But we can smile a little in our pain,
To show men why they labor and are strong.

—Joseph U. Harris, in Exchange.

The blessed word "health" once literally meant "holiness," and that means simply "wholeness."—Frances E. Willard.

The best sort of revenge is not to be like him who did the injury.—Antoninus.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$12,010.30
Mrs. R. C. Shofner, Nashville, Ark.	2.00
L. H. Randolph, Bandana, Ky.	10.00
Maurel Richard, Bellbuckle, Tenn.	2.00
Mrs. Mary Baker, Murfreesboro, Tenn.	2.50
Union congregation, Trenton, Ga.	13.03
Mrs. R. J Fielder, Obion, Tenn.	1.50
Church at Bardwell, Texas	6.70
Mrs. Mabel Cagle, Paragould, Ark.	5.00
Primary classes, Catoma Street Church, Montgomery, Ala.	8.00
Mrs. C. O. Thompson's class, Lillamay, Tenn.	1.25
Mrs. A. M. Forester, Nashville, Tenn.	5.00
Mrs. B. L. O'Guin, Ridgely, Tenn.	3.00
Friends in Clay County, Tenn., by John H. Arms.	17.78
Mrs. John Linch, Fosterville, Tenn.	5.00
M. M. Combs, Prairie Grove, Ark.	5.00
G. B. Linn, Lunenburg, Ark.	1.00
Sulphur College congregation, Hartsville, Tenn.	3.15
Williams' Chapel congregation, Westport, Tenn.	20.00
Mrs. R. L. Richards, Lewisburg, Tenn.	2.00
Church at Rich Pond, Ky.	10.76
Mrs. J. H. Eskridge, Hermitage, Tenn.	2.00
W. T. Ramsey, Morrison, Tenn.	10.00
"A Friend and wife," West Nashville, Tenn.	5.00
John L. Rainey, left at office	5.00
Church at Bethesda, Ala.	6.00
Church at Lavergne, Tenn.	21.55
Church at Meaford, Ontario, Canada	6.00
W. S. Head, Fort Worth, Texas	1.00

In sending in her contribution one good sister lays her broken heart upon the altar with her gift and asks for the prayers of God's people. The editor suggests that you write a letter of encouragement to Sister Mabel Cagle, 742 North Second Street, Paragould, Ark. She tells of her grief in the following extract:

Brother Lipscomb: I need your prayers, and my dear old mother and father also need them. We received a message Saturday that my dear brother in the flesh was killed in action in France—and the worst of it all, unprepared. O, my God! Sometimes I feel like I can't stand it, but then I remember my Savior says he won't put more on us than we can bear. May God help us all to live better and come closer to him each day. I feel that I have not lived as humble as I should have, but from now on I intend to live closer to my Savior. My brother's name was Isaac Andrew Stover. He volunteered on April 13, 1917, and we had not seen him for about seven years before. He lived almost as long as our Savior, and if he had lived the life he lived, I would not grieve; but, poor boy, he failed to accept Christ as his Savior, and it is too late now. Brother Lipscomb, have the church to pray for us.

This letter suggests that there are some things we can give which money cannot buy. (Read 2 Cor. 1: 3, 4.)

We print herewith another letter of grateful appreciation from Mr. W. O. Gorski in behalf of the Polish sufferers:

New York City, 33 West Forty-second Street, September 27, 1918.—Mr. A. B. Lipscomb, Nashville, Tenn.—Dear Sir: Acknowledging your check for $1,138.07, we are again in receipt of an evident proof of your kind interest in the cause of Poland. Your coöperation is appreciated by us most cordially and sincerely. The money which you have so generously sent to us and which has been collected through your efforts will be the means of saving many a life in that desolate country of Poland.

We beg of your readers to accept our most heartfelt thanks and the expressions of our deepest gratitude for all they have done for us. Most gratefully yours,

W. O. Gorski, Honorary Executive Secretary.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Let him who would move and convince others be first moved and convinced himself.—Carlyle.

"Tribute."

Not unto Cæsar pay we tribute now
With the base copper coin of earthly mint:
For the fine gold of souls shows God's imprint.
We bear his superscription on our brow
And in his image we were made: then how
Should our return be measured? Without stint
Our service should be rendered, and no hint
Of bargaining with him deface our vow.

"Show me the tribute money." Lord, our souls
Are in thy hand to do with as thou wilt;
Take all we have, for thou hast given all.
And when at length the long account unrolls
When Thy Great Price shall have redeemed our guilt,
All we have given thee shall be too small.
—Selected.

Righteousness.

BY JAMES E. SCOBEY.

There may be many opinions and theories set forth by men in reference to who will be saved, or have eternal life. But those who are willing to receive the testimony of Jesus of Nazareth can be, and must be, assured of the fact that only one class is promised life eternal. In the last verse of the twenty-fifth chapter of Matthew, Jesus says: "And these shall go away into everlasting punishment: but the righteous into life eternal." Since the righteous only are to be saved, it will be well for us to understand in what righteousness consists. When we use the term "righteousness," it must be understood that we refer to that which is necessary to man's redemption from the condemnation for his past sins, and also from the consequences of sin in the eternity.

There are two kinds of righteousness being propagated and preached among men. (1) There is God's righteousness; (2) there is man's righteousness. In reference to God's righteousness, it may be truthfully said that it is perfect and complete; that it admits of no modification, substitution for, or change in, its conditions on the part of man. No principle may be eliminated, no condition modified, with safety. Man's righteousness embraces what men have thought to be essential; or absolutely necessary, to salvation. There are many varieties of man's righteousness, founded on the different thoughts and opinions of men. But to do right, what is right, at all times, under all conditions, presents the highest type of manhood; and the discharge of all obligations is the true measure of worth.

There may be said to be three theories of life, or three conditions inducing our actions. There is (1) the pleasurable theory, (2) the perfection theory, (3) the rectitude theory. Whether we are conscious of the fact or not, these three conditions are the mainsprings of our actions in this life. The pleasurable theory appeals to the senses—the eye, the ear, the sense of smell, the taste, and the touch; the animal appetites and propensities. The perfection theory appeals to the vanity of the mind and heart. The rectitude theory appeals to the whole man—his senses, sensibilities, and his will; indeed, to the entire man—soul, body, and spirit.

If our lives were entirely governed by the pleasurable theory of life, we would be little, if any, above the plane of brutes. We would be wholly selfish, striving only for our own comfort without thought for the welfare of others; caring little who sank, so we swam; who failed, so we succeeded; who died, so we lived. If moved to action by the perfection theory, we would simply manifest the characteristics of the Pharisees, the better-than-thou, self-righteous hypocrites. The rectitude theory calls into action all the best powers of the man—soul, body, and spirit. No one, however, of a sane mind is governed, or controlled, or acts entirely from the force of either the one or the other of these theories; but every one is predominated by one, being modified to a greater or less degree by the others.

He who would act in harmony with the rectitude theory must do that which is right: right toward himself; right toward his fellow man; and last, but not least, right toward God. This implies the discharge of all the responsibilities of life, and harmonizes with the teaching of the apostle Paul in his letter to Titus, where he said: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." To be able to see and understand what is right, religiously, and then resolve to do it, putting forth the effort to accomplish the purpose, would be the highest manifestation of Christianity. Such a character could truly be said to be righteous.

The rule of life with children, the ignorant, debased, and the savage, is the pleasurable. They are satisfied with what pleases the eye and ear, gratifies the taste and gives comfort to the body.

The perfectionist is controlled in his actions mainly by the desire to be thought by others to be righteous. He prays standing in the synagogues and in the corners of the streets to be seen of men. He would have the uppermost seats at the feasts and the chief seats in the synagogues, and to be called of men "rabbi"—master. These things would please his vanity. But Jesus said: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

To live in harmony with the rectitude theory—that is, to do right—should be the aim and effort of every one who would enjoy the blessings of God for time and eternity. But what is right? When one thinks God's thoughts, speaks in harmony with God's words, and engages in the works which God has ordained for him to do, then he will always do right. Religiously to antagonize God's thoughts, words, or work is absolutely wrong.

Two elements enter into every righteous act. (1) It must be materially right. (2) It must be formally right. If wanting in either the one or the other of these elements, the act could not be righteous. An act, to be materially right, must proceed from a proper motive, or design. To be formally right, it must be done in obedience to proper authority. If any one do a religious act for a different purpose than that for which it was intended, then the act is materially wrong and void. If one substitute a different act than that authorized, in this case the act would be formally wrong, and therefore void. It is right to pray; but to pray simply to be heard or seen of men would fail to be materially right. If one be baptized for a purpose other than that intended by its Author, then the baptism would be materially wrong. If one have water sprinkled or poured upon him and call it "baptism," when, indeed, it may not be, then the act is formally wrong and void. What, then, must be said of a baptism which is neither materially nor formally right?

The rectitude theory is based neither upon the wisdom nor the works of man. Paul, in Eph. 2: 8, 9, says: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The wisdom of man, so far as the rectitude theory of life is concerned, is foolishness with God. No one need now be deceived. Jesus is the way, the truth, and the life. He is Prophet, Priest, and King; the mediator between God and man. He who follows him will walk in the light, and he who obeys his gospel will be saved; for he has become the author of eternal salvation to all who obey him.

MISSIONARY

Africa As a Mission Field.

BY F. B. SHEPHERD.

Once again I come before the brotherhood with the needs of the African field; and that I may perhaps impress all with the necessity for haste, I copy part of the "Findings of the Conference on Missionary Work in Africa." This will show that the sectarian world realizes the possibilities of this virgin soil and is making plans for its cultivation.

THE MOMENT OF OPPORTUNITY.

1. This conference would impress upon the Christian world, and especially upon the Protestant churches of America, the remarkable significance of the present moment in the history of African missions and the responsibility resting upon the Christian church to provide *now* the resources of men and money, the strategy in the disposal of the Christian forces, and the outpouring of prayer that shall make it possible to use to the full the God-given opportunity to take Africa *now* for Christ; and the conference points to the following facts as indicating the critical importance of immediate action:

(a) The far-reaching psychological and spiritual effects of the war, which is changing profoundly the mental horizon of every race and tribe in the African continent.

(b) The political readjustments that must follow the war, which will affect the destinies of Africa's peoples more profoundly than any political event since the Berlin conference of 1884.

(c) The Mohammedan menace, which threatens to become more serious as a religious propaganda as Mohammedan political power wanes.

(d) The sudden impinging upon the native in many parts of the continent of a European civilization, before whose moral temptations and economic pressure he must go down to racial ruin, unless that civilization be interpreted to him in terms of its highest sanctions, which are found only in the religion of Jesus Christ.

MOHAMMEDANISM.

1. That the permanent committee of this conference be requested to present to the next annual meeting of the Foreign Missions Conference of North America the urgency for arousing the churches of North America to the Mohammedan peril in Africa and to the unique opportunity which exists at this time for dealing with the problem.

2. That this conference record its profound conviction that the evangelization of Africa calls for the quadrupling within the next five years of the missionary forces in Africa, so distributed as to occupy the strategic lines of trade, the chief centers of Mohammedan influence and propagandism, and the unoccupied areas generally.

Our mission is at Bulawayo, which is the capital of Rhodesia, a town of five thousand one hundred and ninety-nine; the most important commercial center of the province, and from which five railway lines radiate. Truly a strategic point. Who will undertake to go there?

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A Missionary to South Africa.

BY F. B. SHEPHERD.

Twenty-two years ago Brother John Sherriff arrived at Capetown, South Africa, from New Zealand; the following year he moved to Bulawayo and started a work for the Lord that has resulted in the establishment of a congregation in Bulawayo and the starting of an industrial mission on a 424-acre farm five miles from town. Brother Sherriff has spent the best years of his life in pulling this little nucleus to the top of the hill, and now feels the need of a younger man to assist him. Where shall he look for this much-needed help, if not to America with its nine thousand churches and their thousands of well-equipped young men? The path through the forest has been blazed and the clearing made by this pioneer who is now beginning to feel the handicap of his fifty-four years. It now remains to find some one more youthful who is willing to assume the task of planting and watering the seed in this fertile soil. There are already several isolated points that are dependent upon this mission for oversight and support. From the standpoint of prospect, no field offers greater inducement to the ambitious young man who has the desire for foreign service. The fatherly advice and greater experience of the older man will provide the necessary balance, while the greater educational advantages and enthusiasm of youth are needed to give impetus to the work.

Young man, some one must be found to take charge of this work or it will retrogress and all the years of unselfish labor perhaps be lost. Can I interest you? Write Brother Sherriff at Forest Vale Mission, Rhodesia, Africa, or the writer at Lometa, Texas.

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Missionary Report.

BY F. B. SHEPHERD.

The following is from a native to Brother Sherriff. I give it as it was received by me without making any corrections as to spelling, etc.:

Dear Sir: I received your letter and glad to know that you are back, and all well health and strength. We are all well sir. I did receive Mr. H. letter and I take it to Native Commissioner office and he asked me are you sented here to teach, no I said to him, and then he says no I dont want you to have a church for yourself, so we are doing nothing, the people here are only crying for you not N. C. but you. The Christian here are 21 and the 7 confest, 47 scholars. So you see all these people are all anxious to learn, they want sent me there again to speak to you face to face so please let me know what to do.

So dear Sir come and arrange the place for us. We are all well sir wishing to hear the same from you.

J. MZILA.

The government will not allow native teachers and preachers to work alone. They must be supported and superintended by white missionaries. This shows the necessity of supporting white brethren to oversee the work and travel about attending to erection of suitable buildings, etc. We do not have a white missionary in this country that is devoting all his time to the work. Brother Sherriff is compelled to work at his trade while he does what he can for the Lord and these poor earnest fellows. Why cannot we find and send a man to enter this open field before it is almost monopolized by the sectarian world?

I have received and forwarded to Brother Sherriff, from August 1 to September 16, contributions as follows: Lometa Bible school, $5; by Christian Leader, $12; Beauchamp, $5; E. Gaston Collins, $1.25; Miss Lula Gammill, $1; C. W. Sewell, $2; William T. Fierbaugh, $2; Miss Mae Haggerty, $1; Lometa Bible school, $5; Beauchamp, $10. Total, $44.25. Brother Sherriff and I can only thank. God will reward.

God Is Not Far.

God is not far from any one of us:
The wild flower by the wayside speaks his love;
Each blithsome bird bears tidings from above;
Sunshine and shower his tender mercies prove,
And men know not his voice!

God is not far from any one of us:
He speaks to us in every glad sunrise;
His glory floods us from the noonday skies;
The stars declare his love when daylight dies,
And men know not his voice!

God is not far from any one of us:
He watches o'er his children day and night;
On every darkened soul he sheds his light;
Each burdened heart he cheers, and lends his might
To all who know his voice.

—Thomas Curtis Clark.

AT HOME AND ABROAD

John T. Smith, of Sparta, Tenn., preached at Dickson, Tenn., Sunday.

Brother Elam is in a good meeting with the Worthington congregation, near Louisville, Ky.

William P. Walker has moved from Burns, Tenn., and is now a student in David Lipscomb College.

F. W. Smith reports a very good meeting at Martin, Tenn. Twelve were added to the congregation.

J. W. Brents writes: "I have held five meetings this summer, with about sixty additions from all sources."

W. R. Hassell, of Trenton, Tenn., will begin a meeting with the church at Edenwold, Tenn., next Sunday. This church is easily reached by the Gallatin interurban.

From I. L. Boles, Atmore, Ala., September 25: "Samuel Jordan, of Highland Home, Ala., will begin a meeting with us here next Lord's day. We hope to plant the cause here firmly."

From J. Paul Kimbrell, Whitewright, Texas, September 25: "On the first Lord's day in October I am to begin work with the church at Whitewright. Correspondents will please take notice of the change of address."

From M. C. Bucy, Murray, Ky., September 26: "E. A. Elam is booked to begin a meeting here on the first Lord's day in October. We are expecting a good meeting. The song service will be conducted by T. B. Thompson."

From John H. Hines, Parkertown, Tenn., September 25: "I closed a good meeting at Joiner Chapel last Friday. Four were baptized and thirteen were restored. I am at Parkertown in a tent meeting, with a good hearing and fine interest."

"Mr. and Mrs. S. H. Edmondson, announce the marriage of their daughter, Bess Bethel, to Mr. T. B. Clark, on Tuesday evening, September ten, nineteen hundred and eighteen, Pearl, Texas." The Gospel Advocate extends heartiest congratulations.

From G. S. Marsh, Pikeville, Tenn., September 24: "I closed an eight-days' meeting at High Point, with two added to the one body. This is in a Baptist community where I set up a church of thirteen members to keep house for the Lord in the spring."

From H. M. Phillips, Oneco, Fla., September 24: "I have just closed a good meeting here, with four baptisms and one by membership. This is a fine country and excellent people. Our crowds were large and attentive. Some came out that had not done so before."

From J. B. Nelson, Shady Point, Okla., September 28: "I am in a meeting at this place. Last Sunday night I closed at Frederick, with three baptisms, one to take fellowship, and one restored. Two from the 'digressives' were restored to the true faith. I go next to Gould."

We sincerely hope that the churches will not overlook the offering for the Tennessee Orphans' Home next Sunday. The Home is now filled with children who are dependent to a large extent upon the generosity of Christians for their support. Send your gift to the Tennessee Orphans' Home, Columbia, Tenn. It will be promptly and thankfully acknowledged.

A. W. Young, Box 464, Fort Worth, Texas, writes: "We had a fine day at the South Side-Central church of Christ on September 22. Eight additions to the congregation, splendid audiences, good singing, good regular contribution, and fifty dollars for Camp Bowie and ten dollars for charity in addition. The Camp Bowie work will go on without interruption under the direction of the congregations of this city."

From A. O. Colley, Dallas, Texas, September 25: "We had a very enjoyable day at Pearl and Bryan Streets church of Christ, this city, last Sunday. Our attendance was all that we could accommodate in our house. We are at peace among ourselves, but are trying to fight sin. We have had a goodly number to come into our fellowship during this month, seven at one service. We are planning to do more mission work and work in all parts of the Lord's vineyard."

We join in with H. R. Moore in expressing gratitude to our Heavenly Father for the consecrated, Christian life of our cousin, Mrs. Sallie Woods Smith, who died at her home at Bean's Creek, Tenn., on August 26. You will find a fitting tribute to her work on page 956 of this issue. Only the God of all comfort can fill the aching void left in the family and in the community occasioned by a loss of this kind. He can fill every gap in our lives and make the graves of our loved ones blossom with the flowers of eternal peace.

From W. E. Daugherty, Rockwood, Tenn., September 26: "I closed a three-weeks' meeting at Crab Orchard last Sunday night. Eight were added—five by baptism, one from the Baptists, one from the Methodists, and one from the Nazarenes. Nearly three hundred dollars was pledged for monthly preaching. The 'Holy Rollers' used the question box freely when it was first put up, but they soon decided that I was a good fellow to let alone. The 'Rollers' have done much harm in Crab Orchard, as they do everywhere they go."

From E. M. Borden, Little Rock, Ark., September 25: "The meeting at Sidonia, near Sharon, Tenn., resulted in nine additions. Eight were baptized during the meeting and one was left to be baptized by Brother Long the Sunday following. I have just closed a meeting at Christian Chapel, near Wildersville, Tenn. Five were baptized and one brother was restored. My next meeting is at Atkins, Ark., and then to Romance, Ark. I have promised to hold a meeting at Charlotte, Tenn., beginning on the fourth Sunday in October."

From Will W. Slater, Carden Bottom, Ark., September 24: "I closed a week's meeting last Sunday night on Culpepper Mountain, near Formosa. We had large attendance and good interest manifested, but no visible results. The brethren supported me well for the meeting. John Bowling led the singing. I am now in a meeting at Stubbs Chapel, in Carden Bottom, with good attendance, and we hope to do much good. This closes my work for the summer. I go home from here. I have had calls for other work, but I have turned it over to other preachers."

From Mrs. J. W. White, Glendale, Tenn., Route 1, September 27: "Our meeting at Philadelphia Church began on the third Sunday in September and closed on Friday night following. Five souls were added to the one body—three by primary obedience and two reclaimed. The church was greatly strengthened, and I am confident that the seed sown in this meeting will bring forth fruit to the glory of God. J. M. Gainer, of Scottsboro, Ala., did the preaching, and it was well done. W. C. Cook conducted the singing and assisted otherwise in the meeting. Brother Gainer and Brother Cook both are fearless proclaimers of the gospel, shunning not to declare the whole counsel of God in its simplicity and truth. The Lord willing, we are to have them with us in our meeting next year."

From L. K. Harding, Henning, Tenn., September 28: "I closed a meeting at Obion on Thursday night. Audiences were fine, even when raining. On one occasion a week-day audience filled the house. There were fifteen additions during the twelve-days' meeting. Eleven were baptized. F. O. Howell, who gives one-half of his time to the Obion church, rendered valuable assistance. I cannot say too much in praise of his hearty support. The church as a whole appeared enthusiastic and at work to accomplish great things for God and the upbuilding of his kingdom. If you visit Obion, you will want to go back and do it again. The Obion people will tell you that they live on Tennessee's fairest garden spot. Do not contradict till you have a look. You may decide they are in very close proximity to the truth."

A. S. Landis writes: "H. E. Winkler began a meeting for the Allen's Chapel church of Christ, Needmore, Cumberland City, Tenn., Route 3, on September 8, and closed it on September 19, with three additions. Brother Winkler is a very forceful and instructive preacher. He compromises on no ground but the truth. He also rides no hobbies. There was one thing lacking in our meeting that we all regretted very much; that was our old brother, W. M. Oakley, to lead the singing. We wished for him so many times, but he was busy in the Master's cause. It seems to me that if there ever was a time when the church should be up and doing, it is now. 'The harvest truly is plenteous, but the laborers are few.' Things are so high every individual should make every necessary sacrifice to keep the work going on and pay the preachers a little more. They have to wear clothes and eat, as well as the farmer, banker, or merchant. If one should come to you to hold a meeting dressed as a tramp, I dare say you would not let him preach. Why? 'O, we were simply ashamed of his clothes!' But would you stop to think why he came to you dressed that way? We are to give 'as the Lord hath prospered' us. But how few they are that do that! Let us work together and make the church seem what it really is—the greatest institution on earth."

Query Department

Brother McQuiddy: Please tell me why Christ was twelve years old in A.D. 8. A. I. CHANCELLOR.

There was a mistake made in the chronology. Christ was four years old in A.D. 1. This mistake has never been rectified.

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Brother McQuiddy: Can a man scripturally be an elder when he refuses to take any part because the church complains of him? WILLIAM CARPENTER.

Certainly not. A scriptural elder must be apt to teach, must feed the church of God, and must be able to exhort and convince the gainsayers. While there are other qualifications necessary for an elder, yet if he lacks these he cannot be a scriptural elder.

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Brother McQuiddy: If a brother in the church finds that he is in sin or committed sin, what steps are necessary to be taken that he may be saved if he repents? INQUIRER.

When a man repents, he turns away from sin. This puts him in position where God saves him, and it is not necessary for him to do anything else. When Simon, the sorcerer, had sinned, the Holy Spirit commanded him to "repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee." The Holy Spirit, through John, declares: "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 9.)

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Brother McQuiddy: Give the meaning or application of the word "twain" in Eph. 2: 15. E. B. CURD.

Eph. 2: 15 reads: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace." Christ on the cross broke down the middle wall of partition between the Jew and the Gentile. Of the twain he made one new man, or church. Christ nailed the law to the cross. (Col. 2: 14.) Hence the law, which was the wall between Jew and Gentile, was taken away. This difference between the Jew and Gentile being destroyed, both are made in the church one new race, "a royal priesthood," "a holy nation," "a peculiar people," at peace among themselves.

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Brother McQuiddy: We had a negro woman to come to preaching one Sunday. After preaching was over, she came with her little cup and wanted to partake of the emblems. One of the brethren waited on her. Now, did we do right or wrong? There is no church for negroes with which she can meet. X.

The gospel contains a blessing for all alike. When all authority had been given unto Christ, he said to his apostles: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) Christ died for all and offers salvation to every creature. It was hard for the Jews, on account of their prejudice, to realize that the gospel contained a blessing for "every nation under heaven." It took the vision on the housetop to convince Peter that he should not call any man common or unclean. After this vision, "Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." (Acts 10: 34, 35.) When the church was founded on the day of Pentecost, "there were dwelling at Jerusalem Jews, devout men, from every nation under heaven." Paul declares: "Through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake." (Rom. 1: 5.) Again, the Spirit declares: "And he made no distinction between us and them, cleansing their hearts by faith." (Acts 15: 9.) In Christ all enjoy the same rights, blessings, and privileges. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus." All should be living the Christ life and contending earnestly for the faith once delivered to the saints. All enjoy salvation from sin and the hope of everlasting life. The word of God teaches Christians to deny no creature the right of enjoying the Lord's worship simply on account of color. We have servants in our home and permit them to eat at our tables after we have eaten. Why can't we allow them to do the same in the Lord's house? We should not permit our prejudice to shut us out of heaven.

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Brother McQuiddy: Please explain Rev. 20: 5, which reads: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Explain to me Satan bound for a thousand years; the first resurrection; the last. MRS. R. A. HOGAN.

Rev. 20: 4, 5 reads: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection." It should be noted that John saw the souls and not the bodies of the martyrs. These martyrs had been beheaded for the testimony of Jesus Christ. It does not intimate, and there is no warrant for such a view, that the bodies of these martyrs were resurrected. John saw that those who sat on thrones reigned with Christ a thousand years; but how did these reign? Just as Christ reigns over each saint now. All those who hear and obey the gospel are ruled by the Lord Jesus Christ. The souls of them that had been beheaded are those who lived and reigned with Christ for a thousand years. Clearly this is not a literal resurrection from the grave. Not one word, I emphasize, is said about the resurrection of the bodies of the martyrs. While they had been put to death in the body, there is no intimation in the Scriptures that their souls had ever ceased to exist. They were alive with Christ, but now they live in some different sense from that existence in which they had been. It cannot mean that their souls came to life, for they never ceased to exist. The thought is this: that as Christ reigns upon the earth during the millennial period by his truth, so the spirit of the martyrs is revived and lives in the church. It was predicted by the prophets that Elijah must come again before the Messiah. He did come in the spirit and power of John the Baptist, the stern, fearless reformer of the wilderness of Jordan. "The rest of the dead lived not" applies to other men, wicked and less noble, who sleep on in silence, unseen and unknown, without influence upon the earth, until the millennial period is ended. These have no part in the first resurrection, the resurrection of the spirits of the martyrs during the thousand years of the millennial age. Satan would be bound, bound by the influence and power of the truth. After this thousand years Satan is to be loosed for a period—that is, Satan shall in part regain his influence over the race. It is good to know that the triumph is to be short.

Training Little Children

By MISS HARRIET FRANCES CARPENTER.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 27.

Don't Let the Little Every-Day Wrongdoings Go Uncorrected—The Careful Mother Will Constantly Ponder the Effects of Her Child's Actions Upon Himself and Others

It was suggested to a charming mother that the companionship of other children would help to prevent selfishness in her only son. "O," she said, "I won't allow him to become selfish; that I will prevent above everything else!" A few days later this boy was asked to give up the front seat in the automobile to a little cousin who was visiting him. With a look of sullen determination, he refused. Tears filled the eyes of the other little fellow, who stood waiting in the road; but when the mother started the car, as if to leave him, he jumped in, glad to take the back seat rather than have no ride at all. This was good training for him; but what of the first boy, sitting in selfish enjoyment of the prized place? His mother's naturally kind heart caused her to question what she had done.

"I must see that he takes the back seat sometimes," she said, under her breath, with a serious look. But the time to give him power over himself was then. She had let the opportunity pass, and with each postponement the struggle for unselfish surrender would become more difficult.

"I want my child to love me," protested a father, refusing to check wrongdoing in his son. And later, when the test of love came, the child failed because of a weak, selfish will.

A mother, feeling the necessity of teaching her child to take care of his toys, was very severe when she found that a playmate had broken some of them. "You should not have allowed him to play with your toys!" she said reprovingly, not realizing that she was missing a splendid opportunity to encourage the love that forgives freely, and could have emphasized care of toys at some other time.

Could such an attitude be adhered to without marring a child's character? If it had been the other child's mother who had acted in such a manner, would she not have been considered unkind? And if a great many mothers were like that, would it be well for the social whole?

These and many other questions a mother must ponder. Some things children do she must forbid altogether as unproductive of good; other activities she will permit because of their value as steps in growth, even though they annoy her. Yet she should not permit them simply because the child likes to do them. "Because little boys like to act like monkeys is no reason that they should act like monkeys. Monkeys are only beasts; they are boys," remarked Kingsley.

The wise mother carefully eliminates the coarse and debasing in pictures, choosing to set before her child ideals commensurate with the serious matter of living. An unwise mother gave her children a book illustrated with grotesque caricatures of a little colored boy. She also told them the story, which was offensive to good taste.

"They like it," was her comment. "I wouldn't be without it for anything! Whenever they misbehave, I can always control them with this book."

"I control my children with pictures of chivalry," said another mother. "They like them better than anything else; and no matter how restless they may be, they soon become manageable, 'trying to be knights.'"

It has been pointed out by Froebel in his "Mother Play Book" that children grow along lines that are made attractive to them. The first mother was encouraging buffoonery and ridicule; the second, self-control and thoughtfulness for others. The first had failed to rise, as did the second, to spiritual motherhood; for the device of the moment satisfied her, simply because it was an easy form of entertainment. "What we imitate we learn to like," is an axiom in the kindergarten. This is why Froebel's suggestion of mother plays is so valuable and why kindergartners study so seriously the play of children, and also why playground leaders are being introduced into our best schools.

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Beautiful hands are they that do
Deeds that are noble, good, and true;
Busy with them the long day through.
Beautiful feet are they that go
Swiftly to lighten another's woe,
Through summer's heat or winter's snow.
—Selected.

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Those who make for righteousness in their inner lives—lives not uttered at all, perhaps, to their neighbors—do more to make a community equable, contented, healthful, prosperous, cultivated, open-handed, and honest, than all the teachers and orators put together. They are the silent, earnest, constant power for good, and even over the lives and fortunes of those only casually associated with them they continue a settled agency.—Cora Linn Daniels.

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"The life hid with Christ in God" is a life meant for daily wear. It is meant, it is made, to be lived out in its sweet, cheerful, hallowed brightness, "at all times and in all places." Everywhere and always that contact is to bear fruit.—Bishop of Durham.

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Thinking of Him, praying to Him, working for Him day by day, as our living, tender, mighty, infallible Friend, we strengthen our hold upon the one certain bond between earth and heaven; upon Him through whom, in all our feebleness and sin, we have real access in one Spirit unto the Father.—H. P. Liddon.

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Gethsemane Then and Now.

Gethsemane—and it was night.
Gethsemane—no gleam of light
  Brought cheer to Him who there
Partook of that thrice-bitter cup;
With dauntless soul he took it up
  And drank—then breathed a prayer.

Gethsemane—behold, the dawn!
Gethsemane—the night is gone;
  Jerusalem is saved!
'Twas not in vain he suffered then
And agonized in prayer for men
  By tyranny enslaved.

Gethsemane—the fight is won,
Good cheer! the morning has begun;
  The world shall be set free.
Jerusalem, the prophets still
Proclaim upon thy holy hill
  The kingdom that shall be.
—Thomas Curtis Clark.

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Common Sense and Business in Methods of Mission Work. No. 2.

BY M. C. K.

The article on this subject in our issue of September 19, 1918, closed with the promise to attempt in another to indicate the "golden mean" by which hurtful extremes in methods of missionary work can be avoided on all sides. To this task attention is now invited.

First of all, let the fact be distinctly understood and carefully remembered that no method at all is prescribed in the New Testament. Of course, if God had prescribed some particular method and placed it on record in that volume, the only proper course left us would be to accept and adopt that method without controversy; but on this point, precisely as on the manner or method by which the different acts of divine worship shall be performed, no particular manner or method is given by Inspiration. Hence, since nothing which God commands can be done without being done in some way or by some method, it follows, of course, that, in all cases of divine commands, where God has given no method of doing them, we must follow some method devised by human judgment. But for our guidance in all such cases we have the general divine injunction, "Let all things be done decently and in order" (1 Cor. 14: 40), and both in the conduct of worship and in the conduct of mission work this general injunction applies, and should be respected in both.

Now, we maintain that, whether the effort be made in the home field or in foreign lands, the loose and slipshod way of mission work, pointed out in our other article, does things neither "decently" nor "in order." When one or two or any other number of missionaries go to the foreign field, not only with no understanding on the part of any one of them with any church or churches about what his support shall be, or from what church or churches it shall come, but with a sort of general idea and expectation on the part of each one of them that contributions will come, in a general way, from the churches, what have we but confusion? And we are distinctly informed (1 Cor. 14: 33) that "God is not a God of confusion," and we may rest assured that he is not the author of any such a slipshod plan of work and the confusion which necessarily attends it.

But what particular plan may we adopt? That point, in and of itself considered, is wholly immaterial so long as some plan is adopted that will do the work "decently and in order," and at the same time not interfere with or contravene the divine order. We have often told the society brethren that, with these two points properly guarded, we are quite as ready to adopt a plan of their devising as to adopt one of our own. When they inaugurated the "living link" plan under which a church is in direct communication with those whom it supports in the work—that is, where a church has its own missionary or missionaries—they not only fell upon a plan which does the work "decently and in order," but a plan that in no way contravenes or interferes with the divine order. Why not all the churches follow some such plan? Let us note still further how they could, in this way, work efficiently and successfully without the ponderous and intricate machinery of the modern missionary society with its central board of supervision and control in direct contravention of God's order. To begin with, in all cases where a single church is financially able to sustain a missionary, it should do so. Some are able to sustain two or more missionaries; but where a church is not thus able, two or three of them could arrange to send to the support of the same man. See in Phil. 4: 15 where Paul distinctly provides for this: "No church had fellowship with me in the matter of giving and receiving but ye only"—thus showing that other churches could and should have been in communication with him, as was the Philippian church. In case of extreme poverty, which sometimes prevails among the churches, not only two or three, but any other necessary number of them could arrange to thus act together. Here is where comes in the apostolic use of church "messengers." By means of messengers from one church to another, any necessary number of them could arrange to send to the support of the same missionary. They could thus come to an understanding about whom they are to support, each church assuming a definite obligation in the matter and each sending directly to the missionary in the field, as the Philippian church did with Paul.

Now, if all the churches in the Restoration movement were at work on some such plan, see what a magnificent showing they would make. We would not minify, but rather magnify, the noble work itself done by the missionary society, and in some instances the brethren thus working have made a most commendable showing; but, with all due respect for what they have done, if all their churches were at work in some such way of direct communication with the missionaries as here pointed out,

each and every single church, where able, sustaining one and sometimes many more missionaries, and others grouping together by twos or more as might be necessary, our judgment is that they would be sustaining possibly a dozen times more missionaries than they are now sustaining. In this way, not only would every church, as in the apostolic age, be in direct communication with the workers in the field, but would know whom it supports and would have the supervision and control of the work in its own hands, and not in the hands of a general board of control, which, so far as supervision and control are concerned, completely sets aside the New Testament order.

Finally, if some one should ask, "Where does the New Testament recognize the plan here suggested as the Lord's plan?" we reply, *nowhere*. This plan is neither given in the New Testament, nor do we give it here as the Lord's plan. The Lord has given no plan. He has set the churches in order and commanded them to do the work, merely giving them the general instruction to do it "decently and in order," but he has given no specific plan of procedure. They must adopt their own plan, being careful not to adopt one that will anywhere contravene God's order. The one here suggested, it is confidently believed, both meets this demand and will efficiently do the work, and do it "decently and in order." Much time has been wasted in trying to show "the Lord's plan" of mission work. The Lord has given no plan of mission work. He has founded the churches to do the work, and has given them general orders as to how they should proceed; but he leaves them to work out the details here, as in the case of every other command which he ever gave to man. Let the churches wake up and go at the work with common sense and business in their methods and with proper regard and reverence for God's order, and the missionary cause will spread in a wave of glory and gladness over the earth.

Who Are Walking in the Narrow Way?

BY E. G. S.

There are just two ways that lead into eternity. One is the straight and narrow way, which leads to eternal life; the other is the broad way, which leads to eternal death. All the people of this world are on one or the other of these roads; but, according to the testimony of Jesus, the masses are on the broad way that leads to eternal death. He said: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7: 13, 14.) Jesus knew precisely what he was talking about. He knew that what he said would come to pass. So it is a matter of certainty that the masses of the people of this world are traveling the broad way, and are, therefore, on their way to eternal ruin, toward the loss of their souls. Jesus knew it and foretold it nearly two thousand years ago.

It is strange that so many that claim to believe the New Testament take such little interest about the loss of their souls. They press right along the broad road as though they were on their way to Paradise. It certainly indicates very little interest for the welfare of the soul; for if they felt any true interest for their souls, they would at once break off from the broad way and travel the narrow way, which leads with certainty to the happy home. By reading and studying the New Testament, all can quickly tell that they are on the broad way as long as they put off their obedience to the gospel of Christ; for there is nothing that will take an alien sinner out of the broad way but to obey the gospel of Christ. When Jesus said, "He that believeth and is baptized shall be saved," he also said, "He that believeth not shall be damned." Hence there is no alternative for those that reject the gospel but to lose their souls forever. Why, then, should so many people be so careless and indifferent about the salvation of their souls? There is no middle ground between heaven and hell for any soul to stand upon. Hence all the disobedient are eternally doomed. This life is the only time given to sinners to prepare for safety in eternity; and if neglected now, the soul will be forever lost.

It is a matter of great love and mercy that the Lord gives such a wonderful plan of salvation by which the salvation of the soul can be secured for eternity. Is it not passing strange, therefore, that so many people should float along through this mortal life without any preparation for eternity, when the Lord has offered it without money and without price? It does look like no sane man would allow the precious opportunities of the gospel to pass him by unaccepted, yet untold numbers of every generation have done that very thing. It is not because there is something good in the outcome of the rejection of the gospel. There can no real good come from such rejection, either in this life or in the world to come, but an almost inexpressible amount of evil may result from it. This is one matter that all mortals of earth ought to think about. They ought to be sure to make preparation for eternal life while passing through this mortal life. This is what the gospel was provided for, and nothing else can possibly fill its place.

The word of the Lord tells us how to make the necessary preparation for eternity. If we make it as the Lord directs, he will be certain to take us to the eternal glory home; but if we fail to make that preparation by becoming Christians and living the Christian life until death, there can be no safety for us in eternity. God has provided the plan of salvation for us, but he requires us to embrace it and live out its requirements in life in order to be taken to heaven when we die. The plan of salvation is plainly revealed in the New Testament, and in that same book we are told what to do in order to be saved. So it is wholly the fault of the people if they are not saved. Let all, therefore, be sure to obey the gospel and live by the teaching of the New Testament, and the Lord will see that they are cared for in the long ages of eternity.

God's Promises.

BY J. C. M'Q.

Under sunny skies it is easy for people to trust. It is different, however, when the clouds are dark and threatening and the whole world appears to be wrong. As storms and tempests purify the atmosphere, so Christians must have threatening clouds and severe adversities in order to bring out their true characters. Instead of relaxing our hold upon God because we are passing through the most terrible war the world has ever known, we should be more watchful, more prayerful, and more devoted to righteousness than ever before. We are admonished by the Spirit: "Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy." (1 Pet. 4: 12, 13.) Instead of pining and giving up all as lost when such fiery trials come upon us, we should heed the admonition of the Spirit, which is: "Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proving of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing." (James 1: 2-4.)

While trials, tribulations, and persecutions come to all God's people, they should be looked upon as God's messengers to develop, strengthen, and purify our characters. Christian mothers should not bewail their fate and imagine

that the trial is greater than they can bear because their sons are conscripted by the government and taken overseas to fight for their country and nation. When Lot had been made captive and Abram went out with his three hundred and eighteen trained men and slaughtered Chedorlaomer and the kings that were with him, after he had done so valiantly, the word of the Lord came to him, saying: "Fear not, Abram: I am thy shield, and thy exceeding great reward." (Gen. 15: 1.) So long as we are faithful and true to God, though our earthly surroundings may appear dark and dreary, we should find encouragement and comfort in the assurance that God gives us through the Holy Spirit when he says: "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." (1 Cor. 10: 13.)

Instead of imagining evil and thinking that the church is a failure, Christians should find refuge under the many sweet and precious promises which God gives them. The church cannot and will not fail. Only those who have the Spirit of Christ are in the church of God, for the man who has not the Spirit of Christ is none of his. A man must belong to Christ in order to be in the church. It is freely granted that there are many pretenders and hypocrites who have their names recorded in the church registers, but still their names are not written in the Lamb's book of life. These do not constitute the church of God. The thought that the church has failed should not be encouraged for one moment, for Christ has assured us that the gates of Hades shall not prevail against it. Men fail, and the learning and wisdom of the world passeth away, but the blood-bought church of the Lord Jesus Christ shall never fail. Men may philosophize, speculate, and seek to invent institutions that will improve upon the church, but this they can never do. God's works are perfect, while man's works are imperfect. If we have the faith and trust in God that we should, we will find strength in his promises and not falter. The Spirit assures us: "For the eyes of the Lord are upon the righteous, and his ears unto their supplication: but the face of the Lord is upon them that do evil." (1 Pet. 3: 12.) We read again: "The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment." (2 Pet. 2: 9.) In the midst of burdens, trials, and responsibilities, Christians should be able to find strength and solace in the following admonition: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your anxiety upon him, because he careth for you." (1 Pet. 5: 6, 7.)

Christians are not able to explain mysteries. They are not able to tell just why God permits certain things to exist. While this is true, by faith they can accept the assurances which God gives all his children when he says: "And we know that to them that love God all things work together for good, even to them that are called according to his purpose." (Rom. 8: 28.)

Paul enjoyed revelations given him, and in order that he might not be exalted overmuch a thorn in the flesh was also given to him, a messenger of Satan to buffet him; and while he besought the Lord thrice that it might depart from him, the Lord, instead of removing the thorn, assured him: "My grace is sufficient for thee: for my power is made perfect in weakness." Hear Paul's triumphant response: "Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong." (2 Cor. 12: 9, 10.)

This fearful world war that is being waged should bring us all to a realization of our own helplessness and weakness. It should teach us not to glory in our own strength, but to rely upon the strength of the Lord Jesus Christ for our salvation. God is able and doubtless will bring good out of this fearful carnage to his faithful children. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8: 38, 39.)

Correction of an Article.

BY E. A. E.

I wish to correct a mistake or two in my last article in what I say in regard to women, because I want all that is said about *them* just right. Where I say, "God declares that all wives and mothers who, in the practical and true sense *is* given in the Bible," it should be "*as* given in the Bible." I mean by this that the Bible tells in what way —the only way—wives and mothers really love husbands and homes and children.

Again, I say: "God's rule is for younger women to marry, bear children, guide the house, and give no occasion to the adversary for reviling. (1 Tim. 5: 14.) He allows *no* exception to this rule." I did not intend for the "no" to be in the last sentence; but I meant to say that God allows a young woman to remain unmarried as an exception to the general rule, when by so doing she can accomplish the greater good and the better serve him.

Show Your Patriotism.

To help in the present war crisis, the United States Government has advised us against "continuing subscriptions after date of expiration, unless subscriptions are renewed and paid for." News paper is scarce and must be used economically. The government is demanding that all pay in advance for their paper. During the war you should not forget the publisher of a religious journal who is making a heavy sacrifice in order to furnish you a journal that is edifying and helpful. Show your interest in religion and your patriotism to the government by a prompt renewal and also by sending us one new paid-up subscriber. The date on the little yellow slip on your paper shows the time to which your subscription is paid. Your prompt renewal will be helpful and appreciated, as our expenses are enormous.

PUBLISHERS GOSPEL ADVOCATE.

The Preachers' Year Book.

The time of year has come to revise the list of preachers of the churches of Christ for the book for 1919. Every preacher who has changed his address during the year or who will change in a short time should give us his correct address for the new book. If there are names of preachers who are dead, who have been withdrawn from, or from any other cause, which should not be in the book, please advise us, giving the necessary information. It is best to attend to this matter while you think of it, lest you forget. Every year we get a number of corrections after it is too late to use them. Do it now. Address J. W. Shepherd, 354 West Grand Boulevard, Detroit, Mich., or A. W. Young, Box 464, Fort Worth, Texas.

Apocalypse.

In simple wise the revelation came,
Upon a day of grief and wild despair
Wherein the nail-pierced Hands and tortured Brow
Flashed into anguished meaning. Then and there
The misty Christ drew close, a Friend new found:
"Lo—and thou also!" sang the shining air.

—Laura Simmons.

Georgia and the Far Southern Field

By S. H. HALL

Dan. 7: 13, 14.

We make room on this page for the timely comments on Dan. 7: 13, 14, by Brother E. M. Borden, which recently appeared in the Firm Foundation:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

It will not be questioned that "one like the Son of man" has reference to Christ. Christ "came with the clouds of heaven to the Ancient of days." The text itself shows that "the Ancient of days" refers to God. Then Christ came to God (not from) in or with the clouds of heaven. There is record of only one time that Christ ascended in a cloud. (Acts 1: 9.) "And a cloud received him out of their sight." Christ ascended after his resurrection and just about ten days before Pentecost. Did he have the kingdom before he ascended? Listen. "And there was given him dominion, and glory, and a kingdom." Sometimes, to evade the force of the argument, some people contend that this has reference to the end of time. But the expression, "That all people, nations, and languages should serve him," shows that it does not refer to the end of time, for all have a right to serve him now. It shows, like many other passages, that the kingdom is to all nations, and the enmity between the Jews and Gentiles was destroyed by the death of Christ. This settles the question forever that the church or kingdom was not established before Christ died. This passage settles another question in my mind, and that is that the church or kingdom has not been destroyed. It is true that it has gone through great trials and was in the wilderness for twelve hundred and sixty years, but it has come out now. It is for the spirit part of man and will exist when all earthly things have come to an end. It is the greatest institution on earth. It will not end with time.

Connecting with the above Paul's statement in Heb. 12: 22-28, where he tells the brethren that they, in coming unto mount Zion, the city of the living God, the heavenly Jerusalem and church of the first-born, *received* a kingdom that *cannot be moved*, we have double assurance that we to-day are in that everlasting kingdom that God gave to his Son when he returned to him in the clouds of the heaven. The very fact that Paul says in Gal. 1: 8, "Though we [the apostles], or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," is strong presumptive evidence that God foresaw the coming of angels or people claiming inspiration who would teach another gospel that the kingdom is not yet established and lead the people from the "old paths."

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A No-Other-Such Mother in Israel.

BY FLAVIL HALL.

I am now in a meeting with the West Hill Church, in Pensacola, Fla. Grandma Nelson, of this congregation, is, in some respects, the most remarkable woman I have ever seen. Her sons and daughters, grandsons and granddaughters, great-grandsons and great-granddaughters, who belong to the West Hill Church, number forty-eight. All signs of unfaithfulness in any of them distress her. If any of them are finally lost, it will not be because she did not plead with them and pray for them. When she rests from her labors, her works will follow her. Though she is eighty-two years old, she will not miss a service if she can possibly help it. How sad is the contrast of many lives with hers! They are seeking this world's pleasures, riches, and honors, which pass away like the frost of the morning before the rising of the sun. They care but little for their own spiritual welfare or that of their posterity. Can it be that it can be said to them, "Well done," in that great day?

Brother W. T. Tracy lives in Pensacola and preaches for the West Hill Church. He has made an honorable record for goodness and successful preaching. The first one to confess Christ under his preaching was in Grandma Nelson's home, the first marriage ceremony he performed was in her home, and the first funeral service he conducted was in her home. The ties that bind the Nelson family to him and his devoted wife can never be broken. After he began preaching, he felt the need of educational advantages, and, to acquire these, he determined to attend the Nashville (Tenn.) Bible School. Mr. Joseph Strickland, of this city, helped in meeting the expenses—a very wise investment. But how well does Brother Tracy realize that to no one does he owe so much for his usefulness as to his good wife, who worked hard at sewing to help meet his expenses in school!

The West Hill house of worship, built five years ago, has been cleared of all indebtedness, though every family makes its living by working for daily wages. It is worthy of note, too, that Brother Tracy and his wife have made their living by working in a store, and have helped most liberally in paying for said house of worship.

Brother J. F. Love lives in Pensacola and is one of the most learned, most zealous and able preachers and debaters in the church. He has held some fine meetings for the West Hill Church. He keeps busy doing mission work and holding meetings for congregations who call him.

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Field Reports.

Brother J. H. Murrell, of Tennessee City, Tenn., has been spending some days with the brethren at Dalton, Ga., preaching and visiting the brethren in their homes. He delights to keep busy in the vineyard of our Lord.

The West End Avenue congregation was delighted to have Brother N. A. Hunter and wife, son, and daughter cast their lot with us on the third Lord's day in August. Brother Hunter is superintendent of the Life and Casualty Insurance Company, of this city, which company has just recently entered our State with its splendid work. The moving to this city of Dr. R. L. Eaton and wife, from Nashville, Tenn., has been a source of no little encouragement to those who are striving for primitive Christianity in this city.

We are glad to give on this page the following interesting report from Brother Flavil Hall's work:

On the second Lord's day in August I began a meeting with the Fairfield church of Christ, near Moulton, Ala., and continued it fifteen days, with twenty-one baptized, one from the Baptists, and one reclaimed. On the fourth Lord's day in August I began a meeting with the Awin church, near Pineapple, Ala., and continued it thirteen days, with six baptized, three from the Baptists, and one restored.

If we can learn how to control our thoughts by trying to reflect God's thoughts, then our whole life will become a prayer, and by degrees the same mind will be in us that was also in Christ Jesus.—Selected.

One who believes firmly in another, despite all apparent failures and idle gossip, is an enormous power for good.—Horatio W. Dresser.

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Hamilton.

Thomas Hamilton passed away from earth on August 13, 1918, in his seventy-fourth year. He was born in South Carolina on November 26, 1844. While a small boy his parents moved to White County, Tenn., where he lived the greater part of his life. In September, 1863, he enlisted in the Union Army and served until the close of the Civil War. Soon after returning home from the war he obeyed the gospel and became a soldier in a far better army, the army of the Lord. He put on the whole armor of God and fought a good fight. He finished his course. He kept the faith, and has gone to his reward. His hand was always ready to help the sick and needy and gave freely of his means to help support the Lord's work. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." ONE WHO KNEW HIM.

Warrington.

James H. Warrington died on September 12, 1918, of typhoid fever. He made his home with his son. He was born in Kentucky on December 6, 1864. He moved to Arkansas with his mother about the year 1880, and made his home with her until she died. In about his twenty-eighth year he married Miss Kate Vauner. She died about 1899, leaving him two children and a niece to care for. On April 6, 1904, he married my mother. He lived with her until December 4, 1907. Then I was without mother or father, but Brother Warrington has been a mother and father to me for eleven years. His life was full of trouble, but he struggled through and saw all his children married. He leaves two children, a stepchild, a sister, a half-brother, other relatives, and a host of friends, to mourn his departure. He was a man that just had time to attend to his own business. JESSE L. BEARD.

Welch.

Effie Pearl Welch, daughter of Mr. and Mrs. C. S. Welch, was born on September 12, 1899, and died on May 23, 1918. She was baptized by Brother David O. Griffith at the age of fifteen. It was Sister Effie's good fortune to be brought up in a good, Christian home, her parents both being earnest, zealous Christians. This lovable girl, the only girl in the home, was obedient and kind and helpful and cheerful in the home, and a general favorite in the community. She had no taste for the frivolities of the world. On Lord's day her greatest pleasure was to go with her parents to the Lord's-day worship, or to preaching. She read her Bible daily. "Effie was a good girl" was the verdict of all who mentioned her to me. She is greatly missed. She leaves a father, mother, and one brother to mourn their loss. But their loss is her gain. Then grieve not for her. Fight the battles of life a little longer and meet her where there will be no more sad partings and no more sorrow.

H. C. HARRIS.

Hill.

On July 6, 1918, Andrew Sims Hill, infant son of A. P. and Frankie Hill, died in New Market, Ala. He was born in Warren County, Tenn., on September 9, 1916. His short life was filled with ways and sayings that will ever be fresh in fond memory. We buried him in our family graveyard ten weeks ago to-day (September 15). Brother W. P. Willis conducted the funeral at our home. Andrew Sims was our only grandchild. Although I was seventy years his senior, he was companionable for me, and seemed to be one of the smartest children I ever knew. It was hard to give him up, but now it would be selfish to wish him here. Brother Hill and dear Frankie, no doubt your home is the better by his living there. Jesus took such as he in his arms and said: "To them belongeth the kingdom of heaven." Had you kept him, at young manhood he might have been called into carnal war, as our dear boys are now. We can weep over his grave, but the Christian hope goes beyond. Your pleasant home in New Market will never be what it has been. With longing, tearful eyes we follow his little footsteps. The Lord calls for the best we have. He knows what is best for his children. So we can look on death as a blessing, as all must die before they enter heaven. Let us be resigned to our Father's will. W. P. SIMS.

Rone.

Miss Carrie Virginia Smithson was born on July 14, 1849; obeyed the gospel in her fourteenth year, under the preaching of Brother Frank Davis, at old Licera; was married to Henry A. Rone on March 7, 1872; and died on July 10, 1918. To this union were born two daughters—Garther Patterson, of Nashville, Tenn., and M. B. Ring, of Chapel Hill. She leaves a heartbroken husband, two daughters, grandchildren, and many friends to mourn her loss. We cannot bring her back, but by following Jesus faithfully we can go to her, where sadness, sorrow, and death never come, but all is peace, joy, and happiness. What a blessed thought this is to us all! Then let us not grieve as those who have no hope. Let us be submissive to the Lord's will, knowing that he does all

NERVOUS, RUN-DOWN, HAGGARD-LOOKING

Women and men suffer from blood and nerve conditions for which it is impossible to conceive of a better remedy than Hood's Sarsaparilla and Peptiron taken in conjunction, one before eating and the other after.

These two great medicines aid each other, and it is economy to take both, a four-fold benefit being derived.

Peptiron is the ideal iron preparation—no injury to teeth, no constipating effect. All druggists.

C. I. Hood Co., Lowell, Mass.

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A toilet preparation of merit.
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HINDERCORNS Removes C s, Calouses, etc., stops all pain, ensures comfo to the feet, makes walking easy. 15c. by mail or Druggists. Hiscox Chemical Works, Patchogue N. Y.

Remove

Impurities from your body as you would dirt from your home.

Constipation is the cause of much disease.

Keep your system clean by using

Dr. Miles Liver Pills

Safe—Mild—Sure

Highly recommended for Torpid Liver, Biliousness, Constipation and Indigestion.

SOLD BY ALL DRUGGISTS

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If you suffer with any curable disease that does not seem to be benefited by drugs such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature, accept this offer, and you will never have cause to regret it.

I believe this is the most wonderful mineral spring that has ever been discovered, for its waters have either restored or benefited tens of thousands who have accepted my offer. Match your faith in this spring against my pocketbook; and if the water does not relieve your case, I will make no charge for it. Clip this notice, sign your name, inclose the amount, and let this wonderful water begin its restorative work in you as it has in thousands of others.

Shivar Spring,
Box 21A, Shelton, S. C.

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

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NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am, therefore, well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

GIRLS! LEMON JUICE IS A SKIN WHITENER

How to make a creamy beauty lotion for a few cents

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth, so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness, and tan, and is the ideal skin softener, whitener, and beautifier.

Just try it! Get three ounces of orchard white at any drug store and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms, and hands.

McShane Bell Foundry Co.
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CHURCH, CHIME and PEAL
BELLS Memorials a Specialty

things right. Sister Rone's life was a life of peace and quietude, her influence in her home caused it to be a peaceful home, and those who knew her best loved her most. Soon the rest of us must cross over the river of death, and how careful we should be that each of our lives should be as God would have them be! And my prayer is that her husband, through the good influence of Sister Rone, will be constrained to live for Christ the rest of his days and meet Sister Rone in heaven. May the blessings of God rest on this bereaved family.

MRS. T. E. RILEY.

Brister.

Brother J. C. Brister was born in Tate County, Miss., on October 29, 1876, and died on June 17, 1918. Brother Brister was a self-made man, but, being a man of more than ordinary natural ability, he had acquired considerable efficiency as a preacher of the gospel. At the time of his death, which occurred at the family home near Glenville, Miss., he had been preaching in the country districts adjacent to his home for about twelve years. About a year before he became confined to his home as the result of a lingering disease, Brother Brister received a government appointment as mail carrier, which position he held when stricken down. He was held in good esteem by all brethren where he preached, and as a servant of the public he rapidly rose in the esteem and confidence of the people. The early years of his life as a preacher were rugged years of adversity, but he has now passed to that rest where poverty and cares can never again disturb him. Like all the rest of us, he had his faults, but Christ as his Savior, in whom his faith was firm unto the end; and he is our merciful Redeemer, on whom we can all rely for the forgiveness of our many mistakes. He will make all things right for us when we meet Brother Brister in heaven, where there will no more be any memory of cold-hearted neglect of merciful ministrations to one another. In 1895 Brother Brister was married to Miss Mary Moore, by whom he leaves several children to mourn their loss. His wife and mother survive him.

LEE JACKSON.

Bates.

Brother James A. Bates was born in Ashley County, Ark., on May 27, 1859, and died on August 3, 1918, being fifty-nine years, two months, and six days old. Brother Bates spent his entire life in Ashley County. He was a man of strong character, positive convictions, and spoke his convictions freely, sometimes almost bluntly; but he was ever honest and sincere, and was kind and courteous to all. He was a law-abiding citizen and consistent Christian, having obeyed the gospel in his early manhood. Frugal and industrious, he established a good home and provided well for his family. Brother Bates was married three times. First, he married Miss Matilda E. Garrett, on January 1, 1880. Seven children were born to them. She passed away on March 22, 1892. On April 21, 1894, he married Miss Virginia A. High. Six children were born to them. She passed away on July 7, 1906, leaving his home once more disconsolate. He married Mrs. Laura Gregory, an excellent Christian woman, on October 11, 1908. She still lives, and faithfully, tenderly cared for him during the many long, weary hours of his last illness, and, since his departure, is faithfully filling a mother's place to his children left with her in the old home, especially to his sweet little daughter, Clara, who so much needs a mother's love and care just now. May the Heavenly Father sustain and keep them unto the end. With Brother Bates the struggle is over, the battle has been fought, the victory won. The victor has laid his armor down and gone to rest with God at home. We shall meet again. Precious thought!

W. T. BREEDLOVE.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention. —Advt.

Earning money keeps some men from their wives. Spending money drives some women farther away from their husbands. The proper way is for husband and wife to earn together and spend together.—Exchange.

DOCTORS DISCOURAGE USE OF POULTICES

In Treatment of Boils and Carbuncles.

Doctors say that boil germs thrive on mussy linseed and similar poultices and plasters; they multiply and spread. That's why other boils appear near the affected parts of the body.

Carboil kills all boil germs. It is an antiseptic compound that quickly "softens," "cleans out," and heals boils and carbuncles. But the most remarkable quality is that Carboil stops the pain. This salve is also fine for abscesses, sores, piles, burns.

Try Carboil free. Clip and mail this to Spurlock-Neal Company, Nashville, Tenn., for a sample. 25-cent boxes at stores.

CARBOIL FOR SORES

Thy Will Be Done.

We see not, know not; all our way
Is night. With Thee alone is day.
From out the torrent's trouble drift
Above the storm our prayers we lift,
Thy will be done!

The flesh may fail, the heart may faint,
But who are we to make complaint
Or dare to plead in times like these
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait for Thee.
Thy will be done!

Though dim as yet in tint and line,
We trace Thy picture's wise design,
And thank Thee that our age supplies
Its dark relief of sacrifice.
Thy will be done!

And if, in our unworthiness,
Thy sacrificial wine we press;
If from Thy ordeal's heated bars
Our feet are seamed with crimson scars,
Thy will be done!

If, for the age to come, this hour
Of trial hath vicarious power,
And, blest by Thee, our present pain
Be Liberty's eternal gain.
Thy will be done!

Strike, Thou the Master, we Thy keys,
The anthem of the destinies!
The minor of Thy loftier strain
Our hearts shall breathe the old refrain.
Thy will be done!
—John Greenleaf Whittier.

Special from Abilene Christian College.

1. *Registered Soldier Boys.* If you can present twelve high-school credits or pass some examinations to such standing, you may enter the Students' Army Training Corps here, if you have registered in the recent 18-to-20 draft. Such boys are under military discipline all the time, and receive army equipment, board, and thirty dollars a month. In addition to the required military study and practice, three courses in English, French, German, mathematics, history, and government are offered to these students in our school. Tuition in these is paid by the government. From time to time, as the needs and the qualifications of the men permit, students here will be sent (a) to an officers' training camp, (b) a noncommissioned officers' training camp (c) depot brigade, or (d) allowed to continue in training in certain technical courses. Such students are at once under the discipline of the school and the military commanding officer. Boys of twenty may be called after January 1; those of nineteen, after March 1; and those of eighteen will be sure of work in residence until June. Here is a chance to continue college work or prepare for special field or military service, and yet serve in the recent draft call. Be sure to enroll before October 1 if you want to take advantage of the opportunity the President and Congress have provided. This call is the last.

2. *Prospective Soldier Boys.* Those not eighteen may enroll here as a regular student and get military instruction free. We have about thirty of this kind already. They must bear their own expenses until they are able to meet the age and other qualifications and are inducted into the regular Students' Army Training Corps. The school offers courses in stenography, bookkeeping, and typewriting. A regular seminary department (Bible school) is maintained, and bona fide students in it are exempt as "theological students" on their becoming of draft age. Our school is for genuine ministerial students and not for slackers. Our Bible department is a regular school of standard rank. Its courses are the equivalent to the courses given in the highest schools of the country and are additional to the common Bible courses given in grade and high-school work and most junior colleges. Exempted students and mature men are invited to read the outlines of our Bible department and to enroll at the first opportunity.

3. *Our Opening.* On September 17 we opened with fifty per cent more students than we had at the opening last year, which was the best thus far. Our new dormitories are full and running over; but we hope to make special provisions for the soldier boys that will give more room for other students that may come yet. Already we have classes in several seminary courses, including three Bible courses above those heretofore offered. We propose to give the students the best to be had. The spirit of the Master is in our whole work. Considering the remarkable service the Lord is leading us into for soldier boys, preacher boys, and regular students, we smile at the drought of three years and pray for a larger service in the sight of Him who doeth all things well. Write us.

ABILENE CHRISTIAN COLLEGE,
Abilene, Texas.

When our friends are present, we ought to treat them well; and when they are absent, to speak of them well.—Epictetus.

NUXATED IRON

NUXATED IRON

"Say, Doctor, This Prescription Works Like Magic."

Physician Says Nuxated Iron Quickly Puts Astonishing Strength and Energy Into the Veins of Men and Brings Roses to the Cheeks of Nervous, Run-Down Women.

Ask the first hundred strong, healthy people you meet to what they owe their strength and see how many reply "Nuxated Iron." Dr. James Francis Sullivan, formerly physician of Bellevue Hospital, (Outdoor Dept.), New York, and the Westchester County Hospital, says: "Thousands of people suffer from iron deficiency but do not know what to take. There is nothing like organic iron—Nuxated Iron, to enrich the blood, make beautiful, healthy women, and strong, vigorous men. To make absolutely sure that my patients get real organic iron and not some form of the metallic variety, I always prescribe Nuxated Iron in its original packages. Nuxated Iron will increase the strength and endurance of weak, nervous, run-down folks in two weeks' time in many instances."

Manufacturers' Note: Nuxated Iron recommended above by Dr. Sullivan can be obtained from any good druggist with or without a physician's prescription on an absolute manufacturers' guarantee of success or money refunded.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

Your Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine EyeRemedy. No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write h-13
Murine Eye Remedy Co., Chicago.

Try Making Your Own Cough Remedy

You can save about $2, and have a better remedy than the ready-made kind. Easily done.

If you combined the curative properties of every known "ready-made" cough remedy, you probably could not get as much real curative power as there is in this simple home-made cough syrup, which is easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, whooping cough and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

UGH! CALOMEL MAKES YOU DEATHLY SICK

Stop using dangerous drug before it salivates you! It's horrible!

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

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

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

Get Rid of That Persistent Cough

If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health-builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.

50c and $1.50 Bottles at all druggists or direct, postpaid. from

ECKMAN LABORATORY, Philadelphia

Church News

Arizona.

Duncan, September 21.—One reclaimed and one baptized here last week.—E. N. Glenn.

Arkansas.

Aplin, September 24.—Brother R. C. Ledbetter, of Oran, Texas, began a meeting at this place on the second Sunday in this month and preached at this place and at a schoolhouse about three miles from here until the evening of the fourth Sunday. Fourteen were baptized and two were restored at this place, and seventeen were baptized and one was restored at the schoolhouse.—Mrs. Maud Wallace.

Rector, September 24.—Our meeting here was hindered much last week by rain and mud. When it rains, it gets very muddy here. But it has faired and we hope for much better weather the remainder of the meeting. Interest, we are glad to say, is increasing. Fine day last Sunday and house full Sunday night, with the very best attention. After this I have one more meeting and will be back at home—401 Montreal Avenue, Dallas, Texas—where I shall be ready to answer calls for regular work through the winter and spring months again. If you write me now and send it to my home address, I will get it and shall answer at once, telling you when I can be at your place, if at all. May the Lord bless the Gospel Advocate, its editors, writers, and readers.—J. C. Estes.

British Columbia.

Enderby, September 2.—The meeting in Deep Creek School, which began on August 11, has proved a source of encouragement to the few brethren here. Four were baptized on August 27 in a lake here. Several others are convinced and almost persuaded to enter the fold. I began a meeting in Hulcar Hall last night, which seems to have good prospects. Mrs. John Mallory (my sister) and I went to Vancouver last Wednesday. We were met at the depot by Brother J. L. Saunders, and went with him to his home, where we were treated with kindness. Brother Saunders and daughter, Mildred, escorted us around the city on Thursday, when we beheld some of the sights of the city and had a short ride on the Pacific. Thursday evening Mrs. Mallory went to the general hospital, where on Friday morning she underwent a very serious operation for internal troubles. I saw her on Friday evening, when she was able to smile a little. The doctor said prospects were all right, so far as he could then tell. It was through Brother and Sister Mallory and Brother Johnson that I came here to hold meetings. I had to leave Vancouver on Saturday morning to get here and begin a meeting at Hulcar, as I had promised a week previous. I have had some good letters from Southern Saskatchewan reporting fine meetings and one baptism since I left there. I had a good letter a few days ago from Sister Isabel Williams, who is now at Punmicky, Sask., with an urgent request for me to go there this fall for a meeting. I am planning to go there this fall. Vancouver is badly in need of a good meeting. I had the pleasure of meeting two of the Johnson sisters, of Omaugh Church, Ontario, at the church gathering in Vancouver last Thursday and Friday evenings, which I had the pleasure of addressing. I expect to be here for at least two weeks yet. Brother F. A. Clark, of Kootenay Bay, wishes me to go there for a short meeting, but time will not permit it now. There is an endless amount of work to be done in all these provinces, brethren. The field is large and ripe, but so few to reap. Are there not some good, loyal brethren in the South that some church or churches could send out into this country to sow the good seed? It would be useless, however, for you to send a man unless he is willing to get after the people and show them he has their interest at heart. Everywhere I have labored my efforts have met with some success, some more than others. I feel sure that so long as I continue I can win souls to the cross, and my purpose is to continue as long as I have ability to do so; but, brethren, it seems hard to have to do without more coöperation. For nearly two years my assistance from brethren and churches has exceeded my expenses by one hundred and fifty dollars. This is not much to support or help to support a family on. We have thirty acres of land at home, on which my family has to depend for a living. While I am absent nearly all the time, we cannot realize from our place nearly so much as if I was there, and I have had to borrow money to pay my way. Last year we did not realize nearly as much from our place as some other years, but I have kept doing, as above mentioned. We have some heavy obligations to meet this fall, and as yet do not know how they will be met. We often hear brethren say, "We must do something and spread the gospel;" but, brethren, saying it never does it. I feel sure I can continue to establish and build up churches, but it takes money to do it. So far I have had very few definite sources on which I could count for anything. It has been from here and there, now and then. If some churches could agree to send help monthly, though it might be small, yet if it was regular, one could count on something. One might naturally think that the churches I have established should support the work; but when old churches will not do much, how can we expect the young churches, just babes, to do all? In Southern Saskatchewan crops have not been good for the last two years; and while this year's crop is better, yet it will take most people to task to catch up what they have got behind. These people, no doubt, could have done more than they have, but I think they have not been able to do very much. No doubt they will do more as they become able. It is so easy to say some one else should do this or that. This is where the church has failed in the past and will fail in the future unless

it changes its way. I will report all I receive, and, as of old, if contributions get too large, will ask to have a recess. If you cannot send material assistance, I will be glad to hear from you, anyway.—H. A. Rogers.

Georgia.

Austell, September 22.—Brother M. H. Carter will begin an eight-days' meeting at the church of Christ here on the second Lord's day in October; so we ask the Atlanta and East Point brethren to come and help us to make a drive on Satan and his host, not with carnal weapons, but with the sword of the Spirit, which is the word of the living God. Brother L. B. Waters has sent us six dollars for the meeting. May God bless us in our attempt in this drive.—W. P. Johnson.

Kentucky.

Bowling Green, September 23.—I was at our regular appointment at Three Forks, this county, yesterday. We had fine services, the church showing much interest. One noble young lady made the good confession at the morning hour and was buried with her Lord in baptism in the afternoon. The Lord willing, I shall be with the church at Gilstrap next Lord's day.—W. M. Oakley.

Tompkinsville, September 18.—It is probably true that evangelists, like poets, are born and not made. At any rate, a new evangelist has just made his appearance on the religious arena in the person of Brother Chester Crabtree, of Tompkinsville, Monroe County. Brother Crabtree has just closed a meeting, lasting only one week, with forty additions, four of whom were from the Baptists and two from the Methodists, all by the old method of confession and baptism. Brother Crabtree is a young man, not thirty yet, and is simply irresistible as a preacher and evangelist. He began his career as a lawyer and made a success at the bar for about three years, but gave up the law about two years ago, and since that time has devoted himself exclusively to the ministry. His experience as a lawyer has given him a peculiar forcefulness as a preacher, enabling him to systematize his sermons in the most effective way and to present them with a force that is irresistible. He is a man of rare gifts naturally and splendid attainments educationally. Any church wanting an evangelist who preaches the pure gospel would be fortunate to secure his services.—H. B. Ray.

Oklahoma.

Muskogee, September 24.—The meeting at this place continues with some interest. The brethren say that more people of the world have attended this meeting than any meeting they have held here. There have been three baptisms so far, and there is one to be baptized to-day. The meeting, I judge, will continue over Lord's day. Brethren Foster and Allen live here and have assisted much in building up the cause here. They are both good men, and, as I have no preacher jealousy in my heart, I am certainly glad to have these brethren with me here. Brethren, let us all work while it is day; for the night will come, when no man can work.—D. S. Ligon.

Meeker, September 21.—Wife and I are way out here in Western Oklahoma, where sectarianism has full sway. We have not heard any gospel teaching, save that which your humble servant has been able to give. We have only one place to meet the faithful on the first day of the week to study the Scriptures and break bread as directed in God's holy word. This is at Fowler, four miles from our home. The brethren have me teach on each third Lord's day. Here is the burden of this message: We want to know how many brethren or churches will help support us during this fall and winter to hold up Jesus to this much-deluded and mistaught people. We are not financially able to do the work alone, but, with your help and prayers and God's pure gospel in our mind and heart, we will press the truth with all the ability, energy, and strength of a devoted follower of the one faith, one Lord, one baptism. As to our worldly reputation, we refer you to the Citizens' Bank, Meeker, Okla. As to our teaching qualification, we refer to the church of Christ, Fowler, Okla.; Brother Oliver Haun, Wellston, Okla., Route 1. Hurry up, brethren; these souls are precious.—George W Fink.

Gray's Ointment

bears a name that for ninety-seven years has been on the minds, if not the hearts, of thousands of families. Its use began in 1820, when a North Carolina physician compounded an ointment for treating skin infections. It has been received on its merits, and its constant use for nearly a century has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Gray's Ointment is the first thought in all cases of burns, scalds, bruises, cuts, and stings. Telephone your druggist for it, or write to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., for sample.—Advt.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

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

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

Kill Dandruff With Cuticura

All druggists: Soap 25, Ointment 25 and 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

Health

THE MAN WHO SUSPECTS that he has kidney trouble and neglects to take measures promptly for his relief is taking a dangerously unwise risk. If the kidneys are not properly performing their function of purifying the blood stream, waste products and poisonous acids remain in the system and cause nervousness, rheumatic pains, backache, languidness, sore muscles, swollen joints, stiffness, puffiness under eyes and other weakening symptoms.

Foley Kidney Pills

restore and regulate the healthy and normal action of kidneys and bladder, bringing clean blood, sound nerves, clear head, good digestion, active brain, and all 'round vigorous health.

M. W. Taylor, Calvert, Ala., writes: "My ailment is kidney trouble. I tried three different remedies, but none gave me such relief as Foley Kidney Pills." 50c and $1.00 sizes.

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HOME OFFICE:
CLINTON, S.C.

Your Hair-Your Beaut

You can beautiful h... you kee... scalp in ... perfectly healt... dition—free ... all dandruff.

Tetterine removes this parasitic fungus and restores the scalp to perfect health, permitting the hair to receive its proper nourishment. Excellent antiseptic and healing ointment for all cutaneous troubles. Fragrant and soothing, harmless to the most delicate skin. 50c a box. At druggists or by mail.

SHUPTRINE CO., Savannah, Ga.

TRY TETTERINE

Questions.

I ask not, "Was he Son of God
Who died on Calvary?"
But, "Was it all in vain he trod
The way of death for *me?*"

I ask not, "Was it truth he spake,
The very words of light?"
But, "Am *I* to that truth awake,
Or sleeping still in night?"

I ask not, "Shall the Lord Christ reign
As King of all, for aye?"
But, "Do *I* to his will attain
In the *life I live to-day?*"

—Thomas Curtis Clark.

A Tribute to a Good Woman.

Mrs. Sallie Woods Smith died at her home at Bean's Creek, Tenn., August 26, 1918. The illness that caused death, said to be blood poison, was of only a few days' duration. Its fatal ravages were a surprise to her family and many friends.

Mrs. Smith was born July 27, 1878, and reared near where her happy married life was spent and near where she breathed her last. She was educated at Fanning School, near Nashville, where she graduated, June, 1898. She was baptized by F. B. Srygley when a student at Fanning School, 1894. She was married to G. T. Smith, a promising young man, October 22, 1899.

Mrs. Smith is a descendant of pioneer stock—Woods and Lipscomb—that located near Bean's Creek in the first settling of Franklin County, who, by their well-directed activities, favorably improved their environments. She was strong and active, physically, mentally, and morally; specially noted for her persistent work in her home and her devotions to her family and church.

She leaves a sorrow-stricken husband and four bright children to mourn her loss—two sons and two daughters; also an aged father and mother and several brothers and sisters who are widely scattered.

Funeral services were conducted by Elder L. B. Jones in the Huntland Christian Church and solemnly engaged in by a large audience consisting of her kindred, neighbors, and friends, after which her body was tenderly laid to rest in the Huntland cemetery.

Her death was premature, not anticipated, a surprise in view of her age, good health, and active life. It is natural for ripe fruit to fall, for the aged and infirm to cross over the river, but a sad surprise for one in the noonday of an active, useful life, like that of our departed sister.

When the like unto this takes place, condolence on the part of sympathizing friends is becoming and right, but fails to heal wounds. Time, only the passing of years, can eliminate the sorrow that death brings to the hearts of kindred and friends. Couple this with the God-given idea that our Savior brought life and immortality to light, then comes reconciliation and submission. That change we call death is not the dreary end of life; it is only the gateway from terrestrial to celestial conditions; is simply the putting off of the mortal and the putting on of the immortal.

There is no death;
What seems so is transition;
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portals we call death.

It breaks and ends preparatory work here for better and more permanent conditions over there.

The domestic, social, and religious characteristics of our departed sister were remarkably prominent. But her race here has been run, her noble work finished; peace to her slumbering remains, becoming gratitude to her memory.

Such a wife, such a mother, such a neighbor will be missed, as the days, weeks, and years come and go, by the many who loved her and who will fondly remember her till the happy reunion that awaits the faithful.

H. R. M.

Man in the Making.

We are all sculptors of life. From the anthropoid ape stage clear up through the ages, in the slow process of evolution, man has been at work chiseling himself. Always on the whole bettering himself a little, eliminating the animal, the brute qualities more and more, in spite of setbacks, he has persistently struggled toward the realization of his ideals—the higher man, the ideal man.

Our sculpturing is mental; our thought is the chisel that traces the ideal in life's marble. Angel and demon, beauty and ugliness, success and failure lie side by side in the marble of life.—Orison Swet Marden.

The Hot-Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla, which invigorates the blood, promotes refreshing sleep, and **overcomes that tired feeling.—Advt.**

IF BACK HURTS USE SALTS FOR KIDNEYS

Eat Less Meat if Kidneys Feel Like Lead or Bladder Bothers You —Meat Forms Uric Acid.

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

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

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

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

Practical Joker Seldom Popular.

The adept at the practical joke, being himself nervously insensate and afflicted with a perverted idea of humor, is almost invariably the person who cannot, as we say, "take his own medicine," turning sulky and sullen under reprisals in kind, and belongs with the people who are not desirable as friends. Even acquaintance is often a trial.—Detroit Free Press.

The Strong Withstand the Heat of Summer Better Than the Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the depressing heat of summer by taking GROVE'S TASTELESS chill TONIC. It purifies and enriches the blood and builds up the whole system. You can soon feel its Strengthening, Invigorating Effect. 60c.

CALOMEL PURIFIED OF ALL OBJECTIONS

Chemists Rid Doctors' Favorite Medicine of Nauseating and Dangerous Qualities. New Variety Called "Calotabs."

A triumph of modern pharmacy that is destined to bless the whole world—that is the opinion of physicians and druggists who are familiar with the new calomel that is wholly free from the objectionable effects of the old-style calomel.

An occasional purifying of the system and thorough cleansing of the liver are absolutely essential to health, and, as all doctors know, calomel is the only drug that accomplishes this result. Now that the unpleasant and dangerous effects are entirely removed, the popularity of the new calomel, Calotabs, will be vastly increased. Its effect is delightful. One tablet at bedtime, a swallow of water—that's all. You wake up next morning feeling fine, your liver cleansed, your system purified, and with a hearty appetite for breakfast. Eat what you please—no danger. No restrictions of habit or diet.

Calotabs are sold only in original, sealed packages; price, thirty-five cents. Your druggist recommends and guarantees them.

The Work at Camp Bowie.

BY JOHN STRAITON.

The following letter has been referred to me:

September 14, 1918.—Dear Brother: Will you kindly write me regarding the disposition that will be made of the tabernacle at Camp Bowie after Brother Lawson leaves for overseas work. I would like, also, to know when he expects to depart. I have heard that the work will be discontinued and that the government will take over the building for its own use. This church has been sending a small contribution each month to help sustain Brother Lawson in his work there, and, for this reason, desires to learn of the condition of affairs there.

S. C. R.

As there are many more brethren and churches who wish the same information, I desire to reply to the letter through the columns of our papers.

Brother Lawson expects to leave for France about the middle of November. It is necessary that he should have a month's special training before leaving, and he desires to have about two weeks at home with his family and to attend to personal business, and this means that his active supervision of the work at the camp will terminate at the end of September.

The work there will not be discontinued, but, on the contrary, will be carried on, if possible, with even greater vigor than before. The brotherhood is greatly indebted to Brother Lawson for the building of the tabernacle and the inauguration of the work at Camp Bowie. He has been left without as much coöperation as he should have had from the brethren in Fort Worth. But now that he is leaving, a committee of nine brethren, chiefly elders and preachers, has been selected to see that the work is not only continued, but pushed with increasing enthusiasm. With these nine brethren a still larger number from churches outside of Fort Worth will be associated in an advisory capacity. As soon as possible a strong and able preacher will be selected to take charge of the work. A number of names are being considered, and the best man possible will be secured for the work. Until he arrives the preaching brethren in Fort Worth will carry on the services at the camp.

The tabernacle is paid for in full, but there is an indebtedness of four hundred dollars on the lot. The churches in Fort Worth and Dallas (with one donation from Dickens County) are raising the money to pay this off, and will have it done before this notice appears in print. A deed, without any vendor's lien or other obligation, will then be made to the following trustees: M. H. Moore, superintendent of Fort Worth city schools and elder of the North Side Church; T. H. Cambron, elder of the Southside-Central Church; Horace W. Busby, our well-known evangelist and minister of the Glenwood Church; all of this city. Then M. D. Gano, attorney, and of the Pearl and Bryan Streets Church, of Dallas; and Brother Dye, county officer, of the Sherman Church. The property is amply secured to the brotherhood; so should the time ever come when it will not be needed for its present purpose, it will not be lost to the cause of Christ.

Brother Foy E. Wallace, Jr., preacher of the North Fort Worth Church, is acting correspondent for the committee. His address is 1423 Gould Avenue, Fort Worth, Texas. Brother Ira D. Brister, who has been acting as treasurer for Brother Lawson, will continue to serve in the same capacity. His address is 2700 Avenue A, Polytechnic, Texas.

We wish to assure the new worker of an adequate support in his work at the camp, and will be glad if brethren and churches who have contributed in the past will continue their generous support.

No man minds, or ought to mind, work's being hard, if only it comes to something.—Ruskin.

GO TO COLLEGE INSTEAD OF CAMP.

Men between eighteen and twenty who have twelve high-school units may enter Meridian College, Meridian, Miss., for military training under army officer instead of going to camp and train for officer, the government paying board, tuition, and thirty dollars a month and uniforms. Wire for reservation. Come immediately.

MERIDIAN COLLEGE, Meridian, Miss.

BANISH CATARRH

Hyomei Will Relieve You or Nothing to Pay.

When you make up your mind to get rid of disgusting Catarrh, follow this advice:

Go to your druggist; ask him for a HYOMEI Outfit (pronounce it High-o-me). This outfit consists of a bottle of HYOMEI (liquid), a hard rubber pocket inhaler, a medicine dropper, and full instructions for use. Pour a few drops into the inhaler, and breath it a few minutes each day, according to directions.

HYOMEI relieves Catarrh because it reaches every nook, corner, and crevice of the membrane of the nose, throat, and bronchial tubes. Stomach dosing, sprays, douches, and ointments don't kill the germs because they don't get where the germs are. As the publisher of this paper knows, if you are not satisfied with Hyomei in cases of Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever your money will be cheerfully refunded. Refuse substitutes. If your druggist does not sell it, we will send you a complete outfit, charges prepaid, for $1.15. Address, Booth's HYOMEI CO., Ithaca, N. Y.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn, and distress at once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness, or belching of gas, or eructations of undigested food, no dizziness, bloating, foul breath, or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and, besides, it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by fermentation due to excessive acids in the stomach.

There are more varieties of mistletoe growing about the world than could be named in a column of newspaper print, but the commonest in America is that which the botanist, Nuttall, named after the Greek fashion, "tree thief," or phorandendron.—Exchange.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capitol, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 118 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.—Advt.

ATTENTION!
Sick Women

To do your duty during these trying times your health should be your first consideration. These two women tell how they found health.

Hellam, Pa.—"I took Lydia E. Pinkham's Vegetable Compound for female troubles and a displacement. I felt all run down and was very weak. I had been treated by a physician without results, so decided to give Lydia E. Pinkham's Vegetable Compound a trial, and felt better right away. I am keeping house since last April and doing all my housework, where before I was unable to do any work. Lydia E. Pinkham's Vegetable Compound is certainly the best medicine a woman can take when in this condition. I give you permission to publish this letter."—Mrs. E. R. CRUMLING, R. No. 1, Hellam, Pa.

Lowell, Mich.—"I suffered from cramps and dragging down pains, was irregular and had female weakness and displacement. I began to take Lydia E. Pinkham's Vegetable Compound which gave me relief at once and restored my health. I should like to recommend Lydia E. Pinkham's remedies to all suffering women who are troubled in a similar way."—Mrs. ELISE HEIM, R. No. 6, Box 83, Lowell, Mich.

Why Not Try

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

The Master's Vineyard

Missouri.

Arcola, September 24.—Evangelist Edward Chetter has just closed a very successful meeting at Arcola. Brother Chetter is one of the most logical preachers that has preached in this part of the State, and the seed sown here will bear abundant fruit. Brother Chetter is a godly man, and any church in need of an evangelist will be fortunate in securing him. Our association with these godly people has been pleasant and profitable.—L. O. Holman.

Tennessee.

Nashville, September 25.—I closed a two-weeks' meeting at Pinedale last Lord's-day night, with fourteen baptized and one restored. My next meeting will begin on the first Lord's day in October, at Craigfield.—J. S. Trotter.

Lawrenceburg, September 24.—Since I made my last report I have held three meetings at the following places with the following results: Marcella Falls, Giles County, five additions; Big Creek, Giles County, thirteen additions; Antioch, Ala., forty-two additions. My meetings this year, in point of additions, have been better than any former year.—E. O. Coffman.

Ætna, September 24.—The meeting at Leeville closed last Sunday night. One Mr. Draper and wife were baptized. Two of his daughters were baptized last year. There are some good people at Leeville who have labored earnestly to build up the Master's cause there. I pray that they may live to see much fruit of their labor.—J. A. Sisco.

Nashville, September 26.—The meeting at Red Boiling Springs resulted in eleven additions to the congregation. I began a meeting at Whitleyville on the third Sunday in September and closed it on the fourth Sunday night. In all, there were eighteen added to the congregation. In the number were two older brethren who renewed their allegiance to the Lord's cause. It was a great encouragement to the congregation to welcome them back into their fellowship.—F. B. Srygley.

Monterey, September 24.—Since my last report I have labored with the following congregations in meetings: White's Bend and Free State, in Jackson County, Tenn.; Hestand and Vernon, in Monroe County, Ky.; and Corinth, in White County, Tenn. There were thirty-nine additions during these meetings. The earnestness and kindness of the brethren and sisters of these congregations made my work with them very pleasant. I am now in a meeting with the church at Monterey.—Thomas D. Rose.

Lebanon, September 24.—I closed an eight-days' meeting, with sixteen discourses preached, at Lois, last Lord's-day evening. This was the writer's fourth meeting with the church at that place—three for three years in succession, skipping three years, then coming in with the last one. There were eight baptisms. The audiences were the largest, they claim, they had ever had there. The house was very nearly full every day and more than could get seats in the house for the evening services. To express the truth in few words, the interest was fine. We are gratified to find the church getting to be very strong at Lois. The meeting should have continued a few days longer, but, yielding to conditions, we reluctantly closed with an eight-days' meeting. This is a

mistake so often made. I shall begin a meeting with the church at Ethridge next Lord's day.—George W. Farmer.

Newbern, September 23.—As there is nothing in the Gospel Advocate from these parts, I just thought it good to say a few words about this (Dyer) county. We are having some good meetings in these parts this season. Bogota has had two good meetings this summer, one conducted by Brother John R. Williams and one conducted by Brother Holloway, of Texas. There were several added to the congregation there, and I am sure a great deal of good was done, because these are noble men of God. I am in the work all the time, and I find more people who are so much unconcerned. Their zeal seems to have given way. A great many times such little things get in the way of the congregations. The most hurtful thing I find is the moon. It is "dark moon" now, and we cannot have our meeting, for it is "too dark." Brethren, there will be a darker time than these nights. Paul says: "Let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night." The night here represents darkness; and we should not be in darkness, but in the light. When people become so intoxicated with the things of the world, we should each ask ourselves: "Am I in the spiritual government or in the government of darkness?" Let us be loyal to our spiritual government and try to get people to enlist or volunteer their services to our King, who is Lord of lords and King of kings."—W. A. Burke.

Nashville, September 21.—Brother J. W. Shepherd, of Detroit, Mich., was recently in a meeting with the congregation at Science Hill, near Readyville. The meeting closed on September 17, with a "come-back-home" day, when a number of those who had formerly worshiped there came back to the spiritual feast and hearty welcome which awaited them. Twenty-five years ago Brother Shepherd went to Science Hill for his first meeting. At that time the little band was rather discouraged over a number of things, but as the meeting progressed there came about a great spiritual awakening, and the congregation has been alive ever since. Of the twenty-three who gave their young lives to Christ during that meeting, only three were present last Tuesday: James Abernathy, who still worships there; Frank Batey, of the Walter Hill congregation; and the writer. It makes us sad to know that, of the other twenty, some have gone back to the world and some into the great beyond, though a few continue faithful. Only about twelve or fifteen were present who were members twenty-five years ago. Scarcely a family represented there but had gone with loved ones through "the valley of the shadow of death," and hence felt most keenly their absence as their places were filled that day with new faces. But so many blessings have come along with the sorrows that we could but lift our voices in thanksgiving to the Father, who doeth all things well. In the forenoon we were given a brief sketch of the efforts made and the sacrifices undergone to restore apostolic Christianity. This was an especially helpful and interesting service. There is worshiping there to-day some of the descendants of those brave, self-sacrificing men who in that vicinity, as early as 1804 or 1806, decided to reject everything save the Bible and its simple teachings. After a splendid lunch and a social hour or two at noon, our service was of a reminiscent nature, combined with that admonition which Brother Shepherd has so faithfully kept before the church in all of his teaching all these years—the line of demarcation between the church and the world. Five young lives were given to Christ during the meeting. Brother Shepherd has promised to return two years hence.—Flora Travis.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs. So if you wish to try this great profit maker, write to E. J. Reefer, Poultry Expert, 9257 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1, prepaid. So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day, or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Advt.

COMB SAGE TEA IN FADED OR GRAY HAIR

Look Young! Common Garden Sage and Sulphur Darkens So Naturally Nobody Can Tell.

Grandmother kept her hair beautifully darkened, glossy, and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded, or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, for about fifty cents. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied; it is so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft, and beautiful. This preparation is a delightful toilet requisite. It is not intended for the cure, mitigation, or prevention of disease.

A Woman's Burdens

are lightened when she turns to the right medicine. If her existence is made gloomy by the chronic weaknesses, delicate derangements, and painful disorders that afflict her sex, she will find relief and emancipation from her troubles in Dr. Pierce's Favorite Prescription. If she's overworked, nervous, or "run-down," she finds new life and strength. It's a powerful, invigorating tonic and nervine which was discovered and used by an eminent physician for many years, in all cases of "female complaints" and weaknesses. For young girls just entering womanhood; for women at the critical "change of life": in bearing-down sensations, periodical pains, ulceration, inflammation, and every kindred ailment, the "Favorite Prescription" is the only medicine put up without alcohol—ingredients on wrapper.

Send Dr. V. M. Pierce, Buffalo, N. Y., 10 cents for trial package of the tablets.

OBION, TENN.—"I suffered from woman's trouble, congestion, ulceration and a catarrhal condition for three years. I took several different medicines but none of them did me any good. I have taken four bottles of 'Favorite Prescription,' one of 'Golden Medical Discovery' and used the 'Lotion Tablets' and 'Healing Suppositories,' and they have done me more good than all the other remedies.

"I hope this will help some woman who is suffering to find the road to health."—MRS. M. C. PHIPPS, Box 65, Route 2.

PORTERVILLE, MISS.—"During my first expectancy I suffered with a heavy, bearing-down feeling and backache all the time. Before my second baby came the doctors said I could not live. I was in Florida at the time. My mother came and carried me back to Mississippi with her and began giving me 'Favorite Prescription,' and it saved my life. I took six bottles. The 'Prescription' is *worth its weight in gold*; it saved my life when the doctors had given me up."—MRS. EVA GRANTHAM.

The Desk With a 25 Year GUARANTY

The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: **Heavy Semi-Steel Frame, Patent Noiseless Hinges** and **Extra Wide Seats.** The design, construction and finish is perfect in every detail. Our proven claim is—the best desk regardless of price. The only desk made in the South.

SOUTHERN DESK COMPANY,
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Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R. P. National Toilet Company Paris, Tenn.

AN IRRITABLE, fault finding disposition is often due to a disordered stomach. A man with good digestion is nearly always good natured. A great many have been permanently cured of stomach troubles by Chamberlain's Tablets after years of suffering. These tablets strengthen the stomach and enable it to perform its functions naturally. Try them. They only cost a quarter.

Chamberlain's Tablets

FROM THE FIELD

Tennessee.

Stiversville, September 19.—With services at 11 A.M. and 2 P.M. on the second Lord's day in September, we began our mission meeting in a tent at Oak Grove Schoolhouse, in Giles County. This community had been the object of some of the missionary efforts of the Cool Springs church of Christ, and is centrally located between the churches at Cool Springs, Minor Hill, Shoal Bluff, and New Zion, making an ideal place for the establishing of a new congregation. In due time twenty-five or thirty men, some of whom were not members of the church, met to erect and equip the tent, which was within itself the best preparation I have ever seen. This work had been kept on the minds and hearts of the people of the community and of the surrounding congregations for several weeks, so that at the first service there were present four or five hundred people. It was an inspiration to observe the faith and zeal of the brethren in this work. The meeting continued until Friday night, when five were baptized into Christ. At the last service we had our best night audiences, and had it been possible the work should have been continued into the next week. The aforementioned churches gave the meeting splendid moral and financial support, for which they are to be commended. I am to return to this community on the third Lord's day in October, and it is hoped that many whose interest was enlisted may then obey the gospel. The churches will continue the work here, with the planting of a church and the erection of a house of worship as their objective. We have Hannah Schoolhouse on our program as our next mission point, where we hope to do a similar work. In all my years of labor in this field, I have never seen the interest so great in New Testament Christianity. I am now in a good meeting with the church at Stiversville, in Maury County, with one confession to date.—J. Pettey Ezell.

SAWS { ANY WOOD IN ANY POSITION ON ANY GROUND 4 in. to 5 ft. Through

1 Man With a Folding Sawing Machine Beats 2 MEN With a Cross-cut Saw

5 to 9 cords daily is the usual average for one man

Our 1919 Model Machine saws faster, runs easier and will last longer than ever. Adjusted in a minute to suit a 12-year-old boy or strongest man. Ask for catalog No. M 145 and low price. First order gets agency.
Folding Sawing Mach. Co., 161 W. Harrison St., Chicago, Ill.

Daily Thought.

We reap what we sow; but nature has love over and above that justice and gives us shadow and blossom and fruit that spring from no planting of ours.—George Eliot.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

To Be Remembered.

Frugality is good, if liberality be joined with it. The first is leaving off superfluous expenses; the last bestowing them to the benefit of others that need. The first without the last begins covetousness; the last without the first begins prodigality; both together make an excellent temper.—William Penn.

TREMENDOUS VALUE FOR 15c.

Washington, D. C.—(Special.)—An unusual offer is being made by the editor of the Pathfinder, to send the paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; and well printed in large type. It puts everything clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send fifteen cents for thirteen weeks' trial subscription to the Pathfinder, 118 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

When we come to prehistoric man, Assyria is as yesterday. Discoveries made of skulls in various parts of Europe show that a low class of primitive man lived upon earth at least 250,000 years ago, and for 25,000 years a high type of man inhabited what is now central France.—Exchange.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs. So if you wish to try this great profit maker, write to E. J. Reefer, Poultry Expert, 9257 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1, prepaid. So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day, or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. —Advt.

There are two elements that go to the composition of friendship: Truth and Tenderness.—Emerson.

Grove's Tasteless chill Tonic

destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 60c.

GOSPEL ADVOCATE

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

From Mountain Torrent to Peaceful Pool.

In our fourth lesson from the lives of the patriarchs we pass from Abraham to Isaac. In pursuing our character study, it may seem like passing from a mountain torrent to a peaceful pool. In Abraham we found great ruggedness of character, but in Isaac we see this ruggedness softened and mellowed into harmony and beauty. A group of educated Indians in British Columbia were talking about the patriarchs. One of them said: "It is plain that Abraham showed his faith by his works all his life. So also did Jacob and Joseph. But I am doubtful about Isaac; it seems to me that Isaac was a sitting-down man all his life." But another Indian took issue. "You are mistaken," he said. "Do you suppose Isaac was only a little boy when he packed all that cordwood to the mountain of sacrifice? Only a strong, growing young man could have done that; he could have knocked the old man over easily or run away, if he had wished. The old man did not have to overpower him in order to bind him—he submitted himself; nor did he have to be lifted to be placed on the altar—he laid himself on it. What work of faith did he leave undone?"

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The Goodness of Quietude.

True enough, Isaac's career is not a story of conquest full of exciting deeds, but nevertheless he was rich in character. In the daily round and in the common task he was faithful to God and helpful to men. We do not find in him those active elements which men gather into the word "energy" and then bow down and worship. We find rather those refined, sensitive, pleasant, passive virtues which make the home relations tender and ennoble all good society. Phillips Brooks must have been thinking of such a character when he wrote: "It seems very certain that the world is to grow better and richer in the future, not by the magnificent achievements of the highly gifted few, but by the patient faithfulness of the one-talented men." There is great temptation just now to deify those who perform valiant deeds on the field of battle, and overlook the goodness of peaceful and quiet nations. Our young girls are not alone in becoming "crazy" over the man with shoulder straps or medals on his uniform. It is time for all of us to remember that the hardest battles that men and women must wage are struggles in their own hearts. The victory, whether won or lost, is not proclaimed in the public prints. Let us not forget the "best portion of a good man's life, his little, nameless, unremembered acts of kindness and love."

But when we come to study the marriage of Isaac and Rebekah, it does seem that the groom was a sitting-down man in so far as the selection of the bride and the arrangements for the wedding were concerned. It is true that Isaac acquiesced in his father's wishes, but he did not take the initiative. Abraham selected the country and the family from which he wished the bride to be secured, and Eliezer with a train of ten camels went after her. Isaac, it appears, sat still and waited developments.

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The Impress of Kindness.

It is a very charming story of Oriental life and customs. Rebekah filling her pitcher at the well little knew that her character was being put to the test by the way in which she treated a stranger, nor that her whole future depended upon the test. How often momentous events hinge upon trifling events! "Give me to drink, I pray thee, a little water from thy pitcher," were the words she heard from the servant sitting beside the fountain. "Drink, my lord," she said: "and she hasted, and let down her pitcher upon her hand." And then she added another service: "I will draw for thy camels also, until they have done drinking." Nor was this all. She offered the lonely stranger lodging in her father's house and feed for the camels. And Eliezer knew that the sign was fulfilled and she was Isaac's destined bride.

Even if she had not fulfilled the sign, I am sure Rebekah would have made a good impression upon Abraham's thoughtful and prayerful servant. Kindness is a very attractive virtue in older people, but it is doubly so in youth. A great man once said: "I sometimes think that nothing in the world is worth while except kindness. It is my creed." I would not make a creed of kindness, nor of any

single virtue, for God's word is creed enough and contains them all. Study and apply its lessons, and you will become both kind and hospitable. Here we read the admonition, "Be ye kind one to another;" and here, too, we read, "Forget not to show love unto strangers; for thereby some have entertained angels unawares." It is a splendid commentary upon Rebekah's youth that she was kind to man and beast. There is enough in her thoughtful action to remind us of Henry Drummond's motto: "I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it nor neglect it, for I shall not pass this way again."

Kindness is no less becoming in a man than it is in the gentler sex. Some time ago the editor of the Ladies' Home Journal propounded the question, "How may a girl know she is marrying the right man?" Here is the answer of a woman who had been happily wedded: "When nineteen I met a young doctor. We soon became good friends, and in almost a year he asked me to marry him. While I admired him greatly, I felt I did not love him. He was much disappointed, but asked that we still remain friends. Sometime afterwards I was visiting in the country, and this young doctor was to call on Sunday and take me home. Hearing the 'honk-honk' of his automobile, I went down the road to meet him. On my way I saw him get out of the car and pick up a small squirrel that had been injured. The tender way he handled it soon convinced me that he was the man I should want my children to call 'father?'"

Kindness changed admiration into love.

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The Girl Who Can Do Things.

Another thing that doubtless impressed Eliezer in this first interview, and which Isaac learned to appreciate in his wife more and more, was that she knew how to do things that are practical and useful. I have never watered a camel, but I have heard no little of the drinking capacity of this beast. Think what it must have been to water ten thirsty camels. But Rebekah was equal to the task. She did it quickly and, I might add, gracefully. A girl like that was worth wooing and winning. After all, the thing in a woman that appeals to the best of the marriageable men is her capability of doing something worth while. Have you never read of the "Bait that Caught?"

"He used to dance with Annie;
She waltzed with fairy grace.
He used to drive with Fannie;
She had such a pretty face.
He used to call on Clara;
She always praised his book.
But he finally married Mary,
For she knew how to cook."

☼ ☼ ☼

Choosing a Life Partner.

The matter of choosing a husband or wife has more to do with the happiness of the individual than any other event in life except one, and that is choosing Christ. It is deserving of the most careful thought, deliberation, and prayer. The average person goes wooing in his best attire and wearing his best manners. He is received in the same way. The whole process is artificial and covered with the veneer of the best behavior. As a result, the honeymoon is scarcely over before the real character of each comes to the surface, and far too frequently reveals the sorrowful fact of a mismated couple. When a man desires to buy a farm, he examines the soil and such conditions as relate to successful and profitable farming. If he desires to stock it, the animals are selected with reference to breeding and utility. When a woman buys an expensive garment, she satisfies herself as to the wearing quality, its adaptability and fitness for the purpose for which it is to be used. Why should there be any less care shown by either in selecting a life companion, especially when it is not a question of dollars and cents, but of happiness for life? Why leave so momentous a question to impulse, blind sentiment, or mercenary motives? Long before the marriage ceremony is pronounced the contracting parties should appreciate that part of it which reads: "Marriage is an institution of the Almighty, a provision made by God himself for the happiness and well-being of the human race. It was our loving Father who first opened the fountain of affection and wove from its silver spray the mysterious, but tenacious, cord of love that binds two willing hearts together." It was our loving Father to whom Eliezer prayed for guidance in this important matter. It was he who brought the two willing hearts together. The lesson for every marriageable person to learn is simply stated in the words, "Take it to the Lord in prayer."

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"And He Loved Her."

We hear so much of unhappy marriages and the rapidly increasing divorce evil that it ought to be refreshing to turn back and read this story of how Isaac and Rebekah "lived faithfully together all the days of their lives." I like that beautiful statement concerning Isaac's reception of the bride where it is said, "*And he loved her.*" The contract already entered into between Abraham's servant, on the one part, and Rebekah and her kindred, on the other, was not only sanctioned by Isaac, but he loved her. This was the foundation of a true family. If love is lacking, there will be a homeless home. As the editor of The Outlook puts it: "There are houses full of conveniences and luxuries in which no one is at home; the men and women who live in them are homeless. To such men and women as to whom marriage is a mere social contract and a family a mere social arrangement, there is no going home, no refuge of spirit, no place of understanding and vision."

Billy Sunday once said: "Home is the place where we love the best and where we grumble the most." But it is my candid belief that if the love is there strong as God intended it to be, we can have a happy home without the grumbling. It has been well said that the ideal family consists of three divisions bound together by the closest of ties—the husband, the wife, the children. The New Testament brings a special message to each of these three divisions. The gist of the message to the husband is: "Love your wife." The gist of the message to the wife is: "Love your husband." The gist of the message to children is: "Love your parents." When each division receives and heeds the message, a happy home is the inevitable result.

"The corner stone in Truth is laid,
The guardian walls of Honor made,
The roof of Faith is built above,
The fire upon the hearth is Love;
Though rains descend and loud winds call,
This happy home shall never fall."

If Half We Say Were Left Unsaid.

If all that we say in a single day,
With never a word left out,
Were printed each night in clear black and white,
'Twould prove queer reading, no doubt.
And then just suppose ere one's eyelids close,
He must read the day's record through,
Then wouldn't one sigh and wouldn't one try
A great deal less talking to do?
And I more than half think that many a kink
Would be smoothed in life's tangled thread,
If one-half we say in a single day
Were left forever unsaid. —Selected.

The Advocate's Challenge and the Highland Church.

BY E. L. JORGENSON.

Being challenged by the Gospel Advocate, under threat of being "further exposed" in its columns, and of having to "take the consequences" for "failure to do so," to "produce at once" certain "startling and unpublished disclosures," of which in a private letter to an inquirer I had spoken, I gladly accept. The language of the Advocate further is as follows: "We demand of you to give us for publication the damaging things which you say you have;" and, "that you specify the particular statement or statements in our columns that are a 'slander and misrepresentation'" (terms I had used in perhaps two or three private letters with reference to the Advocate's report on the disciplinary action of the Highland Church, May 16, 1918). In the same letter the Advocate adds: "You will not be permitted to run around and introduce a new matter not bearing specifically on what we have said, and thus attempt to whitewash your case." This limitation I accept; but, of course, it is plain that no man can make "startling and unpublished disclosures" without bringing in "new matter," which, however, comes strictly within the demands of the Advocate's challenge. Here, then, is my field as mapped out and limited by them:

1. The "startling and unpublished disclosures" which I have to make.

2. The "damaging things" which I have.

3. Specification of "the particular statement or statements" in the columns of the Advocate "that are a slander and misrepresentation."

Perhaps the easiest way to avoid hairsplitting differences on the term "slander" is to say that in the two or three letters referred to I used the term in the same generally accepted sense in which Brother C. A. Taylor—whom the Advocate now defends—used it four times in his article which they published with editorial indorsement on June 8, 1916, and entitled "A False and Slanderous Charge Refuted;" a letter, by the way, from which the reader may judge whether Brother Taylor is "far from being factious" in his "disposition," but "just the opposite," as the Advocate declares. Webster's first definition of slander is "defamation, whether oral or written;" and the Standard Dictionary, discussing its legal meaning, says: "To escape the charge of slander the defendant must prove the truth of the words spoken, or that they form a part of a privileged communication."

This present article is not my statement alone, but, having been carefully read, passed upon, and indorsed by the church in business session assembled, represents also the church's testimony. "Gray-haired men and women," of whom Brother Kurfees speaks, who, he says, "ought to be in control," and who, he says, "owe it" to bring the "instigators of the crime to strict account," are with me in this, and the brethren's names are attached hereto.

The Advocate's strange method was to publish first the statement of the two involved and disciplined men (the long Rubel-Taylor letter of June 20), sending it forth with editorial comment as if every word were necessarily true! Every one knows that a *justly* disciplined member would not be likely to tell a full, fair story; and whether a man has been *unjustly* disciplined cannot be settled by his own word about the matter. Except for references to it under other heads, I pass this letter by, with the remark that if space permitted I would undertake to show that more than half of its sentences are either absolutely false or misleading.

In the same issue appeared Brother A. B. Lipscomb's statement, which also I pass over, at least for the present.

My chief reply is to the charges of Brother M. C. Kurfees, whom I consider to blame more than any other man for this present trouble, local or general. These charges and misrepresentations I take up in the following order:

1. *That speculative opinions have been pressed in the Highland congregation to the point of alienation and division.*

More than five years ago I began my labors with the Highland church of Christ. Within the first two years I taught freely along the lines afterwards controverted by the Gospel Advocate, presenting in the Highland Church practically *every point* that was afterwards challenged, absolutely without a ripple. Spring of 1914 I preached fourteen sermons through Revelation, and, before the year closed, seven other sermons on prophetic subjects. Later, when the local relatives and sympathizers of the Advocate attacked me as a speculator, a brother took the notes and outlines of these sermons, lodged them for future evidence on this *decisive* point in his safety deposit box without the change of a single sentence, and to this day they are *the proof* that I had presented in the Highland pulpit those doctrines afterwards termed "speculative" and "divisive" without the least friction or opposition on the part of a single member of the congregation. Friendly discussion in our classes, on these and other themes we had had; but it seemed never to occur to any one that I was a dangerous or divisive teacher—*until something happened.* After all this teaching, on July 4, 1915, Brother Rubel said publicly (and admits the statement): "We have no complaint with Brother Jorgenson. He has been preaching the word to us. If I had heard any criticism against you [turning to me], I would have been frank enough to come to you and tell you. I can say that as long as you have been here, I have not heard one single criticism passed upon you, Brother Jorgenson." The notes which I have mentioned are the abundant proof that this "bill of health" came after practically every doctrine which was afterwards challenged had been advanced.

On top of this teaching came Brother Boll's Armageddon lecture in the Highland Church early in 1915, just a month or two before that "something" happened. Not a single ripple of dissatisfaction was heard following it. In fact, on February 7 following, the church (present objectors being in attendance) placed the following minute on its records: "Business meeting unanimously in favor of Brother Boll speaking to us every Thursday evening for a while." (Page 91, Minutes.)

Then that "something" happened. Not in the Highland Church. O, no, but at Nashville! The Advocate launched its attack on Brother Boll. The "ill feeling and alienation among brethren," of which Brother Lipscomb speaks, began to spread—but *only* where the Advocate went! Let the publishers produce one case of it if they can, where their paper or its agents did not go with the divisive attack. They said that Boll's teaching would cause division—and they *saw to it* that it did! They caused it to cause trouble, as the chief priests of old "stirred up the multitude." December 20, 1915, Brother Taylor said: "I am going to fight that thing [the Boll case] to the bitter end." October 12, 1915, Brother Armstrong published in the Gospel Herald the following challenge: "There is not a congregation in Kentucky, Tennessee, or any other place, in which confusion has been caused by R. H. Boll's teaching on prophecy. I deny that he has ever disturbed the peace and harmony of any congregation of disciples by 'persisting in pushing his ideas onto the brethren.' There are hundreds of brethren who believe that Boll has done this very thing. I deny that it is so and ask for proof." That challenge Boll's opposers were unable to meet. New Orleans and Horse Cave were cited as such cases; but the evidence shows that in New Orleans the trouble grew out of a financial matter, and in the Horse Cave church Brother Friend continues his good work and peace prevails.

But in the Highland Church were Advocate relatives and

former Campbell Street members. The "five charter members" who opposed me are *all* from Campbell Street, and three of the five are related to the personnel of the Advocate. With but one or two exceptions, the seventeen members who opposed my recall in 1916 were all from Campbell Street or related to the Advocate, or both. Hitherto this element had controlled; and older members say it was about the same circle that once before had brought about the removal of a faithful preacher over the protest of a part of the church. They would have succeeded in this case also had the complaint been personal instead of doctrinal, for I would quickly have left. In fact, if the church had thought more of "the man" than they did of the truth, they would have let me go long ago, for that would have been the easiest course for me; but they urged me to remain "as a duty to God and the church"—as Paul stood by Antioch, Corinth, and the Galatian churches, and wherever his teachings were called in question. The opposers themselves placed the issue *purely* on doctrinal grounds. On November 13, 1916, Brother Taylor said publicly: "I disclaim any personal feeling in the matter. I do not object to Brother Jorgenson's recall on personality. Brother Jorgenson is a most excellent man." At the same meeting Brother Rubel said: "Personally I love him, but I object to some things he stands for. Not that he has said them from the pulpit, but he is identified with people who practice and advocate the doctrine he speaks of." As late as May 15, 1918, Brother Taylor said: "The personal element should have never entered into it." Therefore to say the church is divided on *a man* is false.

The issue being purely doctrinal, the church saw that not even "for unity's sake" could they yield to the opposers; for on that principle one man, with or without a following, right or wrong, could *control* the teaching and faith of the church; for whatever doctrine he disliked—be it ever so important—he could suppress by an appeal to "change preachers for unity's sake!" Now it was felt that there was one man in our city, not even a member of our congregation, who was thus seeking to control our faith—"to whom we gave place in the way of subjection, no, not for an hour, that the truth of the gospel might continue with you." For to his "policy," his interpretation of Rom. 14: 22, this human conclusion, this uninspired opinion which *he* has pressed "to the point of alienation and division," we have never subscribed. While the word clearly points out the essential *steps*, it nowhere undertakes to mark off from others essential *scriptures*. Whatever it takes to move a man to take the essential steps is just as necessary as the steps themselves. Not on the specious plea of "changing preachers for unity's sake," therefore (and how could a church with doctrinal differences which the opposers had practically made tests of fellowship ever agree on any preacher?), nor on any other ground, did the church propose to be drawn into a combine to suppress the preaching of any truth and to crush numbers of faithful men who have dared to proclaim, as much as in them lieth, "the whole counsel of God." The brethren had contended for the faith once for all delivered; for true and sacred principles; for the *preaching* of the whole word, and not simply the generally "known truths"—which one of my opposers advocated; for the independence of the congregation as distinguished from outside rule; for nonsectarian Christianity as against the spirit of sectism, ecclesiasticism, and centralized domination. And if this paper also should be used of God "to the casting down of strongholds," "imaginations and every high thing that is exalted against the knowledge of God," I should be pleased.

As to the criticized teachings, they are easily stated in the very words of scripture without addition, subtraction, or interpretation. When, in 1916, my recall was opposed on doctrinal grounds, the church invited me into their meeting "to defend my doctrine." The defense I then prepared consisted of nothing but clippings from the Bible which I intended to read without comment. This invitation, however, I decided not to accept, lest some one should say I had influenced the choice. Since then, as Brother Lipscomb shows, I have offered as a unity basis to take no position and to advance no proposition along the controverted lines, except such as I could state *in scripture words without interpretation*, being careful to introduce no side conclusions of my own. This offer, made both before and after the discipline, has met with no favor; for it is the strange peculiarity of this movement that those who can thus state their faith in Bible words are the "speculators" and those who interpret freely are "safe and sound!" Brother Taylor even contends that one speculates when he says that Jesus *may* come to-day!—from which the reader can see how "competent to judge" my chief opposer has been.

Another thing that makes this opposition inexcusable is that our differences do not directly affect congregational practice. We have advocated neither organ nor society, but stand squarely for the "old paths," whether measured from New Testament times or from the Restoration days—willing to "speak where the Bible speaks" and, as I have shown, to be "silent where the Bible is silent;" and urging as Paul did (and Campbell, too) that we should "receive," love, and fellowship each other in spite of differences which do not involve our brethren in wrong acts. As Brother Kurfees did well say in the Advocate of August 13, 1914: "We conclude, therefore, that while even 'exact agreement' in all things is desirable as far as it can possibly be had, yet the point at which to draw the line between having and not having union and coöperation is not whether the proposed coöperants are agreed in everything, but whether any of them are or are not by the said union and cooperation involved in any wrong act or in any act which they believe to be wrong. If any of them are so involved, they cannot consistently enter such union and coöperation; but if they are not so involved, they can."

Brother Kurfees says: "Until Brother Jorgenson's ministerial administration came there was the sweetest friendship and fellowship between the two congregations. That happy condition is now destroyed." The impression made by that limiting "until"—that this friendship and fellowship (between Campbell Street and Highlands) ceased when my "ministerial administration" began—is false. What on earth possessed him to pen such things? For *it was not* in 1913, when I came to the Highlands, nor yet in 1914, when I advanced the doctrines afterwards challenged, *but in 1915*, after the Advocate's attack on Boll, that trouble began; for until *then* "friendship and fellowship" continued. By invitation I led singing in a protracted meeting at Campbell Street, and very much enjoyed Brother Kurfees' preaching, *after* I went to the Highlands—as I had led for them once before; and three or four months before the Advocate's attack on Boll, I "exchanged pulpits" with Brother Kurfees.

Throughout the year 1917 we gave in and gave up to the opposers. Brother Taylor admits that the pulpit teaching along the challenged lines was cut down materially. Yet, November, 1917, instead of meeting us halfway, they demanded my dismissal—a demand which they should have known the church could not conscientiously grant under the circumstances. Having failed to remove me on the doctrinal complaint the year before, Brother Rubel introduced a personal complaint—which, however, proved insignificant, had never been brought up according to Matt. 18, and *antedated* the "bill of health" which he himself gave me July 4, 1915 (see above). Clearly, then, the issue was doctrinal still, and so I remained with the church for the ensuing year.

2. *That the Highland Church has trampled under foot the sacred principle of hearing a man in his own defense, and has refused two of its accused members time to answer charges that are made against them.*

At the regular business meeting May 5, 1918, the church authorized "four or five special meetings during the following week, during all of which the church would be in executive session." Again, May 9, "upon motion made and carried in the regular manner, the membership committee was authorized to call one or two more special meetings for next week in order to complete, if possible, the restorational and disciplinary work which had been progressing with such excellent results." (Quoted from the Minutes.) These meetings and their purpose were announced Sunday morning, May 12, and on Tuesday night, Brother Rubel being present, it was announced that on Thursday we would hear final reports so far as they were ready on our restorational and disciplinary work. Accordingly, on Thursday night, all the preliminary steps over, fifty or more persons (a large and representative business meeting) being in attendance, our disciplinary step was taken, for reasons shown later.

Brother Kurfees' charge that scriptural defense was denied the accused is false, damaging, slanderous. Brother Janes, known as a most careful and scrupulous man (who, by the way, acted, as did some others, without having decided on the merits of some of the doctrines involved), advised the process of Matt. 18 with both brethren so as to be on the safe side, though their main offense was against the whole church from the outset. (Tit. 3: 10.) Accordingly each man was visited alone and then with one or two witnesses. Tuesday, May 14, the cases were told "unto the church," and the question being raised as to how "the church" should go to them in its effort to restore, Brother Rubel himself, being present, selected the committee which should represent the church to them—Bagby, Davidson, and Logsdon—and set the date. This arrangement was *common ground* with us, for Brother Rubel took part in it. I was then added to the committee because, having taken the steps in our personal difference of Matt. 18: 15, 16, the count of the witnesses in verse 16 (it was pointed out) required my presence in the church hearing. This is the reason I was "on every committee," as they call it, "visiting R. O. Rubel." Then followed the hearing of more than four hours before these representatives of the church—a hearing which they themselves call a defense, for they say that only brethren of that committee "had ever heard one word of our defense." The main part of the committee's report on May 16 was, that "neither in regard to the 'personal difference' involved nor in regard to the principal trouble did we arrive at any good understanding or fellowship basis. These brethren did not acknowledge a single error in the whole period of three years in which we have borne with them. Their final word was that they had no acknowledgment nor a single correction to make; and they would not promise to desist from their course. We have fulfilled our mission; we have held with them the last session required by the word of God." This they all signed, Brother Bagby adding to the note: "I left at 11:28 P.M., before the final decision was reached." Now, *will Brother Kurfees kindly give us chapter and verse that requires any further hearing before the church acts as commanded in the last half of Matt. 18: 17?* The church was convinced that they were factious. They now needed to know only *one thing* from them in order to act intelligently—namely, whether or not they repent. This information they had.

Suppose, then, Brethren Rubel and Taylor *had not even been present* when we formally "turned away" from them? What of it? Must an offender necessarily be present, and speak, before the church can take that step? Of course not; for then to avoid discipline it would be necessary only to stay away! Moreover, the requirement of Matt. 18: 17 is *not that the church shall hear the offender, but that the offender shall hear the church.* But they *were* present; and they were invited to speak for themselves. As the evangelist of a church which had no elders at the time (Tit. 1: 5), I occupied the chair that night as I had in all the meetings during the preceding week—when we were dealing one way and another with about seventy persons, a few of whom were in line for discipline when they withdrew; but I call God to witness whether I was not fair toward them; and action was not taken until time had been given for defense. They said they were not prepared; but they had defended themselves for hours before the committee the night before. They requested a later meeting in which Brother Taylor wished to defend Brother Rubel (for he desired no defense for himself, stating that he could not get the consent of his self-respect to beg us to fellowship him). This request was overruled only because the brethren saw how they proposed to dictate everything and yield nothing: *when* they would make their defense, and *how* they would make it, and *who* should make it. We went so far as to suggest that Brother Taylor might *write* Brother Rubel's defense if he would read it himself, but not even this would satisfy. The inquiry if they would submit a copy of the defense to the committee beforehand was made, but that was not required as a *condition* of postponement. Brother Malcomson himself shows that so far from the request being "coldly refused," there was first "much discussion" in regard to it; and when the church saw they would not yield one single point, having borne with them patiently for nearly three years, having heard them anyhow in many meetings, they resolved to act at once.

Nor was this all. I had publicly spoken in favor of the later meeting, and so had Brother Janes. Not because we thought scripture *required* it, but as another concession; and I went the next day to Brother Taylor and said: "If I can yet bring about the hearing which you wanted [I was not sure that I could, as the church had overruled me on this point the night before], will you accept it?" To this he replied, as he quotes himself in a letter to me: "I do not care to discuss the matter with you at all." He now says that was not a refusal; but the meeting which he desired *required* his presence, his defense, etc.; therefore not to accept *when asked if he would* was to reject. For surely he did not expect me to labor to bring the church together *to hear him*, without some assurance that he would attend! This step of mine I at once communicated to Brother Malcomson, and he heartily approved of it; but for some reason he does not mention it in his testimony.

Just here I may say that Brother Malcomson was *not*, as Brother Kurfees states, a "disinterested person," a "wholly disinterested witness." I did not know him when he was asked to speak, and supposed him to be such. He had remained after the announcement had been made that the business in hand was of such a nature that it concerned members of the congregation—whereupon the only other visiting brother left. He had learned that day from Brother Taylor himself of the meeting, and insisted on coming. G. G. Taylor's "History of Plum Street Church" shows that an acquaintance of more than thirty years has existed between the Taylor-Malcomson families; and there is evidence that there had been an intimate friendship between C. A. Taylor and A. Y. Malcomson for years—as he himself says in his testimony, "I did know Brother Taylor."

3. *That our disciplinary action was an unholy proceeding, an unmitigated outrage, cruel injustice, gross injustice, high-handed wickedness, a great wrong, a crime, a most*

unwise and unchristian course; and that in the meeting—for Brother Kurfees undertakes to state our inward determinations—we "were determined not to be just."

These charges are automatically answered under other heads.

4. *That the meeting "broke up in disorder"* (Taylor and Rubel say "utter confusion").

This report is absolutely and unqualifiedly false. I hasten, however, to excuse Brother Malcomson, who, not knowing our customs, may have thought that, because there was no "prayer of dismissal;" but in the case of others who know that we *uniformly* close our business meetings, not with prayer, but by adjournment—as we did that night—the statement is an inexcusable slander. It is safe to say that Brother Taylor and Brother Rubel have attended scores of business meetings when there was no "prayer of dismissal." They themselves say, "There was no prayer meeting, but a business meeting was in session;" and *this* business meeting closed as usual. The secretary's record has been examined for eight years back, including a good part of Brother Lipscomb's ministry, and reveals but three occasions in the eight years—and we have business meetings monthly—in which dismissal was by prayer; uniformly otherwise by "adjournment."

Moreover, there was a period of calm just before that adjournment. Brother Taylor made some remarks and Brother Rubel made a quiet, little speech, during which a number of brethren spoke up tenderly, "Come back," meaning come back by repentance. After that I made a few quiet remarks on 2 Thess. 3: 16, expressing gladness for the provision that we were not to hold these men as enemies, but to admonish them as brethren. The adjournment followed.

5. The Advocate, in what it omits, has inexcusably—the reader may say willfully—misrepresented the L. T. Logsdon action. This godly man had at first a reaction in feeling and made the visit to Brother Taylor which the Advocate reports. But on May 27 he was the first of twenty-two male members (all heads of houses and including the other three now acting elders) to sign the following statement: "We, the undersigned, members of the Highland church of Christ, are standing by the action of the congregation in exercising discipline on two members on May 16, 1918." This statement the Advocate had in their hands, their *special attention* having been called to the Logsdon signature, three weeks before they published their report! They published Brother Logsdon's *oral* statement, but they omit his *later written* statement! Is that their idea of fairness? Truly by this time those who saw their report ought to know how to discount it! When Brother Logsdon saw their treatment of his testimony, he said to me on his own initiative: "When you publish your defense, give first my oral statement, then my written one, and follow that with my address—1328 Bardstown Road."

Reasons for Discipline.

First, a short unanswerable argument. The church was divided *before* we disciplined. This is common ground, an *admitted* premise. In fact, it was the Advocate party that first said so and took pains to circulate it. Months went on and there was no repentance or change of course. Now what does God command in such a case (Rom. 16: 17)? It was the very expression of that verse, "turn away," that we used in our formal action. For months there had been a general cry in the church: "Something must be done;" "The brethren *must* do something." The situation had become unbearable and some were stumbling on account of it. But what is that "something" according to the Book?

In the Rubel case one item alone compelled action. Last November he told the church that he had a personal complaint against me. He had never come to me about it, so I went to him; but we made no settlement. The main complaint was that in the spring of 1915 I had read a part of a letter from Brother Lipscomb to him and his wife, had not read it all, and so left them under the wrong impression! He charged that I had done this with the premeditated intention to deceive. Next I went with a witness (J. K. Davidson) and said in effect: "Brother Rubel, I grant that I read just that part of the letter which you say; I take your word for it that I misled you by it; will you take *my* word for it that I did *not* do so premeditatedly and intentionally?" He became very angry and *would not* settle. (Indeed, it seemed that the opposers *wanted* us to discipline, hoping perhaps to win by sympathy what they had failed to bring about by aggression).

I then told the matter to the church (Matt. 18: 17), and he, being present, named the committee to visit him (and Brother Taylor)—to which I was added, as explained elsewhere. We went over the ground again, the brethren with me pleading with him to settle; but though he had never come to me according to scripture about it, and though the matter *antedated* that unqualified indorsement he himself gave me July 4, 1915, he refused. This refusal alone forced the next and last step of Matt. 18: 17 in his case—aside from the fact that all along he had been Brother Taylor's second in his factious course, even asking to be listed as a "principal," not a second in the movement.

When Brother Lipscomb came up unexpectedly and asked for a conference, we again went over this difference, and after Brother Lipscomb had said that, with him, that (Jorgenson's words to Rubel) "would have settled it," Brother Taylor took Brother Rubel out of the room, and when they returned Brother Rubel said it was settled—which shows he should have settled it *before* discipline, even from Brother Lipscomb's viewpoint. I mention the matter here only for defense. Settlement of this *one* item does not, of course, settle the others.

I next record their first public factious act, our very first ripple. In meetings July 4 (the day Brother Rubel indorsed me) and August 5, 1915, they demanded the cancellation of the invitation which had been unanimously extended to Brother Chambers—whom the Advocate had now attacked. We asked for an investigation, not wishing to set the precedent of acting without investigation. They flatly refused. We promised to cancel the invitation at the proposed investigation meeting, if they still desired. They refused. We then offered to cancel the invitation *then and there*, in advance, if they would meet us to discuss the merits of the case in a brotherly way later. We then gave into them only "for unity's sake" and canceled the invitation. The Advocate misrepresented our action. Though only a small minority objected to Brother Chambers, Brother Kurfees represented us as having "marked" and "turned away from" Chambers according to Rom. 16: 17, and that our "action was against upholding a teacher . . . who had needlessly caused division in the body of Christ!"

Space will not permit discussion of the various intervening acts and outbursts of a similar character. The factious spirit can be better seen than described, anyhow. But having related the first, I will record also the last of these acts. January 4, 1918, Brother Rubel, who was in Mobile for the winter, wrote Brother Taylor: "His decision [that is, my decision on the church's invitation to continue with them] will have important bearing on the immediate course of quite a number of our members." Brother Taylor sent this on to me and added: "I am one of those mentioned in his letter whose course is involved in your decision." Now, Brother Taylor's "immediate course" was to leave our assembly, going almost regularly to church elsewhere. Two months later, not knowing whether they wished to worship with us longer, a courteous form letter

(which had been passed upon by the membership committee) was sent to those of *my opposers* who were absenting themselves—as it was also to fifty or sixty others—some negligent, some nonresident, etc.—who were *not* my opposers. The letter was an inquiry whether they wished to be enrolled in our new directory, which had been authorized, but delayed. Of this letter Brother Lipscomb said in our last conference, "I grant you that that statement gave you some occasion for the inquiry"—meaning Brother Rubel's "immediate course" statement. I thought so, too; but the objectors made much ado over it, called the older brethren into conferences in an effort to eliminate me, and on April 7 undertook to answer the inquiry *publicly*. Instead of coming to me with their complaint, though they say I alone was responsible for the inquiry (Matt. 18: 15); instead of coming to the committee which had been intrusted *by the church* with that business; instead of coming into the ordinary business meeting (where trouble is less likely to cause stumbling), *they went by all these*, called the whole church into the meeting, and undertook to air their grievances there in the presence of "babes" and even outsiders! No wonder they were ruled out of order.

Then followed their circular, "Autocracy vs. Christianity," sent not only to members of the congregation, but to others in the city, outside the city, and even outside the State, and containing about twenty misleading statements —a factious act. It was after they refused to make any "correction whatsoever" that discipline followed; whereupon, with their sympathizers, they started meetings in the same block. Quite a number of those who left us had been lax for an extended period.

Lord's day after Brother Lipscomb's conference with us I resigned, if by any means the step might lead them to repentance and protect the church, in what seemed to me the best way to do it, against the false charge of thinking more of a man than they did of the cause. The issue was not whether *I* would leave, but whether *they* would repent; and I knew that the church, with or without me, would ask that of them. For five weeks my resignation was pending, but *before* the church acted upon it the Advocate came out with its slanderous report. Then the church recalled me, and I saw I ought to stay. Since then unprecedented blessings have been upon us. My adult-class enrollment soon passed the hundred mark, the treasurer's report went beyond all previous records, and we have had more additions this year already than in any previous year of my ministry—more by considerable than we have lost.

Unanimously ratified by the Highland church of Christ, in business session assembled, on September 8, 1918.

ROY A. BAGBY, Secretary.

Approved by the acting elders: L. T. LOGSDON.
JAMES K. DAVIDSON.
R. C. BAGBY.
H. L. HICKMAN.

Another Statement from R. O. Rubel and C. A. Taylor.

We have read with mingled feelings of satisfaction and regret Brother E. L. Jorgenson's long article: with satisfaction, because Brother Jorgenson has candidly admitted many of those autocratic acts to which we called attention; with regret, because, instead of facing squarely the facts presented by us, he has resorted to the politician's method of attempting to divert attention from himself and his own unwise course by numerous and tedious references to the Gospel Advocate, Brother M. C. Kurfees, the Campbell Street Church, Brother R. H. Boll, Brother J. N. Armstrong, and Brother Stanford Chambers.

As given in our former statement, in 1915 Brother Jorgenson began publicly to feature and press the speculative and hurtful doctrines that many of the older members of the Highland congregation could not conscientiously accept. For about three years we, with many other members of the Highland congregation, stood unfalteringly opposed to these doctrines, and because he resolutely persisted in pressing those teachings, sometimes publicly and always privately when he had the opportunity, we were also opposed to supporting him, since in that case we would have been compelled to support the doctrine also. Therefore, when Brother Jorgenson says that the opposition was "inexcusable" because his course did not involve us in any wrong act, he says the very reverse of what is true. To have acceded to his course would have been to be involved, in this case, in the very *act* of supporting a doctrine that we could not conscientiously support. This is the "act" in which we refused to permit him to involve us.

We charged and still charge that Brother Jorgenson adopted an autocratic course toward his opposers; that he secured the appointment of himself as chairman of important business meetings and as a member of important committees so that he could carry out his determination, by means of having control of the majority, to force himself on the church over the conscientious objections of most of the older, and at that time the most active, members of the congregation.

We charged and still charge that he used the same autocratic, political methods to carry out his scheme to get rid of the two members most prominent in the public expressions of opposition to his theories, and that he and Brother Don Carlos Janes alone are almost wholly responsible for the discord in the Highland congregation, for the false charges brought against us, for the unjust withdrawal proceedings, and for the sad division in the church that his self-willed course has brought about.

Brother Jorgenson attempts to shift responsibility, but a close inspection of his own statements, with all irrelevant matter eliminated, will themselves confirm our charges.

Space forbids mention of all of his details, but we shall notice the following:

First, we wish to deny most emphatically Brother Jorgenson's charge about Brother Kurfees. We have both been in close touch with "this present trouble," and we unhesitatingly state that Brother Kurfees has never intruded himself into the Highland trouble. Proof of this may be seen in the fact that he has never gone to a single member about our trouble until we first went to him and sought his counsel and advice. He has stood at all times, as is well known, opposed to the speculative teachings in question, which have been espoused by Brother Jorgenson, and this, no doubt, has led the latter to make his unbrotherly attack on Brother Kurfees.

As to his reference to "the L. T. Logsdon action," the facts are as follows: A few days after our statements published in the Advocate appeared, Brother Logsdon, whom C. A. Taylor met on the street, voluntarily brought up the matter himself, and thanked him for our having so correctly represented his actions, and for having quoted him so correctly, saying in effect that we had been so accurate that we "had quoted him almost word for word." C. A. Taylor then informed him that he had heard that he signed a statement to the contrary, though he had never seen it, which had been sent to Nashville, and in which, as C. A. Taylor had been informed, he had said he was standing by and supporting the church in its action of withdrawal from us. Brother Logsdon promptly replied that he understood that statement to mean, and all he had meant by signing it was, that he merely proposed to continue his membership in the Highland Church, and not to leave it on account of its action against us. We have un-

wavering confidence in the integrity and veracity of Brother Logsdon, and evidently Brother Jorgenson or Brother Janes or some one else misled him as to what he signed, for on no other grounds can we understand his course. At any rate, these are absolute facts; and if Brother Logsdon will deny saying to C. A. Taylor in effect what is here stated, it will then be proper to consider the publication of such denial.

Brother Jorgenson's attempted explanation of the Rubel "personal complaint against" him, in what it omits and otherwise, is by no means in harmony with all the facts, which are as follows: In 1915, when Brother Jorgenson was anxious to make it appear that certain persons were in agreement with him in the disputed teachings, he stated to R. O. Rubel and wife that Brother Lipscomb was teaching the same thing. This dumfounded them, and Mrs. Rubel promptly asked why he made such a statement, and he then drew forth a letter from Brother Lipscomb and read a statement from it, which carried his point and silenced Mrs. Rubel. Utterly amazed that Brother Lipscomb had accepted that position, she at once wrote him a letter of inquiry. Brother Lipscomb promptly wrote Mrs. Rubel, denying that he had ever, either in Louisville or anywhere else, taught these things, and said he never expected to, inclosing a copy of his letter to Brother Jorgenson, *and then all became plain.* In that letter of Brother Lipscomb's is a statement, one part of which taken without the other will make the impression that Brother Lipscomb was in agreement with Brother Jorgenson on the teachings; but taken with the other part of the statement, will make the very opposite impression. Now, Brother Jorgenson himself admits that he cut the statement in two when he read it to R. O. Rubel and wife, but says he did not do it "premeditatedly and intentionally." But it is a fact that he wanted to make the impression, *and did make the impression,* that Lipscomb was in agreement with him; while if he had read to them both parts of the statement, he could not have made that impression. Of course he had previously read all the letter and knew what it said. Now, since the first part of that statement taken without the other makes the very impression that he wanted to make, but taken with the other part of it makes the very impression that he did not want to make, does he expect anybody to believe that he read the first part and left the other part out by mere accident? And is it any wonder, in view of such dealings with a letter, that R. O. Rubel finds it difficult to accept Brother Jorgenson's statements?

Brother Jorgenson's statement that "Brother Taylor even contends that one speculates when he says that Jesus *may* come to-day" is not only false, but C. A. Taylor has repeatedly, both publicly and privately in Brother Jorgenson's presence, contended for this very distinction, making the point that it is always proper to teach that Jesus *may* come at any time, and only objected to Brother Jorgenson's speculation as to *when* he will come.

Brother Jorgenson says: "Brother Taylor said: 'I am going to fight that thing [the Boll case] to the bitter end.'" C. A. Taylor says that he never in his life, anywhere or at any time, made the above statement, and that in referring to the Boll case he has never said anything that could possibly be so understood.

As to Brother Jorgenson's statement, "There is evidence that there has been an intimate friendship between C. A. Taylor and A. Y. Malcomson for years," the fact is, that about thirty days before Brother Malcomson attended the withdrawal meeting, he was in Louisville and called on C. A. Taylor. So slight was their acquaintance that Brother Malcomson had to introduce himself to C. A. Taylor. This should satisfy any reasonable man that Brother Malcomson was entirely qualified to present unprejudiced testimony about the disorderly withdrawal meeting and that he was also qualified to give impartial advice when he was called on in said meeting.

And now we again wish to state that though fully conscious of our many faults, to which we on all proper occasions willingly confess, we still most emphatically deny that we have at any time been conscious of having done or said anything to justify the charge that we have been either "factious" or "disorderly" or that makes us unworthy of Christian fellowship.

If disposed to do such a thing, we might, like Brother Jorgenson, get this statement unanimously certified to by the brethren worshiping with us, and we might make favorable mention of contributions and additions; but we do not consider these things to be an argument where a right principle is involved, and we prefer to speak for ourselves.

R. O. RUBEL.
C. A. TAYLOR.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$12,191.52
Church at Horse Cave, Ky.	42.00
"A Friend," left at office	5.00
Mrs. Annie James, Statesville, Tenn.	2.00
"Two Friends," Millville, Ark.	3.00
Church at Turkey Neck Bend, Ky.	9.80
Church at Emberton, Ky.	3.75
Mrs. Holmes' Bible class, Cherokee Park Church, West Nashville, Tenn.	2.00
"A Sister" (name withheld), Hornbeak, Tenn.	1.00
Church at Bear Creek, Ala.	5.00
Roy E. Davis, Bogota, Texas	1.00
Church at Telephone, Texas	17.28
R. P. Thurman, College Grove, Tenn.	10.00
Bernice B. Howard, Gunter, Texas	10.00
J. W. Preuit, Danville, Ala.	20.00
Mrs. W. J. Hogan and daughter, Speigner, Ala.	4.00
Parkland Church, Louisville, Ky.	4.66
Fruit's Chapel, near Hopkinsville, Ky.	5.65
Wilbur Y. Smith, Lineville, Ala.	1.00
J. E. Barbee, Yost, Ky.	3.00
L. N. Gray, Mayfield, Ky.	5.00
Miss Maida Austin, Scott's Hill, Tenn.	2.00

We certainly appreciate the fine spirit of noble sacrifice manifested by Sister W. J. Hogan and her little ten-year-old daughter, of Speigner, Ala. Their contribution is a part of their earnings from picking cotton. Here we find both patriotism and sympathy.

Our last acknowledgment from the American Committee for Armenian and Syrian Relief is dated October 3. Mr. H. C. Jaquith, Assistant Secretary, writes: "We are inclosing our official receipt for the recent contribution of $699.44. It is a most generous one, and our committee is most grateful for the interest and coöperation which it shows. It is a source of much gratification that we are able to alleviate much of this suffering because of the backing of our loyal friends."

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Tent Wanted.

The church at Albany, Ala., wants to buy a good, large tent, forty by fifty feet or forty by sixty feet. Must be new, or practically new and in good shape. Let any one having one for sale write to J. Pettey Ezell, Albany, Ala.

God smiled in light upon a barren world;
Quick ran the gleam o'er land, and billows curled.
Fain to respond, Earth yearned with all her powers,
Then, fair, exulting, smiled on God in flowers.

—Donald A. Fraser.

GOSPEL ADVOCATE

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E. G. Sewell. M. C. Kurfees. E. A. Elam. T. B. Larimore.

MANAGING EDITORS.

J. C. McQuiddy. A. B. Lipscomb.

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$2.00 a year, in advance; to Canada and foreign countries, $2.50, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

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This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

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EDITORIAL

E. L. Jorgenson's Charge With the Facts Submitted in Reply.

BY M. C. K.

Men of sound judgment and sincere purpose think that, in addition to replying, as one of its editors, to his attack on the Gospel Advocate, I should make Brother Jorgenson's use of my name and his groundless and ugly charge against me the occasion of a personal statement with facts not hitherto given to the public. To this judgment I yield, not because I think his unbrotherly attack will injure me, for I do not think so, and even if it did, "the Judge of all the earth" would attend to that; but, with Paul, "I am set for the defense of the gospel" (Phil. 1: 16), for the "things which make for peace, and things whereby we may edify one another" (Rom. 14: 19), and for "the unity of the Spirit in the bond of peace" in all the churches everywhere (Eph. 4: 3), and it is only in defense of these priceless things and because of my "anxiety for all the churches" (2 Cor. 11: 28) that I now speak.

To teach false and absurd doctrines, such as are some of the doctrines which he and his clique of Advent propagandists have taught, and persistently pressed not only to the division of his own congregation, but to the utter destruction of peace and harmony between it and some other churches in our city, is surely bad enough; but to attempt to defend this ugly work by downright misrepresentation, as he and others have done, is wicked in the extreme. Moreover, his undermining scheme to smirch the reputation of Rubel and Taylor by sending private letters over the country, in which, thanks to the recipients of some of the letters, he was caught by the publishers of the Gospel Advocate and promptly called to account, is also bad; but, being thus caught, he now, as if in revenge, caps the climax of his scheming by the preparation of his prolix, long-drawn and tedious article published elsewhere in this issue of the Advocate, with the preposterous and absurd attempt to make the Gospel Advocate responsible for the sad condition to which his unwise course has led in the Highland Church, and in the further attempt to divide and distribute that responsibility by making the charge that he "considers" me "to blame more than any other man for this present trouble, local and general." This is the identical charge made against me by the organ and society adherents twenty-five years ago when, with similar zeal, but with less misrepresentation and machination, they, too, pressed their opinions to the point of division in the church. I was the only regular preacher among them in the city to oppose their movement and the trouble it made; and when I did oppose it, they, too, said in substance that they "considered" me "to blame more than any other man for this present trouble;" and the charge then, as it is now, was true in the same sense that Ahab's charge was true that Elijah was a "troubler of Israel;" and Elijah's reply then, "I have not troubled Israel, but thou and thy father's house," is my reply now.

Brother Jorgenson so signally failed to produce one solitary "startling disclosure" in the conduct of Rubel and Taylor, or one solitary specification in proof of his charge against the Advocate, which he was challenged to produce, that the publishers promptly decided to return it with a reminder of its utter failure and of his ignoble attempt, instead of meeting the challenge, to take advantage of it merely to get more of the little sect's propaganda before our readers; but Brethren Rubel, Taylor, and myself, against whom, next to the Gospel Advocate, his screed is most directly aimed, and all the others of the King's Hall congregation who saw the article, insisted with the publishers that they allow it to appear in our columns. Since he had made the charges, we were not only willing, but anxious, to meet them before the public, and equally willing and anxious that the public should see his rare logic and method of handling the word of God. The proverb of John Heywood, subsequently modified and used by Shakespeare, applies here: "It is an ill wind that blows no man to good."

Now, I distinctly deny, and challenge the production of any word or deed of mine to the contrary, that I ever said or did, either in public or in private, a single word or deed to justify his charge against me; and it is a most significant and telling fact that *he does not accompany it with a solitary specification in proof*. Why? Any sane man knows that, if he could have produced even one such specification, he would have done so. *His charge is false in toto*. Instead of doing what he charges, I did the very reverse, and I will now give the facts in proof of my statement.

Several years ago, as if the salvation of immortal souls depended on it, he and his patron saint on unfulfilled prophecy, Brother R. H. Boll, began *publicly* their work of stirring up and confusing the people over the teaching that Christ is coming in a body of flesh and bones without blood glorified, to sit on David's literal throne over in literal Jerusalem in the land of Palestine, where he will set up his kingdom; that the kingdom of God has not yet come and will not come till Christ comes in the aforementioned way; that after he does thus come, there will be another chance for salvation and that every Jew then living will be saved; that Christ is a ruler now, not over the kingdom of God, but over the universe as God rules over all creation.

but will not rule over the kingdom of God till he shall return; and, with the cocksureness of infallibility, they proclaimed the opinion that his coming was "just at hand." Previously to this and in a way unexcelled by German propagandists, they had taught these things, unknown to the public, in *private* classes for a year or two and had a few young preachers filled with them and ready to begin their work of inoculating the churches with the teaching before the masses of the people knew anything about it. I am in fairly close touch with the current of public religious affairs in our city, and I knew nothing of it till the seeds of discord and strife were already sown in parts of the city.

But from the very beginning of their *public* agitation of these speculative teachings, or as soon as I discovered the movement that had been set on foot and the discord and strife that had already been started by it, I tried, wherever I found an opportunity, by personal appeal, by entreaty, and by persuasion, to prevent the pressing of these things, being careful to make the point that, even if these views of unfulfilled prophecy were correct, which neither they nor anybody else could know, they were not essential to anybody's salvation; and that, as they had already started strife and confusion, it would be both wise and Christian to refrain from pressing them. I was also equally careful to make the point that the mere holding of such views, even though many persons could not accept them, would not interfere with our fellowship and coöperation, but that it *would thus interfere* if they continued to press these things with increasing strife and division among us; and, for the very purpose of preserving harmony and cooperation among us, I urged them to refrain. Early in the summer of 1915, in a long interview of nearly three hours with Brother R. H. Boll on the situation, I made as strong an appeal to him, to stand with me and help me preserve the peace of the churches of Louisville and elsewhere, as I ever made to any man for any purpose. I carefully assured him that the mere holding of any one or all of the disputed views would not interfere with fellowship and cooperation between him and me, nor between him and any of the other editors of the Gospel Advocate; and I asked him if he would not agree, for the sake of peace and coöperation, to hold such views as private property, that we might continue uninterruptedly our work both as preachers in the city and as editors of the Gospel Advocate on the common ground on which we had so long worked in harmony; but, with a stolid and ironclad determination which plainly showed his intention, he refused to hear my appeal.

Again, it was *after* the Highland Church canceled its engagement with Brother Stanford Chambers for a protracted meeting on the ground that some of the members objected to him, not for personal reasons, but because of the character of his teaching and work in New Orleans, that the Boll-Advocate agreement was made in which, as a condition of being taken back on the editorial staff of the Gospel Advocate, he distinctly agreed, in my hearing and in the hearing of at least four other preachers—namely, J. C. McQuiddy, A. B. Lipscomb, F. W. Smith, and G. Dallas Smith—who have solemnly so declared, to refrain from teaching his "peculiar views on unfulfilled prophecy"—an agreement which, it makes me sad to record, he afterwards denied; and hearing, to my great astonishment, that Brother Boll, following the Highland cancellation of engagement with Brother Chambers and his own solemn agreement with the Advocate, was going to have Brother Chambers in a protracted meeting that same fall with the Portland Avenue Church, I went to Brother Boll, in the interest of harmony and coöperation among our city churches, to talk over the matter with him. Personally I did not know either Brother Chambers or his teaching and had no reason on either ground, based on my own knowledge, to object to him; but I had the peace and harmony of our Louisville churches at heart and knew that such a step by the Portland Avenue Church, in the face of the Highland Church's action, would create more friction and widen the breach. Hence, in behalf of peace and harmony in our churches, I appealed to Brother Boll to write Brother Chambers a kind and brotherly letter and to tell him, if he wished, that I had suggested it, and to further tell him that there was no personal objection to him on the part of any of us, but that it was exclusively on the ground of expediency that we felt it would be unwise at this particular time and under existing circumstances for him to hold a meeting for us, but that later on, when we should, as I then hoped, have passed over a temporary ripple in our waters, he could come and hold a meeting, when we would all be glad to see him and could all coöperate with him. But again, with the same stolid determination and positive refusal, my appeal was turned down with the excuse that *it would not be just to Brother Chambers to not let him come on then!* Of course, this was to say that it is important to guard against hurting a preacher's feelings, but all right, in order to protect them, *to rend the body of Christ!* But, so far from its hurting Brother Chambers' feelings, he, being the right kind of a preacher, would have indorsed the decision and been thankful for the letter apprising him of the situation. Why not? Are not the peace and harmony of the church of God, even in a good preacher's own estimation, more than his mere feelings? The right sort of a preacher would have been glad, under such circumstances, to stay away; and I have not a doubt, if the suggestion had been accepted, that Brother Chambers could have held a meeting with us by this time with all the churches in coöperation with him. But it was coldly rejected, and Brother Chambers came and held a meeting with the faction in coöperation with him.

I come now to Brother Jorgenson's groundless charge that the Gospel Advocate caused the trouble in the Highland Church and elsewhere. Here is the charge: "The 'ill feeling and alienation among brethren,' of which Brother Lipscomb speaks, began to spread, but only where the Gospel Advocate went! Let the publishers produce one case of it if they can where their paper or its agents did not go with the divisive attack." But, suppose the Advocate does go, and very likely it does, to every place where there has been trouble over this teaching. Would that prove that the Advocate caused the trouble? Shades of Socrates, Hamilton, and Whateley! As a complete refutation of this inconclusive and absurd argument, it would be quite sufficient to reply with this *ad hominem:* "The 'ill feeling and alienation among brethren,' of which Brother Lipscomb speaks, began to spread, but only where" *Brother Jorgenson* "went! Let" him "produce one case of it if" he "can where" he or his "agents" and sympathizers "did not go;" *therefore he and they caused "the ill feeling and alienation!!"* For it is a fact that either he or his sympathizers have, without a solitary exception, gone to every place where there have been "ill feeling and alienation" over the absurd teaching; *therefore they caused it!* This is not my logic, for I have no faith in it, but it is Brother Jorgenson's.

But now, as a double refutation of his abortive and groundless attempt to shift responsibility from himself and his fellow speculators to the Gospel Advocate, its publishers authorize me to state the fact that "Brother Armstrong's" challenge, "published in the Gospel Herald," as Brother Jorgenson states, was promptly accepted and the proof immediately furnished him, *but that Brother Armstrong never allowed it to see the light!* In a subsequent personal letter to Brother Armstrong, one of the publishers said: "You issued a challenge for any one to show where his (Boll's) speculative teachings ever caused trou-

ble anywhere. We thought you were sincere in this and at considerable pains furnished you the proof from leading brethren in a number of churches where his teachings had caused trouble, and that, too, long before the Gospel Advocate printed its protest. The documents we sent you never saw the light."

There you have it! The proof was promptly furnished Brother Armstrong, but he suppressed it and never allowed it to see the light. Shame on him or anybody else who has the temerity, under such circumstances, to be boasting about his challenge. No wonder he has agreed to hold a meeting for the Jorgenson congregation. It is at least consistent with his past course in standing by the sowers of discord and strife.

Furthermore, the publishers authorize me to state the fact, referred to in their letter to Brother Armstrong, and the files of the Gospel Advocate are proof of the statement, that "Brother Boll's teaching had caused division, and that, too, long before anything was printed on the subject in the Gospel Advocate." What, then, becomes of his charge that the Gospel Advocate is responsible for this inexcusable disturbance in the churches? It merely falls to the ground under the weight of facts, that is all. But even after the Advocate printed its protest, what did it do that constitutes the head and front of its offending? Its own files give the answer, and we challenge the production of a single paragraph from them to the contrary, *that it merely opposed, in a courteous and dignified way, what it sincerely believed, and still believes, to be erroneous and hurtful teaching.* Hence, his unbrotherly statement that "they said that Boll's teaching would cause division, and they saw to it that it did," is, in the light of facts, *a positive misrepresentation;* and hence his repeated insinuation that "something happened," not in his congregation, "but at Nashville," that caused this trouble and commotion, is, in view of all the facts, unworthy of a Christian man. Moreover, his very pitiful charge that the trouble in the Highland Church was because certain persons there were related to the personnel of the Gospel Advocate is too little and contemptible to call for anything in the way of refutation, except to refer to its character. Right-thinking persons who know the high character of the persons to whom he here refers will look upon his resort with mingled pity and contempt.

As to his point that most of those "who opposed" his "recall in 1916 were all from Campbell Street," it is sufficient to state three facts as a refutation: *First*, the whole Highland Church at the beginning, nearly twenty-five years ago, was made up almost entirely of Campbell Street members. *Second*, those from Campbell Street who opposed him are men and women with such Bible knowledge and Christian character that they would not follow either Brother Jorgenson or "Brother Kurfees" in teaching such doctrines as those now in question. *Third*, some of his strongest supporters in this very trouble, and who are still standing by him, *were also from Campbell Street.* Another such logician as Brother Jorgenson could prove, by his logic, that being from Campbell Street caused persons to stand by him and support him in his course!

His statement that "the criticized teachings are easily stated in the very words of Scripture without addition, subtraction, or interpretation," is not only radically contrary to fact, but it is utterly preposterous and absurd. Not a solitary person can be found among his opposers (and, aside from the facts as to his "teachings" in this particular case, common sense suggests this to every right-thinking mind) who ever objected to any doctrine which he or anybody else ever taught which can be expressed "*in the very words of Scripture.*" But his statement is plainly contradicted by the facts; for anybody, who has read the Scriptures one time, *knows* that the absurd "criticized teaching" that Jesus is coming in a body of flesh and bones without blood glorified, as well as some of the other tenets before noted, cannot be "stated in the very words of Scripture," for the simple reason that there are no such words of Scripture from Genesis to Revelation.

Again, he says that the "opposition" to him in the Highlands was "inexcusable" because "our differences do not directly affect congregational practice," and he attempts to defend his case by quoting from an editorial of mine; but, in order to carry his point, he makes a complete perversion of my language. I did say, and do still say, that "the point at which to draw the line between having and not having union and coöperation is not whether the proposed coöperants are agreed in everything, but whether any of them are or are not involved in any wrong act or in any act which they believe to be wrong. If any of them are so involved, they cannot consistently enter such union and coöperation; but if they are not so involved, they can." Now, I not only still say this, but I indorse Brother Jorgenson's statement that "we should 'receive,' love, and fellowship each other in spite of differences which do not involve our brethren in wrong acts." But the course he pursued in the Highlands did involve his brethren in acts which they believed to be wrong, *and this was their one and only reason for opposing him at the start.* If he had consented, as they pleaded with him, to hold his objectionable views as private property, which, in all such cases, *Paul distinctly requires us to do*, his opposers would have gladly said to him: "We will 'receive,' love, and fellowship each other in spite of differences." But, instead of magnanimously doing this, he put his opposers in the attitude of being compelled to either support and uphold, by supporting and upholding him as the preacher of the church, the very views they believed it wrong to uphold, or leave the church, one or the other. He assumed and stubbornly maintained, and for the very same reason, the identical attitude which the professors of destructive criticism in the College of the Bible of Transylvania University at Lexington, Ky., have assumed, and which, with equal stubbornness and inconsistency, they maintain. They say they have a right to their views, and, like Brother Jorgenson, are saying to the churches that "we should 'receive,' love, and fellowship each other in spite of differences, since we are not involving you in any wrong act;" but the churches, through the venerable Brother Briney and others, are saying: "That is exactly what *you are doing.* We do not question your right to found a college to teach destructive criticism or anything else, if you want to, but you have no right to enter the college founded and supported with our money for a different purpose and prostitute it to the base end of teaching and upholding views which we believe to be wrong." The unreasonable and indefensible attitude of these professors is saying to the churches: "You must either uphold destructive criticism or leave the College of the Bible, one or the other." The opposers of Brother Jorgenson were placed by him in that identical attitude. It stubbornly said to them: "You must either uphold these views, which you believe it wrong to uphold, by upholding and supporting me with your money as the preacher of the Highland Church, or leave the Highland Church, one or the other." Thus, not only in plain violation of the Pauline precept, but diametrically contrary to the quotation from my editorial, he persistently pursued a course which "involved his opposers in what they believed to be a wrong act." Then, having forced his opposers into a situation which said to them, "You must uphold the views you believe to be wrong if you uphold the Highland Church," when they went occasionally elsewhere to worship that they might avoid doing what they believed to be wrong, he caps the climax of his autocratic procedure by adopting a course which said to them:

"You must either come here and hear me preach and uphold with your money views you believe it wrong to uphold, or be withdrawn from, one or the other!" In all my observation of the doings of preachers and churches, I have never seen a case equal to this in the way of high-handed wickedness.

See again how he perverts my language. I never said that the "friendship and fellowship (between Campbell Street and Highlands) ceased when his 'ministerial administration' began;" and yet, after representing me as putting that false thing in my article, he asks with a flourish: "What on earth possesses him to pen such things?" Well, I never "penned" such a thing, never said it orally, and never thought such a thing, but I here pen my regrets that Brother Jorgenson will thus juggle with facts. Referring to the establishment of the Highland Church with aid from Campbell Street, I said: "From that bright and auspicious day on without a break until Brother Jorgenson's ministerial administration came, there was the sweetest friendship and fellowship between the two congregations," and that "that happy condition is now destroyed." But *I did not say*, for it is not true, that there was a "break" when his administration "began." There were indeed sweet "friendship and fellowship" between the two churches for more than a year after he came, and it was then that he "led the singing in a protracted meeting at Campbell Street," and I am sure that I enjoyed his singing quite as much as he enjoyed my preaching; and the same happy condition continued "*until something happened*," but it was *not* "at Nashville," but in Louisville, and "that something" was a "break" over the introduction by himself and others of the speculative doctrines now in question. Under the administration of no preacher preceding him was there a "break," and my statement is strictly true in every word. Does he expect to escape at the judgment of God with such juggling with facts?

"Brother Kurfees' charge that scriptural defense was denied the accused is" not only *not* "false, damaging, slanderous," but it is strictly true, and the reader shall now see the facts which show it to be true. Please note that "Brother Janes," who has been a stanch friend and supporter of this whole factious movement in the church, "advised the process of Matt. 18." *Exactly*. Thanks to Brother Jorgenson for the information, which tallies with all the appearances and suspicions concerning this "most careful" Brother Janes. In the testimony of Rubel and Taylor our readers already have before them the nice little stratagem adopted by him in the scheme to get rid of the two leading men who stood in the way of the speculative teaching in the Highland Church. Here it is in the alluring garb of adroit diplomacy: "He (Brother Janes) has been particularly active in encouraging the scheme to bring about our excommunication, a part of his course being to *call* us 'disorderly' and then turn to the Scriptures and read where we are commanded to withdraw from the 'disorderly!!'" Could Bismarck, the man of "blood and iron," beat it? The best man in the church of God on earth where, as in this case, the godless and sinful method of withdrawal by vote is adopted, could thus be withdrawn from, *provided a majority of votes could be secured!* Only three main steps in the process—namely, "*call*" him "disorderly," turn to the *Scriptures*, and take the *vote!* Come, all ye ministerial strategists, and sit at the feet of this modern prince of the craft who, according to Brother Jorgenson, was in the lead as adviser of this ecclesiastical *imperium in imperio!* Hence, acting on his advice, we are told that "each man was visited alone and then with one or two witnesses." But "visited" about *what?* Not a solitary act has he pointed out in his long article of assertions that either Rubel or Taylor had done except that they opposed what they believed to be false teaching. He says the "cry" was made that "something must be done," "the brethren must do something." Of course! Taylor and Rubel stood in the way of pressing his speculations, and "something must be done!" Well, *they did it;* but I challenge the production of a single thing even among his own established facts, except such things in the way of friction as would unavoidably appear in connection with any proper effort to oppose false teaching advocated by a party in a church, and most especially so when that party is led by the preacher. I can find in the New Testament occasions where just such things could have been truthfully charged against Paul, and on identically the same ground he could have been withdrawn from. Then he says they sent to Rubel and Taylor "the committee which should represent the church." Well, why didn't that "committee" withdraw from them *for the church*, if it was to "represent the church," and if hearing or not hearing *it* was hearing or not hearing the church? If, in listening to that "committee," Rubel and Taylor were listening to the church, *why should the committee go back to the church at all?* But if it was proper and demanded *for any reason* that the said committee go back to the church to present its side of the "hearing" or not hearing, why was it not proper and demanded, for the very same reason, that Rubel and Taylor go back to the church also and present their side of it? Why was it necessary for the whole church to hear the committee's side of the case in which the committee was to "represent the church," but not necessary for the whole church to hear the side of those to whom the representation was made? If that committee was properly the church's representative and it had withdrawn from the accused brethren for the church, the course adopted in this wicked procedure would at least have been consistent; but to give away the fact, as Brother Jorgenson and his church have here ingloriously done, that it was necessary for the whole church to hear *the committee's side*, but not necessary for it to hear *the other side*, is a travesty and an outrage upon every principle of justice and even common sense in the case, and in the unbrotherly proceeding its perpetrators wrote their own condemnation. Hence, in response to Brother Jorgenson's request, "Will Brother Kurfees kindly give us chapter and verse that requires any further hearing before the church acts as commanded in the last half of Matt. 18: 17?" I promptly refer him to Matt. 18: 17 itself, which, as now indisputably shown by his own clear statement, he violated, outraged, and trampled underfoot in that unholy procedure! And from such sage and perspicuous handling of God's holy word, the reader is prepared to appreciate from the same source the following hermeneutical flash of light: "The requirement of Matt. 18: 17 is not that the church shall hear the offender, but that the offender shall hear the church." In point of absurdity, this caps the climax. No wonder there is trouble in a church with a man in its pulpit who, to carry his point at all hazards, will put upon a passage of God's holy word a construction which not only violates the passage itself, but every other biblical passage that speaks on the subject. Of course the word "hear" in this passage, like most all words in all languages, has different senses, and in this passage it means, not merely "to perceive by the ear," one of its very common and true meanings, but "to accede to," an equally common and true meaning; but, as any schoolboy ought to know, this fact, in all cases which come under Matt. 18, carries with it the obligation that the case on both sides shall be *heard* in the sense of *perceiving by the ear*, before just action, either retaining or withdrawing from the accused, can be taken. But if it be true, according to Brother Jorgenson's interpretation, that "the requirement of Matt. 18: 17 is not that the church shall hear the offender, but that the offender shall hear the church,"

then it is also true that "the requirement of Matt. 18: 15 is not that the offended shall hear the offender, but that the offender shall hear the offended;" and "the requirement of Matt. 18: 16 is not that the two or three witnesses and the offended shall hear the offender, but that the offender shall hear the two or three witnesses and the offended;" and thus, according to Brother Jorgenson's twisting of the passage, *the offender is silent, not being allowed to be heard in a single word throughout the whole of the three steps that must be taken before the church is to withdraw from him!!!* Was there ever perpetrated a greater absurdity in the name of interpretation? No wonder a church has been thrown into confusion and finally divided when its leader, for purely selfish purposes to support himself in the effort to defend and maintain his pet hobbies, will twist the word of God as his own clear statements here show that he has done.

His attempt to justify the "disorder" and "utter confusion" with which that unbrotherly withdrawal meeting "broke up" by saying it was a "business meeting," and hence, according to their custom, was not improperly without a "prayer of dismissal," is an utter failure, because, no matter what he may think to the contrary, it would be improper and sinful to close even a "business meeting" with "disorder" and "utter confusion;" and Brother Malcomson, whom he "hastens, however, to excuse" because he "may have thought that" it was not a business meeting, is too high-toned a Christian gentleman to countenance such "disorder and confusion" even in a "business meeting;" and the main defect about that meeting, in his estimation, was not by any means its lack of a "prayer of dismissal," but, as he distinctly said to me with marked sadness and regret in a subsequent conversation about it, was the "political atmosphere," "injustice," "unfairness," and "disorder" that pervaded it.

In view of the array of facts now brought to light, the conclusion is inevitable that one of the chief methods of propagandism employed by this factious movement, led in Louisville by Brothers Boll and Jorgenson, is misrepresentation. On the principle that, as the Psalmist declares, God makes "the wrath of man to praise him," the publication of the long and tedious Jorgenson article is brought about, as I believe, by the overruling providence of God as an opportunity to verify with facts this conclusion and to thus make the whole situation known in its true character; and I shall use the opportunity to correct another glaring misrepresentation by Brother R. H. Boll, which correction will furnish another proof that, instead of being responsible for "this present trouble, local and general," as charged, I have used every available opportunity to prevent it and to heal it when it did come.

Not content with denying that he made an agreement with the Gospel Advocate which, as before stated, five preachers, of whom I am one, solemnly declare that they all, at the same time, heard him make, Brother Boll has misrepresented an effort at the adjustment of the question of veracity between him and myself over that agreement. He has told that he wanted to take the second step with me in the process of adjustment laid down in Matt. 18: 16 and that I refused to let him do so. I have been informed that a few good men and women, who do not understand *all* of his methods of propagandism, have believed that I am guilty of the unchristian and ugly conduct thus ascribed to me. I shall now state the facts precisely as they transpired.

In March, 1917, Brother Boll came to me in person and handed me a written document with the request that I read it. It proposed a basis of adjustment which, as I at once pointed out to him, would be no adjustment at all, but would leave him free to say that he had *not* made the agreement, and leave me free to say that he *had;* yet, by the shrewd scheme, if I had accepted it, he would have had my signature to such a transaction! Of course I peremptorily refused to subscribe to such a basis of adjustment. Subsequently, he requested me to put in writing my reply with the reasons for my refusal, to which I promptly and gladly consented. I then not only put before him, in my written reply, *the facts which he knew and knows to be facts,* but closed with these words:

"I beg of you, on the vital and serious ground of your own present and eternal welfare, to think seriously before proceeding a step further in your unfortunate course. What I am now urging upon you to do is a solemn duty which you should have done long ago, though you are not to be reprimanded for this omission, because we all make mistakes and often delay what should be done at once. If another interview with me would, in your judgment, be of any possible help to you, I am not only at your service, but, as stated in our former interview, I shall be glad to see you for that purpose at any time. While I deeply regret your course and have been greatly pained at some things, I am, nevertheless, glad to assure you, and trust you will clearly understand, that nothing has occurred that lessens my interest in your welfare or which would prevent me from doing anything within my power to help you."

This is the way I treated Brother Boll; but what did he do? Brought face to face with the facts in that letter—*facts, too, which he himself knew to be facts*—and placed by them in a predicament which he could not honorably meet without acknowledging that he had made the agreement, he chose to ignore them and thus attempted to evade the responsibility which he had brought upon himself by his written document and request for a written reply by adroitly proposing to take the "second step" with me "according to Matt. 18: 15, 16." I promptly informed him that he was "a little ahead of the demands of Matt. 18: 15, 16, and must now wait till" his action "in coming at me with a written document demanding a written reply" had "taken final form," and that to his latest "move indicated by the letter just received, I" would "make a written reply." In that reply, I not only brought him again face to face with the facts, but, among other things, I said:

"I myself not only distinctly heard you make the agreement and subsequently assent to it in reply to questions in the conference, but you substantially repeated it in a conversation with me immediately after the conference and before we left the Advocate office. Because it throws light on the matter between us, I will here give the substance of that conversation and of the interview which you and I had about it a few weeks ago. In order to encourage you by showing you my desire and readiness to stand by you, I approached you immediately following the conference, and said, in substance: 'I don't want you, Brother Boll, to go back to Louisville feeling that you have humiliated yourself, for you have not. It is true, you have yielded, but only where it was noble to yield.' And you replied: 'I thank you, Brother Kurfees.' Ever since your denial of the agreement, I had wondered how you would explain this conversation; and when I reminded you of it in our recent interview, and asked you what you understood me to refer to in my address to you, and what you referred to in your response, *you said you did not know!* Asked if you did not remember that I approached and addressed you, and that you responded as reported by me, you acknowledged that you did. I then pressed the question why you did not, at the time, ask me *what I meant* by reminding you that you had yielded where it was noble to yield, and again *you said you did not know!*"

Thus, faced again with the serious facts of the situation, including the very significant and damaging one just quoted concerning that conversation between him and me, all of which, of course, called loudly for a reply, *he remained silent for nearly a whole year, neither replying to my letter nor approaching me in any way.* Hence, after the treatment of myself and my letter to nearly a year's silent contempt, when he proposed, after that long silence—ignoring again the facts—to take the "second step" of Matt. 18, I promptly replied that, as soon as he was ready to show "proper respect for the serious facts confronting"

him "and carefully placed before" him in writing "in response to" his "own arrangement," that I should "be glad to consider any other suggestions from" him. *To this day he has made no reply.*

I have on file the correspondence between Brother Boll and myself, which any one, who cares to do so, may examine, and which confirms the facts here stated.

In addition to the facts already stated about Brother Boll's agreement, it is also a fact that, immediately after that conference, he asked Brother G. Dallas Smith if it would be a violation of his agreement with the Advocate to teach Ezekiel in his classes at Louisville, and Brother Smith very properly replied that it would not be a violation of it to teach Ezekiel or any other of the prophets, provided he did not teach "his peculiar views on unfulfilled prophecy." The Advocate has never said, nor any other faithful teacher of the Bible, that it is wrong to teach any of the prophets. It is wrong rather not to teach them. Teaching what the prophets say is a very different thing from teaching some man's views of it. Teaching that Christ is coming again, which the Bible plainly says, is one thing; but teaching that he is coming again "in a body of flesh and bones without blood glorified," which the Bible does not say, is quite another thing.

Finally, I take pleasure in adding that, not only have I striven at all times in all available and honorable ways to prevent trouble over the needless pressing of this unholy speculative movement which, in some of its vital features, is nothing but a revamp of Russellism pure and simple, but I am still ready to do the same thing, both in behalf of the Highland Church and in behalf of Brothers Boll and Jorgenson. I should have been glad at any time to counsel with them, but not one person on the Jorgenson side in his congregation has ever given me an opportunity for it; and I now appeal to that church, in this public way, to correct, as far as it can be corrected, its unfortunate mistake in its withdrawal proceedings; and I appeal, in the same way, to Brothers Boll and Jorgenson, to cease their work of sowing seeds of discord and strife in the churches; to repent of the sad course they have pursued in connection with this thing; and to come back to the safe ground on which they once stood and on which alone the people of God can ever be brought to work in union, peace, and harmony. God grant that they may yet be led to this wise course.

What Respect Was Shown for the Church in the Highland Trouble?

BY E. A. E.

In the interests of peace and harmony the following correspondence between Brother R. H. Boll and myself is given to the public. Brother Boll's letter reads as follows:

Louisville, Ky., August 10, 1918.—E. A. Elam, Lebanon, Tenn.—Dear Brother Elam: In a recent number of the Advocate I saw what you said about the Highland trouble; and if things were according to your information, your remarks would be just. But have you at all investigated and got direct information from the *church* as to the course they pursued, and why? I think the elders of the Highland Church and the minutes of the proceedings will be at your command if you want to look into this matter.

As I understand it, the church simply followed out the Lord's directions in Matt. 18, patiently and kindly, and that concerning the matter of personal conduct and not of doctrinal differences. The disciplined members (two in number) thereupon gathered a faction round themselves, and I take it that they are not only guilty of factionism in the sight of God by this latest move, but also those who aid and abet these disfellowshiped ones are fighting against God, dishonoring his church, and are disfellowshiping themselves. For God backs up a congregation when they faithfully follow his instructions. (Matt. 18: 18.)

Now all this applies if my representation of the case is true. I do not ask you to take my word for that, nor yet Jorgenson's, nor yet the word of A. B. Lipscomb and M. C. Kurfees, but to find out for yourself what the church has done. I think that the church of God is worthy of some respect. I am writing *you* these things because I have confidence in your desire to be fair and just in all things, and further than that, I have no connection with this matter. Yours fraternally, R. H. BOLL.

Notwithstanding Brother Boll rushed to the defense of the Jorgenson church in withdrawing from Rubel and Taylor, yet, when the Cincinnati church withdrew from Patmont, he rushed into print in defense of Patmont in his own paper, Word and Work, an inconsistency referred to in the following letter:

Smyrna, Tenn., August 25, 1918.—My Dear Brother Boll: Your letter of August 10 came duly to hand.

My "anxiety for all the churches"—"the unity of the Spirit in the bond of peace" within them all, and the salvation of the souls of all who disturb and destroy this unity and peace—has caused my manifestation of interest in the Highland Church, Louisville, Ky.; and because parties on either side of the trouble have expressed confidence in my sense of justice and righteousness and knowledge of the Scriptures to know what is right, I wrote what I did.

I say not only "that the church of God is worthy of some respect," but that it is worthy of *all respect.* Jesus is "the head of the church" and "head over all things to the church," and it must be treated with reverence. One cannot use the church, the body of Christ, the kingdom of heaven, the house of God, to serve his own personal ends—to furnish himself a comfortable job, to gratify his own ambitions, and to satisfy his own vainglory.

"Doing *nothing* through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you to the things of others." (Phil. 2: 3, 4.)

All are commanded to have in them the mind which was in Christ—to suffer, to empty himself of the great glory of being in heaven on an equality with God, and to die for sinners.

Paul's instructions to Timothy and Titus and his treatment of the church at Corinth with all its sins, including its divisions over *preachers,* should be more seriously studied, and especially more carefully heeded, by not a few of the present time. He never advised the church to pull apart and have different places of worship. He was criticized most harshly and cruelly and unjustly, and his apostolic authority denied by some, but he never ordered the church to withdraw from his critics, or directed his supporters, if they could not do that, "to pull out" and form another congregation.

Consistency is a jewel. Some men *preach* on giving "diligence to keep the unity of the Spirit in the bond of peace" and on Christ's prayer that all *his disciples may be one;* but they never apply this to themselves, but think it means the denominational world, while at the same time, through their own personal preference for men, or their own temporal interest, or their ambition to carry their point and to rule, or to maintain their own theories, they divide the church. No wonder the sectarian world says: "Physician, heal thyself." Look at Beamsville, Ontario; Winchester, Ky.; Flat Rock, Nashville, Tenn.; the Highland Church, Louisville, Ky.; a little church in a village in Tennessee, which a "leading brother" is trying to tear apart by persuading three or four to meet with him in the afternoon; *and more to follow,* unless some men repent and pray God, if perhaps the thought of their hearts may be forgiven them.

Why does a preacher or any other man wish to go to the judgment with a divided church—divided over himself or his theories—on his shoulders?

The spirit of personal preference, personal aggrandizement, a partisan spirit, the spirit of rivalry and envy, the spirit of contention and strife and of seeking the chief seats, etc., is abroad in the land. Preachers of the gospel—preachers of "the unity of the Spirit in the bond of peace"—and all elders, editors, and other teachers should preach and write against such an evil spirit and its fearful fruit with all the power of meekness, lowliness, humility, and the example and spirit of the Son of God.

When a respectable number of grown men and women, and thoughtful, Christian men and women, who have the good of the church at heart and who have done as much, or more, for the church as any others, think it best to change preachers, "*the preacher in charge*" should fold his tent like the Arabs and as silently steal away. Even if their objections are not well founded, he cannot accomplish further good with them, and his own self-respect, his

love of unity and peace, and his profound respect for the church of God ought to cause him to go so far away, if necessary, that that church would never see him again.

I agree with you again that when members who are walking disorderly and, therefore, contrary to the teaching of Christ, and who have been properly taught and admonished and warned in all long-suffering and gentleness, have been scripturally withdrawn from, they should be so treated by all others, and "those who aid and abet these disfellowshiped ones are fighting against God, dishonoring the church, and are disfellowshiping themselves." I thought that when the church in Cincinnati withdrew from Patmont. But some one [this one was Brother Boll—E. A. E.], not a member there, said withhold judgment until further investigation, or words to that effect.

Certainly, "God backs up a church when they faithfully follow his instructions." But "there's the rub." You do not think the church in Cincinnati "faithfully followed his instructions," or you would not have given the advice you did. All goodness and purity, humility and meekness, fairness and innocence, justice and righteousness, forbearance and mercy, were hardly on one side—on the Patmont side and *perfected in him*—and all injustice and unrighteousness, partiality and prejudice, retaliations and vengeance, on the other. I cannot think Jorgenson and his faction made no mistakes, committed no sin, and went wholly by the Scriptures. Of course, Patmont did. He had nothing but the purity and peace of the church at heart; he kept himself above reproach; he sought no occasion of complaint against his brother when he watched—spied—Rowe on the sleeper all night; he was not desirous of taking up an evil report against his neighbor; and he had no desire to continue when it was thought best for him to "resign." He went at all this according to Matt. 18: 15-18. He is perfectly scriptural in suing Rowe and in not suffering wrong in preference to doing wrong. Of course, too, the ones withdrawn from in Louisville are sinners above all sinners.

You ask if I have "at all investigated and got direct information from the church as to the course they pursued, and why?" Of course you investigated Patmont's case, "got direct information from *the church*" in Cincinnati, and wrote and acted according thereto. In regard to the Highland Church, Louisville, I do not know *how much* or *what direct* information *you* have; you say you write me "these things because" you "have confidence in" my "desire to be fair and just in all things, and further than that" you "have no connection with the matter." I assure you, you are right in this, if I know my own heart. I wrote what I did about what you said about the church in Cincinnati and Patmont because I seek the peace and good of all the churches and would hate to see another disturbed.

And you say *as you* "understand it, the church [the Highland Church] simply followed out the Lord's directions in Matt. 18: 18, patiently and kindly, and that concerning the matter of personal conduct and not of doctrinal differences." But as *I* "understand it," the Scriptures were *not* followed out, and I have as much "connection with the matter" as you say you have. I got my understanding from the facts as stated by Jorgenson and others.

Where is the scripture for withdrawing from a brother by *vote—a majority vote?* A *child's* vote or the vote of a partisan kills the vote of the most devoted and just and the full-grown man of God. Voting is *partisan* and is itself division. Where is the scripture for withdrawing from a brother when many earnest and good people in the church think the cause for doing so is not sufficient, or, even being sufficient, the church should be more patient and put forth still other efforts to reclaim the wrongdoer? I knew a church some years ago to withdraw from a member when *one good and true man* said publicly he could not be a party to the withdrawal, and I told the preacher and the elders they made a mistake and did wrong not to wait. *The church* as such do not withdraw *themselves*, when good and faithful men and women do not do so, for what to them are scriptural reasons for not doing so. Those who *then* withdraw *force division*.

Not only did some good and true and faithful men and women in the Highland Church—men and women of age and godliness—advise against this withdrawal; but a wise and impartial and godly man, Brother Malcomson, connected with neither side of the trouble and not a member there, when *requested* to say something, advised a postponement of action. It was unscriptural and partisan and factious not to respect the feelings and wisdom of these members and not to heed the advice of this brother. There was nothing to lose for mercy and truth and all to gain by waiting.

Was it scriptural and according to justice or even decency for the main and leading party of one side to the trouble to act as chairman on the occasion? Every just man says, "No." I repeat, the procedure was a travesty of justice, an outrage on the church, a playing of politics, and a sin against "the unity of the Spirit in the bond of peace." Always the same, E. A. ELAM.

Since sending this letter to Brother Boll and since receiving the request to allow its publication, I wish to add:

1. I have no objection to its publication. I never want to write in private about men and things that which I am unwilling to see in print.

2. We must not deceive ourselves or allow Satan to deceive us to think we are desirous of doing God's will when we fail to give diligence—to study and to do all God commands—"to keep the unity of the Spirit in the bond of peace." Disobedience to God here is as fatal as anywhere else. We cannot pray for God's will to be done on earth as in heaven when we fail to give diligence to keep this unity and peace. All who strive to obey God will make all necessary effort to live up to Phil. 2: 1-8 (which see.) There cannot be too much said, when properly said, on the necessity of unity and peace and love and against strife and hatred and division. Many who should be teachers of others are yet babes, must be fed on milk, are carnal, and walk after the manner of men, because there are jealousy and strife and division among them. (See 1 Cor. 3: 1-9.) Men who are well educated, learned, and competent to accomplish great good allow themselves to be filled with a partisan and bitter spirit and to become carnal whenever they become parties to strife and division. No just and righteous and Christian man will allow himself to take sides in any unholy strife and division and to be used to build up any faction among the people of God. It is shameful and ruinous to the peace of any congregation to do this. It is a great sin to tear into pieces the body of Christ. Every true and honest, just and righteous, Christian man will stand always for right and justice and the peace of the church. We cannot be governed by prejudices, preferences, a partisan spirit, and personal aggrandizement. We cannot be "of Paul," "of Apollos," "of Peter," or against James, John, or Thomas; we must be "of Christ" in the true meaning of this expression and against all strife and bitterness and division. In all strife, bitterness, and division there are some who are not in obedience to God. "Is it I, Lord?"

3. I did not make myself explicit in the letter on the espionage of Brother Rowe, knowing that a mere reference to it would suggest the whole affair and the unrighteousness of it to Brother Boll. It may become the duty of some one other than myself to explain this detective episode to the public. While Patmont was not in person on the sleeper the night of the espionage, he was a party to the deed, as a letter from Brother Boll to him shows. The associates in the spying episode so arranged that different ones of their number were to watch over different sections of the railroad from Nashville to Cincinnati. Brother Boll was one of those assigned to the section from Louisville to Cincinnati, and he says in a letter to Patmont, which fell into the hands of Brother Rowe: "We got on the same sleeper and by the aid of the conductor were placed in a favorable position for observation." In justice to Brother Rowe, I am glad to add that in the same letter its author admits that he failed to find the evil that he was hunting for. Notwithstanding he was compelled to exonerate Brother Rowe, yet in the same letter to Patmont he wrote, "Urge him for God's sake to repent," and at another place enjoins Patmont to "*call no names.*" For preachers of *righteousness, purity, mercy, justice*, and *truth*

to be parties to and engaged in such a plot is most disheartening and grievous.

4. As stated, Brother Jorgenson, the principal man involved in the trouble on one side, acted as chairman in the meeting for settling these differences. This is contrary to all rules of justice even in the courts of our country. No man who has formed and expressed an opinion in any given case in which he has no interest and to which he is not a party is allowed to sit on the jury to try the case. Certainly no man can be allowed to sit on the jury to try his own case. No judge is competent to try any case with which he has any direct or even remote connection in any way whatever, and most certainly he could not try a case in which he was the principal party on one side. Brother Jorgenson was chairman and juror, too, in his own case.

5. What does the Bible mean by the command to "*withdraw yourselves?*" (2 Thess. 3: 6.) It certainly cannot mean for a part of the church to do the withdrawing, while another part cannot conscientiously do so. This is both division and strife. The command is for the church as a whole to *withdraw themselves* from a *disorderly* brother. One part of the church as well as another part of the church must "have no company with him, to the end that he may be ashamed." (2 Thess. 3: 14.) When only a part of the church is convinced that a brother or *brethren* should be withdrawn from, while another part as wise and good thinks otherwise, *the church* cannot withdraw themselves. ALL must be "*of one accord, of one mind;*" "*having the same love;*" "*doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others.*" God must be obeyed in all this. A withdrawal before all the church have "the same love," are "of one accord" and "one mind," and can act not "through faction or vainglory," is to cause strife and force division, and is not to "*withdraw yourselves.*" It is unprecedented to withdraw from brethren by a majority vote. In this case the members do not withdraw themselves. A few or a majority cannot withdraw the whole church. Men must not play politics in the church of God. "The temple of God is holy."

6. Since this matter has been reopened, it should be sifted to the bottom; the wrong should be dug up by the roots; the brotherhood at large should know all the facts; the guilty parties, on whatever side of the troubles they may be found, should be exposed; the papers and the churches should no longer be burdened with it; and all churches and individual Christians, elders and preachers, faithful to the Bible, should take a firm stand for the truth against wrong and wrongdoers. So it seems to me.

Our Challenge and Brother Jorgenson's Failure to Meet It.

Some time ago Brother E. L. Jorgenson, of Louisville, Ky., asked for space in the Gospel Advocate to make a defense of his recent course in connection with the division in the Highland Church. We informed him that if he would let the readers of his own paper, Word and Work (of which he is an editor), see what the Advocate said, we would cheerfully allow him the space, but he refused. Of course, this fact alone shows that he is willing and wishes to get his defense before the Advocate readers, but does not wish and is not willing for his readers to see the facts.

In the meantime the information reached us in reliable and undeniable form that he was engaged in the ugly work of attempting to malign the characters of Brethren Rubel and Taylor with charges which he was circulating over the country in private letters; and, withdrawing the condition formerly stipulated of admitting him into our columns, we promptly wrote him the following challenge:

Dear Brother: The Gospel Advocate is in no way responsible for your withdrawal from Brethren Rubel and Taylor, and it carefully avoided saying anything either for or against your action until, by a prolonged conference with both sides extending over two evenings, it ascertained the incontestable fact that you had not only committed an outrage against two good men and done them gross injustice, but that, in doing so, you adopted the unchristian and uncivilized course of actually refusing them a hearing in their own defense before the church. So far as consistency is concerned, you are one of the last men who should talk about injustice even if you fail to get a hearing before anybody.

For the express purpose of informing ourselves before saying anything on the case, Brother A. B. Lipscomb, one of our editors, took the time and went to the expense of a personal visit to Louisville, where, in the long conference referred to with both sides, he repeatedly called on you and others to name some word or deed in the conduct of these brethren that makes them unworthy of Christian fellowship and justifies you in withdrawing it from them; but you utterly failed to name a solitary word or deed of the kind, and anybody with a grain of intelligence knows that you would have done so if you could.

These brethren, having been denied a hearing before the church—a right recognized and granted by all civilized people who even make no pretensions to Christianity—and having no medium through which to defend themselves, requested a hearing before the public in our columns, and the simplest principles of justice and fairness even among men of the world led us to grant the request. Hence, up to the time of our last letter and with the facts in the case so manifestly against you, we felt that, if it be wrong, or not best, for you to make your defense in the Word and Work, then it is wrong, or not best, for you to ask to make it in the Gospel Advocate; that, if you are preaching for the truth and your course has been a righteous one, you should be glad to let the facts be known to your readers; and hence the conditions stipulated.

But since our last letter certain other developments have come to light. We have been duly apprised of at least one of the recent turns in your tactics, and we now not only promptly withdraw the second item in our last letter, named as a condition of publishing in the Gospel Advocate anything further from you, but we demand of you to give us for publication the damaging things which you say you have. You are writing private letters over the country attempting to create the impression that Brethren Rubel and Taylor are guilty of bad conduct not reported in our columns, saying that you "have startling and unpublished disclosures to make," and, touching our defense of the good name and character of these men, that, when the people "see the facts," they "will be startled and amazed that the Advocate could stoop to such slander and misrepresentation."

Now, we promptly meet this unbrotherly and underhand work of yours in attempting privately to injure two good men by challenging you to produce at once the alleged "startling and unpublished disclosures" which you have "to make." Moreover, we demand that you specify the particular statement or statements in our columns that are a "slander and misrepresentation." You will not be permitted to run around and introduce new matter not bearing specifically on what we have said, and thus to attempt to whitewash your case. We squarely deny that we have made any statement that is a "slander and misrepresentation," and you must now either specify something of the kind or take the consequences of your failure to do so. You shall not, in our knowledge, attempt to smirch the reputation of these good men, whose characters are known by us to be above reproach, without being held strictly responsible for your acts. We have not attempted to shield them from exposure for any bad conduct, and we would not knowingly do so; but we do not hesitate to tell you that we look upon your private attempt as nothing more than a part of the questionable and underhand method which has marked your career in the Highland Church and led to its division, and we do not believe for one moment that you have anything against them that can be properly thus described; but you say that you have, and that we are guilty of "slander and misrepresentation," and we demand that you at once either produce specifications in both cases in confirmation of your charges or be

further exposed in our columns yourself. Please let us hear from you at once. Yours very truly,

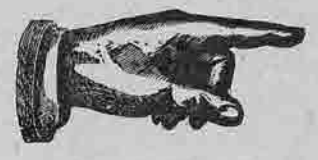
PUBLISHERS GOSPEL ADVOCATE.

And, sure enough, Brother Jorgenson had nothing! It is indeed a shameful procedure to write such letters in such a case. If the reader will read his lengthy article, he will see that our brother does not specify one solitary act against Rubel and Taylor, except just such acts and such a course as any godly man would be *compelled to pursue* or some equivalent to it in opposing his false teaching. Yet he had circulated the statement in private letters that he had "startling and unpublished disclosures" to make and that the Advocate had stooped to "slander and misrepresentation." Since he had not only not given a solitary specification to make good his unbrotherly attack, but had merely taken advantage of our challenge to get more of the Boll propaganda before our readers, we wish here to say, in defense of our judgment and sense of propriety as publishers of the Gospel Advocate, that we promptly decided to return his article with the refusal to publish in our paper such a thing in reply to such a challenge, and it is only in deference to the very vigorous and earnest insistence of Brethren Kurfees, Rubel, and Taylor, and other brethren in Louisville, their reasons for which are given in their reply to the document, that we gave our consent at all, and even then reluctantly, to let it appear in our columns. The correspondence which followed our first decision not to publish his article caused delay in its publication.

It will be a tax upon their patience, but we earnestly request that our readers pay attention to all the articles bearing upon this unfortunate division. We feel that Brother Kurfees in his article and Brethren Rubel and Taylor in their response cover fully and unequivocally every charge against the Gospel Advocate and themselves, and there is no need for us to add anything further than to say they have stated the facts as we know them. Moreover, the correspondence between Brother Boll and Brother Elam, which is submitted in the interests of peace and harmony, has an important bearing upon the case. Brother Jorgenson's failure to produce anything new is further emphasized in the Elam article wherein there do appear some "startling disclosures." These refer to some things that call, and call loudly, for repentance and correction. PUBLISHERS GOSPEL ADVOCATE.

Show Your Patriotism.

To help in the present war crisis, the United States Government has advised us against "continuing subscriptions after date of expiration, unless subscriptions are renewed and paid for." News paper is scarce and must be used economically. The government is demanding that all pay in advance for their paper. During the war you should not forget the publisher of a religious journal who is making a heavy sacrifice in order to furnish you a journal that is edifying and helpful. Show your interest in religion and your patriotism to the government by a prompt renewal and also by sending us one new paid-up subscriber. The date on the little yellow slip on your paper shows the time to which your subscription is paid. Your prompt renewal will be helpful and appreciated, as our expenses are enormous.



PUBLISHERS GOSPEL ADVOCATE.

A man who has lived and has not grown tolerant toward others does not deserve to meet with tolerance himself.—Turgeniev.

AT HOME AND ABROAD

Brother Larimore spoke at David Lipscomb College last Sunday.

The trustees of the Fanning Orphan School are in session to-day.

Among our visitors last week were J. T. Harris, of Lawrenceburg, Tenn., and R. L. Whiteside, of Denton, Texas.

The Spanish "flu" is interfering seriously with our worship. But it should teach us how to be more patient and sympathetic.

J. W. Boyd writes: "Porter Norris held five meetings in Tipton County, Tenn., with from two to sixteen additions at each meeting. Brother Norris is a fine preacher, and we were pleased with his work."

The church at Flat Creek, Tenn., will celebrate its fiftieth anniversary on Sunday, October 20. The venerable and beloved J. D. Floyd, who now resides at Tullahoma, will preach. All friends are invited.

Any young man desiring to learn the printing business would do well to write the McQuiddy Printing Company. We would be glad to train one or two young men sixteen or seventeen years old. Christians preferred.

From J. W. Dunn, 169 East Austin Street, Paris, Texas, October 3: "There have been twelve additions to the church in Paris within the past month, the majority from the denominations. We hope for more zeal, purer lives, and then results."

From J. A. Cullum, Hamburg, Okla., September 23: "The meeting at this place is progressing nicely. We had large crowds yesterday; three services and dinner and supper on the ground; two confessions following the night service. What few members we have here are not very well taught, and have, therefore, accepted some digressive and sectarian views, which, of course, render them incapable of teaching the gospel to their neighbors."

From R. A. Craig, Chaplin, Ky., October 2: "I have just closed a very successful meeting at Cedar Springs, with twenty-seven additions. Of these, three were from the Baptists and one from the Methodists. This is one of the best meetings I have been in for some time. Interest was fine every evening. W. W. Freeman labored there for five years, and all the brethren esteem him very highly. My meeting at Fairmount will begin next Sunday. I go from there to Parksville."

From Lucas North, Ethridge, Tenn., October 5: "Brother Farmer, of Lebanon, began a meeting here on last Sunday, but by Wednesday he became so sick he had to give it up and go home. He had never been with us before, but we were well pleased with his manner of presenting the truth; and to know him is to love him. We were very sorry of his attack of sickness for his sake, and also sorry the meeting could not continue. But we trust that he can return and hold a meeting here at another time."

J. C. Estes, of Dallas, Texas, came to see us last week. He gave us the following report: "Our meeting at Rector, Ark., was by no means a failure, after all the hindrance from rain and mud and some little opposition. I was told by some of the elders that the church had been left in better condition for future work and worship by this meeting than any they then called to memory. This was in addition to the five who were baptized. One elderly lady and four young people were baptized. May the Lord bless the church at Rector to the greatest good possible. They all have my love and prayers to this end. I begin at Bean's Creek, Tenn., on Sunday, October 6."

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

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The Master's Vineyard

Alabama.

Tuscumbia, September 30.—I have just closed a very successful meeting with the New Hope brethren. Nine precious souls were baptized into the one body. I shall, the Lord willing, move my family to Oakman in October and take up the work of assisting the church there to sow the precious seed. I am now in a meeting near Tuscumbia, a mission point, and will go next to Moulton.—A. D. Dies.

Munford, September 30.—I have recently assisted in the following meetings: Including the first Lord's day in August, at Valley Grove, in Clay County, with one restored; at Hopeful, Talladega County, the fourth Lord's day and week following, with eleven confessions and baptisms; at Horse Creek, in Clay County, the third Lord's day, with six baptisms; at Munford, in Talladega County, including the fourth Lord's day in August and the first Lord's day in September, with thirteen confessions and baptisms. Brother Baxley, of Chilton County, preached for us at Hopeful yesterday. He has just closed a meeting at Valley Grove, with six baptisms.—W. J. Camp.

Albany, October 1.—I closed a good meeting of eight days' duration at Stiversville, in Maury County, Tenn., on the fourth Lord's-day night in September, which resulted in three baptisms. This was my first meeting in that county. I found some very splendid people in that section, who seem to have the cause of Christ at heart. They were pleased to have me preach the greater part of my time to the church, and we hope the lessons we studied together may through us bring forth much fruit unto the Lord. Brother H. N. Rutherford, of Lynnville, formerly my schoolmate and roommate at Potter Bible College, a better boy than whom I have never known, labors with this church and is held in high esteem by all.—J. Pettey Ezell.

Arkansas.

Pennington, September 29.—From August 11 to September 15, I held three meetings in Tennessee. The first meeting, at Willette, resulted in nine baptisms and two restorations. At Pleasant Shade we finally succeeded in getting a fair hearing. This is a difficult place to get a hearing on account of good people allowing their personal feelings to be the deciding factor in religion. The Lord, we hope, added eleven precious souls to his royal family at Shady Grove; at least, eleven were baptized. I was treated with the courtesy of my profession at each place. I shall be glad to visit each place again at their request. May the Lord rule in us all to his glory. I am now harvesting my crop.—Thomas J. Bonner.

California.

Riverside, September 28.—Brother C. A. Norred, of Riverside, is to begin a meeting at Tulare on the first Lord's day in October. Brother G. W. Riggs, of Los Angeles, is planning a meeting in Bakersfield in the near future. We have no congregation there, so far as I know; but if there is a chance to establish one, Brother Riggs will succeed, for he is a man that has great success in starting new churches. I was in Fresno on September 8, and preached morning and evening to good audiences. That congregation promises to be one of much influence and good. Brother W. Halliday Trice is the regular minister there. Reports from Southern California are gratifying, as well as from the northern part, while in the central part the churches are getting along fine. I was at Tulare last Lord's day, and after the sermon two made the good confession and were baptized in a stream near there. One of these is a lady who was one of the school-teachers in Southern California, and who is now the good wife of Professor West, of Delano; the other, Professor West's daughter. He is a good, Christian man, and the conversions were largely the work of Brother West. To-day I preached at Hanford, and a high-school girl made the good confession and was baptized this afternoon. We feel encouraged on account of these conversions and feel that our "work is not in vain in the Lord." Brother John Plummer is

Recipe for Gray Hair.

To half a pint of water add one ounce of bay rum, a small box of Barbo Compound, and one-fourth of an ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded, gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Advt.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

a fine young preacher, is doing a splendid work, and promises to be a great help to the cause of Christ; while Brother Tomlinson is the spiritual father in Israel here. More good preachers will locate in California, and we are hoping that in every city, village, and hamlet we will soon have a band of faithful worshipers.—L. D. Perkins.

Georgia.

Trion, October 1.—The writer began a meeting here on the second Lord's day in September and closed it on the fifth Lord's day. The interest grew from the first and never failed, with the exception of being rained out one night. There was much prejudice removed that had been caused by a little Baptist preacher; but after this preacher showed these folks just how much he lacked in sticking qualities, they turned out to hear the truth. Four were baptized and two were restored. Of the number baptized, three were Baptists and one a soldier boy, who left for camp to-day. This is a mill town, and all the men folks and many of the sisters work hard and are poor, so far as money matters go; but I have never visited a more willing and self-sacrificing people in my life. They are not as able to give to the support of the gospel as some other churches, but their support in this meeting would put to shame stronger churches. It made this preacher rejoice when they told him this was the best meeting held here in years. They will have a midweek Bible and prayer service, and are discussing the proposition of securing a preacher to locate here and give this place half of his time. I next begin a mission meeting out in a country schoolhouse where about six members of the church live. Who among those that know me and my sacrifices to preach will have a part in this meeting? Address me at Trion, Ga., Lock Box 5.—John Hayes.

Kentucky.

Milburn, September 26.—The church at this place has just closed a two-weeks' meeting, which resulted in eleven additions—nine by confession and baptism and two by restoration. Brother J. L. Holland, of Greenfield, Tenn., did the preaching. Brother Holland is one of the finest men I have ever met. He presents the old Jerusalem gospel in its purity and simplicity and in such plainness that "wayfaring men, though they be simple, need not err therein." Special emphasis was placed upon faith, repentance, confession, baptism, and Christian development, through study, prayer, and service, as a means to salvation. His practical and forceful presentation of the claims of the gospel, together with his indefatigable personal efforts, resulted not only in the saving of souls, but in the renewing of the zeal and fellowship of the congregation. We re-

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Wash away all the stomach, liver, and bowel poisons before breakfast.

To feel your best day in and day out; to feel clean inside—no sour bile to coat your tongue and sicken your breath or dull your head; no constipation, bilious attacks, sick headache, colds, rheumatism, or gassy, acid stomach—you must bathe on the inside like you bathe outside. This is vastly more important, because the skin pores do not absorb impurities into the blood, while the bowel pores do, says a well-known physician.

To keep these poisons and toxins well flushed from the stomach, liver, kidneys, and bowels, drink before breakfast each day a glass of hot water with a teaspoonful of limestone phosphate in it. This will cleanse, purify, and freshen the entire alimentary tract before putting more food into the stomach.

Get a quarter pound of limestone phosphate from your pharmacist. It is inexpensive and almost tasteless, except a sourish twinge which is not unpleasant. Drink phosphated hot water every morning to rid your system of these vile poisons and toxins; also to prevent their formation.

To feel like young folks feel—like you felt before your blood, nerves, and muscles became saturated with an accumulation of body poisons—begin this treatment, and, above all, keep it up! As soap and hot water act on the skin, cleansing, sweetening, and purifying, so limestone phosphate and hot water before breakfast act on the stomach, liver, kidneys, and bowels.

gretted to close the meeting, as interest was growing every day, but Brother Holland felt that he was under obligations to go to Bardwell, Ky. Brother Romie Black, of Westport, Tenn., was our leader of song. Brethren, do you need a good man in a meeting? Write Brother Holland. May the Lord bless him in his work among the children of men.—H. Ernest Sutton.

Tennessee.

Parsons, September 30.—Brother S. Jones, of Clarksburg, recently held a week's meeting at Bunch's Chapel (Baptist), four miles below Perryville, with fair attendance and good interest. I moved to this settlement last winter. My wife and two children, two neighbor women, and I are the only members in this country.—C. S. Akins.

Southside, October 1.—The meeting at Kingston Springs continued through two Sundays, preaching only at night through the week. It was during State Fair week, and a number of the members were sick, yet it was an enjoyable and interesting meeting. One man past middle life and a working member of the Methodist Church was baptized and intends to be a Christian only. I am now in a meeting at Southside, well pleased with prospects.—M. C. Cayce.

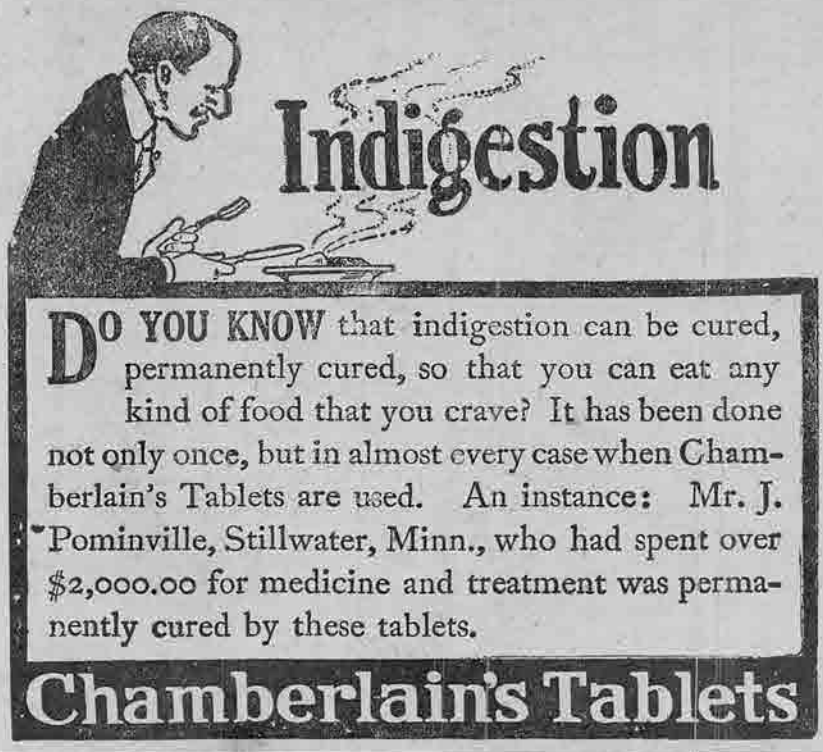
Livingston, September 30.—My meeting at Haydenburg, in Jackson County, closed on the fourth Sunday in this month, with six additions—five baptized and one reclaimed. The brethren there seem to be pressing onward and are strong in the faith. They certainly know how to treat the preacher and make things pleasant for him. I went from Haydenburg to East Fork, a small church three miles distant, where I preached one week. There were several hindrances to this meeting—work, measles, rain, and a lot of prejudice. One was reclaimed. —Willie Hunter.

Booth's Point, October 1.—I write to report the good work the church at Obion did in sending Brother A. H. Lannom here to hold a meeting for us. He began here on September 14 and continued until September 25. He did some excellent preaching. There were no baptisms, but everybody seemed to enjoy his sermons. This place is on the Mississippi River, with no church of Christ nearer than Dyersburg, which is twenty miles. This is the first time lots of people here ever heard a Christian preacher. The meeting was held at a place called "Ayers."—Mrs. T. A. Arnold.

Decherd, September 28.—I have just closed a two-weeks' meeting at Lee's Station, in Bledsoe County, with forty additions. Five confessed their wrongs. This was one of the best and most interesting meetings I have ever held. We just had standing room most of the time; could not get all of the people into the house. Among the number added were eight Baptists, two Latter-Day Saints (Mormons), and two Methodists. I made my home with Brother J. V. Rankin's family and with Brother Terry Humble and wife. Brother Harwood conducted the song service. I am now at Smyrna Church, in Bledsoe County, for a short stay. We have had one confession and baptism. I go to Rutherford County on the first Lord's day in October.—R. E. L. Taylor.

Union City, October 1.—I have just closed a tent meeting in this county near Spout Spring. Large audiences greeted us at each service. This was one of the most enjoyable meetings I have ever held. There were no additions, but we trust to future efforts for reaping the fruits of that which has been sown Brother Lewis Jones, of Troy, has held two meetings in the same community, with good results in the way of a hearing. I shall hold another meeting there next year if not providentially hindered. All of the above-named meetings were held under the direction of Exchange Street church of Christ, at Union City. Brother Jones' first meeting there was held in 1915 and the second in 1916. We have four or five families of splendid brethren living in that community. —T. M. Carney.

Centerville, October 1.—Brother L. L. Brigance, of Henderson, began his fifth successive annual meeting in Centerville on the second Lord's day in September and continued to preach for ten days. There were nine additions, all by baptism. This was one of the best-attended and most successful meetings of the five, and Brother Brigance will come back again in September, 1919. An effort was made to get Brother Brigance to locate in Centerville, but he had agreed to go to Murray, Ky. Brother John Campbell, a farmer-preacher, of Pleasantville, began a meeting at Sulphur, in Hickman County, on the second Lord's day in September and continued it five days. There were seven baptisms.



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Recuperation. There is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.—Advt.

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Washington, D. C.—(Special.)—An unusual offer is being made by the editor of the Pathfinder, to send the paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; and well printed in large type. It puts every thing clearly, fairly, and briefly.

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In July I preached for four days on Taylor's Creek, in Hickman County. I had conducted two other meetings there. This was the best attended of the three, but there were no additions. Since July I have been teaching public school at Tottys, and have recently started a Bible reading on Sunday nights, which has thus far been well attended.—James E. Chessor.

Faith, Belief, and Works.

BY J. J. VANHOUTIN.

Belief in the truthfulness of testimony is called "faith." Testimony may be oral or written. There can be no faith without testimony. The action of the mind in believing testimony is called "faith," while the rejection of testimony is called "unbelief." If the testimony is divine (such as the New Testament Scriptures), then the unbelief in their truthfulness would be called "infidelity." Divine things require divine testimony; while human, earthly affairs only require human testimony. Remission of sins is a divine proposition and requires divine testimony, because remission of sins is something granted on the part of the Almighty, and you must have his testimony in regard to it, and not that of human origin. Hence, human feelings, being earthly, must not be relied upon in place of divine testimony. True faith is always demonstrated by works. Abraham was justified by works when his faith in God's word was demonstrated by the offering of his son, Isaac, upon the altar. That offering was made about four hundred and thirty years before the law of Moses was given. Paul referred to the works of the law of Moses when he spoke of Abraham's being justified without works. How could Abraham be justified by a law that did not exist? Paul's reasoning was to show that as God justified Abraham by his faith in God's word and his obedience to it before the law of Moses existed, that he would now justify men, even Gentiles, if they believed the gospel and obeyed it, without any of the works or requirements of the law of Moses. Here was Martin Luther's mistake, he having been trained in early life that people had to comply with some act of punishment in order to obtain forgiveness; so, on these premises, he rejected the writings of James. About as good definition of faith as I have ever seen is the language of Robert Pollock:

"Hear, then, what faith—
True Christian faith, which brought salvation—was.
Belief in all that God revealed to men;
Observe, in all that God revealed to men;
In all he promised, threatened, commanded, said,
Without exception, and without a doubt."

In the Galatian letter Paul calls the gospel "faith," and he calls that faith "grace;" and as the word grace which means the gospel sometimes means an unmerited favor or gift, people are apt to get these words mixed and conclude that salvation is a direct gift. As I cannot explain all in one short article, please arrange for me to preach at your place about Jesus being an unmerited favor or gift to man.

PERUNA
Made Me a Well Man

Mr. Louis Young, 205 Merrimac St., Rochester, N. Y., writes:

"I suffered for thirty years with chronic **bowel trouble, stomach trouble and hemorrhages of the bowels.**

We bought a bottle of Peruna and I took it faithfully, and I **began to feel better.**

My wife persuaded me to continue, and I took it for some time as directed. **Now I am a well man.**"

Suffered thirty years with stomach trouble and hemorrhages of the bowels.

Liquid or Tablet Form

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention. —Advt.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs. So if you wish to try this great profit maker, write to E. J. Reefer, Poultry Expert, 9257 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1, prepaid. So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day, or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. —Advt.

No Worms in a Healthy Child

All children troubled with worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS chill TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a General Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will be in perfect health. Pleasant to take. 60c per bottle

The strain of modern business life is too much for the nerves. You need a nerve sedative. Try

Dr. Miles Nervine

A Nerve Sedative that is recommended for Nervousness, Sleeplessness, Epilepsy, Hysteria, Chronic Headache, Nervous Irritation, and for use by those addicted to the Alcoholic or Drug Habit.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

CHURCH NEWS

Canada.

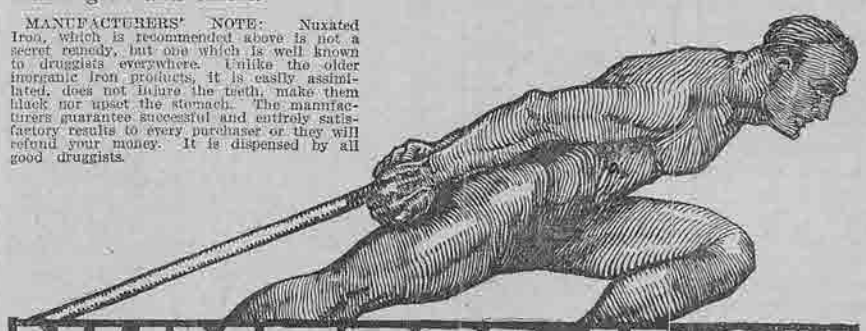
Meaford, Ontario, October 1.—On Sunday, September 22, the church of Christ at Meaford had an all-day meeting. Although the day had a rainy, gloomy appearance, God's light broke forth and dispelled the gloom. Brother George Deagon, of Meaford, presided at the Lord's table at 11 A.M., and in his pleasing manner he exhorted us to be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." He also impressed upon the congregation the necessity of meeting upon the first day of the week to break bread. Brother O. H. Tallman, of Owen Sound, Ontario, preached for us at 11:45 A.M. from Rev. 1, and in his usual earnest manner of presenting his theme he sent to the hearts of his hearers the fact that Christ is still in the midst of the golden candlesticks (churches) and that if any lost Christ they could find him where they lost him—namely, in the temple (amidst the candlesticks). His sermon was full of inspiration and encouragement for us all. After this we retired to the basement of the meetinghouse, where the ladies furnished us many good things to eat. At three o'clock Brother W. F. Cox, of Selkirk, Ontario, spoke to us from Matt. 6: 10: "Thy will be done, as in heaven, so on earth." The conditions of salvation were made plain and the Christian's duty was emphasized in a telling manner. Between four and five o'clock short talks were made by brethren from other points. E. J. Purcell, of Wardsville, Ontario, said in part: "We at Wardsville are not as strong in numbers as in former years, but as strong in faith." Also: "This meeting and this association is ideal and should have a telling effect on our spiritual man." Herbert Juniper, of Cape Rich, said in part: "We are few in number, but are trying to do what we can for the Lord, and have been assisted by Brethren Tallman and Hines. This meeting has done me good." Philip White, of Griersville, Ontario, said: "The congregation at Griersville is not as large as the congregation here, but we are doing our bit. I wish to say to those who are from small churches, to not be discouraged, for the smallest in number are many times the strongest." Also: "The fellowship and association of such meetings is beyond question a spiritual uplift, and I assure you it has helped me." W. F. Cox, O. H. Tallman, J. L. Hines, and Charles Petch, of Crab Orchard, Ontario, all gave their approval of such meetings, declaring that there is fellowship and association in these Christian gatherings that cannot be in any other. Tea was served at about six o'clock, after which we proceeded with the exercises. Short talks were made by the different brethren in behalf of the Christian Quarterly. The speakers spoke words of commendation for the paper, promised to do all they could for it in the future, and urged the brethren to get behind it and make a weekly out of it in a short time. Brother Petch spoke at seven o'clock from Heb. 10: 26: "Not forsaking the assembling of ourselves together." Brother Petch has a way of touching the hearts of his hearers with his earnest presentation of the truth. Brother Hines acted as chairman throughout the meeting. We believe that much good was done by the meeting and that it will continue to stimulate us to fight with renewed faith and strength.—Mrs. J. L. Hines.

Strong, Forceful Men With Plenty of Iron In Their Blood—

These Are the Ones With the Power and Energy To Win

"Many a capable man or woman falls just short of winning because they don't back up their mentality with the physical strength and energy which come from having plenty of Iron in the blood," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. "Lack of Iron in the blood not only makes a man a physical and mental weakling, nervous, irritable, easily fatigued, but it utterly robs him of that virile force, that stamina and strength of will which are so necessary to success and power in every walk of life. It may also transform a beautiful, sweet-tempered woman into one who is cross, nervous and irritable. To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron. It often increases the strength and endurance of weak, nervous, run-down people in two weeks' time." Nuxated Iron is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, former Secretary of the Treasury, and ex-Governor of Iowa; former United States Senator and Vice-Presidential nominee Charles A. Towne; General John L. Clem (Retired), the drummer boy of Shiloh who was sergeant in the U. S. Army when only twelve years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others.

MANUFACTURERS' NOTE: Nuxated Iron, which is recommended above is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.



NUXATED IRON

For Red Blood, Strength and Endurance

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capitol, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 118 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.—Advt.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

For Bad Breath

Coated Tongue, Biliousness, Sour Stomach, Sick Headache, Bloating, Gas, Constipation, or other result of Indigestion, no remedy is more highly recommended than

FOLEY CATHARTIC TABLETS

They cause no griping or nausea. Cleanse the bowels, sweeten the stomach and benefit the liver. Never disappoint.

Mrs. Elizabeth Slauson, 137 So. Main St., So. Norwalk, Conn: "I can honestly say Foley Cathartic Tablets are wonderful."

Sold Everywhere

With the Fingers! Says Corns Lift Out Without Any Pain

Sore corns, hard corns, soft corns, or any kind of a corn can shortly be lifted right out with the fingers if you will apply directly upon the corn a few drops of freezone, says a Cincinnati authority.

It is claimed that at small cost one can get a quarter of an ounce of freezone at any drug store, which is sufficient to rid one's feet of every corn or callus without pain or soreness or the danger of infection.

This new drug is an ether compound, and, while sticky, dries the moment it is applied and does not inflame or even irritate the surrounding tissue.

This announcement will interest many women here, for it is said that the present high-heel footwear is putting corns on practically every woman's feet.

Get a Feather Bed

Beds, 25-lb., $9.95; 30-lb., $10.95; 35-lb., $11.95; 40-lb., $12.95; two 3-lb. Pillows, $1.75. All new feathers, best ticking. We have $1,000 cash deposit in bank to guarantee satisfaction or money back. Mail order or write for catalog to-day.

SANITARY BEDDING CO., Dept. B, CHARLOTTE, N.C

BEAUTIFUL HEALTHY SKIN

is one supreme luxury that you can enjoy. It will delight you to learn how promptly

TETTERINE

will restore your skin to perfect health and beauty,—no tetter, no eczema, no ugly splotches, no spots, no scaly patches, no pimples,—in short, no cutaneous troubles. Tetterine is a fragrant and soothing salve,—absolutely harmless, even to the most delicate skin. Satisfaction positively guaranteed. 50c a box. Sold by the best druggists or by mail.

USE

TETTERINE

SHUPTRINE CO.— SAVANNAH, GA.

The Church Work at Brownsville, Tenn.

BY WALTER L. BRUMMETT.

Since last report our little band has been encouraged by the fellowship of the following churches and persons: Mrs. L. N. Pipkin, Yorkville, Tenn., $1; church at Finley, Tenn., $5; church at Bethany, Olmstead, Ky., $6.21; L. E. Jones and nine other members at Troy, Tenn., $8; church at Petersburg, Tenn., $10; S. P Pitman, Nashville, Tenn., $5; W. H. Neal, Lebanon, Tenn., $5; church at Jackson, Tenn., $10; church at Fairfield, Wartrace, Tenn., $13.10; Mrs. James H. Watkins, Allensville, Ky., $5; church at Charleston, Miss., $5; church at Ripley, Tenn., $8; church at Eaton, a contribution; church at Sharon, Tenn., $3.35; church at Friendship, Tenn., $6.08; church at Spring Hill, Tenn., $5; church at Harbert Avenue, Memphis, Tenn., $25; church at Paragould, Ark., $5; church at Yorkville, Tenn., $10; J. L. Richardson, Mrs. M. A. Johnson, G. W. Johnson, Mrs. Felix Allen, all of Nashville, Tenn., $15; "A Sister," Gadsden, Tenn., $1.25; church at Farmington, Tenn., $5; McKnight Brothers, Humboldt, Tenn., $10; church at Oakland, Clarksville, Tenn., Route 3, $18.

We are very grateful for this fellowship in the building of the new house here and pray God's blessings on all. I will say that there was a house here about thirty years ago, but it went down. A small band has been meeting in the courthouse for the last five years, but last year bought a nice lot and started a nice house this summer and hope to be able to worship in it by cold weather, and will try and finish it as we get able. The brethren who can will do a great work by assisting the cause at this place. I would like to correspond with some congregation that is putting in new seats and has some good old ones to sell. Remember, "inasmuch as ye have done it unto one of the least of these my brethren, ye did it unto me." Address me at Brownsville, Tenn.

Renwar Relieves Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve, or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50-cent bottle has done me more good than all sanatorium treatment; and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists; price, 50 cents; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

How Shivar Mineral Water Relieves Rheumatism.

According to the standard medical books, rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate, and these irritate and inflame the delicate linings of the joints, the heart, and other organs. To relieve rheumatism, it is, therefore, necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If *you* suffer with rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder, or liver, uric-acid poisoning, or any condition due to impure blood, read the following letter, then sign it, inclose the amount, and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring,
Box 21B, Shelton, S. C.

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Address .....

Shipping Point .....

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

CASH FOR OLD FALSE TEETH Don't matter if broken. We pay up to $35.00 per set, also actual value for diamonds, old gold, silver and platinum. Send by parcel post, and receive cash by return mail. Will return goods if price is unsatisfactory. Mazer's Tooth Specialty, Dept. 145 2007 S. 5th St., Philadelphia, Pa.

Better Than Pills— For Liver Ills

The reason

Get a 25¢ Box

NR Tonight— Tomorrow Alright

WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

WOMAN WORKS 15 HOURS A DAY

Marvelous Story of Woman's Change from Weakness to Strength by Taking Druggist's Advice.

Peru, Ind.—"I suffered from a displacement with backache and dragging down pains so badly that at times I could not be on my feet and it did not seem as though I could stand it. I tried different medicines without any benefit and several doctors told me nothing but an operation would do me any good. My druggist told me of Lydia E. Pinkham's Vegetable Compound. I took it with the result that I am now well and strong. I get up in the morning at four o'clock, do my housework, then go to a factory and work all day, come home and get supper and feel good. I don't know how many of my friends I have told what Lydia E. Pinkham's Vegetable Compound has done for me."—Mrs. ANNA METERIANO, 36 West 10th St., Peru, Ind.

Women who suffer from any such ailments should not fail to try this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound.

"CASCARETS" WORK WHILE YOU SLEEP

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets to-night.

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

FROM THE FIELD

Tennessee.

Winchester, September 25.—I will now make a report of my protracted-meeting work for 1918. On the first Lord's day in July I began a meeting with the brethren at Woodville, Ala., and continued it over the second Sunday. The meeting closed without any additions, but the congregation was pleased with my labor among them and called me back in 1919 for another meeting. From there I went to Jackson's Hill, where we began on the third Sunday and continued until the following Friday night, with five baptisms. I went from there to Hickman County, near Brother W. A. Sisco's home, where I began preaching on the fourth Sunday in July and continued until Friday night. There were no additions. I went from there to New Antioch, in the same county, and began a meeting on the first Sunday in August and continued it over the second Sunday, with twelve baptisms. I went next to Parrie Plains, where I began a meeting on the third Sunday in August, continuing over the fourth Sunday and closing with two baptisms. I went from there to New Zion, near Fosterville, and began a meeting on the second Sunday in September, and continued it over the third Sunday, and closed with eleven baptisms. —E. L. Cambron.

Texas.

Wichita Falls, October 1.—The work at Nocona is moving in good shape, my ministry being only three weeks old there. Last week I baptized a lady about eighty-five years old, who had never professed any religion before. She seemed very happy in her new possession. The Wichita Falls church called me to hold a meeting for them, and the brethren at Nocona graciously loaned me to them, and I am here now. Brother Cabe, of Vernon, began the meeting Sunday and I began last night. Brother Ira Rice is leading the singing for us, and it is fine. We expect to have a good meeting. I preached last Lord's day at Nocona at eleven and at night, and eight miles out in the country at 3:30 P.M. The church will try to make some improvements by putting in a baptistery, needed as badly as anywhere in Texas, I believe; and while there is some little objection to it on the ground that it is unscriptural, I believe the objectors love the cause of Christ well enough to not hinder the work, since they can offer no reason on earth for their opinion.—Tice Elkins.

"More Eggs" Paid the Pastor.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold forty-two and one-half dozen eggs last week, set four dozen, ate some, and I have one and one-half dozen left."—Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Do not delay. Send a dollar to-day to E. J. Reefer, 3257 Reefer Building, Kansas City, Mo., for a package of "More Eggs." Or, better yet, send him $2.25, and he will send you three packages of "More Eggs" tonic, prepaid. This is a season's full supply. A million-dollar bank guarantees that if you are not absolutely satisfied, your money will be returned on request without question. So send either a dollar or $2.25 to-day for this wonderful egg producer. Or, write to Mr. Reefer for his *free* Poultry Book that tells the experience of a man who is helping a great many people make money with their poultry, and who himself has made a fortune out of the poultry business

Red Blood and Courage!

(BY DR. W. C. LUCAS.)

What drives the men right up to the trenches in this war is courage, and it's red blood that "puts the heart" in the men. Did any one ever see a puny, thin-blooded man ever rush into the fight with any chance of winning out? With rich, pure blood you can face any hardship, reach any goal. But you are handicapped in the race of life without it. Every tissue, bone, muscle, should take from the blood certain materials and return to it certain others. When the poisons accumulate in the blood, perhaps the face breaks out in pimples, or boils appear on the neck, and we feel languid, tired, our vitality is at a low ebb, and we easily catch cold.

It's time to take an alterative extract and blood-purifier, taken from Nature's forests. Such a one is made up of Golden Seal, Blood and Stone root, Oregon Grape and Queen's root—extracted with glycerine and made into sugar-coated tablets or liquid, and this has been sold by druggists for the past fifty years as Doctor Pierce's Golden Medical Discovery.

LENOIR, N. C.—"Dr. Pierce's Golden Medical Discovery is a great medicine for me in building me up when I feel run-down in health. It gives me strength and flesh. I have been using it at different times for thirty years or more. I began its use for catarrh, and it greatly relieved me. I can heartily recommend the 'Discovery' as a blood medicine."—MRS. LUCY BEACH.

LOUISVILLE, KY.—"This is to certify that I have been in bad health for a long time, suffering from stomach trouble. Had terrible spells of indigestion and sour stomach. A friend told me about Dr. Pierce's Golden Medical Discovery. I had little faith at first but she persuaded me to try it. I have taken a little over four bottles of it and my stomach trouble has vanished. I can now eat everything and sleep like a lamb. I want to give all the credit to this great medicine, which I consider the best on earth for stomach trouble."—T. T. LAYTON, Route 2, Box 28 Berry Boulevard

Man Cuts His Hand! Dies of Blood Poison

You see something of this kind in the papers every now and then. A neglected wound, blood poisoning sets in; then it is too late. We all neglect these seeming trivial hurts—will take a chance.

Carboil prevents blood poison. It draws out the inflammation and heals. And it stops the pain, too—almost as soon as applied.

A box of carboil should be kept handy for such emergencies as burns, cuts, bruises, and sores. It is the best treatment for boils.

Clip and mail this to Spurlock-Neal Company, Nashville, Tenn., for liberal sample. Your druggist guarantees and sells Carboil. A large box costs only 25 cents, and lasts a long time.

CARBOIL FOR SORES

GOSPEL ADVOCATE

Volume LX. No. 42. NASHVILLE, TENN., OCTOBER 17, 1918. $2 PER YEAR, IN ADVANCE.

NOTICE TO READERS.—When you finish reading this copy of the Gospel Advocate, place a United States one-cent stamp on this notice, hand same to any United States postal employee, and it will be placed in the

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Edifying as the Need May Be

BY A. B. LIPSCOMB

In Behalf of the Sick.

The epidemic which is raging over the country has interfered greatly with public services, but it has opened up a way for the enlargement of the sympathies of Christian people. Here in Nashville the hospitals are turning people away for lack of room, and many poor people afflicted with the influenza are homeless and friendless with no physician, no nurse, no food, no medicine. The Russell Street Church has converted its Sunday-school rooms into a temporary hospital. Beds have been equipped and the good sisters of the congregation are nursing several patients back to health. This answers the need in part, but it does not begin to cover the relief work that needs to be done in the name of Christ. The Russell Street congregation feels able to take care of the expense for its hospital, but contributions from our readers will be welcomed for the relief of many sick families who cannot be moved and others who are anxious to reach their homes in distant States. The need is urgent, and what is done must be done quickly. If your heart is moved to do something, send your contribution to A. B. Lipscomb, stating that it is for the relief of the sick. Prompt acknowledgment will be made and the money used to the greatest advantage. Let me humbly suggest that other churches in the cities use their meeting-houses for relief work so long as the epidemic prevails.

Our readers will please excuse me for not writing much this week. There are more important duties that demand immediate attention.

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The Divorce Evil.

Two little girls from the families of the upper social crust of New York City were playing together. One of them said boastfully: "I have a new baby brother at my house." The other, not to be outdone, replied in tones of scornful superiority: "That's nothing. I've got a brand-new papa." Her mother had just secured a divorce. When the divorce evil gets so common that even the children treat it lightly, it is time to stop and consider and act. Careful students of sociology assert that at the beginning of the twentieth-century family life is in a more unstable condition than at any time since the beginning of the Christian era. This is strikingly evident in the growth of the divorce evil. According to the last United States census bulletin, there was one divorce in Kansas City, Mo., to every four marriages, and one divorce in San Francisco to every three marriages. From 1887 to 1906 the number of divorces in the United States increased one hundred and sixty per cent, while the population increased only slightly over fifty per cent. Prof. Willcox has estimated that if this increasing divorce rate continues, by 1950 one-fourth of all marriages in the United States will be terminated by divorce, and in 1990 one-half of all marriages. The same authority has found that ninety-seven per cent of divorces are for the following causes: Adultery, desertion, cruelty, imprisonment for crime, habitual drunkenness, neglect of family. Over sixty per cent were for the first two causes. Divorce is but a symptom of more serious evils, and it is these evils which are undermining the foundation of the modern home. It is time for the country to awaken to the turpitude of her sins, and, while the chastening rod of war is upon us, to repent before God, else in the decadence of our homes will be written the same degradation which came to Rome.

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Henry Ward Beecher on "Little Lies."

"Little lies" deteriorate conscience. You can by a blow crush and destroy the conscience, or you can quibble and gnaw it to pieces. There is one way in which a lion strikes down his prey, and there is another way in which a rat comes at its prey; and in time the gnawing of vermin is as fatal to beauty and life itself as the stroke of the lion's paw. These little infidelities to duty, truth, rectitude, lower the moral tone, limit its range, destroy its sensibility—in short, they put out its light. It is recorded of a lighthouse erected on a tropical shore that it once like to have failed for the most unlooked-for reason. When first kindled, the brilliant light drew about it such clouds of insects which populate the evening and night of equatorial lands that they covered and fairly darkened the glass. There was a noble light that shone out into the darkness and vanquished night, that all the winds could not disturb, nor all the clouds and storms hide; but the gauzy wings and soft bodies of myriads of insects, each one of which was insignificant, effectually veiled the light, and came near defeating the proposed gift to mariners. And so it is in respect to the conscience.—Henry Ward Beecher.

Our Contributors

T. F. Moore's Definition of "Campbellite."

BY F. W. SMITH.

I said in a previous reply, this:

Editor Moore charges me with defending "Campbellism," and I will now call upon him to do the following: (1) Give a clear and succinct definition of "Campbellism." Do not content yourself by saying, "It is the doctrine originated by Alexander Campbell," as is your custom. Never mind now *who* originated the thing you call "Campbellism," I demand a clearly defined statement of the thing itself, *item by item*. (2) If you succeed in showing that I *believe, teach, and practice* one thing in religion that Alexander Campbell or any other uninspired man originated, I promise you here and now to give it up. Here is work for you, and I insist that you go to it.

In answer to the foregoing request, here is what my friend gives us:

Brother Smith calls on me to give a clear and succinct definition of Campbellism. I will try to make it plain enough for the common people to understand, but may not be plain enough for Brother Smith's folks.

1. It consists of a people who are covenanted together in church capacity, accepting the system of doctrine as held by Alexander Campbell. Not that Campbell originated said system of doctrine, but gathered from other faiths antedating his ministry. Mr. Campbell got his *act* of baptism from the Baptists; his *design, subject*, and *administration*, from Catholics, or those coming from Catholicism. Possibility of apostasy may have come directly from Methodism, but this, too, came from Catholicism through Methodism. Their church government came from Presbyterians. If they have a single doctrine not advocated by some sect before them, I am not able to name it. If they will return to others the doctrine taught by them before the rise of Campbellism, they would not have any doctrine left.

2. They are a people who advocate a salvation by works, and seem not to know the salvation by grace taught in the word.

3. Alexander Campbell, the one man who put together the system of doctrine they hold, was truly an educated man, born in Ireland, educated at Glasgow University, and came to the United States in 1809 as a Presbyterian preacher, but soon departed from that faith and organized a society whose doctrine was that the Bible should be the sole creed of the church, from which has come what is now the Campbellite Church and various other names, such as "Disciple," or "Christian Church." Mr. Campbell being the founder of said society, he held the prominent place to have his people make him a leader among them, therefore other people called them "Campbellites," because they followed with him in faith and practice.

Baptists have worn the name of their leaders, such as Petrobrussians, Lollards, etc., after these leaders. Campbellites have never accepted this name, but most generally called themselves "Christian," "church of Christ," "church of God," etc. This is a rough definition of it, but no one has or can give the definition that my friend asks, as it is an undefinable sect, continually changing. One tenet of Campbellism has stayed with it, and that is, "Do and live," not do and die.

2. Alexander Campbell did teach baptism as a condition of salvation, though he did not originate it. It was taught as far back as A.D. 250, and even some antedate this date. This design of baptism split the church in Rome in the year 250 A.D., when Cornelius and Novatus were before the church as candidates for pastor. Cornelius led, and that church ceased to be recognized as a true church of Christ from that date. Infant sprinkling originated after this, when this design of baptism was more generally taught. All of them then believed in native depravity, and they conceived the idea if the child died in infancy it was hopelessly lost, therefore the discovery was made that if it was baptized it would be saved. This design of baptism is one doctrine you teach that the Scriptures do not teach, hence some uninspired man originated it.

2. One other doctrine you teach is that the Holy Spirit himself does not come in actual contact with the sinner's heart in being saved. This doctrine is not taught in the Scriptures, therefore was originated by some uninspired man.

3. The doctrine of the possibility of apostasy is not taught in the Scriptures, and was originated by some uninspired man.

4. The doctrine of unrestricted, or open, communion is not taught in the Book, hence is a doctrine originated by some uninspired man.

I am persuaded that you believe the affirmative of the four doctrines named above, and not one of them is taught in the Scriptures.

It will be observed that Editor Moore *freely* and *unreservedly* admits that Alexander Campbell *did not originate anything* in the way of religious teaching or doctrine. This admission should, for decency's sake, impel Brother Moore to cease calling any one a "Campbellite," no matter if he should prove that some believe and teach the same things religiously that Campbell believed and taught. The Mormons believe, teach, and practice that Jesus Christ is the Son of God and that immersion only is scriptural baptism. The Baptists believe, teach, and practice the same things, and it would be just as legitimate to call T. F. Moore a "Mormon" as it is for him to call me a "Campbellite." If not, why not? But he says: "Not that Campbell originated said system of doctrine, but gathered from other faiths antedating his ministry." Suppose it could be shown that Campbell did survey the religious field and that he gathered from the different ecclesiastical establishments what *truth* each held and proceeded to teach and practice those truths? Then what? Would those who accepted the truths Campbell taught be followers of Campbell or followers of Him who is the Author of those truths? To answer the question is simply to ask it—a thing which even Brother Moore can see.

All that now remains for my friend Moore to do is to show that what Campbell "gathered from other faiths antedating his ministry" did not come from the word of God. But when he begins this work, he will have to mark the "action" of baptism as coming from "the faith which was once for all delivered unto the saints" (Jude 3), or else repudiate his own practice, for *he* holds to immersion. He is, however, mistaken in saying that Campbell "got his *act* of baptism from the Baptists." There were some people who taught and practiced immersion that antedated the Baptist sect several centuries—viz., those mentioned in the New Testament. There is not a Baptist preacher in all this Southland that would baptize a candidate like Campbell was baptized. He positively refused to relate any experience before baptism, nothing more than to confess his faith in Christ. Again, Campbell taught that none were fit subjects for baptism except believers. Hence, as my friend holds that none save believers are fit subjects for baptism, he will have to mark Campbell's teaching on this point genuine. Before Brother Moore can deny Campbell the right to immerse people, he must *repudiate* the Baptist Church and every Baptist preacher in the land as having such right, for Campbell *was baptized by a Baptist preacher*. But, again, he will have to show that none save a regularly ordained Baptist preacher has the right to baptize people; and when he undertakes that, I will show that Baptists at one time sprinkled for baptism, and that they got their baptism from a man who baptized himself.

On the question of the "possibility of apostasy," no matter from whom Campbell got it, it originally *came from the word of God*. The word of God not only teaches the "possibility" of apostasy and warns against it, but actually gives examples of some who did apostatize. Most certainly when one's faith in the resurrection is overthrown, that one has apostatized, and that is exactly what was

done. "And their word will eat as doth gangrene: of whom is Hymenæus and Philetus; men who concerning the truth have erred, saying that the resurrection is passed already, and overthrow the faith of some." (2 Tim. 2: 17, 18.) This should be sufficient, but more will be given if required.

As to church government, I am surprised at friend Moore's lack of information. Campbell taught congregational independence with a plurality of elders, bishops, or overseers, in each congregation, with no jurisdiction beyond their respective congregations. Is that in the New Testament? "And when they had appointed for them elders in every church," etc. (Acts 14: 22.) "Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus, that are at Philippi, with the bishops and deacons." (Phil. 1: 1.)

On the "design" of baptism, my friend says Campbell got his teaching from the Catholics. Well, suppose he could establish this fact, could he rest the case there? By no means, for he would be compelled to show that the New Testament does not teach baptism in order to the remission of sins. But if he means that Campbell taught that the water of baptism washes away sins, as Catholics are said to teach, *I most emphatically deny it*, and call for his proof. But what saith the word of God? "And Peter said, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) *That* is what Campbell taught, but T. F. Moore *will not* teach it. If Brother Moore will produce *one passage* that teaches people to be baptized "because of remission of sins," I will quit this investigation.

He says: "They are a people who advocate salvation by works." Let him explain what he means by this statement. Does he mean that Campbell taught salvation by "meritorious" works upon the part of man? If so, I *deny it and call for the proof*. In the meantime I ask my friend to explain Phil. 2: 12 and Matt. 25: 34-40 in the light of his *no-work* salvation. One of these passages says, "Work out your own salvation," and the other declares that the right to inherit the eternal kingdom is based upon feeding, giving to drink, clothing, and visiting the disciples of Christ. Come, my friend, tell us if there is any promise of salvation to those who do not engage in good works.

Love. No. 3.

BY S. W. BERRYMAN.

In this article I shall write concerning man's love to each other. The heart of every Christian should be filled with a strong love for humanity; and, indeed, the true Christian does have a deep interest in the welfare of every person. It is impossible for us to be true Christians and not have a fervent love for the human family, especially those who are of the household of faith.

1. Why should Christians love one another?

We are members of the same family, and, as such, we should have a fervent love for our brothers and sisters. "That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." (1 Cor. 12: 25, 26.)

We prove to the world that we are the disciples of Christ. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13: 34, 35.)

Love is a fruit of the Spirit. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." (Gal. 5: 22, 23.)

Love is a direct commandment. "These things I command you, that ye love one another." (John 15: 17.) "But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another." (1 Thess. 4: 9.) "This is my commandment, That ye love one another, as I have loved you." John 15: 12.)

God dwells in us. "If we love one another, God dwelleth in us, and his love is perfected in us." (1 John 4: 12.)

We pass from death unto life. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." (1 John 3: 14.)

Love worketh no ill to his neighbor, and is the fulfilling of the law. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." (Rom. 13: 10.)

It is impossible for us to love God and not love the brethren. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment we have from him, That he who loveth God love his brother also." (1 John 4: 20, 21.)

We abide in the light. "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." (1 John 2: 10.)

There is sufficient proof in the above scriptures to inspire the heart of every Christian with a greater love for others. Love should be the controlling principle of every heart. To my mind, the happiest hours of human life are spent in worship with brethren who truly love each other. Just think what a joy it is to meet in worship with a congregation where true love abounds! No envy, no strife, no divisions; but love, peace, and happiness prevail. Discord cannot come where true love is. Congregations that are divided do not love each other as they should. Christians must manifest the spirit of love to each other to meet the approval of Jehovah.

2. What is our condition if we do not love brethren?

We are not of God. "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." (1 John 3: 10.)

We are in darkness. "He that saith he is in the light, and hateth his brother, is in darkness even until now." (1 John 2: 9.)

We are murderers. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3: 15.)

We abide in death. "He that loveth not his brother abideth in death." (1 John 3: 14.)

These scriptures clearly reveal the sad condition of Christians who do not love each other. Dear brother, have you any hatred in your heart toward your brother? If you have, you had better get rid of it and manifest the spirit of love; if you do not, eternal woe will be your destiny.

3. How should we love each other?

Without hypocrisy. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." (Rom. 12: 9.)

With a pure heart. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (2 Pet. 1: 22.)

In deed and in truth. "My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3: 18.)

With a continual love. "Let brotherly love continue." (Heb. 13: 1.)

Only One.

Hundreds of stars in the pretty sky;
Hundreds of shells on the shore together;
Hundreds of birds that go singing by;
Hundreds of bees in the sunny weather;
Hundreds of dewdrops to greet the dawn;
Hundreds of lambs in the purple clover;
Hundreds of butterflies out on the lawn—
But only one mother the wide world over.
—Selected.

Old Testament Characters—Abel. No. 1.

BY H. LEO BOLES.

Abel is the fourth Old Testament character that we wish to study. It will be well for the reader to review the following scriptures: Gen. 4: 2, 4, 8, 9, 25; Matt. 23: 35; Luke 11: 51; Heb. 11: 4; 12: 24; 1 John 3: 12. These are all the scriptures that have a direct bearing upon Abel. It seems that God, in giving the history of the human family, just mentions such characters along down the line as are best for us to know. He has not mentioned all who come in the lineage of the human family; only those whose example will teach, admonish, encourage, and warn us. We may expect, then, to find in Abel, since he is mentioned, some lesson of instruction, encouragement, warning, and hope.

The history of the human family is the history of sin; the history of sin is also the history of redemption. The events of human redemption are so closely interwoven with the history of sin that it is impossible to give one without treating the other. In this history, no two persons could be mentioned which so aptly bring out the wide contrast between the true and false, between the spirit of Satan and the Spirit of God, than can be brought out in the contrast between Cain and Abel. Some things appear best by way of contrast; the contrast seems to emphasize the dominant traits of each and give us a clearer vision of the things contrasted. We do not see Abel as such an outstanding character, so much as we see him in contrast with Cain. In nearly all of the references made of him in the Bible, we find his name associated with that of Cain. Cain's wickedness and sin, selfishness and unbelief, are put in strong contrast with the righteousness, consecration, and faithfulness of Abel. When we recall the sinful character of Cain, we are reminded of the loyalty and piety of Abel. Whatever we may have learned to have entered into the character of Cain, we may take as the opposite traits of character for Abel.

Man, as we have learned in the study of Adam, is composed of two parts, at least. In the creation of Adam, we learned that Adam was made of the dust of the earth and was earthy; then God breathed into him, into his nostrils, the breath of life, and the man became a living soul. Man may give special attention to either part of his being. Some give more attention to the material part; a few give attention to the immaterial, spiritual part. In this contrast, Cain represents the dust, earthy or material part; while Abel represents the immortal, spiritual, or eternal part of man. Such a divine contrast between the fleshly or carnal side of human nature and the spiritual and eternal part must impress us with the important lesson that God places the emphasis upon the eternal part, as represented by Abel. Jehovah stamps his approval upon the immortal and spiritual side of our being. Our bodies are *made* by Jehovah, are a part of his handiwork; our spirits are a part of himself, hence receive his highest approbation.

We wish now to study Abel's sacrifice. This is the first instance of acceptable worship on record. Adam and Eve may have worshiped, but we have no record of it in the whole book of God. Cain may have worshiped before the events of his unfaithful sacrifice, but we do not know, as the record is silent on that. Also, Abel may have worshiped Jehovah before this instance; if he did, there is no record of it. We do know that Abel's offering was acceptable, his worship pleasing to Jehovah, and his sacrifice was stamped with the approval of Jehovah. We are not so much interested in the particular form of worship, but the worship itself. What are the elements that enter into this acceptable worship? Upon what basis or principle did Abel act to become so pleasing unto Jehovah? We wish to answer these inquiries before we have concluded our study on Abel.

We have already learned in the study of Cain that the essential difference between the offering of Cain and Abel was that of faith. "By faith Abel offered unto God a more acceptable sacrifice than Cain." Abel had the faith which enabled him to believe that "God is, and that he is a rewarder of them that seek after him." His life was a diligent seeking to please God, and from all such persons God gladly receives their offerings. When an offering is the true expression of the soul's gratitude, love, devotion, and faith, it is acceptable unto God. Faith is one of the essential characteristics of the soul that commends it to God. "Without faith it is impossible to be well pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. 11: 6.)

When one has faith in God with all the fullness that that means, he is well pleasing to God. Faith in him enables one to seek diligently after him, to inquire of Jehovah's ways and fulfill every requirement of Jehovah's will. This Abel did in his worship and sacrifice. Abel had faith and acted upon that faith in his service to God; Cain did not have faith, but acted upon human judgment. This is the great difference between the two worshipers. Xerxes lashed the sea, as did Moses; but the sea did not part for Xerxes as it did for Moses. Moses smote it in obedience to God, Xerxes did not; Moses did it by faith, Xerxes did not; hence the difference. Hercules is represented as rending the jaws of lions, as did Samson; Samson did it by the power of God, and Hercules by human skill. Samson performed his feats by faith; Hercules did not. Hence the difference between the real and the imaginary performances. It was upon the ground or basis of faith that Abel stood approved of God, and it is upon the ground or basis of faith that we to-day stand approved of God.

Division in the Fairfax Church of Christ, Winchester, Ky.

(Published by request.)

After spending three days listening to the story of the division in the church of Christ worshiping at Fairfax Avenue, Winchester, Ky., as told by those meeting at Fairfax and at the courthouse, we found the following:

On the last Sunday in July, 1917, Brother H. C. Shoulders handed in his resignation as evangelist of the Fairfax congregation, stating that he had decided that he could do better work elsewhere and that some one else could do better work at Fairfax than he. Two of the elders (M. P. Lowry and W. M. Harding), not calling in question Brother Shoulders' sincerity, accepted his resignation; one (Wallace Hukle) refused to accept the resignation; and the fourth (J. W. Harding) suggested that Brother Shoulders be requested to remain with the congregation till December 31, 1917, and then decide whether it would be best to accept or reject the resignation, which suggestion was accepted. In the meantime Brother Shoulders received a letter signed by one hundred and eighty-five of the three hundred and twenty-eight members, requesting him to remain, but the two elders who accepted the resignation did not deem it wise to reconsider their acceptance of the resignation. Brother Shoulders severed his connection

with the congregation at the time designated and entered another field of labor. The two elders who accepted the resignation are accused of "lording it over God's heritage" for so doing.

On one occasion after the resignation was tendered, at a meeting of the congregation, when there was much confusion and excitement, some one cried out: "Let all the friends of Brother Shoulders meet in the afternoon." From this it appears that the whole trouble grew out of the question as to whether Brother Shoulders' resignation should be accepted or rejected. The division is in direct violation of the instruction given by the Holy Spirit (1 Cor. 1: 10-13), and those who are fostering such division are carnal (1 Cor. 3: 1-9); and to be carnally-minded is death (Rom. 8: 6).

When these facts were stated at a meeting called at our request on Friday morning, June 20, when representatives were present from those meeting at the courthouse and at Fairfax, Brother Shoulders, with deep emotion, rose and said: "Brethren, without any if's in it, I say that I have sinned, and ask you to forgive me." This produced a deep emotion in the meeting, and those present, who had taken part in the division, confessed their sins in the matter. When the meeting closed that day, we felt that things were in such a shape that harmony would soon be restored and that peace and love would prevail. Brother Shoulders and Brother J. L. Jackson (who had been preaching for those meeting at the courthouse) were then requested to do all in their power, both publicly and privately, to make all see the importance of all uniting in the Lord's work and working together as they had formerly done. Brother Shoulders was requested to remain over the following Lord's day to preach to those meeting at the courthouse, so that he might the more effectually use his influence to that end. On Sunday evening an appointment was made by those meeting at the courthouse for the following Wednesday evening to consider the matter. At the Wednesday-night meeting Brother Jackson summed up the situation as he saw it, and concluded by saying: "The courthouse congregation did wrong in leaving Fairfax as they did; and as this was an unscriptural act, it made the organization of the congregation unscriptural, and I cannot preach for an unscriptural congregation." He then spent two days visiting from house to house, endeavoring to get them to return to the congregation which they had left, and, failing in this, he severed his connection with them. This we believe was the scriptural course left for him to follow, for no faithful preacher of the gospel can encourage such a division without sinning against God and his church.

We make this statement of facts in the fear of God, believing that those who have separated themselves from the Fairfax congregation and are meeting as a separate congregation have no scriptural grounds for so doing and are incurring the wrath of God.

[Signed] J. W. SHEPHERD.
T. Q. MARTIN.
F. B. SEYGLEY.

The Church at Cincinnati.

BY J. D. WALLING.

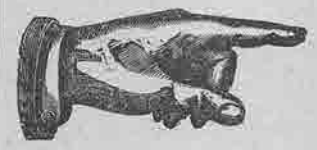
It was my pleasure to spend eight days with the church at Cincinnati, Ohio, beginning on the eve of September 15. I have always had a deep interest in this congregation. Its possibilities are great. In a city of four hundred thousand people of every nationality, with its suburbs of Newport, Covington, Bellvue, Ludlow, Bromley, and Fort Thomas, all in Kentucky, and with Norwood, Anderson Ferry, and many others on the north side of the river, and only one struggling congregation in the midst of them all, and very few of the members living in the city proper, but their faith is encouraging.

I must tell you of one family. They have five children, all small. Yet this good mother attends almost every service, bringing all of these five children, and they all look neat, sweet, and clean, and are an inspiration to any Christian. More than that, it costs them forty cents, and they must come over two car lines, every time they go to church; that would be eighty cents on Lord's day; but they go. Wake up, "slackers!"

The church at Cincinnati has had many reverses and hard obstacles to overcome. After the Russell-White debate it grew and had an enthusiastic membership. Then one of their leaders, and beloved for his zeal and service, Brother Rooch, was taken from them by death. Then came the Patmont mistake, the most severe of them all. But they will not give up; they have learned that "whom the Lord loveth he chasteneth," and are renewed in zeal. I think they have now adopted the right course, that of community service—that is, to have meeting each week in some one of the suburbs, aside from their regular services at the church house in the midweek prayer meeting and Lord's-day services. Because of the reverses they have had, and especially their Patmont mistake, they have had no minister giving his time to the work; and all outside help which they had received, and which had enabled them to support an evangelist, has stopped and the work has fallen altogether on the few faithful members there, who have determined to "stand, and having done all, to stand"—to just keep fighting, and stand—hold, and stand! But, beloved, is it right to neglect so great an opportunity for doing good? Should we now, in their sore time of need, forsake them? Where could a missionary do a greater work? What is more valuable than the souls of men? Food and clothing are needful; but the souls of men are hungry, and they need to be clothed with righteousness. Men and women, these are perilous times. "Where will you spend eternity?" What have you in your hands? I am asking that you again take up this work in Cincinnati; that you send your contribution to the Christian Leader as before. Let's put the gospel in each one of the suburbs. By putting a good man in that field, it can be done. The elders of the church in Cincinnati are good, true, self-sacrificing men, and are above the average for ability. We can, therefore, expect, and we are expecting, great things from them. While Brother F. L. Rowe has been, and is now, much interested in this work, his membership has never been with this congregation. He meets with them often and does what he can for their good; but his membership is at Withamsville, where he is doing a good work. Beloved, please do not neglect this open door.

Show Your Patriotism.

To help in the present war crisis, the United States Government has advised us against "continuing subscriptions after date of expiration, unless subscriptions are renewed and paid for." News paper is scarce and must be used economically. The government is demanding that all pay in advance for their paper. During the war you should not forget the publisher of a religious journal who is making a heavy sacrifice in order to furnish you a journal that is edifying and helpful. Show your interest in religion and your patriotism to the government by a prompt renewal and also by sending us one new paid-up subscriber. The date on the little yellow slip on your paper shows the time to which your subscription is paid. Your prompt renewal will be helpful and appreciated, as our expenses are enormous.



PUBLISHERS GOSPEL ADVOCATE.

Training Little Children

By MISS HARRIET FRANCES CARPENTER.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 28.

Every Child Needs the Influence and Inspiration of Spiritual Motherhood as Much as Plants Require Water and Sunshine—Rightly Trained, the Nurture Power of Mothers Would Help to Solve the Moral Problems of the Race.

Woman's power to nurture the good has been a theme for the poets of all times. Dante saw Beatrice but once, yet it was she who sent him on his way singing the greatest song of Christendom—the anthem of redemption from pride and selfishness. Wagner's Brunnehilde suffered her goddess nature to give place to the lowly limitations of human weakness that she might save the heroic Walsungs. Gœthe's phrase, "The eternally womanly, leading men upward and on," is familiar to all.

Froebel also not only pointed out the spiritual nature of womanhood, but upon it he built his world of hope for the advancement of humanity. In the nurture power of woman he sees the means of solving the moral problems of the race, of strengthening its spiritual life. It is his aim to lift motherhood to its highest plane; to see that chance plays a comparatively small part in the educative processes of humanity, that certainty encompasses the life of the children. He sounds the call to women for a higher unselfishness, courage, and insight. Because of their universal love for things weak and helpless, he claims that all women are called into the fostering care of children, whether their own or others.

"I wish I belonged somewhere," pouted the hotel-bred child of wealth and luxury, yearning for a real home and a real mother. To cure his ennui, his physical mother sent him to a kindergarten around the corner. "I'd like to stay here," he said to the kindergartner one day at parting, "all the time—eat and sleep—all day and all night—I wish you were my mother!" he finished in a climax of aspiration. He evidently felt the lack of real mothering in his own mother.

No child, however rich or poor, should be deprived of the spiritual influence of real motherhood by means of which alone his powers may be developed and without which lives have often been blighted.

What fitter task could Froebel realize for woman than for her to follow the path which she has more or less instinctively chosen throughout the ages? Yet it is with some fear and much instruction that he urges her on her way. Not lightly does he send her forth, but weighted with the greatest burden of responsibility that woman has ever borne. Why not trust her to do her work uninstructed, unconscious of the part she is playing? Her sympathy is undoubtedly great and spontaneous; but sympathy is not enough to insure wise discipline of the unruly tendencies of the human child. Misguided, sympathy fosters dependence and encourages weakness and self-indulgence; untrained, it deals but vaguely with the practical problems of life. Moreover, even in woman sympathy is often undeveloped. "Did your father whip you, as I wrote him?" asked a cross-looking teacher of a small, cringing Italian in the second year of public school. The same child came under observation in a fourth-year class some time later. He was listening with rapt attention to the immortal story of the "King's Children," told by a normal-school practice student. The comment, "How alive Pedro is to the story!" brought out the irritable response from the teacher in charge: "O, yes, he'll listen to stories, because he likes them; but he's a bad boy." Feeling that there must be something worth finding behind a face lit with enthusiasm for a tale so noble, the observer visited the home (so-called) of the unfortunate Pedro: a drunken father and mother, a girl of twelve earning the living, the boy hungry for food and comradeship—it was all comprehensible in a moment. Pedro was transferred to an instructor possessing insight and spiritual power. Like a dog he followed her everywhere, until she transformed his love into acts of service, and he became the most useful member of the class.

Even when the intentions are of the best, many are the pitfalls that surround the unenlightened experimentalist. "I have to whip him," a father gravely asserted of his sensitive, highly imaginative boy, "because then he stops doing the thing. He does something else, though," he added lamely, feeling, but not understanding, that he was not reaching the cause, but only the particular act. Had the child been less strong and buoyant in temperament, he might, no doubt, have crushed him into submission; as it was, he only confused him; whereas firm, but sympathetic, comradeship might have cleared his path and helped him on to the higher manhood of which he was capable.

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If We Knew Each Other.

If I knew you and you knew me,
If both of us could clearly see,
And with an inner sight divine,
The meaning of your heart and mine,
I'm sure that we would differ less,
And clasp our hands in friendliness;
Our thoughts would pleasantly agree,
If I knew you and you knew me.

—Nixon Waterman.

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The Shining Virtue of Generosity.

Comparatively few, even among the kindest and most helpful, estimate at its full value the worth of a generous heart. There are some who regard the generous person as an easy mark for covetous schemers, and others see in him a half-brother to the spendthrift. Those who so judge have not learned to distinguish between the generosity which scatters wealth for amusement or for vanity or sheer love of notoriety, and the sort that gives with gladness, yet unostentatiously, though not without discrimination, and always with a worthy object in view. Of the many millions of Americans who within the last few weeks have given so splendidly to the great causes for which this nation stands, the public will probably never know the names of more than a few hundred. They were not self-seeking, nor playing for the world's applause. They know, too, that a virtue practiced in the limelight loses half its value, if not all.

Hear what the wise king in Scripture says of the generous-hearted: "There is that scattereth and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want. The liberal soul shall be made fat; and he that watereth shall be watered also himself."

These words from the eleventh chapter of Proverbs are worth remembering. It shows that generosity is, in the highest sense, a good investment, yet only where it is practiced without expectation of return, while the niggardly soul which clutches its wealth tighter at every call finds it dwindling in his grasp.—Christian Herald.

Spirit of the Press

By J. C. McQUIDDY

The Admiral Goes Ashore.

(Written on the death of Admiral Joseph B. Coghlan, of the United States Navy, by Lieut. Herbert D. Walter, of New York.)

The barge is at the gangway,
An officer man's each oar;
For the voyage of life is ended—
The Admiral goes ashore.

Ashore to the rest of the warrior,
Ashore from life's stormy sea,
Where the Captain of All the Navies
Will welcome him on the quay.

And we, who knew him and loved him,
Will miss the firm clasp of his hand,
The happy, friendly greeting,
The ringing tone of command.

Man the side in silence,
While the parting cannon roar;
A gallant gentleman leaves us—
The Admiral goes ashore.

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The Church and Christ's Second Coming.

In the course of the summer we have given space to eleven contributed articles dealing with Scripture interpretation in its relation to that visible return of Christ, which is looked for by a great section of his people. The writers of these articles have been men well known for biblical scholarship, to a great extent teachers in our theological seminaries. We have added from time to time extracts from letters of criticism and commendation which have come to us unsolicited.

In drawing this discussion to a close, it may be well to state once more something of our own point of view and the conclusions which seem to us to be indicated by the papers which we have published. We desire to emphasize once more the fact that this is an open question. While we ourselves are entirely unconvinced by the premillennial argument as derived from Scripture interpretation, that the visible return of our Lord is imminent—much more that its date may be calculated—we are glad to acknowledge that our brethren who hold this view have an equal right with us to the common Christian life and to the opinions which they and we have formed each by their own study of Scripture and of the world. The questions whether Christ is to return in bodily form and whether he is to come speedily are matters for open debate among brethren. But we are concerned lest that debate may prove distracting for the church in its great duty of representing Christ to men.

In the second place, we wish to reassert our complete faith in the divine purpose in history. We have not been able to envisage to ourselves such a return of our Lord as our premillenarian brethren expect; nor can we find in the present experiences of the world any real portents of such a catastrophic change in human history as they are looking for. Yet in case we find ourselves mistaken, we shall welcome our Lord's coming in any form of manifestation which he himself may choose. He cannot reveal himself in any form or manner for which, just so soon as it becomes evident it is he, our hearts will not find a welcome.

We think it right and wise to warn our readers against some extremes of premillenarian belief, assertion, and methods of propaganda which have shocked and repelled so many of our correspondents. We are not, however, so uncharitable as to accuse the whole body of premillenarian believers of such withdrawals from active Christian work and such excesses of uncharitable judgment as have been complained of. The expectation of the speedy, visible return of our Lord has often been a high incentive for faithful testimony and steadfast continuance in work. The real emphasis for character, the real test of faith, is not a man's belief upon this special point, but his enthusiasm for service. We think, indeed, that our readers should be warned against the extremes of passionate theorizing at both extremes of this argument. Unfavorable judgments as to the Christian character of all who hold a theory with which we personally disagree on that ground alone is wholly contrary to the spirit of Christ.

Some of these excesses on the side of those who believe that the end of human history is just at hand and that all who are not ready to sit down and wait for Christ to declare himself are guilty of unfaithfulness seem to us to stand in the way of needed efforts toward the uplifting of humanity. In those efforts Christ's followers must lead. It is our business, under the guidance of the Holy Spirit, to do what we can with a deep sense of our responsibility to make the world over into the image of the thought of Christ, in justice, freedom, peace, and good will. To bring men into those personal relations with Christ which make for a Christlike character is and must always be the first business of Christ's followers. The world is not, in our opinion, a vessel drifting toward the sands of final shipwreck, nor can our hearts and consciences be satisfied with a scheme which provides sudden rescue for a few while it leaves the great majority to destruction. What God will do to-morrow or hereafter is for him to determine. Our business is to transform the brotherhood of men, up to the limit of our powers, into the image of the kingdom of Christ.—Congregationalist and Advance.

The New Testament teaching is that the second coming of Christ would be as a thief in the night, and hence Christians are urged to be watchful and ready. Paul did not teach the Thessalonians that the second coming of Christ was imminent, neither do the words "we who are alive" in the first letter to the Thessalonians indicate that he expected to be alive at the Parousia, for years afterwards he wrote: "He that raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you." A patient and watchful waiting is the proper attitude for a Christian. "And the Lord direct your hearts into the love of God, and into the patience of Christ." All Christians as well as the Thessalonians are urged to wait in patience for Christ's second coming.

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Woman Suffrage.

The woman-suffrage amendment was defeated by two votes in the Senate. The editor of this page is of firm conviction that it is not best for the women of this country to enter politics. Women cannot be homemakers and active in politics. The Spirit admonishes "the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home." I shall rejoice to see God's will prevail. ☼ ☼ ☼

Whither?

Nothing can benefit the man with no purpose. We must aim high if we would reach high. Without an aim in life, there is no opportunity, no advantage, no condition that can lead to a happy destiny. An old proverb is: "No wind can do him good who steers for no port." We must try for heaven, we must be fit for heaven to inherit it. But we should mean more by our lives than simply reaching heaven. We should use our lives in doing good, in making the world better. To-day is vocal with calls to use our influence for good. ☼ ☼ ☼

Obedience.

The people of the nation are coming up at the draft call most patriotically. A young lawyer, who has held positions of large responsibility, said the other day: "I am ready for whatever I am called on to do. They may give me a commission, or set me to teaching French or mathematics, or order me to run errands. I am ready for any sort of service." That is the spirit of the vast body of our men.—Herald and Presbyter.

Are we as loyal to Christ's commands? Are we ready for his service? He set us an example of perfect obedience. We should follow in his steps. Let us answer all the Lord's calls. If so, victory is sure.

Query Department

Brother McQuiddy: Please explain the meaning of having an answer to a good conscience. W. A. ADAMS.

The passage in its connection in the Revised Version reads: "Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God." (1 Pet. 3: 21.) The meaning as I understand it is that the soul seeking the forgiveness of sins inquires: "What shall I do to remove the sense of unforgiven sins and to make my conscience clear?" The answer is: "Repent, and be baptized." (Acts 2: 38.) The Lord has the inquiry, or interrogation, answered in baptism. Baptism would be meaningless were it not for the resurrection of Christ.

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Brother McQuiddy: Please explain Mark 3: 25. Does this mean a home where the father is of one belief and the mother is of another? X.

Mark 3: 25 reads: "If a house be divided against itself, that house will not be able to stand." This states the general truth. Most states and kingdoms crumble not by the power of foreign enemies, but by the weakness due to divisions. The Pharisees charged Christ with casting out devils by Beelzebub. Christ quotes this passage to show them this is not possible. If he were working with Satan and yet seeking to destroy his power, then he could not exist. No particular reference was made to the father having one belief and the mother having another, only in a general way. There should be unity of sentiment between father and mother, if they expect to prosper and to enjoy the Lord's blessings.

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Brother McQuiddy: (1) I am unable to understand James 5: 14, 15. I want to know if this applies to the church to-day. If not, why not? And if so, to what extent? (2) Please explain Mark 16: 15-18. Does this mean that the signs would follow the baptized believers, or does it refer to the apostles? I am confronted with these questions very often, and I would be glad to have you give me whatever light you can on both of these passages.
J. C. BOYD.

(1) The passage referred to in James reads: "Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him." Some hold the view that this passage refers to the early church, when miraculous gifts were imparted by the laying on of apostolic hands as a sign to unbelievers. One of these was the gift of healing. It is held that in many of the early churches there were elders who had this gift. I am not able to accept this view, but believe that the passage is to be applied to the church now. The anointing of oil in ancient times was a very common remedy in sickness. If the passage simply refers to miraculous healing, there could be no reason for the Holy Spirit's directing the use of oil, which is a natural means and not miraculous. If a miracle was intended, it could have been wrought as well without the oil as with it. It is not intimated that even this unction is to save the sick man, but the prayer of faith. What is here recommended is to be done as a natural means of restoring health, which, while they used prayer and supplication to God, they were not to neglect. We learn that the anointing with oil was freely used in the times of Christ. Mark 6: 13 declares: "And they cast out many demons, and anointed with oil many that were sick, and healed them." Furthermore, that it was the custom of the Jews to apply it as the means of healing, and that James refers to this custom, is evident from the case of the wounded man ministered unto by the good Samaritan. (Luke 10: 34.) The anointing with oil is for the cure of the body and not of the soul. It is the prayer of faith that saves the sick. The effectual fervent prayer of a righteous man availeth much. God uses the prayer of faith as the means of a sick man's recovery. However, it does not mean that the prayer of faith shall always save the sick. There are often cases where faith and prayer are both ineffectual, because God sees it would be prejudicial to the patient's salvation to be restored; hence all faith and prayer should be offered on this ground: "If it be for thy glory and eternal good for the man's soul, let him be restored; if otherwise, Lord, pardon and purify him and receive him to thyself in glory." (2) Mark 16: 15-18 reads: "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall accompany them that believe; in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover." By reference to Acts 2: 4-12 it will be found that the apostles actually spoke with new tongues. We find also that Paul actually took up a serpent (Acts 28: 5) and was not harmed. While the deadly viper fastened itself on the hand of Paul, the Holy Spirit tells us: "Howbeit he shook off the creature into the fire, and took no harm." (Acts 28: 5.) I am inclined to the view that this passage is to be limited to the apostolic and miraculous age of the church. It appears to me that "them" refers back to "them" in verse 14 for its antecedent. The grammatical construction requires us to look to verse 14 for the antecedent of "them" in verse 17. In the apostolic and miraculous age of the church the disciples did just what the Savior said should be done.

How to Become an Imitator of God.

If you desire this faith, you likewise shall receive first of all the knowledge of the Father. For God loved mankind, on whose account he made the world, to whom he rendered subject all things on earth, to whom he gave reason and understanding, to whom alone he imparted the privilege of looking upwards to himself, whom he formed after his own image, to whom he sent his only begotten Son, to whom he promised the heavenly kingdom, and he will give it to them that love him. And when you have attained this knowledge, with what joy do you think you will be filled? Or, how will you love him who has first so loved you? And if you love him you will be an imitator of his kindness; and do not wonder that a man may become an imitator of God. He can, if he is willing; for it is not by ruling over his neighbors or by seeking to get the better of those that are weaker or by being rich and behaving roughly to one's inferiors, that happiness is found; nor can any one by these things become an imitator of God; but these things are alien to his majesty. On the contrary, he who takes upon himself the burden of his neighbor; he who, in whatsoever respect he may be superior, is ready to benefit another who is deficient; he who, whatsoever things he has received from God, by distributing these to the needy, becomes a god to those who receive—he is an imitator of God.—Selected.

AT HOME AND ABROAD

E. P. Watson reports a good meeting at Purdin, Ind., in which there were sixteen baptisms and two restorations.

From E. P. Watson, Browning, Mo., October 10: "I am at this place in a good meeting, with good crowds and splendid interest."

J. C. Estes is in a good meeting at Bean's Creek, Tenn. He has time for another meeting before returning to his home at Dallas, Texas. Address Brother Estes in care of this office.

The influenza patients at David Lipscomb College, Fanning Orphan School, and the Tennessee Orphans' Home are doing nicely. A great deal of additional expense has been incurred at the two orphans' homes, and contributions should be increased to meet this emergency.

From I. B. Bradley, Dickson, Tenn.: "The meeting at Finney, Ky., was poorly attended, occasioned partly by the busy season and partly by the scare from the influenza. There are some good brethren and sisters there, and they stood nobly by the work; and they know how to treat a preacher, too."

From George W. Farmer, Lebanon, Tenn., October 11: "I have been at home very sick for the last ten days. I was taken sick the day the Ethridge meeting began. I tried to stay with it, but was forced to give it up and come home. I am doing my best to improve so that I can resume my work. I expect, the Lord willing, to begin at Rome, Tenn., on the third Lord's day."

Let us remember Brother Farmer before the throne of grace.

From Emmett Creacy, Horse Cave, Ky., October 11: "I closed a good meeting of one week's duration at Coral Hill on Wednesday night. Fifteen were baptized and two were restored to the church. The brethren seemed to appreciate my efforts. They are building a new meetinghouse, and meet every Lord's day in the schoolhouse to break bread. The Baptist people let us use their house for the meeting. Brethren, do more for the Lord each day you live, and he will bless and help to keep you pure."

From J. H. Murrell, Box 24, Tennessee City, Tenn., October 11: "From September 18 to September 30 I was at Dalton, Ga. Rainy weather and a busy time hindered, but we trust some good was done. I preached at Tunnel Hill, Ga., the first night in October. Some of my work has been postponed indefinitely, if not entirely canceled, on account of the influenza epidemic. I am considering a trip to Colorado and other Western States, and will be glad to hear from brethren anywhere in the West who wish me to visit them on the way or assist them in meetings. Mail sent to my home address any time should reach me."

From W. S. Long, Washington, D. C., October 7: "Please state through the Gospel Advocate that my address has been changed from Jackson, Tenn., to 325 Seventh Street, N. E., Washington, D. C. I urge the elders of all the congregations and parents who have relatives or friends here who are members to write me at once and send me their addresses. Please state also that the church of Christ meets at 10 A.M. for Bible school and at 11 A.M. for communion and preaching, in the Masonic Temple, corner of Eighth and F Streets. By making inquiry it will be easily found. I have made a sacrifice to come here to build up the 'one faith' we all love, and I want the prayers and services of every child of God. In any way you see you can help, let me hear from you. Why should not the church of Christ be a burning light in the Capitol City? Then let me have letters at once with the addresses of friends who are here."

A. H. Lannom writes from Ridgely, Tenn.: "I am sure that there are many readers of the Gospel Advocate who, if they knew the situation at Ridgely as I do, would send at least one dollar to aid them. There are no brethren more worthy than these. They have sacrificed and built a forty-five-hundred-dollar house of worship and have bought seats costing eight hundred dollars to seat it. Their house is a nice, modest edifice in the best section of this modern little city. The restrictive clause is in the deed. Now their seats are ready for delivery and their treasury is not sufficient, by more than one hundred dollars, to meet the bill; and, further, they have not had their annual meeting, which will take nearly one hundred dollars to support the preacher as he should be. There are but four families at this place, and all are renters but one. Now, brethren, they must have help or be very much embarrassed. Our religious neighbors will mock. If I have a friend who reads this, will you, for the sake of the cause of Christ in Ridgely and for my sake, send just one dollar to S. H. Gore, Ridgely, Tenn.? I pray that you may give this due consideration."

In reference to the Bible Chair at Austin, Texas, G. H. P. Showalter writes in the Firm Foundation: "Quite a number of others have written and pledged their moral support to the work. The services of A. B. Barret have been secured, and Brother Barret will be associated with me in the prosecution of the work. All pledges for the first month should be paid by October 25. All others who have promised donations should send in remittances as early as convenient. We want to have a good report to make at the close of the first month. There has already been received at the office twenty-eight dollars, and parties have been duly receipted. This will appear in itemized report early in November. The work is a great work, and to most of us it appears that our means could hardly be invested in a more effectual way for the cause of Christ. We want several more congregations and individuals who will make a regular monthly donation to the work. If more than sufficient to maintain the work through the winter is contributed, the excess will be applied either on the new building, which we hope to erect next year, or in such way as the committee may choose."

From J. H. McBroom, Perryopolis, Pa., October 10: "Since last report I have conducted meetings at the following places: Flat Creek, Hilham, Willow Grove, and Livingston, Tenn. The meetings were good. I have promised to return to all these places, except Livingston, next year. On the fourth Sunday in September I closed my second year's work with the church of Christ at Tompkinsville, Ky. The work was very pleasing, and I think much good was accomplished. There are many good people in that congregation. I hope the church will continue to grow and become a great power for good in that part of the State. I left B. C. Goodpasture and J. M. Patterson in a good meeting in that town. If you know these brethren, you realize I left the work in good hands. I had planned to be with them in the meeting, but they were one week late getting there, and I had to leave according to my plans. I have decided to evangelize for about twelve months, perhaps longer. I am ready to answer calls anywhere at any time. I desire to preach in Florida this winter. I am now in a meeting at Perryopolis, Pa. I go from here to Fayette City, Pa., and will be there till November 1. If other congregations in this part of the country desire my services, I suggest that they write me at once, and I shall be glad to serve them. Address me at P. O. Box 275, Fayette City, Pa."

Georgia and the Far Southern Field

By S. H. HALL

Who Will Decide?

Along with the talk of a "league of nations" there is some talk of a "league of churches"—that is, the different denominations getting together by eliminating from their teaching all that is nonessential and preach only the essentials. I frankly admit that if the different denominations should, indeed, do this, they would get together, because in leaving off the nonessentials they would leave off all the doctrines and commandments of men, they would leave off all that is peculiar to each sect as such, and only the pure word of God would be preached, for only this is essential to salvation; but the trouble with this talk of leaving off nonessentials and preaching only the essentials is, they mean to leave off a part of God's word as nonessential and retain that which they claim is essential. Now, who is to decide, taking all that God says to us through his Son (see Heb. 1: 12), what is essential and what is nonessential, since Christ himself has said absolutely nothing about such a thing as a part of his teaching being essential and a part nonessential? Instead of his having said any such thing, he has said the very opposite—viz.: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (See Matt. 4: 4.) Since Christ declares that we shall live by every word that proceedeth out of the mouth of God, how can any man or set of men proceed to divide God's word into essentials and nonessentials without doing it to his or their own condemnation? Shall we look at God's word as we do the thousands of eggs that come into Atlanta that have to be "candled" to see which are suitable to eat and which are not? If so, *who, then, is to do the "candling?"* And if it be true that in God's word we have the essentials and the nonessentials, and these nonessentials are the whole cause of the religious world's not being united and must be eliminated from our teaching and practice before the union God wants can be had, then is not God responsible for the division that now exists? And could he not have avoided it all by not allowing himself to speak all these nonessential commands? Shame on the man or set of men who allow themselves to be deceived by the devil in thus casting reflection on the character of God! Better be a downright infidel than join any such shameful proceeding in the name of religion.

That such a union may come would not surprise me, but that it will come from the underworld is a certainty. Union, indeed, God's people must love, long for, and work to obtain; but the only way to its realization is to get all religious bodies to believe the all-important truth that man lives by every word that proceeds out of the mouth of God. He has commanded us to hear Christ. (See Matt. 17: 5.) He has not only commanded us to hear Christ, but to hear him "in all things whatsoever" he says unto us. (See Acts 3: 22, 23.) When any word or teaching is before us to decide whether it is essential or nonessential, there is but one thing to decide—viz.: Did Christ say it? Is it his teaching? If so, its essentiality is established, and to eliminate it is to perish.

In conclusion, let me say it would be fine if all religious bodies should come whole-heartedly to the determination to unite by eliminating all nonessentials and holding on to only the essentials; but when they do this, it will bring them to God's teaching—every word of it—and will cause them to cease teaching anything God has not spoken, hence to "speak where the Bible speaks and to be silent where it is silent," a thing, I am happy to say, the church of Christ is pleading for, in spite of the fact that many who claim to be members live not up to this plea.

Georgia, a Field White Unto the Harvest.

We ask the attention of our readers to the following letter from Brother Morgan H. Carter:

Four years ago last July I went to Georgia at the request of Brother S. H. Hall, who had been laboring in that splendid field for a number of years. God had greatly blessed Brother Hall's excellent work in Atlanta, and I gladly worked as his neighbor in the city of Macon for three years. The Lord was with us there, and we enjoyed a substantial growth from a small beginning to a firmly established church. During these years we were assisted by the prayers and fellowship of various individuals and congregations, whose splendid interest and earnest cooperation we deeply appreciate. Besides quite a number of protracted meetings and engagements for short visits, I had the privilege of doing some regular work at Hardie's Chapel, Albany, New Hope, and Columbus, all of which I enjoyed. Macon is adjacent to Camp Wheeler, and all who have friends or relatives there will do a good work by sending their addresses to C. E. Coleman, 200 Woolfork Street. He was selected to fill the vacancy in evangelistic work in Macon when I resigned to move to Atlanta last year. He is a fine man and the Lord's work prospers in Macon.

Beginning last autumn, I enjoyed an excellent year of work in Atlanta. To God be all the glory for any good work done. Brother Hall and the elders and members of the three congregations there are certainly splendid people to work with. I shall never forget the pleasant associations and joyous fellowship of the many friends I leave behind in Atlanta, East Point, Camp Gordon, Macon, and other Georgia cities and towns too numerous to name here. I have resigned my work in Atlanta to be back in university for a season. I leave as I came in Christian love, and shall always remember the friends and brethren and sisters who have made my stay in Georgia during these four years so pleasant. From time to time I shall write notes in the Gospel Advocate on the Georgia page, and shall always be very glad to hear from any friend and be of every service possible to the people of Georgia whom I have learned to love. When I have a vacation, I shall accept some of the numerous invitations to return to Georgia for a few days, and in the interim I shall pray for the success of the glorious work of our Master's kingdom. My address is Vanderbilt University, Wesley Hall, Nashville, Tenn. Letters and visitors always welcome. May God bless you as he sees good. Sincerely and fraternally,

MORGAN H. CARTER.

In connection with this statement of Brother Carter about his work in Georgia and his leaving us, to say the least, for a season, I wish to submit the following:

1. He is right in saying, "Georgia, a field white unto the harvest," and he has done much to give the people of this State the pure word of God. His work at Macon was monumental; no one, it seems to me, could have made more sacrifices for it, work for it harder and more persistently than he did the three years he was there. He did not stay with us as long as expected and desired, but in leaving he had our prayers and well-wishes in his new work in the university at Nashville, Tenn., and as a token of our love and esteem he was presented with a solid gold watch fob and locket suitably engraved, to keep through life in memory of our good days together in this great field.

2. The Lord has ever blessed us with all we need, hence is giving us more laborers for this field. Brother John Klingman will move to Marietta, out twenty miles from us, the last of this month, and another worker will be here to take Brother Carter's place the first of next month, and more are expected to follow.

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Great things are happening these days across the seas. "It's a long lane that has no ending."

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The Support of Preachers.

BY J. C. M'Q.

The preacher who preaches the gospel simply to make a living or to make money is not worthy of the high calling. While preachers must live, the motive that prompts them in preaching the gospel should be the salvation of souls. The man who is not willing to endure hardness as a good soldier should not enter the ministry. He will do more harm to the cause of Christ than he will do good. A man should have the spirit of the apostle Paul, who endured stripes, imprisonment, hunger, shipwrecks, and fastings, in order that he might win people to the Lord Jesus Christ. A man who loves money more than he loves souls will never be a success in preaching the gospel of Christ. Like Paul, every true preacher should be able to say: "For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel." (1 Cor. 9: 16.) For it matters not how ready the faithful preacher is to make sacrifices, he cannot devote his time and talents to the preaching of the gospel if it is necessary for him to encumber himself with the things of this life in order to make a living. The Holy Spirit says: "No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier." (2 Tim. 2: 4.) The soldier of the Lord Jesus Christ should be as free as possible to devote his energies to the preaching of the gospel of Christ.

They That Preach the Gospel Should Live of the Gospel.

No one who believes the word of God will question for one moment that Christians should support those who labor in word and doctrine. The Bible is so clear upon this subject that it seems almost superfluous to emphasize it here. Provision was made in the law of Moses for the support of those who devoted their time to ministering in sacred things. We read: "For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, or saith he it assuredly for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, to thresh in hope of partaking. If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? If others partake of this right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar? Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." (1 Cor. 9: 9-14.) This makes it clear that it is the duty of Christians to support those who proclaim the gospel of the Lord Jesus Christ. It is as much the duty of the church to make sacrifices in order to do this as it is the duty of the preacher to make sacrifices in order to preach. Paul says: "Let him that is taught in the word communicate unto him that teacheth in all good things." If Christians had a ready mind, it would not be difficult for them to give sufficient support to all faithful ministers of the gospel of Jesus Christ. This they would do, and do it cheerfully. The Lord is ready and abundantly able to bless the man who gives liberally to the support of the gospel of Christ. "He that gathered much had nothing over; and he that gathered little had no lack."

Living is High.

I need not make any argument to convince any one of the truth of the statement that living is high. We have all experienced the high cost of the things that we eat and wear for so long a time that we need not be told of the high cost of living. Sometimes, however, I think that some of us are prone to imagine that the preacher can live on the same small sum that he has been doing for ages past. Some churches that have been paying a preacher ten dollars for preaching on Sunday and Sunday night are still paying the same amount. The churches that have been giving from thirty-five to fifty dollars for a ten-days' meeting are not giving any more now. Churches that do this are not showing proper appreciation for those who preach the gospel to them. There are Christians who are receiving much more for their produce than formerly, yet they are not giving any more for the spreading of the gospel of Jesus Christ. The sister who in times past sold eggs for ten and fifteen cents per dozen and is getting from thirty to fifty cents per dozen now certainly should be able to give more in dollars and cents to the preaching of the gospel. The preacher must pay the high price for his marketing. His meal, flour, potatoes, butter, and eggs are costing him almost a hundred per cent more than they did

formerly. Churches are under obligations to do more in supporting the ministry than they have been doing.

I have been thinking of calling attention to this for some time, but on account of other pressing duties I have neglected to do so until now. I have heard faithful preachers say that they were not receiving any more in dollars and cents for preaching the gospel than they were receiving before the war. Let the churches be just with their preachers.

"Come Thou With Us, and We Will Do Thee Good."

BY E. A. E.

Hobab was the son of Reuel and Moses' brother-in-law.

Moses' father-in-law visited Moses at Sinai. Hobab must have gone with his father on this visit and must have remained after his father had returned home.

Moses generously invited Hobab to go with the Israelites on their journey through the wilderness and into the land of promise, saying: "We are journeying unto the place of which Jehovah said, I will give it you: come thou with us, and we will do thee good; for Jehovah hath spoken good concerning Israel."

This "good" was contained in God's many promises, which Moses believed. Hobab, if he would go, could feed with the Israelites in the wilderness upon the manna, could follow with them the cloud by day and pillar of fire by night, could learn the will of God, and could go with them finally into the land of promise.

This same invitation should be offered by every Christian to every sinner. Christians should realize that they are going somewhere, and that God has spoken good concerning them; and they should invite all sinners to go with them. The place to which Moses and the Israelites were journeying was only a type of the heavenly country to which Christians are traveling; the many good things which Moses and the Israelites enjoyed were only types of the richer, deeper, fuller, and more enduring spiritual blessings which Christians have. How urgent, then, should all Christians be in saying to every sinner: "Come thou with us, and we will do thee good; for Jehovah hath spoken good concerning [spiritual] Israel!"

But do Christians really believe the "precious and exceeding great promises" which God has made to them as Moses believed the promises which God made to Israel? These promises stimulate action. When Christians do not act, it is because they do not really believe these promises. To say nothing just here of their own indifferent and careless course, do they really believe that sinners, frequently their own dear ones, are doomed to destruction forever without submission to the gospel, and yet never seek their salvation? Why are some parents so ready and so apt to teach their children everything else but the word of God, if they really believe the word of God?

Hobab at first declined Moses' invitation. Moses became still more urgent, saying: "Leave us not, I pray thee; . . . and thou shalt be unto us instead of eyes." Hobab knew the wilderness well and could guide the Israelites about in it; for this reason Moses urged him to go, promising again that Hobab should enjoy whatever God would do for Israel, saying: "The same will we do unto thee."

Every one who has been really saved from old sins and enjoys Christianity wants every other one saved and urges all to turn from sin and to accept salvation through Christ.

But since God led the Israelites by the cloud by day and the pillar of fire by night, why did Moses urge Hobab to go that he might be to them "instead of eyes?" God never does for men what they can do for themselves. The cloud led their general journey, and they must follow it; but they were constantly looking after fuel, water, and pasture for their flocks and herds while encamped. Hobab could guide them in finding these. God fed them on manna so long as they could not produce food for themselves; but "the manna ceased on the morrow after they had eaten of the produce of the land"—the land of promise.

God helps men by placing ways and means in their hands by which they may so far help themselves.

Did Hobab go? From different references it seems clear that he did. The Midianites, to which tribe Hobab belonged, were also called "Kenites;" some of the Kenites did go with the Israelites, and "the children of Hobab" are mentioned among them. (See Num. 24: 21, 22; Judg. 1: 16; 4: 11.)

If sinners—friends, neighbors, children of Christians—do not accept and actually decline the first invitation to turn to God and to follow Christ, they should be urged to do so, and different ways should be used to induce them to do so.

And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. (Dan. 12: 3.)

How fearful the thought of not only not leading any into the good way, but of influencing some to be lost! But, kind reader, you are doing one or the other.

I know when we set our hearts to work at and to accomplish any certain purpose, we can succeed more or less. All who set their hearts to seek God as the Bible states find him. All who set their hearts to save others will succeed in many cases. To do nothing is failure—failure and destruction to the one who does nothing. Get right with God, and TRY.

What the Word of God Says.

BY E. G. S.

We need a safe guide in the matter of salvation. We cannot afford to intrust the salvation of our souls to the opinions of men. The religious world is full of human opinions, but it is not safe to trust any of these.

Thousands of people have the opinion that they must get religion in order to be saved. But the New Testament does not say a word about getting religion. The whole idea of getting religion is of human origin. If the New Testament required people to get religion, it would tell them how to get it; but it does not say one word about it in any shape or form. Hence the whole matter is of human origin. When the apostles were sent out to preach the gospel to the whole world, their commission was: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) Not one word was said in this entire connection about getting religion. If, therefore, getting religion was necessary in order for people to be saved, then the most important item in the whole matter of conversion was left out during the apostolic age and was never one time mentioned in the entire New Testament. Is it not strange that so important a matter should be entirely ignored in the New Testament? If there was even one case of getting religion in the entire apostolic age, it was overlooked in the divine record. We are told what was preached and what was done in the days of the apostles in the matter of conversion; but not one word is said about getting religion, either by Christ or the apostles. If anything that in any sense resembled getting religion was practiced in the days of the apostles, it was entirely ignored in getting up the New Testament. Can we believe that such a blunder could have been made by inspired men, if such a thing was of divine origin? Most certainly not. Fortunately, we have the record of the conversion of thousands in the New Testament and of the preaching that was done, but there is not one word about getting religion. Peter was an inspired man, and he preached a sermon on the day of Pentecost that resulted in the conversion of about three tho-

sand souls, but the New Testament says not one word that would intimate that any of them got religion. Now, if all those thousands of people that became Christians on that day, and many thousands of others at other times, got religion, is it not strange that not one word is said about it? The gospel was preached to them, and they heard, believed, repented, and were baptized. All this is plainly given in the New Testament. Why, then, should any one assume that any of those thousands of people, who believed, repented, and were baptized, got religion?

Therefore the only wise thing for us to do is to take what the New Testament says on the subject of conversion—neither add to nor diminish from the inspired record. The New Testament is the grandest book in the world regarding the great matter of the salvation of our souls. What would we know regarding conversion and salvation, if all the light of the New Testament were taken from us? Simply nothing at all. Let us, therefore, thank the Lord for the New Testament, read it, and follow its divine directions. If we will do this, we will be the best and happiest people on earth and will certainly be on the narrow way that leads to the eternal home. Besides, this course will give us more happiness in this life than any other course we can possibly pursue and will fit us for an entrance into the home eternal when we come to the close of this life; but if we reject the Christian religion in this life, we reject the whole matter of salvation here and prepare our souls for rejection from God and Christ in the ceaseless ages of eternity. This is a destiny too awful for us to choose in this short life.

Funds Cabled Brother Jelley.

BY J. C. M'Q.

Some time ago Brother Jelley requested that we send him twelve hundred dollars for bringing him and family home. Christians were very liberal in raising funds to send Brother Jelley to India. When he made his request for this money, it was with the understanding that his support after reaching India had already been provided, a good brother of Vancouver, B. C., agreeing to furnish him so much per month.

While the subscribers of our religious papers have not felt that they were obligated to furnish him the money to return home, yet, as a Christian act, they have cheerfully contributed for this purpose. It is understood that their responsibility in the matter ceases with their contribu tions and that whatever else they may do will be an act of devotion to a good cause.

On July 12, 1918, we cabled him one hundred dollars; on October 5, 1918, we cabled him thirteen hundred dollars.

I am sending a copy of this for publication in both the Christian Leader and the Firm Foundation, which have been interested in seeing that Brother Jelley and family were furnished funds to return home. We all rejoice in the work that Brother Jelley has done in India and are glad to have fellowship in it. We are grieved that his health is not good and that he must return home on account of the sickness of his mother and his own physical condition.

Whoever is confident and boastful because he has great skill, cleverness, power, favor, friendship, and honor, he has a god, but not the one true God. Here thou mayest see how confident, secure, and proud men feel when they have these things, and how timid and despairing if they have them not, or if they lose them. Therefore I say that to have a God means to have something in which the heart puts all its trust. Hence thou canst easily understand what and how much the first commandment demands—namely, the whole heart of man and perfect confidence in God alone, and in no one else.—Martin Luther.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$12,348.66
Ruth May Kennedy (aged 7), Martin, Tenn.	.50
Franklin Kennedy (aged 5), Martin, Tenn.	.50
Mrs. E. F. Pouncey, Calvert, Ala.	1.00
Mrs. Josie Means, Lebanon, Tenn.	5.00
Etta and Eula Lyon, Yanceyville, N. C.	2.00
Mrs. Sallie A. Watson, Dresden, Tenn.	1.00
Mrs. C. B. Arnold, Bagdad, Ky.	5.00
L. S. Ivy, Nabors, Texas	3.00
D. L. Lindsay, Nabors, Texas	17.00
Church at Sunshine, Okla.	30.00
David Thompson, Murray, Ky.	2.00
Church at Emerson, Ark.	5.00
"A Sister," Viola, Tenn.	5.00
Church at Mount Carmel, Ala.	12.25
Mrs. A. J. Hudspeth, Valley View, Texas	10.00
Two primary classes, Valley View, Texas	1.76
Flavil Hall, Trion, Ga.	2.50
Church at Moss, Tenn.	4.65
Church at Pinecastle, Fla.	9.20
Church at Charco, Texas	15.00
Corinth Church, White County, Tenn.	9.46
Mrs. R. L. Oguin's class, Burrus' Chapel, Tenn.	1.75
Mrs. Ada Hall's class, Burrus' Chapel, Tenn.	.65
Church at Saratoga, Ark.	20.00
W. B. Thompson, Braxton, Tenn.	5.00
Alice B. Waters, Minor Hill, Tenn.	1.00
Mrs. Irene Hicks, Crockett, Texas	1.00
Earl M. Hodson, Leighton, Ala.	3.00
J. M. Shelton, Russellville, Ky.	5.00
Mrs. Cora Todd, Sharon, Tenn.	.50
Mrs. S. L. Reynolds, Sharon, Tenn.	.25
Mrs. Mary Prince, Ridgely, Tenn.	.25
Rich Lemons, Ridgely, Tenn.	.25
J. L. Reynolds, Sharon, Tenn.	.25
Mrs. J. H. Brown, Clearwater, Fla.	.50
Mrs. J. W. Burton, Sharon, Tenn.	2.50
Miss Eddie Bondurant	1.00
Mrs. Mollie Bondurant	1.00
Miss Mary Bondurant	.50
Mr. and Mrs. Gay Roberts	10.00
J. A. Killebrew	1.00
W. F. Watson	1.00
J. M. Lockey	1.00
Mrs. K. C. Roberts	2.50
Mrs. Fannie Roberts	1.00
J. A. Cantrell	1.00
J. S. Woodrough	1.00
W. H. Buckley	1.00
C. E. Hawks	.25
Mrs. James Reager	.50
W. S. Long, Jr.	1.00
Mrs. Bonnie Todd	.50

The following from an authentic source gives a graphic description of conditions in Persia:

In Teheran, a city of probably three hundred and fifty thousand, two-thirds of the people are practically starving, day by day, hour by hour—yes, moment by moment almost, our investigators meet the dead and the dying lying on the streets. Dr. Scott saw a dead man who had lain all day by the English Legation, just like a dead dog, and no one seemed to care or to think anything about it. One of our church members came running in a few days ago crying: "O, give me a little money! A woman has abandoned her child in the street, saying she cannot feed it, and another child is holding on to her veil crying bitterly and saying, 'O, don't leave little sister; don't leave little sister!'" People are eating the heads and bodies of dead animals which have died of starvation. Men are turning out their animals on the desert to die, because they have no food for them. Now that the grain is springing up, people are cutting and eating the green blades of the wheat and barley. Dysentery and all kinds of stomach trouble are the result.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

The soul cannot progress except with the light which God has given it; love works the likeness of God into the soul. —Meister Eckhart.

WOMEN SUFFER MOST OF ALL

From those conditions of the blood and nerves in which the combination treatment, Hood's Sarsaparilla before eating and Peptiron after eating, gives so much satisfaction at so little cost as compared with other medicines or physicians' fees.

These two great medicines are especially effective in cases of physical weakness, nervous irritability, run-down conditions in which there is iron deficiency.

Ask your druggist for them.

Pain

Will Master You If You Don't Master Pain

If you suffer from any Ache or Pain, take One or Two of

Dr. Miles Anti-Pain Pills

They seldom fail to Relieve and do not contain any Habit-forming drugs.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

PARKER'S HAIR BALSAM

A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Get Rid of That Persistent Cough

If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health-builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.

80c and $1.50 Bottles at all druggists or direct, postpaid, from

ECKMAN LABORATORY, Philadelphia

CHURCH NEWS

Alabama.

Paint Rock, October 8.—My protracted meetings are all over. Ten meetings were held, with thirty baptisms. Not many additions this year. —L. B. Jones.

Indiana.

Sellersburg, October 5.—On the third Lord's day in August Brother J. K. P. South began a meeting for the Cesarea congregation, near Stamping Ground, Ky. I joined him on Monday night and continued the meeting until the first Sunday night in September. Brother South preaches for this congregation one Sunday in each month and is held in high esteem by all the brethren. He was with me a good portion of the time and rendered much assistance. The interest was fairly good, and during the time there were six baptisms, six took membership from the Christian Church, and one who had wandered away in sin returned to the fold. On Monday night after the first Sunday in September I began a meeting for the church at Van Buren, Ky., which continued for twelve days. The interest was very good. During this meeting sixteen persons were baptized into Christ. Brother R. A. Craig, of Chaplin, Ky., preaches for the congregation at Van Buren one Lord's day in each month. Brother Craig is a very fine, Christian man and is held in high esteem by all the brethren. In addition to my regular work here at Sellersburg, I preached every night for two weeks for the church of Christ on Silver Street, in New Albany, Ind. Brother E. A. Rhodes preaches for this congregation and is doing a good work. During the meeting two persons took membership with the congregation.—H. C. Shoulders.

Tennessee.

Flat Creek, October 2.—Our meeting here began last Lord's day. One reclaimed. Interest fairly good. There are some fine people in this congregation. We are hoping for good results. —C. E. Holt.

Pikeville, October 7.—Brother R. E. L. Taylor, of Decherd, closed a nine-days' meeting with the Smyrna congregation, in Bledsoe County, last Tuesday night. Six made the good confession and were baptized. Quite an interest was taken in the meeting and the attendance was good except on a few rainy nights.—Anna Acuff.

Belleview, October 8.—I began a series of meetings at Midway, Okla., eight miles south of Granite, on the second Sunday in September, which continued until the following Tuesday night week, with eleven added—five baptized, five restored, and one by membership. From this point I returned home to take up my farm work.—W. T. Beasley.

Nashville, Route 12, October 7.—My meeting with my home congregation lasted two weeks and resulted in sixteen baptisms. Then my meeting at Flynn's Lick, in Jackson County, continued eight days, with two reclaimed and one baptized. Next, my meeting at Lillamay, in Cheatham County, continued eight days, with one reclaimed. We trust, however, that much good was done otherwise. —George W. Graves.

"More Eggs" Paid the Pastor.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold forty-two and one-half dozen eggs last week, set four dozen, ate some, and I have one and one-half dozen left."—Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Do not delay. Send a dollar to-day to E. J Reefer, 3257 Reefer Building, Kansas City, Mo., for a package of "More Eggs." Or, better yet, send him $2.25, and he will send you three packages of "More Eggs" tonic, prepaid. This is a season's full supply. A million-dollar bank guarantees that if you are not absolutely satisfied, your money will be returned on request without question. So send either a dollar or $2.25 to-day for this wonderful egg producer. Or, write to Mr. Reefer for his *free* Poultry Book that tells the experience of a man who is helping a great many people make money with their poultry, and who himself has made a fortune out of the poultry business

LESS MEAT IF BACK AND KIDNEYS HURT

Take a Glass of Salts to Flush Kidneys if Bladder Bothers You —Drink Lots of Water.

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

The moment your back hurts or the kidneys are not acting right, or if the bladder bothers you, get about four ounces of Jad Salts from any good pharmacy, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure any one. It makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

About Our Overseas Work.

BY N. Z. CRASS.

Some time ago the Houston Street Church, at Sherman, Texas, asked Brother J. H. Lawson to go overseas to help our boys in foreign fields. Brother Lawson agreed to go under the auspices of the churches of Christ, and we then published the correspondence in our religious journals and asked those who desired to assist us in this great undertaking to write at an early date just what they were willing to do, that the matter might be arranged at the earliest possible date and that Brother Lawson might reach the foreign field as early as possible.

To date only two congregations and six individual Christians have responded, and the combined help promised amounts to but seventeen dollars per month, aside from what the Houston Street Church will do. We feel sure that brethren and sisters will gladly assist in this great undertaking when it is fully placed before them; for surely we are not unmindful of our duty to those boys who are in foreign fields, and who are looking to the people of God to help them in a religious way.

It is necessary that we have at least five hundred dollars to begin with for necessary expenses to the foreign field, and we must have regular contributions to support the work. If Brother Lawson is willing to leave home and country and give his time and labor in such a needed work, surely the people of God will gladly and readily furnish the means to support him.

I ask those who read this to bring the matter before the congregations in their respective communities and see what the congregations will do each month. We also ask that each congregation and individual who will help us in this work send a contribution to help bear the expenses of the trip "over there," and what is done should be done at an early date, to the end that all arrangements may be perfected as quickly as possible.

The Houston Street Church is willing to do what it can and to assume responsibility for the proper use of the means necessary to make the work a success, but the effort is too great for one congregation to bear all the financial responsibility of the undertaking. We think that others will be glad to help us, for it is a work for all the churches, and for this reason we ask all who are interested to let us know at once what they will do.

The writer has been selected to receive the funds and place same in the bank for the use of this work, and I ask that the brethren make the burden as light as possible by coming to our help at once.

At proper time full reports will be made. Please do not expect personal replies from donations.

Address N. Z. Crass, Sherman, Texas.

Opening of Abilene Christian College.

BY GEORGE A. KLINGMAN.

On Tuesday morning, September 17, Abilene Christian College had the greatest opening in its history. The enrollment was more than fifty per cent in excess of last year; it has reached the two-hundred mark and students are coming in every day; about forty military students have entered and are hard at work with their books "speeding up;" more of this class are being entered nearly every day, and by October 15 we expect to have one hundred or more S. A. T. C. students; but whether we have few or many of this class, all arrangements for their military training are completed, and by October 1 Major Hare, who is here, will take charge of their military interests. It is a great privilege to have these boys with us every day in the week under Bible influence and in Bible classes, as well as giving them the very literary work outlined by our government.

Our new building has reached the second story and is to be ready by Thanksgiving Day, when we expect to have our first meeting in the new chapel. Rejoice with us and pray for us, that we may discharge our responsibilities in the sight of God and that we may faithfully serve the precious lives committed for a time to our care.

Excellent addresses were delivered by Dr. Cooper, of Simmons College, and Brother Webb Freeman (one of our new teachers); short talks were made by different members of the faculty, including our much-beloved president, T. P. Sewell.

Time Will Prove It.

Regardless of the merits of the case, no statements in regard to the merit of any article can be so clearly proven as through time itself. If the article has no value, it cannot live. If it has merits, it will be everlastingly on demand. It is just so with Gray's Ointment, for ninety-seven years a family word in every household. Almost a century ago the same claims were made of its merits as to-day: that it is healing and antiseptic, the very best aid in cases of burns, scalds, bruises, cuts, sores, stings, and other skin infections. It has won on its merits. A ninety-seven-year record is ample proof. Write to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., for a sample.—Advt.

Strength

WOMEN NEED STRENGTH to meet the stress of life during these troublous times. Worry, anxiety or sorrow undermine strength and health. To be strong and well, all the organs of the body must perform their functions assigned to them by nature.

Foley Kidney Pills

help weak, overworked or diseased kidneys and bladder to normal and healthy action, so that the system is freed from waste and poisonous matter that causes backache, pains in side, sore muscles, stiff joints, lumbago, rheumatism, puffiness under eyes and kindred symptoms.

Mrs. J. D. Miller, Syracuse, N.Y., writes: "For many years, off and on, I suffered from kidney trouble and rheumatism. I had a severe backache and felt miserable, and I got to a place where I had to do something. I bought Foley Kidney Pills and after taking two bottles I can say my backache is gone, and where I used to lie awake nights with rheumatic pains, I now sleep in comfort and enjoy a good night's rest. Foley Kidney Pills did wonderful things for me, and I recommend them." 50c and $1.00 sizes.

Sold Everywhere

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth, and stomach headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by food fermentation due to excessive acid in the stomach.

HOW TO AVOID BACKACHE AND NERVOUSNESS

Told by Mrs. Lynch From Own Experience.

Providence, R. I.—"I was all run down in health, was nervous, had headaches, my back ached all the time. I was tired and had no ambition for anything. I had taken a number of medicines which did me no good. One day I read about Lydia E. Pinkham's Vegetable Compound and what it had done for women, so I tried it. My nervousness and backache and headaches disappeared. I gained in weight and feel fine, so I can honestly recommend Lydia E. Pinkham's Vegetable Compound to any woman who is suffering as I was."—Mrs. ADELINE B. LYNCH, 100 Plain St., Providence, R. I.

Backache and nervousness are symptoms or nature's warnings, which indicate a functional disturbance or an unhealthy condition which often develops into a more serious ailment.

Women in this condition should not continue to drag along without help, but profit by Mrs. Lynch's experience, and try this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound—and for special advice write to Lydia E. Pinkham Med. Co., Lynn, Mass.

SAVE
W.S.S.
WAR SAVINGS STAMPS
ISSUED BY THE
UNITED STATES
GOVERNMENT
SERVE

Your Soldier's Picture

will appear most appropriate—more dignified, and his memory perpetuated in a new

Military Frame.

Appropriately made for each branch of the service. Silver-plated or bronze. Size 4 x 5½ inches. Velvet easel back. Only

$1.00

Postpaid.

Aviation, Medical Corps, Infantry, Artillery, Navy, Signal Corps, Q. M. C. Write for large jewelry catalogue.

E. V. Roddin & Company, Chicago, Ill.

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Crowley.

W. W. Crowley was born on September 7, 1891; obeyed the gospel, in Fayetteville, Tenn., in 1908; joined the United States Navy on July 21, 1912; lost his life while bathing, near Norfolk, Va., on June 23, 1918. His remains were brought to his former home, at Fayetteville, and buried in Rose Hill Cemetery on June 29. He made a fine soldier and was rapidly forging to the front. He was gunner for a long while on the Minnesota, and had just been transferred to the Pennsylvania, with promotion. His letters to his mother, Mrs. Belle Crowley Vickers, show that his faith in God and the power of his word never lessened. "Greater love hath no man than this, that he lay down his life for his friends." T. C. LITTLE.

Brady.

Mrs. Flossie Brady, wife of J. A. Brady, of Montgomery, Ala., was born on March 18, 1888, and died on September 3, 1918. She leaves, to mourn her death, her husband, her father and mother, Mr. and Mrs. L. S. Sellers, of Fort Deposit, Ala.; and three sisters and two brothers. The sisters and brothers are: Mrs. E. A. Woodruff, Mrs. C. E. Harris, and C. P. Sellers, of Montgomery, Ala.; Mrs. F. P. Green, of Florida; and W. C. Sellers, of Atmore, Ala. She obeyed the gospel at the age of fifteen and was married to Mr. Brady when eighteen. She was a devoted Christian woman. Her self-sacrificing spirit and unselfish heart won the love and friendship of all her acquaintances. No task was too heavy when any one needed her to help bear their burdens, and especially would I emphasize her thoughtfulness of her mother. It is not so hard for us to give up our loved ones when they have made the preparation that our departed sister had made. The interment was at Little Sandy Ridge, near Fort Deposit. Funeral services were conducted by the writer.

R. H. ROGERS.

Perkins.

Mrs. Martha Perkins was born in Lottie, Baldwin County, Ala., on December 6, 1835. She was eighty-two years and nine months old to a day. She died on September 6, 1918. She was married to H. F. Perkins in 1859. She had been a member of the church of Christ since the year 1895. She came into the church under the preaching of T. R. Burnett. She was the mother of six children—four boys and two girls—four living and two dead. She and her daughter lived alone. Her daughter and one son, from Fort Cobb, Okla., were with her when she died. Another son was at Bell, Fla., and another at Cloverdale, Ala. She lived to see all of her children come into the church. She was known and loved by everybody. She was buried at Wilson Valley Cemetery. Funeral services were held by Brother Williams, of Belton. She had been sick four months. She bore her afflictions with Christian fortitude. She was a dear lover of the Gospel Advocate. She is safe in the arms of Jesus, sweetly sleeping on his gentle breast. She will never return to us. But we can go to her, if we will only do God's will, to be with her in the home of the soul, where there is no sickness or death, no sorrows or tears, and no sad farewells. She was loved as a mother by me. LENA SMITH.

Allbritten.

James C. Allbritten was born on May 16, 1846, and departed this life on September 19, 1918, aged seventy-two years, four months, and three days. He was married to Virginia Burton on December 25, 1864. To this union two children were born, one of which died in infancy; the other one, a daughter, survives him. He was one of five brothers and five sisters who have lived to a mature age, being the oldest, and also the first to meet the summons of death. "Uncle Jim," as he was lovingly and familiarly known, had been a member of the church of Christ for some fifty years, or almost from time out of mind, of which he was a loyal member till he peacefully fell asleep in the Lord. His life was a ministry of service. Many were his deeds of charity, and many the fevered brows that his faithful hand had soothed. He was not only a kind husband and loving father to his own family, but he willingly and cheerfully took upon himself the care and protection of others. He was a father to the fatherless, a gracious benefactor to the motherless, and an unselfish helper to all in time of sorrow and need. He leaves a host of friends and relatives to mourn his departure. His life was an open book, known and read of all men, and his fidelity and labor of love shall live on and on and shed its influence long after his frail body is consigned to the tomb.

R. T. HART.

Brown.

W. H. Brown was born on July 31, 1873; was married on December 2, 1891, to Miss Emily Alice Kimbrough; obeyed the gospel in 1901, being baptized by Brother M. H. Northcross, and died on August 18, 1918, aged forty-five years and eighteen days. On the morning of August 18 Brother

Coffman, of Lawrenceburg, Tenn., began a meeting with the congregation worshiping at Big Creek, in Giles County, Tenn. At the conclusion of the morning services Brother Brown, who was one of the elders, a man in robust health and the very prime of his activities, arose and began speaking to the congregation with regard to their having fellowship with other congregations of the county in sending and supporting a preacher to work among the boys in one of the military camps of our country. A heavy rain was falling at the time, and while he was speaking a bolt of lightning struck the building and seemingly descended a metal rod suspended from the ceiling and struck Brother Brown, killing him instantly. Thus he fell at the post of duty, surrounded by his family and friends who loved him so well and had the utmost confidence in him. The scene in the church building at that time cannot be described by eyewitnesses. Parts of the interior of the building were torn off and scattered over the terror-stricken audience. Several persons were more or less shocked and Brother Brown killed outright. The writer was called to attend the funeral, but was in a meeting in Alabama at that time and could not go. Brother Coffman conducted the funeral in the presence of a very large throng of sorrowing relatives and friends, after which he was buried in Lynnwood Cemetery at Lynnville. An aged father and mother, a faithful wife, two sons and four grandchildren are left to mourn their loss. May the Lord comfort them. J. T. CLARK.

Walker.

Mrs. Kate Walker, widow of Will Walker, of Lebanon, Tenn., is dead. She became acquainted with him and on June 2, 1870, she was united to him in matrimony. Her maiden name was Vinson. She was familiarly known as "Aunt Kate." She has many friends everywhere she lived. She lived in different localities. She was born and reared in Wilson County, Tenn. To this happy union eight children were born, all of whom survive her. She was left a widow thirty years ago. She had the responsibility of the family all resting on her, and as a jewel lived by her work. She has reared as nice a family of children as any one in the community. These are all in good circumstances, both financial and spiritual. They are all in the Christian Church in union with their mother. She often spoke of her suffering; that she would be willing to go to get clear of her pains. Her disease was heart trouble. Yet she bore her sickness with Christian patience. She was a good Christian mother, a good neighbor. The tree is judged by its fruits, and their works do follow after them. Train a child in the way it should go, and when it is old it will not depart from it. On Thursday morning, September 12, 1918, the death angel came as a thief in the night and her spirit took its flight and went back to God who gave it. She will be missed from her accustomed place; but God saw fit in his infinite wisdom to take her from her suffering to that eternal home that awaits the children of God. She has only gone on to meet her loved ones who have gone on before, and it will not be long before we as Christians will meet our loved ones there. She will only be watching and waiting for loved ones back here to meet her over there, for your dear old mother is at rest. She leaves an aged brother, James Vinson, and eight children to mourn their loss. O, how sad it is to see the casket come rolling in and take from our embrace our loved ones! The funeral services were conducted by Brother Carnes at her residence, after which her remains were laid to rest to await the resurrection morn. I extend my deepest sympathy to the bereaved ones.

MRS. MATILDA S. JOHNSON.

Just Be Glad.

For we know, not every morrow
Can be sad;
So forgetting all the sorrow
We have had,
Let us fold away our fears
And put by our childish tears,
And through all the coming years
Just be glad.

—Exchange.

Do not keep a list of your children's faults constantly before you, and do not, if you would be happy and at the same time make these little ones happy, elaborate upon their failings before company; on the other hand, if you must speak of the day's events, emphasize their good deeds, tell of the splendid work done during school hours, and admit in the right spirit that these small members of the household save you many weary steps.—Exchange.

True Achievement.

Achievement is not always success, while reputed failure often is. The most successful men are not necessarily the ones noisily attracting public attention. The best and most useful women are not the bright butterflies of fashion or the stage, whose press agents incessantly flaunt their pictures and their doings before the public.

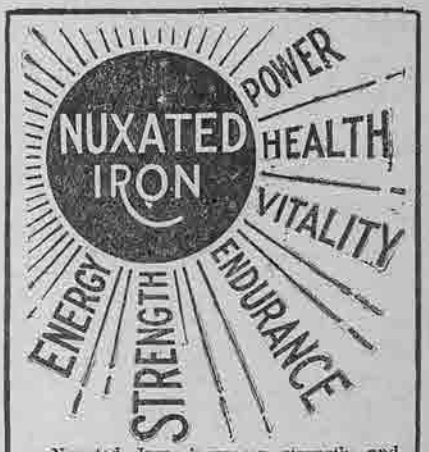
No, no!

The unlauded men and women who are quietly attending to their own little duties, every day contributing something substantial to industry, prosperity, and progress, rearing children in habits of work and right living, and supplying examples that elevate the moral and intellectual level of their little communities—these are the men and women of real influence and power.

Success is theirs in the fullest measure.

It is not given us all to have success as gorgeous as the rainbow. But, no matter. Success consists in doing one's best. Indeed, the real success is more in the trying than in the achievement. We may achieve by accident, by help of others, by chance conditions, or by other forces that are not ours. But our efforts are all our own. It is our purposes and our efforts that are a part of our very selves.

How shrunken and pitiful a thing, how hollow a delusion, is the shining so-called success of self-absorbed men and women! They have only the husks of life's golden grain. Like that soldier under Galerius who found a shining leather bag filled with pearls, and cast away the pearls, but carefully preserved the bag, these self-absorbed ones are spurning true riches, real success, to hug to their hearts things that are empty and worthless.—Christian Herald.



Nuxated Iron increases strength and endurance of delicate, nervous, run-down people in two weeks' time in many instances. It has been used and endorsed by such men as Hon. Leslie M. Shaw, former Secretary of the Treasury and Ex-Governor of Iowa; Former United States Senator and Vice-Presidential Nominee, Charles A. Towne; General John L. Clem (Retired) the drummer boy of Shiloh who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Ask your doctor or druggist about it.

PAIN NEARLY DROVE HER INSANE

Burned Hands With Potash

"Last fall I burned my hands with potash so badly that the doctors thought I would lose my nails, and the pain nearly drove me insane," writes Mrs. E. L. Phillips, 166 Loring Avenue, Salem, Mass. "The first application of Carboil gave almost instant relief. Its continued use effected the desired results."

Carboil is an antiseptic compound that stops pain and heals. Can't be beat for boils, carbuncles, abscesses, sores. A good-sized box costs only 25 cents at drug stores.

Clip and mail this to Spurlock-Neal Company, Nashville, Tenn., for free sample.

CARBOIL
STOPS PAIN

THE NEW GALOMEL FINE FOR COLDS AND GRIPPE

Calotabs, the New Nausealess Calomel, Breaks Up a Severe Cold Overnight.

Physicians and druggists have at last found a quick and dependable remedy for colds and grippe. One Calotab on the tongue at bedtime, with a swallow of water—that's all. Next morning your cold has vanished and your liver and entire system are purified and refreshed without the slightest unpleasantness or interference with appetite, diet, or work.

Doctors have always contended that calomel is the best medicine for colds, bronchitis, and la grippe, and the first medicine to be given in pneumonia and acute fevers. The new calomel, Calotabs, is purified and refined from all of the sickening and dangerous effects and with the medicinal virtues vastly improved.

Calotabs are sold only in original sealed packages; price, 35 cents. Your druggist recommends and guarantees them, and will refund your money if you are not delighted. —Advt.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

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

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

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

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

Itching Rashes — Soothed — With Cuticura

All druggists; Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

Nadine Face Powder

(In Green Boxes Only)

Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R. F. National Toilet Company, Paris, Tenn.

Each in His Own Tongue.

A fire mist and a planet,
A crystal and a cell,
A jellyfish and a saurian,
And caves where the cave men dwell;
Then a sense of law and beauty
And a face turned from the clod—
Some call it evolution,
And others call it God.

A haze on the far horizon,
The infinite tender sky,
The ripe rich tint of the cornfields,
And the wild geese sailing high;
And all over upland and lowland
The charm of the goldenrod—
Some of us call it autumn,
And others call it God.

Like tides on a crescent sea beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in;
Come from the mystic ocean,
Whose rim no foot hath trod—
Some of us call it longing,
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway trod—
Some call it consecration,
And others call it God.

—Selected.

A Visit to Belle Haven Orphans' Home.

I had the pleasure last week of visiting the Belle Haven Orphans' Home, at Luling, Texas. This was my first visit to the Home since the cyclone, and I had a particular interest in observing personally and as a trustee the progress of the work. I found Sister Clarke in good health and manifesting the deep interest in the orphans which she has always shown. Sister Annie Peters, her secretary, an orphan girl who has been in the Home since she was six months of age, and who is now past seventeen, was on hand to entertain and show in every way the interest she has in their Home. All the children were happy, playful, and contented. There are forty-nine children now in the Home. Five grown girls have recently been sent out from the Home to fill places where they can earn a living for themselves. Practically all that are now in the Home are under fourteen years of age. Five children were entered last week, among them an infant four months of age. If any loyal Christian family that can give proper references desires a boy babe of this age, they should communicate with Sister Clarke. She will place none of the children in sectarian homes or in homes where there is not proper assurance for their support.

The brotherhood is to be commended for the liberal response they have given to the call for funds to replace the damage done by the cyclone. About six thousand dollars was the amount contributed to this special fund. This will go far to replace the damage, but is not enough. The church building, which was entirely demolished, is being replaced by a brick and hollow-tile structure, much better and more commodious and attractive. It is now in process of construction. Sister Clarke states that she has saved at least eight hundred dollars in securing net figures on materials and work of construction. When completed, the building will be the neatest church building in Luling. The brethren should greatly appreciate this. Really, do not the orphan children deserve as much? The church building will be used to accommodate the school during the coming winter, as it is not thought best to undertake the erection of a school building during the period of the war. The work of reconstruction and repairing the dormitory is proceeding nicely. The water works are entirely out of order, and a windmill should be erected at once. As the church building is costing forty-four hundred dollars, it is clear that the cyclone fund will be exhausted before all the repair work is done. Brethren and sisters who are friends of the Home, and who will make a donation during the next two or three months, would do well in sending donations to include also a special contribution for the cyclone fund, as there is need for more than two thousand dollars yet to put everything in proper shape for the Home. When this work of repair is accomplished and the church building is done, all will be in much better shape than before the cyclone. A very neat and pretty modern church building will appear on the grounds, and the entire Home will appear better and will be better in every way than it has ever been before.

Sister Clarke is careful to teach the children the Bible. Each Lord's day they have a regular Bible school, in which they are all taught the Bible. All the older children feel very grateful for contributions sent them, and talk as though they feel that the church of Christ is decidedly the greatest institution on earth, and, to them, it verily is. The work being done in this Home is altogether a creditable one for the churches of Christ. It should be well supported. When the war is over, a school building should be erected. There is no doubt that brethren will be ready to give this matter favorable consideration at the proper time.—G. H. P. Showalter, in Firm Foundation.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

Among the Colored Folks

M. Keeble's Report.

When I sent in my last report, I was engaged in a meeting at Senatobia, Miss. From there I went to Bells, Tenn., where, on the first Lord's day in September, I began a meeting which continued one week. Interest was good, but there were no additions. This was at a place where the colored people had never heard a Christian preacher. The Beech Grove congregation, near Brownsville, Tenn., supported this meeting, and I hope they will continue to work in this field. I went next to Patton, Ala., where I began a two-weeks' meeting on the second Lord's day in September. This was my second meeting at that place. Eight obeyed the gospel and one was restored. Among those baptized was an old gentleman who came to the church of Christ over forty years ago, but was never baptized, although he has been a faithful worker and preacher in this section for years and is highly respected by all. I next came to Smithville, Miss., where I am now engaged in a very interesting meeting, which is being largely attended by the white people every night. Up to date (September 26) four young men have obeyed the gospel of Jesus Christ, and prospects are bright for others. On my way here I stopped over at Glenallen, Ala., where I found a wide-awake little band of Christians. I promised to visit them in the near future and remain longer with them. I will leave on Saturday for Tuscumbia, Ala., where I am to assist Brother J. Hannon in a meeting which is to begin on the first Lord's day in October. En route to Tuscumbia I will visit Capleville, Tenn., and Corinth, Miss., the Lord willing. I am still blessed with the privilege of having with me my wife. She is a great help to me in my work.

M. KEEBLE.

J. Hannon's Report.

On the third Lord's day in July I began a meeting at Old Farmington, which continued six nights and closed with five baptisms. I then went to Spring Hill and conducted a meeting for five nights. We had a good crowd each night, but no additions. I next went to Fulton, Ky., and began a meeting. They closed the schoolhouse —nailed the door and windows—to keep us out, but the brethren built a brush arbor and we carried on the meeting eight nights. We had a good meeting all the way through, with a large hearing of both white and colored people. I began a meeting at Tuscumbia, Ala., on the fourth Lord's day in August and continued eight nights. Seven were baptized and two reclaimed. I began at Tishomingo, Miss., on Monday after the first Lord's day in September and continued five nights, baptizing two persons. I then came home and went to Henderson, Tenn., and preached at 11 A.M. One made the good confession, and I baptized her in the afternoon.

J. HANNON.

In Behalf of the Schools.

At the request of the Secretary of the Interior, we are glad to give the following letter from President Wilson due publicity:

The White House, Washington, July 31, 1918.—My Dear Mr. Secretary: I am pleased to know that despite the unusual burdens imposed upon our people by the war they have maintained their schools and other agencies of education so nearly at their normal efficiency. That this should be continued throughout the war and that, in so far as the draft law will permit, there should be no falling off in attendance in elementary schools, high schools, or colleges, is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over. So long as the war continues there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war there will be urgent need not only for trained leadership in all lines of industrial, commercial, social, and civic life, but for a very high average of intelligence and preparation on the part of all the people. I would therefore urge that the people continue to give generous support to their schools of all grades and that the schools adjust themselves as wisely as possible to the new conditions, to the end that no boy or girl shall have less opportunity for education because of the war and that the nation may be strengthened as it can only be through the right education of all its people. I approve most heartily your plans for making through the Bureau of Education a comprehensive campaign for the support of the schools and for the maintenance of attendance upon them, and trust that you may have the cooperation in this work of the American Council of Education.

Cordially and sincerely yours,

WOODROW WILSON.

Hon. Franklin K. Lane, Secretary of the Interior.

PILES PILES PILES

Every sufferer of Piles should take our wonderful Remedy, "Dr. A. Upham's Valuable Electuary." It has **cured** thousands of cases. We have satisfied customers in most every State, who have been cured. Take this advertisement to your druggist or send $1.00 for trial treatment. Six boxes ($5.00) cures or money back. J. G. & A. S. HALL, Oxford, N. C.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention. —Advt.

Get a Feather Bed

Beds, 25-lb., $9.95; 30-lb., $10.95; 35-lb., $11.95; 40-lb., $12.95; two 3-lb. Pillows, $1.75. All new feathers, best ticking. We have $1,000 cash deposit in bank to guarantee satisfaction or money back. Mail order or write for catalog to-day.

SANITARY BEDDING CO., Dept. B, CHARLOTTE, N. C.

BEAUTIFUL COMPLEXION

It will delight you to learn how promptly your complexion can be restored to perfect health and beauty by the simple application of

TETTERINE

Healing, Antiseptic Soothing, Fragrant

Ugly splotches, pimples, eczema and other cutaneous troubles quickly disappear. It is harmless to the most delicate skin.

50 cents a box. At druggists or by mail.

SHUPTRINE COMPANY, Savannah, Ga.

USE TETTERINE

MONEY BACK CATARRH TREATMENT

If Hyomei Does Not Relieve, Your Money Will Be Refunded.

Catarrh is caused by germs.

The way to cure catarrh is to kill the germs; no one will deny that.

Stomach dosing, sprays and douches won't kill catarrh germs; they don't get where the germs are.

But Hyomei, the pleasant antiseptic air from the Eucalyptus forests of Australia, when breathed over the germ infested membrane, relieves catarrh. If it doesn't, you can have your money back.

A complete Hyomei outfit, including hard rubber inhaler, at any druggist's for $1.15; or direct, all charges prepaid, from Booth's Hyomei Co., Ithaca, N. Y.

Hyomei relieves Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever.

The Minister as a Y. M. C. A. Secretary.

BY J. S. CHADWICK.

There are those at home, ministers and laymen, who are asking whether the Army and Navy Y. M. C. A. really offers a minister such opportunities for religious work as would justify his leaving a pastorate to serve as a Religious Work Secretary in a camp or overseas. I do not attempt to argue the question whether the minister's first duty in time of war is at home or in the army: that question must be settled by each man before the bar of his own conscience and before God. It is understood that the larger number of ministers must stay by the work at home. The church at home must be kept ready for the return of the men who are now fighting our battles, and the church that will hold them in the days of peace is one that in life and service shows forth One who found his chief joy in giving himself for humanity's freedom.

To hold the church to the high ideal of sacrificial living and service, we must have in our pulpits men who preach that truth in deeds as well as in words. These men are needed at home as well as in army camps and overseas, and with many of them it would be easier to go than to stay. While I would not attempt to decide for any minister whether he should give his service at home, in the ranks as a soldier, or in religious work in the army or navy, I am persuaded that he cannot find anywhere larger opportunities than in the Army and Navy Y. M. C. A. And I give this as my conviction after some months of service in an army camp as a Religious Work Secretary in a Y. M. C. A. building.

There is an idea abroad that the "Y" worker finds little time for distinctively religious work, since the "Y" program has in it so much of detail work and so much attention is given to athletics, sports, and amusements of various kinds. It is true that these have a large place in the program, and it ought so to be. These men of the army and navy have come into a new world, and with hosts of them they come for the first time under a discipline that regulates their modes of living, that keeps them from the things that bring physical and moral wreck. Any organization that helps them to become adjusted to the new order of things is rendering a useful service, even though it had no other mission than this.

The Religious Work Secretary comes to see, if he did not understand it before he entered the work, that all of this detail work which is offering needed service to the men, and even the amusements and sports bring opportunities of approach to men that otherwise would not offer. But these are by no means his only opportunities. He will have, for instance, the following program of religious services in his building: On Sunday, the Bible classes, or Sunday school; two preaching services, morning and evening; the Men's League, during the hour preceding the evening preaching service. During the week there is one evening preaching service and Bible classes one to three evenings. Comparing this program of services with that of the average church at home, it will be seen that the "Y" Religious Work Secretary has abundant opportunities for "the work of the ministry." The average man in the army camp is attending more religious services weekly than was his habit at home; and the results of this work bear out the statement that the "Y" workers find the men responsive to the gospel appeal. Take the figures of the Southeastern Department alone, this department including the army and navy camps and stations in seven Southern States. During the twelve months ending July 1, last, there were reported 72,693 signers of the War Roll and 43,093 Christian decisions. In the Southeastern Department are approximately two hundred Religious Work Secretaries, an average of more than two hundred Christian decisions per worker. But it is not fair to give these ministers all the credit for this work, for practically every "Y" Secretary, minister and layman, has part in this service to the spiritual needs of the men. If we give those figures as the result of the work of one thousand men, approximately the force of workers in the department, it is a splendid showing as compared with results secured at home.

The "Y" workers know that the minister at home is doing as faithful and efficient work as the man in the camp. The latter has the advantage in that he has a larger field and the men usually more responsive to the gospel appeal. One Religious Work Secretary says: "I have been able to report more definite Christian decisions during the past thirty days than during any year of my ministry as a pastor." Another says: "I have led more men to Christ during the three months I have been in an army camp than during any previous five years of my ministry." And while every worker may not be able to say as much, these are by no means exceptional cases.

While the men in the service are more responsive to the gospel appeals than was true at home, this is not the only explanation of larger results for the minister in the camp. The Religious Work Secretary does his share of the detail work of a "Y" building—he is "on the desk" a certain number of hours each day. That means that he not only sells stamps, hands out writing materials, and handles letter mail, parcel post, and express, but is a "bureau of information and service," with emphasis on the "service." The men feel free to call on the "Y" Secretary for any needed service; and when within the territory of a building there are from two thousand to five thousand men, it needs not to be said that their wants are many and varied. The minister through his service at the desk has won the confidence of many a man who otherwise would not have been reached. Every man in his heart believes in a religion of service. The minister at home is preaching in word and deed such a gospel, but there are so many men who never let him know that they need help. The man in the army, with that feeling of loneliness he never before knew, needs a friend and helper, and somehow he gets the idea that the Red Triangle

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs. So if you wish to try this great profit maker, write to E. J. Reefer, Poultry Expert, 9257 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1, prepaid. So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day, or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Advt.

carries a message of offered help. It may be a small service, even as the "Y" man views it—such a service as those of his parish back home would not think of asking of him, but to the soldier who needed help it loomed large. And when later he heard that same "Y" man speak as the messenger of the Christ of Service, the appeal gripped his soul. Or, when in conversation with the man who had served him he was brought, ere he realized it, to talk of the things that oftentimes had engaged his thoughts and had not been spoken of to other men, he gave response to the personal appeal with the pledge of a better life.

In practically all of the experiences of daily life in an army camp the Religious Work Secretary is in close touch with the men, a closer and more intimate association than he could have at home. They come to this building, the building where he works, where he sleeps, and where he holds the religious services. This is the one place in the camp where the soldier can read and write and rest and enjoy fellowship with his comrades. The Secretary is free to visit them in their barracks, he eats with them in their mess halls, and he is the welcome visitor at the hospitals at any hour. If he is a man with even a reasonable amount of the spirit of true brotherhood and endowed with just a fair share of common sense and the ability to "get along" with men, they take him into their circle. And what a chance he has! There are hosts of splendid young fellows in that circle—men worthy of the best the ministry of America can give them. And there are hosts of others who either have not had a chance or have thrown away the best things that life offered them. They, also, are worth the saving, even if it calls for the giving by the church at home of the best of American manhood now in our pulpits.

Army Y. M. C. A., Atlanta, Ga.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capitol, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 118 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.—Advt.

Plastic Clay.

I took a piece of plastic clay
And idly fashioned it one day;
And as my fingers pressed it still,
It moved and yielded to my will.

I came again when days were past,
The bit of clay was hard at last.
The form I gave it still it bore,
And I could change that form no more.

I took a piece of living clay
And gently formed it day by day,
And molded by my power and art
A young child's soft and yielding heart.

I came again when years were gone.
It was a man I looked upon.
He still that early impress wore,
And I could change him nevermore.
—Selected.

Home.

In the middle Atlantic, about halfway on a straight line between Capetown and Montevideo, there was heaved up in remote times by volcanic action a huge rock, the little island of Tristan da Cunha, bleak and barren, the vortex of fierce storms, the center of almost incessant rains, always enveloped by cloud, and shunned by ships, and yet for the last hundred years inhabited by a strange race made up of English, Dutch, Irish, Italians, Americans, cast ashore from time to time in shipwreck, or driven there by weariness of the busy world, and living on fish and the spoils of the wrecks that strew its coast.

These people, now about eighty in number—men, women, and children—suffer hardships and deprivations almost inconceivable to residents of more favored lands.

Having no useful timber, their huts are unmortared piles of rough stones, thatched with grass.

The isle is so infested with rats from wrecked ships that any grain planted is eaten in the ground; and the only source of flour is passing vessels, which may be intercepted only by rowing many miles to sea.

There is no government of any sort, no school, no church.

The island has no future; the people have no prospect but of entombment there.

One would suppose that these unfortunates, intelligent, industrious, thrifty, and temperate, as they are described to be, would gladly leave their rude huts, their terrible hardships, their barren fields, their pitiable poverty, and hopelessness, to rejoin the comfortable world.

But no!

The British government has renewed its offers to remove them and their few possessions from the bleak island to any British soil they may choose and to give them means to start life anew.

Not one will consent to go.

There on the bleak island are their homes, and there they will stay.

Maybe, after all, one lot in life is not much better or worse than another, so far as real happiness goes; but there are some things that seem very necessary to us, and that little corner in God's creation we call home is one of them.—Charles Grant Miller, in Christian Herald.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—Sir Humphrey Davy.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs. So if you wish to try this great profit maker, write to E. J. Reefer, Poultry Expert, 9257 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1, prepaid. So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day, or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. —Advt.

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted, and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when positive relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 477E Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

What Tennessee Folks Say

ABOUT A NEW DISCOVERY

Many local people are glad to testify to the good results obtained from Anuric, the discovery of Doctor Pierce of the Invalids' Hotel, Buffalo, N. Y., for kidney and bladder disorders, backache, rheumatism and all uric acid troubles. This is what Mr. E. W. Bagshaw says:

MITCHELLVILLE, TENN.—"This is to certify that I have used all, or nearly all, of Dr. Pierce's Medicines. Commenced using them myself and in my family over 30 years ago. The 'Favorite Prescription' saved the life of my wife and daughter 25 years ago, and I have scarcely ever been without Dr. Pierce's Remedies in my home since. Recently I had occasion to use An-u-ric, that God-sent remedy for kidney and bladder troubles, and I can truthfully say that it has done me more good than any remedy I ever used, and they are legion. No one will make a mistake in using any preparation sent out by Dr. Pierce. I have had many years' experience with his Institution and know whereof I speak."

When the kidneys are weak or diseased, these natural filters do not cleanse the blood sufficiently, and the poisons are carried to all parts of the body. There follow depression, aches and pains, heaviness, drowsiness, irritability, headaches, chilliness and rheumatism. In some people there are sharp pains in the back and loins, distressing bladder disorder, and sometimes obstinate dropsy. The uric acid sometimes forms into gravel or kidney stones. When the uric acid affects the tissues, muscles and joints, it causes lumbago, rheumatism, gout or sciatica. This is the time to try Anuric, double strength, the discovery of Doctor Pierce, for kidney trouble and pains in back and all over body! Write Doctor Pierce, Invalids' Hotel, Buffalo, N. Y., and send 10c. for a large trial package—this will prove to you that Anuric is many times more potent than lithia and eliminates the uric acid from the system as hot water melts sugar—or ask your druggist *now* for a bottle of Anuric.

Calomel Salivates and Makes You Sick

Acts like dynamite on a sluggish liver and you lose a day's work.

There is no reason why a person should take sickening, salivating calomel when a few cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid, which will start your liver just as surely as calomel, but it does not make you sick and cannot salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick, and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue, or sour stomach. Your druggist says if you do not find Dodson's Liver Tone acts better than horrible calomel, your money is waiting for you.

Money Received for the Lexington (Ky.) Building Fund.

BY H. C. SHOULDERS.

Previously reported, $1,510.41; H. C. S. and wife, $1.19; church of Christ at Sellersburg, Ind., $10; M. G. Wells and wife, Sellersburg, Ind., $5; John F. Shaw, Nashville, Tenn., $2.50; Mrs. S. A. Terry, Granville, Tenn., $5; Mrs. C. J. Halleman, Granville, Tenn., $2.50; J. T. Draper, Route 1, Defeated, Tenn., $1; church of Chris' at West Gore, Nova Scotia, Canada, $1; D. McDougall, West Gore, Nova Scotia, Canada, $1; C. E. Smith, Lexington, Ky., $50; J. L. Morrison, Lexington, Ky., $5; H. A. Shockney, Lexington, Ky., $5; William Moars, Route 4, Nicholasville, Ky., $25; Brother Robinson, Utica congregation, Utica, Ind., by R. A. Craig, $3; Bethel Church, by W. B. Clark, Greenwood, Tenn., $8; Mrs. Sarah Soper, Slater, Mo., $8; church near Glenroe, Ky., by Mrs. Ella Story, $7.30; church at Lebanon, Tenn., by J. A. Klingman, $5; church at Abilene, Texas, by W. H. Free, $5. Other contributions are greatly needed for this work. Let every one take notice of the Lexington building fund, and when making an offering just remember it and help establish the cause there permanently.

Box 194, Sellersburg, Ind.

The Cross and the Crown.

BY MARION HERBERT.

"Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2: 10.)

He who would wear the crown must first bear the cross. We should experience anguish on account of our sins. We should feel lost. If we do not feel the need of a Savior, he can do us no good. "All the fitness he requireth is to feel your need of him."

No use to pray at this stage; it is a time for action. (John 9: 31; Acts 2: 38.) We should repent of our sins, confess Christ as the Son of God and our only Savior; go forward in our obedience to him, be buried with him in baptism (Rom. 6: 4), and die to sin (Rom. 6: 3; 1 Pet. 1: 22, 23; 3: 21).

But some one asks: Would you baptize a sinner? Yes, a penitent sinner; a believer that had been taught. I would not baptize a Christian, for that would be superfluous.

A person is not a Christian (in Christ) until he completes his obedience. (Gal. 3: 27.) It takes the blood of Christ to cleanse us from sin. (Col. 1: 14; 1 Pet. 1: 22.) And baptism is the only way in which we can come in contact (typically) with the blood of Christ.

Having completed our obedience, we are now in Christ, new creatures, saved from past sins. But we will not be saved at last unless we remain in Christ. To do this, we first should learn his will, by constant, diligent, prayerful study of his word. (2 Tim. 2: 15; John 5: 39; 20: 31.) We should obey his commandments (John 14: 15)—all of the commands. There are no big and little commands; all must be obeyed. When our Master speaks, it is our duty, and should be our pleasure, to obey. (Heb. 5: 8, 9.) We should show our love for him by our living and working for the upbuilding of his kingdom.

It means something to be a Christian. There is no room in the church of Christ for idlers and slackers. God wants righteous, manly men and righteous, womanly women to serve him zealously, earnestly, faithfully in this life, of their own free will and accord. To do this, we must feed on spiritual food; do those things that will cause us to grow in grace and the knowledge of our Lord; forsake not the assembling of ourselves together (Heb. 10: 25); work, watch, pray.

The church is the body of Christ; the saved are members of that body. We should be able to teach the word to others. We as Christians are responsible for the teaching of his word to this and the rising generation. We should shun not to declare the whole counsel of God.

The Christian has a work to do that no one else can do for him. We must bear the cross. This does not merely mean attending church occasionally, giving a small amount to support the work, etc. It means striving to live close to Christ each day of our life, no matter what the cost or how heavy the burden—study God's word, be humble, be forgiving, be prayerful, be workers in the vineyard.

We sing with a great deal of gusto, "I'll go where you want me to go," and: "Nearer, my God, to thee, e'en though it be a cross that raiseth me." We should be willing to go and work and bear the cross. We also sing, "Will there be any stars in my crown?" There will be just as many stars in our crown as we place there by our deeds and life while here below, and no more. We should produce the fruits of the Spirit. (Gal. 5: 22.) If we would wear a crown in the realm of bliss above, we must be crucified with Christ, die to sin, be raised with him, be fruitful, bear the cross, and be faithful to the end. Then, and only then, will we be able to die in the triumph of a living faith and wear a crown eternally in heaven.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

A Stubborn Cough Loosens Right Up

This home-made remedy is a wonder for quick results. Easily and cheaply made.

Here is a home-made syrup which millions of people have found to be the most dependable means of breaking up stubborn coughs. It is cheap and simple, but very prompt in action. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, whooping cough, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, you get a full pint—a family supply—of much better cough syrup than you could buy ready-made for three times the money. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its prompt healing effect upon the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

SAGE AND SULPHUR DARKENS GRAY HAIR

Brush This Through Faded, Streaked Locks and They Become Dark, Glossy, Youthful.

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

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

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire dark hair and a youthful appearance. It is not intended for the cure, mitigation, or prevention of disease.

McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH, CHIME and PEAL BELLS Memorials a Specialty

Men and Women Needed for Red-Cross Work.

The American Red Cross has issued a call for five thousand workers for overseas duty.

Men and women of education, of high personal quality, and of sound practical equipment are urgently needed in various kinds of service. No one should apply who is not self-reliant, in good health, willing to endure hardships, and to obey orders.

Canteen workers and hospital hut workers are wanted. For these a knowledge of French is desirable, but not absolutely necessary. Ages should be from twenty-five to thirty-five. Full volunteers of suitable quality are heartily welcomed; but where unable to pay expenses, transportation, uniform, and maintenance will be paid for exceptionally qualified candidates, in whole or in part, as individual circumstances require.

Social workers are needed for relief among refugees from the invaded districts and for other forms of social and reconstruction work among the French civilians. They should speak French.

Stenographers must be between the ages of twenty-five and forty, and are paid a salary of six hundred to seven hundred and fifty francs per month, out of which they are to pay their own expenses. They are also furnished with transportation and uniform. Knowledge of French not necesssary.

No woman can be accepted whose husband or son is serving under the colors abroad or in this country.

The American Red Cross will now receive applications from men who are subject to draft between the ages of twenty-one and thirty-one, with the exception of those in Class 1, and from thirty-one to forty-one other than single men.

Applications and inquiries should be addressed to George E. Bennie, Director, Bureau of Personnel, American Red Cross, State Capitol, Nashville, Tenn.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

Do Your Work Properly.

Make up your mind that you will do what you have to do the very best you know how. There is very little work that is really difficult. But all good work is painstaking. If you put your whole soul into your work, you will learn to enjoy it, and you will become constantly better and more worth while.—Exchange.

Thought and Faith.

Men who are seeking for knowledge in regard to subjects as to which there can, in the nature of things, be none, might well ask themselves whether there is to be no sphere left in human thought in which faith can operate. It was said of Arnold of Rugby that his mind could rest as quietly in the presence of doubt as in that of discovered truth. It is a great thing to be able to believe where we cannot prove.—Exchange.

Well-Expanded Lungs Not Enough.

Pure blood is indispensable to the health and strength of the lungs. The delicate structure of these organs makes it necessary. When the blood is impure, the lungs lose their tone, and even if they are permitted to expand freely, they have not the power fully to perform their important work. The fact is, there is nothing more necessary in our physical economy than pure blood, the kind of blood that Hood's Sarsaparilla makes. This medicine is the good old reliable family remedy for diseases of the blood, scrofula, rheumatism, catarrh, and low or run-down conditions of the system. At this time, when coughs and colds are so prevalent, Hood's Sarsaparilla is an invaluable tonic. Get it to-day, and begin to take it at once. Accept no substitute.—Advt.

AGENTS WANTED

Turn your spare time into dollars. We start you free. Sell the best **Laundry Tablet. Washes clothes without rubbing.** Sells for 15 cents a package. Send for free sample and Agents' Offer. **L. A. KNIGHT COMPANY,** 142 Market Street, St. Louis, Mo.

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S [illegible] SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

Laugh a Little Bit.

Keep your face with sunshine lit,
Laugh a little bit.
Gloomy shadows oft will flit
If you have the wit and grit
Just to laugh a little bit.

—J. E. V. Cook.

A Very Special Offer of Tithing Literature.

During the year 1918 the revised and enlarged pamphlet, "How to Tithe, and Why," will be sent gratis, postpaid, to all ministers who ask for it, in sufficient quantities to supply one copy to every family in their churches and congregations.

Please mention the Gospel Advocate; also your church affiliation.

THE LAYMAN COMPANY,
143 North Wabash Avenue, Chicago, Ill.

Royal Road to Happiness.

Upon the use we make of what we have depends in large measure not only our success in life, but, what is more to the point, our happiness. It is because we do not appreciate the blessings that we possess that so many of us fail, because common sense tells us that if we have the ability to understand and appreciate the gifts and favors that are showered upon us we would, at the same time, possess the ability to make the right use of them. Of course, there are cases where circumstances for the time being at least prevent us from applying our talents to the best possible use; but such circumstances do not stand in our way all the time, and if we have sufficient determination and perseverance the chances are that we will in the end make good use of what we have, provided we thoroughly appreciate the latter. Our talents, fortunately, do not all lie in the same direction any more than our personal inclinations do, and those things that bring joy and gratification to one person will not satisfy the ambitions of another, simply because the latter's ambitions and abilities are of a different nature.—Exchange.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write b-18
Murine Eye Remedy Co., Chicago.

Orchards by the Wayside.

Wayside orchards are quite a feature of the roads in many parts of Herefordshire. Damsons are the trees usually planted for this purpose, and along many of the main roads they have been planted in the hedges at intervals of a few yards for considerable distances.

Great masses of snowy bloom in spring and the purple of ripening fruit in the late summer do much to add to the beauty of one of the most beautiful counties in England.

Some enterprising farmers have planted damson trees in every hedge on the farm, and the damson crop is quite a considerable factor in their agricultural returns. Tons of the fruit are gathered in a half-ripe state and used for dyeing purposes.—London Chronicle.

I do not think we have any right to think of a heaven for others, much less of a heaven for ourselves, in the world to come, until we are wholly determined to make this world a heaven for our fellow men, and are hoping, believing, loving, and working for that, and for its realization not in a thousand or million years, but in a nearer and nearer future.—Stopford A. Brooke.

TREMENDOUS VALUE FOR 15c.

Washington, D. C.—(Special.)—An unusual offer is being made by the editor of the Pathfinder, to send the paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; and well printed in large type. It puts every thing clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send fifteen cents for thirteen weeks' trial subscription to the Pathfinder, 118 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

SAVES MONEY AND BACKACHE

FOLDS LIKE A POCKET KNIFE. ONE MAN with the **FOLDING SAWING MACHINE** saws down trees—sawsany kind of timber on any kind of ground. One man can saw **more** timber with it than two men in any other way, and do it **easier.** Send for **free** illustrated catalog No. **D145, showing Low Price** and latest improvements. In use 30 years. First order gets agency.
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Duty.

Duty, from thy golden wings
God on men his glory flings,
And the harps of God are strung
To the songs which thou hast sung.

Duty, be thou at my side,
And my errant footsteps guide;
For, if death my portion be,
Death is life when met with thee.

—Selected.

Bossy Lacks 'Preciation.

Stephen called to see the new Jersey calf; so he was taken out to the pasture where it was. The week-old calf was at one end of the lot looking through the bars, while the mother, "old Bess," was as far the opposite side as she could get, gazing into space. After waiting some time for a display of affection between mother and daughter, Stephen looked up with a puzzled expression and said: "What's the matter with that cow, uncle? Don't she 'preciate that calf?" —Exchange.

Before there can be a prosperous, noble, enduring Christian life in the presence of the world, safe in temptation, unshaken in trials, full of good fruits, there must be a close walk with God in secret.—Exchange.

This world and all our powers in it are far more awful and beautiful than even we know until some accident reminds us.—G. K. Chesterton.

Sit in the door with your fighting clothes on and trouble will say, "Good morning," and take to the woods.—Atlanta Constitution.

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GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Selling the Birthright.

Esau is not accounted among the patriarchs. The best that we can say of him along this line is that he "might have been." Esau's failure to become a patriarch was not because his destiny was eternally and irrevocably fixed by the prophecy spoken at his birth, which reads: "And the elder shall serve the younger." We must distinguish between God's omniscience and God's will. It is true that God knew Esau would fail, but that is far from saying that God made him to fail. Why, then, did Esau not obtain his heritage? Why do we not find his name in the patriarchal succession with the names of Abraham, Isaac, and Jacob? The answer is plain enough when we read the Old Testament narrative. *It is because he sold his birthright.*

Jacob and Esau were twins. Whether boys or girls or one of each sex, twins are always interesting. The twins I have known were very much alike both as to features and disposition. A boy once said that it was "awful good fun" to be so much like his twin brother that few people could tell them apart. Perhaps you have heard the story about the boy whose mother asked what he was laughing about, and he said he was laughing because she had washed him twice and had not washed his twin brother at all. But Jacob and Esau missed the "awful good fun" of being alike. They were not at all alike either in looks or ways.

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Two Brothers Compared.

When we place the two brothers side by side in the days of their youth, Jacob suffers by the comparison. Esau was endowed at birth with almost every desirable quality. Jacob by nature was far less attractive. Esau was big and strong and rugged; Jacob was small and weak. Esau was devoted to manly pursuits. He loved the great out-of-doors and laughed at any kind of danger. Jacob found delight in prosaic occupations. He stayed at home, and cooked and served. Esau was generous, warm-hearted, and forgiving; Jacob was mean and resentful and selfish. Esau was frank and open; Jacob was furtive and deceptive. One writer says Esau must have been a "prime favorite both with men, women, and children;" another says that Jacob was "probably unpopular, effeminate, and contemptible." Esau was "his father's pride;" Jacob was "mammy's lamb." Any one would have said at this period in their lives that Esau would be the one that men would remember gratefully and that Jacob when he died would quickly be forgotten. Why, then, with all of these superior advantages, did Esau turn out to be such a dismal failure? I repeat: *Because he sold his birthright.*

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A Thing Despised.

Coming in from the field one day and being well-nigh exhausted with the chase, the big, reckless, jovial-hearted Esau found his apron-strings brother helping his mother in the kitchen. He was boiling pottage. "Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint. . . . And Jacob said, Sell me first thy birthright. And Esau said, Behold, I am about to die: and what profit shall the birthright do to me? And Jacob said, Swear to me first; and he sware unto him: and he sold his birthright unto Jacob." We must not think that Esau was condemned because of the one fact that he sold his birthright. The full import and flagrancy of his misconduct are brought out at the end of the story where it is said, "Thus Esau despised his birthright." Nor must we condemn the young man because he made a quick decision. The world is so constituted that we are forced to act upon impulse a great deal of the time. Many of the real and many of the best decisions are speedily made. You can tell pretty nearly what a man will do under given circumstances, if you know the man. Esau despised his birthright when as a boy he failed to learn the worth of an honorable position in life. Alexander Whyte remarks: "Everybody knew that Eau's birthright was for sale. Isaac knew, Rebekah knew, Jacob knew, and Jacob had for a long time been eyeing his brother for a fit opportunity" to rob him. There is always some way for a fool to lose, and he can be depended upon to find it.

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The Appetite That Ruins.

The thing that ruined Esau was his appetite. I would not convey the impression that the possession of a big appetite is sinful in itself or that one shall be lost because of it. If that were true, I am afraid that I am a "goner." An appetite under proper control is one of the finest assets in the world. We never know how to appreciate a good appetite until we lose it. I heard of a man once who got a reputation of always having "something to thank God for."

One day he slipped and fell with some meat he was carrying home for dinner. Some dogs pounced on the meat and carried it off. A bystander sneeringly asked: "What is there to thank God for now?" The man of grateful habit answered: "Well, my dinner is gone, but thank God I have my appetite yet." Yes, appetite is something to be thankful for, and it is capable of more than one definition. Physically, it is hunger for food; mentally, it is that curiosity of mind that drives after knowledge; spiritually, it is a zest to know God and his ways. Let us be "giving thanks always for all things in the name of our Lord Jesus Christ."

It was not a healthful appetite fulfilling its rightful functions that injured Esau. It was an appetite unrestrained and uncontrolled. For one morsel he sold his birthright, forfeited the paternal and patriarchal blessing, renounced the headship of the house, and placed himself outside the chosen family and the lineage of blessing. Later, Paul tells us, "when he would have inherited the blessing, he was rejected" and "found no place for repentance." He stands as a permanent type of the folly and danger of those who sacrifice spiritual and future interests for the momentary and sensual delights of the present.

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Catching Condors and Men.

The fact that Esau had so many admirable qualities to start with makes the story of his fall all the more impressive and should teach us what ravages are wrought by an uncontrolled appetite. Perhaps you have seen in some zoölogical garden that immense bird known as the South American condor. I used to wonder how he was ever captured, and recently I read the explanation. A native of Peru slays an animal for food. He leaves upon the skin some pieces of raw flesh and goes with it far up the mountain side of the rugged Andes. He finds a crevice in the rock, lies down in it, and covers himself up with the skin, with the raw side exposed. The giant condor, seated on the cliff or soaring far above the clouds, scents the flesh. He drops upon the pelt and pulls the flesh off with his beak. But the native underneath seizes him by the feet, and, wrapping the skin around him, sells him at the nearest port, to decorate some city park a thousand miles away.

So many a promising man, capable of lofty flight, is caught and carried captive by his appetites. If there was no other reason why a man should embrace the Christian religion, the fact that it teaches self-control is reason enough. The inclusive rule of this religion is: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." There is no higher purpose, and any lower dishonors God and degrades the creature. Even the great apostle declares: "I keep under my body, and bring it into subjection: lest . . . I myself should be a castaway." This means that an uncontrolled appetite brings abject slavery. The rightful place of the body is as the submissive and obedient servant of the soul. It rules but to ruin. As Augustine put it: "Let thy spirit obey God, that thy flesh may obey thy spirit."

As the will learns to wait on any indication of the divine Will—as it acquires a listening, attentive attitude, without losing its natural force, becoming pliant, molded and directed by the superior power which more and more overrules it—so in such proportion the will becomes capable of union with the mind of God, carrying out his purposes, acting out on earth the eternal law which rules the heavens. T. T. Carter.

No good action will hinder thee, if thou be inwardly free from inordinate affection. If thou intend and seek nothing else but the will of God and the good of thy neighbor, thou shalt thoroughly enjoy inward liberty.—Selected.

Old Testament Characters—Abel. No. 2.

BY H. LEO BOLES.

It cannot be emphasized too often that Abel's sacrifice was of faith. By faith Abel was accepted of the Lord and his sacrifice was pleasing to Jehovah; by faith he suffered a martyr's death. The Lord had respect unto Abel and to his offering because of the strong faith that Abel had in him. There was no other way of approach to God except by faith for the early patriarch; there was no other way of approach to God under the law except by faith; and there is no other way now for people to approach Jehovah save through faith in our Lord Jesus Christ. One may read the Bible, pray, and sit at the Lord's table, but this does not count for anything if it is not done in faith.

Faith brings one into touch with God and links our weakness to God's omnipotence; it purifies our hearts and makes us fit associates with the angels; faith is the mainspring of all our actions which are pleasing to God. Some think that Cain's offering was rejected because it was not a bloody sacrifice and that Abel's was accepted because his was a bloody sacrifice. You are familiar with the fact that there must in every sin offering be blood. The writer of Hebrews says that "without the shedding of blood there is no remission." In the types of sin offerings which were incorporated there was blood; since there is blood in the type, we must look for blood in the antitype. Christ is our sin offering. Some scholars seem to think that the offering made by Cain and Abel, mentioned in Genesis, was a sin offering. We have no way of determining this point. It was a sacrifice based upon faith, and its excellency was estimated by its degree of faith which the worshiper had. The difference was not between gift and gift, sacrifice and sacrifice, the fruit of the field and the increase of the flock; the difference was between soul and soul, heart and heart, faith and unbelief. Abel obeyed God, and Cain did not. Samuel announced a principle to King Saul which was true while these brothers were worshiping at the altar, and was true under the law of Moses, and is true to-day. He said to Saul: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. . . . Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king." (1 Sam. 15: 22, 23.)

While studying the history of Cain, we had occasion to point out the fact that the sacrifice represented the one who was making the sacrifice. There must be a diligent seeking to please God. "And without faith it is impossible to be well pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. 11: 6.) Since Abel was pleasing to God, we may conclude that Abel was earnestly and diligently seeking to know what was pleasing to God. Not only was he seeking to know what was pleasing to God, but he was carefully and prayerfully doing that which he had learned was pleasing to God, or was God's will. In this he becomes an example to those who would please God to-day.

Paul tells us that faith comes by hearing the word of God. (Rom. 10: 17.) We are led to believe that faith necessarily rests on the word of God. God must have instructed Cain and Abel in regard to his will about sacrificing. Abel with piety and devotion followed God's instructions and met the approval of Jehovah; Cain turned aside from Jehovah's will and followed human judgment. Abel acted by faith; Cain, in unbelief. Abel did all that he

could as a consequence of his firm and unwavering faith in the wisdom of heaven. Abel stands out as the first monument down the long lineage of the human family of a strong and abiding faith in God. Paul gives a long catalogue of the heroes of faith. Abel stands at the head. He is the first of the memorable heroes in God's catalogue.

Christ, the Son of God, speaking of this hero of faith, calls him "Abel the righteous." (Matt. 23: 35.) When the Son of God calls one righteous, then we have proof positive that he was righteous. This means that not only was he righteous in this act of worship, but that he was a righteous man, lived a righteous life. "He had witness borne to him that he was righteous, God bearing witness in respect of his gifts." (Heb. 11: 4.) Also 1 John 3: 12 states that Cain hated him because his works were righteous. It is pleasing to note that at the very fountain of human history Abel started out to live a righteous life and is called, centuries afterwards, by the Son of God, "Abel the righteous." Cain deviated, forsook the path of righteousness; while his brother, with courage and faith, walked it alone with God by faith.

As we study more closely the sacrifice of Abel, we discover principles which must enter into all acceptable worship to Jehovah. "Abel, he also brought of the firstlings of his flock and of the fat thereof." God has always called for the very best that we have. He will not accept an inferior offering from any one. God is not pleased with our sacrifice if we put him second or last; he must be put first in our lives and we must render unto him our best at all times. Since Abel was righteous, since Abel was faithful, since Abel was well pleasing unto God, we may know that he gave unto Jehovah his very best.

If we sing Jehovah's praises, we should do our very best; if we give of our means, we must give to him our best; if we give unto him service, it must be an unselfish, liberal service. He must have the first and the best of our affections; we must give unto him the first and the best of our time and talent; our all belongeth unto him. "For ye were bought with a price: glorify God therefore in your body." (1 Cor. 6: 20.) We are pledged to promote, by every means within our power, the honor and the glory of our God. Abel gave his life, and we must give ours.

Brother Moore's Efforts Are Futile.

BY F. W. SMITH.

I was apprehensive of Brother Moore's willingness to remain hitched when he realized the attitude in which he had placed himself on the communion question, and, sure enough, he is trying to slip the bridle; but I drew the throatlatch so tight that all of his efforts to get loose will avail him naught. *He dare not take the position that the Lord's Supper is not for all of God's children;* hence, when he places baptism between the individual and the Lord's table, he makes baptism essential to becoming a child of God. *If not, why not?* In his reply, which follows, he does not even intimate that any of God's children have no right to the Supper. Hear him:

It's funny when one speaks truth as it is in the Word that the one opposing this truth accepts without a criticism and then goes right on to shift the truth in dispute and raises another issue, and then finally denies the agreemen which he claims to exist between us. After agreeing with me on the law of approach to the Lord's table, he then raises the question of church salvation. No church membership, no salvation, is one of his own tenets, and he must make me to adopt it before he can make his argument. No, I do not say, virtually, neither do I even imply, that only the baptized are saved. The Scriptures teach right the reverse is true. Instead of saying that baptism is essential to salvation, I say, in harmony with the Book, that salvation is essential to baptism. Children of God, or Christians, are the only ones that can be scripturally baptized.

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 26, 27.) Now, will Brother Smith kindly name the antecedent of "you" in the twenty-seventh verse? This, to my mind, is conclusive.

The trouble with my friend Smith is, he fails to see the way of life. Jesus and all the apostles taught faith in Christ alone, not faith in Christ and baptism, not faith in Christ plus anything else, but faith in Christ and nothing else. Brother Smith claims faith in Jesus and baptism. "Thou shalt have no other gods beside me" is a scriptural truth. "There is only one body." (Eph. 4: 4.) That is true for Ephesus. Do you contend that all the saved at that time were in the body of Christ, which was the church of Christ, at Ephesus? Or was it only a part of the body of Christ located at Ephesus? Please answer these questions in your next article.

Paul tells us what the body of Christ is in 1 Cor. 12: 27: "Ye are the body of Christ, and members in particular." To whom was Paul writing? 1 Cor. 1: 2: "Unto the church of God which is at Corinth"—the church is his body. "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 22, 23.) What kind of material do you, as instrument, initiate into the body of Christ? If saved, the initiation does not save him. If unsaved, you are bound to say that his entrance into the body of Christ saves him.

You cannot find any law in nature that will justify such a doctrine, much less any spiritual law—will by changing a man's place will change the condition of said man. A candlestick is a place for a light, in scripture. A candle must be lighted before it can shine or give light. Do you honestly believe that you can light a candle by putting it into a candlestick? Suppose you try it. You know you cannot, neither can you by initiating a man into the body of Christ make him alive.

Yes, I admit that there must be a scriptural subject, design, elements, etc. And then you teach that this class has a right at the Lord's table, then you virtually invite this class to your table and refuse to invite any other than said class. To be sure, you will not be so inconsistent as to eat with that man that is not of the above-described class, when you know he has not obeyed the gospel. "With such as these no not to eat," says Paul. Can't you see that you and Paul are not in harmony?

My friend seeks to make it appear that I accept his position on the communion question—viz.: "'I say it is for one who has repented of his sins, believed in Jesus Christ, been baptized into the body of Christ, and made a member of the same. All such have a divine and scriptural right to approach the Lord's table,' and then deny this argument." What proof does he submit for that statement? Hear him:

After agreeing with me on the law of approach to the Lord's table, he then raises the question of church salvation. No church membership, no salvation, is one of his own tenets, and he must make me to adopt it before he can make his argument.

Ah, indeed! Brother Moore raised that issue *himself* when he said, "been baptized into the body of Christ." I have simply shown the only logical conclusion to be drawn from the premises he himself laid down.

Paul declares that the body of Christ and the church are one and the same. "And he is the head of the body, the church." (Col. 1: 18.) I showed that in order to have spiritual life there must exist a vital union with the head of the body, which is Christ, and in order to have union with the head one must be a member of the body. Is there a single organism in nature where a member of it can have life apart from the body of said organism? Can the limb have life apart from the tree? If Brother Moore separates the body or church from Christ, its head, *will he not have a dead body?* How does our friend seek to extricate himself from the position in which his "been baptized into the body of Christ" placed him? He does this by running two lines, so if one fails him, *maybe* the other one will get him out of his difficulty. Unfortunately, however, neither line relieves him, but, on the other hand, both of them draw the cords more closely about him.

He quotes Gal. 3: 26, 27, and then asks me to name the antecedent of "you" in verse 27. Why, it is "ye" in verse

26, of course, and in his own language I will say: "This, to my mind, is conclusive," too. But conclusive of what? One becomes a child of God by faith *when that faith leads one to be baptized into Christ.* That is exactly what verse 27 says. That verse gives a reason for the statement in verse 26—viz.: "For ye are all the children of God by faith in Christ Jesus." The reason for that affirmation follows—viz.: "For as many of you as have been baptized into Christ have put on Christ." Brother Moore is trying to have people saved "out of Christ" by his "faith-alone" doctrine, when the record plainly says we are baptized into Christ. He says, "Christ and the apostles taught faith in Christ alone;" but if his life depended on it, he could not produce one passage that says so.

His next line consists in an effort to show that people are baptized into a local congregation, and he cites Eph. 4: 4 to show that the "one body" in that text referred simply to the church in Ephesus. He then asks: "Do you contend that all the saved at that time were in the body of Christ, which was the church of Christ, at Ephesus?" O, no, but I do contend that all the saved were in the body of Christ wherever the body of Christ was. The congregation or church at Ephesus represented only the body of Christ in the *territory specified,* but did not comprise all the body of Christ. It took all of the congregations and individual members in the world at that time to constitute the body of Christ, just as it does now. Brother Moore's position makes Christ have as many bodies as there are congregations of disciples on the earth. One head with a multiplicity of bodies would indeed be a monstrosity in nature, and no less so in grace. The Baptist idea that being baptized into the body of Christ simply means to be baptized into a local organization is not to be found in the Bible. Paul declares most explicitly that all are baptized into one body. "For in one Spirit were we all baptized into one body," etc. (1 Cor. 12: 13.) Now, Paul tells those who were baptized in Corinth that they were baptized into the same body that he was, and yet he was baptized in Damascus. How could this be, unless the body of Christ was general? Say, my beloved, into what was the eunuch baptized? There was no congregation or church present when he was baptized, and yet he was baptized into the body of Christ.

He says my position forces me to say that one's "entrance into the body of Christ saves him." I assume the responsibility of saying that no one has the *promise* of salvation out of the body of Christ. My friend teaches the same thing unless he can show that some who are God's children have no right to sit at their Father's table.

He wants to know what kind of material I baptize. That is easy. I baptize those who believe on the Lord Jesus Christ, repent of their sins, and confess him before men. Will not changing one's place from the world, translating him into the kingdom of God's Son, change his condition? If baptism does not change one's condition, *why do you baptize?* You will not let one eat the Lord's Supper until he is baptized; hence you must have regarded his condition before baptism different from his condition after baptism, else why baptize him? His condition was one of unfitness to partake of the Supper before baptism, and since his baptism he is entirely fit for that service, and yet T. F. Moore says this changing of places makes no change in the man's condition! "Can't you see that you and Paul are not in harmony?"

The Bradley-Cayce Debate.

BY T. B. THOMPSON.

On September 23-27, near Burns, Tenn., Brother I. B. Bradley engaged C. H. Cayce (Primitive Baptist) in debate upon three propositions, as follows: On the first day, establishment of the church or kingdom, Brother Bradley affirming; second and third days, unconditional salvation, Cayce affirming; fourth and fifth days, the conditions of salvation Brother Bradley affirming. The discussion was held under a tent belonging to Brother Oscar Parham. Plenty of good things to eat were served on the ground each day, and the very best of feeling seemed to characterize every one. As to the deportment of both the speakers and the people, there is no necessity of its being better than at this discussion. Be it said to the credit of debaters that, generally speaking, they are conducting themselves upon a higher plane than once they did. The day of the "mud-slinging" debater is fast drawing to a close and religious discussion is coming back to that high plane it so richly deserves. Some of the people of the vicinity of Burns were greatly prejudiced against debates on account of one of a degrading character that was held there some years ago. I think this one will alleviate much of the feeling against religious discussions in that part of the country.

The disputants were evenly matched in many respects. They are both about the same size physically—small of stature. Both are skilled in debate. Both are rapid speakers. While they both seemed to enjoy debating, it was not hard to see that Bradley exhibited more enthusiastic delight than his opponent. In fact, I think I have seen no one who enjoys a good discussion more than Brother Bradley. He is one of the best debaters it has been my pleasure to hear, being generally informed so that his opponent cannot introduce anything, whether history, science, etc., but that he is able to cope with it. In fact, wherever Brother Bradley has debated, the best of results have followed his efforts.

As in former debates, Mr. Cayce introduced outside persons in order to prejudice the hearers against the position of his opponent. In this debate he introduced one young lady who had been forbidden the privilege of baptism by her father, and asked what would become of her. Bradley quoted Matt. 10: 37 with telling effect, even adding in support a case which came up in his experience, where the young lady was baptized against the threat of her father to disinherit her, and to whom were opened many homes in fulfillment of Christ's promise that he will give a hundredfold in this life to those who leave father, mother, home, etc., to follow him. Cayce refused to answer Bradley, yet continued to ask his question. Mr. Cayce brought up another good old woman who had died in the community without baptism. Bradley quoted Luke 7: 29, 30, and asked whether this lady was in the class of the people and publicans or the lawyers and Pharisees, to which Cayce refused an answer. Brother Bradley further showed that, according to Old Baptists' songs, they did not know whether they were saved or not, but knew all about whether others were whom they could use to advantage. On John 1: 11, 12, Bradley showed that if birth precedes faith, that since only the believer has power to become God's children, then one must still be a child of the devil, though born of God. He further showed that since the unbeliever is condemned, that therefore one was a condemned child of God if, indeed, born before faith. Bradley, on the last day, produced a blackboard diagram showing the links in the chain of connection between man and God, and asked Cayce to rub out the one he deemed unnecessary. This he would not do. Mr. Cayce had his "goat" chart on the ground, but did not expose it. In the Stubblefield-Cayce and the Thompson-Scott debates this chart was so completely turned against them that it will not likely be used again where the same thing may happen.

I had the pleasure of moderating for Brother Bradley in this debate, while one Mr. Phillips moderated for Mr. Cayce. I do not remember more than one visiting preacher among

the Baptists. Our visiting preachers were: Brethren Mann, Phillips, Ezell, Luton, Parham, Sisco, and Cayce.

Wherever the Old Baptists are making any boasts, brethren could do no better than get in touch with I. B. Bradley, Dickson, Tenn., who has a good supply of antidotes for every evil doctrine they propagate.

A Visitor's Impression of the Disciples of Christ.

For some weeks a thoughtful writer, who styles himself "Visitor," has been making a round of the various churches in Toronto, Canada, with the view of giving to the public candid, unbiased impressions of what he saw and heard. Brother Fred Cowin is not the only brother who should be pleased with the report of what "Visitor" saw and heard and felt when he happened in at Bathurst Street, as printed in the Toronto Evening Star:

As the war, with all its tragedies, has led us back to the more simple, less complicated lives of our forefathers, has it not also made us more ready to strip our religious worship of many of its complex ceremonies, and to return to the plain first principles of the doctrine of Christ?

We ask ourselves if the chaplains, in that field of death and horror, advise those brave heroes to become Methodists, Presbyterians, Baptists, Anglicans, or Catholics, that they may be given greater strength to endure; greater comfort in sorrow and defeat; greater courage in temptation; greater faith in the blessings awaiting the redeemed. Do they not rather urge them to become simply Christians? There is no time, no inclination for the intricacies of creeds. Is the world at home not making religion too difficult, too obscure? Is it ready for the return of the multitude of men in khaki, restless, and perhaps yearning for the mere Bread of Life? They should not be offered cold substitutes. The writer was much impressed by the simplicity and wholesomeness of the service of a church on Bathurst Street a few doors north of College. The members apparently attended, not attracted by any special music, for there was neither organ nor choir, nor were they attracted by any startling text, but by their earnest desire to hear God's word as presented to them by their minister, Mr. Cowin, who, we believe, prefers not to wear the title "Reverend." It has seldom been our privilege to listen to a more graceful, interesting, convincing speaker. Possibly the strong Scotch flavor made us more receptive. This church is called the "church of Christ," and its members call themselves "Christians" or "disciples of Christ," with the idea of showing their allegiance to the Supreme Head of the church, and not to the founder of any sect. They observe the Lord's Supper every Sunday on "Lord's day," as they designate the seventh day. No mention of "Sabbath" did we hear. One felt that a "Thus saith the Lord" prompted all their observances and that the gospel message was a reality to them. We were told there are several such churches in the city of Toronto. It might be well to learn more about the practices and doctrines of a church to which the members seem to hold fast without the popular methods of entertainment adopted by so many congregations. As we visit the different churches, all sincere in their different forms of worship, we realize that the only solution to the ever-growing problem of meeting the spiritual needs of our returned men is to honestly search the Scriptures and discover the principles which guided that first great apostolic church.

Funerals.

BY TICE ELKINS.

The conduct and actions of some good people when they have a funeral among their loved ones is perfectly reprehensible and out of all harmony with the spirit of Christianity. For instance, the wearing of black, especially of back crape; it seems to deny even the existence of a Christian hope. Why adorn yourself in sable robes in respect to one who has gone to realms of endless light? Why wear black for one who is or will be robed in snowy white? If we believe our loved ones are at rest, we should deport ourselves in harmony with that belief and not inconsistently wear black and thus deny that we believe it. But why mourn at all? If they were Christians, they are the guests of God, feasting with heavenly hierarchies; and if they were sinners when they died, do they deserve mourning? We cannot help it, you say! Well, we cannot, it is true. But if we wear black at all, why not for the lost, and white for the saved? Why not be consistent?

Then the expense of some funerals is awful to think about, and good people will contract debts in order to give their departed loved one a "nice" funeral, when they made no great effort to give them a "nice" time while they lived. More inconsistency. We ought to keep within our means and within common sense. I have seen the undertaker cheated and swindled by people calling for an outlay they could not pay for. I have heard of a man who has owed the undertaker for the decent putting away of one of his family for more than six years. Some men get married the second time before they pay the undertaker for putting away the first wife.

Another thing. I have seen the people gather at the church house to hear the funeral address of a bad man, one who scoffed at religion, hated the church, blasphemed God! Why hold such a funeral in the church house at all? If a man will not go to church while he lives, is it fair to him to force him to go when he is dead? Do not compel a man to attend church when he cannot help himself, when he would not go as long as he could help it. I do not believe it is right to try to do for his body that which he would not do for his own soul while he lived.

And another thing. It is not right to have funerals on the Lord's day when it can be avoided. If one depart this life on Friday, bury him on Saturday; and if on Saturday, wait till Monday; or, if it must be on Sunday, arrange for another hour than the one at which the church assembles for worship, that you may not neglect your duty in worshiping God in order to bestow honor on the dead. Let God be first.

Our loved dead are entitled to all we can do for the poor body; but if they could arrange their own funeral, and loved God, they would not have us to do wrong, or make display, or cheat the undertaker, or wear a "hopeless" garb.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$12,556.63
"A Sister," Hornbeak, Tenn.	1.00
Church at Brimstone, Tenn.	2.50
Church at Clementsville, Tenn.	7.35
"A Friend and Wife," West Nashville, Tenn.	5.00
Mrs. Luke McMenaway, Lebanon, Tenn.	1.00
Mrs. P. F. Gould, Waverly, Tenn.	3.00
Mr. and Mrs. W. A. Meacham, Brunswick, Tenn.	4.50
Class No. 8, church at Columbia, Tenn.	2.50
Mrs. Emma London, Lewisburg, Tenn.	3.00
Mrs. Sallie Y. Story, Knoxville, Tenn.	2.00
Beech Bethany congregation, Tennessee	8.00
Moses Staggs, Celina, Tenn.	.50
Church at Albany, Texas	10.00
Children of Friendship School, Arkadelphia, Ala.	6.10
Blue Bayou congregation, Howard County, Ark.	4.50
"A Friend" (name and address withheld)	25.00
Mrs. C. W. and W. A. Earnest, Del Rio, Texas	7.00
G. C. Helvey, Abilene, Texas	5.00
A. C. Walker, Albertville, Ala.	2.00
Mrs. Mary L. Hayes, Lynchburg, Tenn.	1.00
Mrs. L. F. McFarland's class, Lebanon, Tenn.	2.00
Walker G. Daniel, Paris, Tenn.	15.00
Mr. and Mrs. Charley Laffoon, Luzerne, Ky.	2.25
Peter's Chapel congregation, Nugent, Texas	15.00
J. B. McCully, Athens, Ala.	6.00
Church at Pleasant Hill, Warrior, Ala.	5.75
Mrs. W. W. Chumbley, Manchester, Tenn.	5.00
W. R. Thurman, Carter's Creek, Tenn.	5.00
Church at Sinton, Texas	10.00
Mrs. Matilda Smith and sons, Ringgold, Ga.	12.00
Miss Janie Preuit, Town Creek, Ala.	1.50
Mrs. J. S. Turner, Alexandria, Tenn.	2.50

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Training Little Children

By MISS HARRIET FRANCES CARPENTER.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 29.

Wise Motherhood with Patience and Assurance Guides the True Self of the Child—Such Motherhood is Joy, Not Drudgery.

A mother who had taken a course in kindergarten work made a call at the school where she had studied. "I cannot tell you of what value my training has been, but I wish I could have more," she cried, wistfully. "The problems a mother has to meet are so many. For instance, my little girl has long, curly hair; and when I take her to the shops, the clerks comment upon it before her. I fear she is becoming very vain. Only the other day she said, as she posed before the mirror: 'I *have* pretty hair, mamma!'"

"What did you say?" asked the kindergarten training teacher.

"I replied as calmly as I could: 'It looks very well when you keep it neatly combed.'"

This answer showed that the mother had grasped the core of Froebel's idea when he wrote: "Mother, let your behavior be such that your child may early learn to realize that your approval is given not to his small, visible person, but to his true self. . . . Whether the child strives for being or appearance, for what is temporal or eternal, rests upon the power of the mother to guide his aspiration. . . . That the bond between mother and child may not be merely a physical one, she must be a mother not only in feeling, but with insight which assures deliberate deeds."

Such a mother finds no drudgery in her task. Rather has she the feeling of the artist, for joy is her ruling motive—not joy in selfish possession, but joy in perceiving growth and attaining desirable achievements. She is ready to pause for a song on the way, is not impatient at the length of the journey, and, cheerfully following the long zigzags of the steps hewed by Nature's own slowly unfolding methods, she guides the child up the path of the mountain of life.

Wise is the patient care of this mother guide, knowing no fear, even when the child errs; for has not the great Goethe told us that although man has aspiration he cannot but err? Has not the newer poet-dramatist, Ibsen, for all his grave sense of human culpability, shown us Solveig, the mother, waiting at the crossroads till Peer Gynt learns that he has chosen the wrong path, patient through all the years for him to come to her in this old age to purge his soul of dross and fill it with the truth?

"Where was I?" he asks, as he kneels before her, dazed by his sense of failure—this man rich in world's success, but barren in things of the soul. "Where was I as myself—the whole man, the true man?"

"In my faith, in my hope, in my love," answered the eternal woman, undaunted in her belief in the final outcome.

> "The boy has been resting on his mother's lap;
> They two have been playing all the life day long.
> The boy has been lying close to my breast
> All the life day long.
> The boy has been lying close to my hart
> All the life day long.
> I will cradle you,
> I will watch over you."

"Wife, mother, sister art thou," answered the newly inspired Peer, seeing her for the first time as she was—the woman not of flesh alone, nor of intellect, nor of this world, but the spiritual mother of the race.

What mother is there who does not long for this high rôle of motherhood to her child's soul?

Grass Enough for All.

Charles Dana Gibson, the artist, was on a visit to the cottage of a friend at Dark Harbor last summer. The cottage was built on the top of a hill, and from it was got a superb view downward over grasslands and gray rocks and thence out across the broad, silvery bay.

"Whenever I have a spacious view like this," said Mr. Gibson, "I think of a little slum urchin whom I accompanied on his first visit to the country.

"It was years ago. A newspaper was sending the children of the poor to the country for a week. I went with one of the bands in order to make sketches.

"When the train drew up, I helped out a pale, slender lad of about six years. I lifted him into the waiting farm wagon, and we jogged off through beautiful rolling pastures—miles on miles of green velvet. The little fellow was much excited by the scene.

"'My,' he exclaimed, 'they must need a lot of cops here!'

"'Why so?' said I.

"'There's so much grass to keep off of,' replied the child."

Imagine to yourselves, country boys and girls, and city boys and girls whose parents can send you to the country, what a pitiful thing it would be if you had never been where there was a grass plat large enough to serve as a playground. Many large cities are trying to remedy this state of affairs by creating small parks near the crowded districts so that the urchins from the slums may have lawns for playgrounds.—Selected.

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Trouble and Sorrow Sure to Come.

Prepare thyself to bear many adversities and divers kinds of troubles in this life; for so it will be with thee, wheresoever thou art, and so surely thou shalt find it, wheresoever thou hide thyself. So it must be; nor is there any remedy nor means to escape from tribulation and sorrow, but only to endure them. Drink of the Lord's cup with hearty affection, if thou desire to be his friend and to have part with him.—Thomas à Kempis.

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Hearing the Word of God.

Dear children, you ought not to cease from hearing or declaring the word of God because you do not always live according to it nor keep it in mind; for inasmuch as you love it and crave after it, it will assuredly be given unto you, and you shall enjoy it forever with God according to the measure of your desire after it. Do not relinquish your desire, though it be not fulfilled immediately or though you may swerve from your aspirations or even forget them for a time. It were a hard case if this were to cut you off forever from the end of your being. But when you hear the word of God, surrender yourselves wholly to it as if for eternity, with a full purpose of will to retain it in your mind and to order your life according to it, and let it sink down right deep into your heart as into an eternity. If afterwards it should come to pass that you let it slip and never think of it again, yet the love and aspiration which once really existed live forever before God, and in him you shall find the fruit thereof—that is, to all eternity it shall be better for you than if you had never felt them.—John Tauler.

Georgia and the Far Southern Field

By S. H. HALL

The Duty of Elders.

As on all other questions upon which God has spoken to man, what he says to the elders of the different congregations as to their duty is as plain as day. "Feed the church of the Lord which he purchased with his own blood" is the command in Acts 20: 28. It would be well to read the whole sentence: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." They were made bishops for the specific purpose of feeding the church over which they were made bishops. In 1 Pet. 5: 2-4 we have these words: "Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away." It is well to give here the Spirit's declaration in Tit. 1: 7-11: "For the bishop must be blameless, as God's steward; not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre; but given to hospitality, a lover of good, sober-minded, just, holy, self-controlled; holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers. For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake." With such reading before us, can we be otherwise impressed than that the work and duty of elders is of superlative importance in the churches?

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The Sad Neglect of Elders.

While it is certainly true that the duty and work of elders is of paramount importance in the congregations, do you know of any work more neglected, as a rule, than the work of elders? Is it not true that there is a need of an absolute restoration in some places, putting elders in where they have been supplanted by the devices of men; and a reformation at other places, getting elders to really live as they should and to do the God-ordained work where it is sadly neglected to the death of the church and to their own condemnation? To me this seems to be one of the crying needs in the churches to-day. Now, may I not have a heart-to-heart talk to those of you who claim to be elders? How much time do you give to "overseeing and feeding the church?" Honestly, if every one who claims to be an elder should do as you do, what would become of our churches? Paul says he had daily "anxiety for all the churches." How much anxiety do you have for the congregation over which you have been appointed as elder? Did you know that the relationship you sustain to the congregation is much that of a father to the child, the head of the house to the household? When the orders, recently, in many of our cities, went forth for all churches to close their places of worship to prevent the spread of the "Spanish flu," how many who claimed to be elders were equal to the occasion? How many rushed to the defense of their flock and made the needed arrangements for the regular worship on the first day of the week to the end that God's law should not be broken and the request of our rulers be respected? Suppose the order had been that all of our homes must be vacated and we live in the open air till further instructed, would you have tried to make provision for your own family? I am sure you would. But did you know your duty to the congregation over which you have been appointed is just as sacred and binding—and, if any difference, more so—as that you sustain to the members of your own family?

How much are you reading and praying each day, anyhow, that you may be indeed and in truth just what an elder should be? Are you prepared to "exhort in sound doctrine and to convict the gainsayers" if they should arise among you? Are you prepared to "stop the mouths of vain talkers and deceivers?" These are important questions, and every elder should see to it that he can answer them in the affirmative. To drive the important duty of elders closer to our own hearts, may I ask, if you should put no more thought, work, and dead-earnestness in your business that you follow for a livelihood here than you do to your work as an elder, how long would that business continue? Have you learned to look at your duty as an elder as a business proposition, and to push it as such, as though your life depended upon it? For is it not true that your real life—eternal life—does depend upon it, as much so as your physical life here depends upon your making the business you follow a success?

If every local congregation were, indeed, just what God would have it be, what a work could be done! If every local congregation were all God would have it be, how many of the jars and discords, how much of the strife and confusion would be driven from the churches! Nothing would go further in bringing about this happy state than for all the elders everywhere to be just what God would have them be and to do what God would have them do. May God hasten the day when it will be so.

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Miscellaneous Items.

Brother W. M. Brumit was with the "faithful few" out from Bowdon, Ga., the first Lord's day in this month, and baptized a man and his wife. He will be with the brethren at Buchanan on the second Lord's day in each month this fall and winter, the Lord willing.

The writer spent three very pleasant days with the members of the Morgan's Chapel congregation, out from Villa Rica, recently. I hope to be back with them soon. I was with the Liberty Hill brethren the first Lord's day in this month, in a most interesting service.

Brother Flavil Hall will be in a meeting near Lumber City by the time this reaches our readers, the Lord willing. He will be busily engaged in this State the balance of the year, if our present plans are carried out.

Brother John T. Smithson is holding a meeting at New Hope, near Albany, Ga. We are expecting a good report of his work at that place.

In spite of the "Spanish flu" and the fact that all churches were ordered closed, the West End Avenue services were conducted, under a tent on the back of the church lot, last Lord's day (October 12). Many of those present said it was the sweetest service they had ever attended.

Every worrying person is a split self. He does not bring his entire personality into what he is doing now, but allows detachments of his thoughts to wonder what will happen to him next. When Jesus said, "Be not anxious for the morrow, for the morrow will be anxious for itself," he was telling us to be our complete selves to-day, without detailing a section of ourselves to look out for a to-morrow which may never arrive.—Henry Sloane Coffin.

Spirit of the Press

By J. C. McQUIDDY

The Spanish Influenza.

The reports from all parts of the country concerning the inroads of this disease are really fearful to contemplate. The number of deaths in our army camps is truly frightful. This common danger behooves us all to exercise special vigilance in protecting our own health and that of our families. In every community there is a scarcity of doctors, due to the demands of the government, and we have even learned of deaths that have resulted from neglect through inability to secure a physician. It will be well for the brethren and people everywhere to observe strictly all the regulations urged by our State Boards of Health and coöperate in every way to help combat and drive out this unwelcome scourge.

As a result of this condition, many preachers over the country will be unable to fill their appointments. We are sure the churches in such cases will remember the preacher and send the usual allowance to him during the period of his enforced idleness.—Christian Leader.

A large part of the population is afflicted with Spanish influenza. Many people are dying of the disease. Here in Nashville our friends and our neighbors are dying, some, it appears, for the want of attention.

The Russell Street church of Christ opened its doors to the afflicted and are using the Sunday-school rooms for a hospital, as was announced in our columns last week. The church was fortunate in securing a trained nurse, a member of the church of Christ, to direct and help the sisters of the church in caring for the patients. Many of the patients had contracted pneumonia, and evidently without careful nursing and attention could not have recovered. It is encouraging to note how faithfully and efficiently a number of the Christian women have nursed the sick back to health. No sacrifice was too great for them to make. The church has been open day and night. Dr. Haley kindly proffered his services as physician and has given careful attention to all the patients. Through the untiring efforts of the doctor, the sisters, and others, we are gratified to be able to announce that all the patients are convalescing. Some have been sent to their homes.

Here is a practical demonstration of what the church can do. The church is a power for good in any community. The members of the body of Christ have a great work to do. Members of the Russell Street church of Christ left their places of business, got into their automobiles and went into the homes of the poor and afflicted, and carried the sick to the church hospital. The Eleventh Street and Chapel Avenue churches of Christ did much to advance the work. Members of the church not only gave their time and money, but they fed and nursed all who came under their care. The good work goes on and will doubtless continue until conditions are much improved. If we would walk in the steps of the Master, we must do such work. Christ gave his life in relieving the sick, feeding the hungry, and casting out demons. How inexpressibly sweet will it be when the righteous appear at the judgment to hear Christ say: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

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Is There Any Reason Why God Should Answer Our Prayers?

Do we wonder and complain that our prayers are not answered? It seems, indeed, an excusable thing to do so when we note the large promises made to those who pray—if we have really prayed.

So many things enter into the question of unanswered prayers. It would seem fundamental and fair to settle it whether we have really prayed before we complain that our prayers are not answered. We often confuse prayer with simply expressing a desire in an easy, light way while we are kneeling with our eyes shut. But real prayer comes out of the great deep, and it is of the heart, will, and mind, and sometimes it costs blood, like Gethsemane. It is often the cause of excruciating inner struggle. After Jacob had struggled all night with the angel, at daybreak he went over from the loneliness and quiet by the brook Jabbok, limp and halt. The struggle had left a permanent physical effect. It was prayer with its tremendous cost. And so prayer is no easy, light thing, and before we complain that our prayers are unanswered it would be well to know whether we have really prayed.

And when we have prayed, do we always recognize the answer when it comes? The answer to Paul's prayer for the removing of the ugly, stinging thorn was not its removal, but grace to endure it—the power to work on and be glad in spite of it. That was the larger answer to the prayer. It would have been so easy to remove the thorn, but the result would have been only a negative one—just the loss of the thorn and not any gain of power. But when Paul got so he could work and be happy in spite of this thorn, it was a positive contribution to his life and the world. He became an example of a man who could live victoriously, gladly, usefully, even though he had a stinging, tormenting affliction.

We can imagine a child, unacquainted with the ways of nature, praying for a favorite flower to grow and be beautiful. A terrible rainstorm comes and seems to annihilate the flower. The child feels mocked, yet the storm is the answer to her prayer; it gives the freshness, beauty, and growth of the flower, as after days would prove, for which she prayed.

But likely many of us prayed for little things when we should pray for big ones. We ask for crumbs when we should ask for loaves. We want individuals when we should want communities, and communities when we might have continents. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

When our prayers are so small, so trivial, and often so selfish, is there any reason why they should be answered? We do not ask a penny from a millionaire—why should we ask a trifle from God? —Christian-Evangelist.

God wants his children to cry unto him, and to cry unto him mightily. If he is displeased with us, it is because we cry unto him so feebly that he must strain his omnipotent ear to hear our appeal. We should pray always and not faint. We should pray everywhere and without ceasing. To encourage us to pray, God assures us that he hears and answers our prayers. He heard and answered Paul and Silas in the Philippian jail; he heard and answered the church when it prayed for Peter. "The supplication of a righteous man availeth much in its working." "For the eyes of the Lord are upon the righteous, and his ears unto their supplication." The same journal says further concerning prayer:

If there be one lack above all others in our brotherhood life and coöperation in the work of our Lord, it is the lack of such unceasing and prevailing prayer, personal and intercessory, as will bring us into complete union with God through his Son, as will make us sharers of his almighty power in carrying out his will. It is the lack of every branch of our divided Christendom. Not without the power that comes from union with Christ and with his Father can we ever have a united Christendom. It is not formal or selfish praying that makes us one with Christ and with each other, but the praying that involves the complete surrender of our wills to his will. We must pray for each other, too, and especially those that are bearing heavy burdens for Christ's sake. . . . But too many neglect the early morning hour of prayer. Why not have an hour for prayer in the midst of business sessions? God wants to use us in a large way in this crucial period of his church, if we are willing to be used by him and put away everything that hinders such use.

AT HOME AND ABROAD

From Alexander Campbell, Caney Springs, Tenn., October 13: "I have just closed a good meeting at this place. Four were baptized and two were restored. My next meeting will be at Bryant Station, Tenn."

Some brother in Arkansas wrote to Brother Elam about conducting a meeting some time next year. Unfortunately, the letter was lost; but if the brother sees this notice and will supply his name and address, Brother Elam thinks the meeting can be arranged for.

From J. B. Nelson, Dallas, Texas, October 9: "I closed at Shady Point, Okla., last Sunday night, with eight baptisms and four restored. I was called there through Will W. Slater, one of Oklahoma's best preachers, and, above all, a good man. I found a good church there."

In the death of Miss Lucy Owen the church in Nashville lost a lovable Christian character who will be sadly missed. She was a daughter of Brother and Sister J. W. Owen, who are members of the Lawrence Avenue congregation. The funeral service was conducted Monday by James A. Allen and A. B. Lipscomb.

Brother Elam had a fine prospect for a good meeting at Murray, Ky., but the meeting came to an abrupt close on account of the influenza epidemic. This is the brief story of many other meetings started under auspicious circumstances. Let us pray for another opportunity and be submissive to our Father's will.

From Ben West, Ennis, Texas, October 15: "Sunday was the first day for twelve years that I have failed to attend service. All churches, schools, and public gatherings closed on account of influenza epidemic. We had three funerals here Sunday. Most of the membership have escaped the influenza. Busy attending the sick."

From Willie Hunter, Livingston, Tenn., October 16: "Our meeting at Athens, in White County, closed last Lord's day, after eight days' duration. Fine interest was manifested and the brethren seemed to take on new life. There were five additions to the church, all by baptism. Two of this number came from the Baptists. I promised to go back next year for a ten-days' meeting."

From W. M. Oakley, superintendent of the Potter Orphans' Home and School, Bowling Green, Ky., October 13: "All public meetings having been prohibited by the State Board of Health on account of the Spanish influenza, I remained at home to-day with the children. Our congregation being already together, we had our regular church services as usual. Two bright boys made the good confession and were baptized this afternoon. Our work at the Home is progressing nicely. We have thirty-six children, all well, happy, and in school every day."

From A. W. Young, Box 464, Fort Worth, Texas: "Eight additions to the South Side-Central Church since last report. All lines of work getting along nicely. Camp Bowie Tabernacle has been under quarantine for some time, and now we have a ban on all public gatherings on account of the influenza. Beginning on October 4, I held a four-nights' discussion with J. F. Curtis, of Independence, Mo., one of the apostles of the so-called 'Reorganized Church of Jesus Christ of Latter-day Saints,' commonly called 'Mormons,' at Elreno, Okla. The debate was closed by quarantine, and we agreed to resume it on November 20."

From J. H. Lawson, Sherman, Texas, October 16: "I am ordered to San Antonio on November 1 for my training for overseas duty, after which I expect to sail at an early date. I shall work in Camp Travis while taking my training. We lack much of the necessary funds for the trip, but hope that this will be supplied by the time I am ready. I want the names and proper addresses of 'our boys,' that I may locate as many of them as possible when I get 'over there.' The work at Camp Bowie will continue under the directions of the Fort Worth churches. Send all communications to me at Sherman, Texas, and same will be forwarded."

From F. P. Fonner, Buffalo, W. Va., October 15: "I have received help in my work as follows: From the church of Christ at Milford, Ohio, $3; church of Christ at Taft, N. M., $5; church of Christ at Cortez, Fla., $5; church of Christ at Blythedale, Mo., $5; Ed Percell, $1; Enoch McIntyre, $2; S. C. T., $5. This help is very much appreciated. May God bless and prosper all the donors, and at the same time may he increase their number. Our meetings have been doing very well, especially the Lord's-day meetings, until Spanish influenza struck this section. Almost everything is closed now. This is pretty hard on me, with nothing coming in from any source. If any one who reads this note is thinking of helping our work this fall, please do it now."

From J. C. Estes, Memphis, Tenn., October 18: "I am waiting for my home-bound train from here. I rushed through Nashville on my hurried trip home this time because of the influenza in my home. It was because of this epidemic that our meeting at Bean's Creek, Tenn., closed at least one week before it should have closed. It just got started good. One was reclaimed, nine were baptized, and the church was much encouraged and edified. While there, I made my home with John Lipscomb and his good wife, who know how to take of and appreciate those who are giving their time in the ministry of the word of God. There are many others there who know the same art. I am now ready for work anywhere within a radius of one hundred miles of Dallas."

Following are extracts from a letter addressed to the members of the Campbell Street Church, Louisville, Ky., by its faithful minister, M. C. Kurfees:

This letter is to inform you that, on account of such a rapid spread of influenza as to endanger the health and lives of the entire population of our country, the Kentucky State Board of Health, acting upon the advice of our national government at Washington, has issued a proclamation closing all churches as long as this order may be in force.

While it is to be regretted that not only our protracted meeting, so auspiciously begun, had to be abandoned, but that also our regular meetings for divine worship have to be temporarily suspended, it behooves us, nevertheless, to cheerfully submit to this order and to exert all our energies in an earnest and sympathetic effort to coöperate with the benevolent purpose of our government to check the deplorable disease.

I earnestly request, therefore, that every member of our congregation join heartily in this praiseworthy effort, and let us hope and pray that the sudden interruption of our regular program may not only serve to remind us that the Supreme Ruler of the universe has a hand in present world affairs, but that, under his benign and overruling providence, it may work for good to our entire congregation. Under the government's order each family, as was sometimes done in the days of the apostles, has the liberty and is hereby urged to conduct worship in its own home.

Furthermore, let every member carefully note the fact that the current expenses of the church go right on, and that on the first day that our meetings are resumed we should double, treble, or otherwise increase our contributions according to the number of Lord's days our meetings shall have been suspended; or, as would be better still, send your contribution promptly to Henry Craft, treasurer, care of J. F. Kurfees Paint Company, Brook and Market Streets, each week. Let us all, in the fear of God, do everything within our power to meet every demand of duty upon us precisely as if there were no suspension of our meetings.

You will be notified through the daily papers when our meetings may be resumed.

MISSIONARY

The Conquest of a Continent.

BY F. L. HADFIELD, BULAWAYO, AFRICA.

Land of the Pharaohs, of Jacob, and of Joseph; land of the institution of the passover and of the mighty deliverance; land of millions of Mohammedans and countless multitudes of Negroes and Abantu; land of the Silent Sahara and of the Nile, the Niger, the Congo, and the Zambesi; land of Moffatt, of Livingstone, and of Stanley! Where is there a land that so awakens the imagination and challenges the enterprise of the herald of Christ as does the still "Dark Continent?"

Africa has several gateways, but there is much reason to believe that the two principal ones will for long be the opposite ends of the Cape-to-Cairo Railway. To-day there is not one of greater importance than the southern end of this railway, which opens at Capetown, in the Union of South Africa, and runs already two thousand miles up to Elizabethville, in the Congo.

Having lived for twelve years at Bulawayo, in Southern Rhodesia, a junction one thousand miles up from the Cape, the writer can testify that there is a constant stream of Europeans from the Union to Elizabethville, whence it spreads over the great but darkened part of Africa.

Along this line are various great branches running out to the coast, passing as they go through the centers of European and native population. It will, therefore, be apparent to any one who will take a modern map of South and Central Africa and will follow this great railroad from its beginning to its terminus, following out also the various branch lines, what wonderful possibilities there are in the Union of South Africa as a base of operations for the conquest of the continent for Christ. Other bodies are widely awake to its strategic importance and are using it to the full. What are we doing?

The Union of South Africa had at the last census (1911) 1,276,000 whites, 678,000 colored and mixed races, and 4,019,000 natives. Here in itself is a great field; here is the gate to the five million more in other parts of South Africa not included in the Union; here, too, the gate to the great "up North." What are the people doing in this field who claim to teach only the primitive gospel in its attractiveness and power? Listen: We have *not one* evangelist propagating our plea among the million and a quarter Europeans, *not one* missionary working among the four million natives. We have on the greatest gold-mining center in the world, the Rand mines, one solitary but heroic worker, assisted by one or two white brethren in their spare time. This brother, George Khosa, has won from the millions about one hundred and seventy native members, while in the Union our European membership does not exceed twenty-five.

This state of things is as great a mystery to the writer to-day as when he came here twelve years ago; for not only has this great field never been evangelized with the New Testament plea, but it has never been seriously attempted. Three visits of British evangelists have been made, but they are now ancient history, and for the last ten years or more no effort of any kind has been made in the Union by the disciples of Christ overseas. In all those great countries where our cause is well established and our membership is counted by thousands, where they have the message, the money, and the men, the Union of South Africa has been forgotten.

I beseech you, brethren, in the name of Christ, to rectify this great want in the war we are waging for the Lord.

The proposal to send out this plea was submitted to the few remaining brethren in the South, but they felt that the time was not opportune. From this view the writer differs. War conditions are, of course, unfavorable to the work. On the other hand, we learn from many sources that at the front old sectarian notions are being shattered. When the men come back, they will have but little patience with sectarian differences; established practices and beliefs will go into the melting pot and thousands will give fresh consideration to the whole question of religion. It is at such a time that the powerfully attractive and convincing plea of the churches of Christ will, if properly presented by Spirit-filled men, have an opportunity that has never before been equaled. But if we are to secure our proper position in the Union of South Africa, a country where we are not yet known—a position, as I have shown, pregnant with possibilities—then our plans must be laid now. Once that period of flux passes and men's minds crystallize in favor of other positions than that for which we plead, our task must be enormously increased.

The difficulties are not a few, but are not greater than in other countries. The racial difficulty is, of course, here in all its strength; but no more so than in America, where our cause has made greater progress than in any other land.

The men who come must be sent, for there is no one here to support them. They must come with their courage gripped in both hands, or rather gripped in the hand of God, for it is virgin ground in most places, the plea of a purely New Testament Christianity having been rarely heard and our name being unknown. They must come, not with the intention of remaining "if successful," but determined to stay until, by the grace of God, their work is a success.

The writer himself is earnestly desirous of making a start. We cannot appeal to New Zealand to undertake the work, for their finances are taxed to the utmost to keep up with the calls in Southern Rhodesia. With the salary of the writer set at liberty, the New Zealand churches will be able to engage another man, and thus at least a beginning can be made.

While unwilling to commit themselves, at least at present, to the larger scheme, the few faithful brethren who have done a lot to help George Khosa are very willing for me to go down to Johannesburg, and also to hire a suitable hall to hold gospel services in. They cannot possibly do more than this. The male members there number now only five.

As Johannesburg is a very large European center, the writer's personal preaching would be confined principally to the English-speaking population, the preaching to the natives would be carried on by the native teachers, the writer helping in an advisory and supervisory capacity in this work. This course is not uncommonly followed now in town areas, though it is better, as a general rule, for a man's time to be devoted entirely to one phase or the other.

In conclusion, let me say that this work should appeal to all. We want you to send men both for European and native work, but you *must send good men*. In the former cause they will have to compete with strongly established causes of the denominations. In the native sphere we can secure fields, some in the Union and some farther north, where we shall interfere very little with anybody. But this condition is passing rapidly, and soon there will be no native territory that we can enter without trampling on the work of other people—a condition to be by all means avoided in missionary effort.

I earnestly impress upon you as individuals and as churches to consider the Union of South Africa as a field in itself and as a great gate to a greater continent.

Some can come; many can give; all can pray. Do your part now.

Correspondence and donations may be addressed to Brother F. B. Shepherd at Lometa, Texas.

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EDITORIAL

Declaring All the Counsel of God.

BY M. C. K.

On account of a false rumor started in connection with current speculations on unfulfilled prophecy and the opposition they have encountered, as well as the vital and serious importance of the theme itself, we wish to direct special attention to the divine obligation upon preachers and all other religious teachers to declare all the counsel of God.

From the time of Jesus and Paul to the present time, the fact seems to have uniformly appeared that, when men are bent on propagating their peculiar views of certain biblical passages or any other form of religious error, it is a foregone conclusion that they will misrepresent any opposition to their particular hobbies; and so in the present case it is necessary to record the fact that, against the very proper and timely opposition to pressing men's views of unfulfilled prophecy to the point of disturbing the peace and harmony of the churches, the charge has been made that this opposition is attempting to curtail the preacher's liberty to declare all the counsel of God and to put upon him such limitations as will actually require the suppression of a part of the word of God.

The Gospel Advocate cannot speak for everybody in answer to this charge, but in this case, as on all other proper occasions, it can speak for itself. Its readers already know that, so far as its own policy and principles are concerned, the charge falls flat without a solitary paragraph from its columns in proof; but we are glad, nevertheless, to re-emphasize and to magnify a theme of such transcendent importance. Let us, therefore, take a calm view of the facts in the present situation.

First of all, we mention the fact, and call particular attention to it, that all preachers and all other religious teachers are, of course, sometimes dependent on human judgment as to what particular part of God's word is applicable at a given time and to a given person. For example, God commands persons to be baptized, and commands preachers to tell them so, yet there are times and persons when and to whom that command is not applicable, and in that case and for that time that command must be held in reserve and another part of God's word must be preached; but is this limiting the preacher and asking him to suppress a part of the word of God? No, it is simply strict adherence to that word.

Moreover, even after men have been baptized and have thus entered upon the Christian life, the apostle, referring to their meager growth in grace and knowledge, which is so often the lamentable condition of Christians, says they "are become such as have need of milk, and not of solid food." (Heb. 5: 12.) Now, if they "have need of milk," of course the preacher must not give them "solid food," but must give them "milk" till they are "full-grown men." Again, we ask, does this mean that the apostle, by such teaching, is limiting the preacher and requiring him to suppress a part of God's word? And again we reply, *no*, it is strict adherence to the word of God. To the church of God at Corinth the apostle distinctly says: "I fed you with milk, not with meat; for ye were not able to bear it; nay, not even now are ye able." (1 Cor. 3: 2.) Here it is as clear as a sunbeam that sometimes a part of God's word is applicable to a given case when another part is not.

The same principle applies even in the matter of selecting the particular theme of discourse for a particular occasion. Some things in God's word are appropriate for that occasion, and some things are not. All the counsel of God on all subjects cannot be properly declared on that particular occasion, even if all of it were applicable, but sometimes, in the case of some persons, some parts of that counsel are clearly inapplicable and inappropriate, and these, of course, it would be improper to present at that particular time; but when this point is very properly made, does it mean that we are attempting to limit the preacher and to require of him that he suppress a part of the counsel of God? Again the answer is an emphatic *no*, except in the identical sense in which the inspired apostle says the "need" at one time is for one part of the word of God, and at another time it is for another part of that word.

We come now to the main matter involved in the false charge in question. The speculators on unfulfilled prophecy, after advancing certain "views" of certain prophecies which neither they nor anybody else can know are correct till the time of fulfillment comes, and hence, which other Christians in some instances cannot conscientiously accept and whose advocacy they must therefore oppose, come back with the signally irrelevant reply that "the prophecies are a part of the word of God, and we have the right to preach them as well as any other part of that word." *Indeed!* But who has ever called this in question? Of course "the prophecies are a part of the word of God, and we" not only "have the right to preach them," *but it is our solemn, God-imposed duty to preach them;* but this is a very different thing from preaching somebody's "views" of them which may or may not be correct, and on which, therefore, nobody's salvation, and nothing else of any importance, depends. Hence, those who press and push such views to the point of discord and strife and the disruption of peace and harmony in the churches are factious and guilty of creating schism in the body of Christ. No matter what

one's mere "views" of an unfulfilled prophecy may be, common sense teaches us that such a view *might* be incorrect, and therefore neither it nor the preaching of it can be essential to anybody's salvation. Sometimes such a view is either of such a nature as not to be harmful in the estimation of those who do not accept it, or it is advanced under circumstances when it does no harm; and although even then the preaching of such views is a wholly useless thing, yet the occasion and results are not the same as when such views are regarded by others as harmful and when, therefore, they cannot be preached without encountering very proper and just and timely opposition from those who thus regard them. The only scriptural and proper thing to do with such views under such circumstances is to hold them as private property and never preach them. The peace and harmony of the church of God are more than one's mere "views" of an unfulfilled prophecy; and hence, for the advocates of such views, under such circumstances, to come back at the opposition with the very true, but, nevertheless, irrelevant claim that "the prophecies are a part of the word of God and it is our duty to preach and teach them," is the height of absurdity. So far as our knowledge goes, nobody objects to preaching and teaching the prophecies, even the unfulfilled prophecies, as well as those which have been fulfilled. Preach and teach the prophecies, of course; preach *what they say* and preach *all* that they say; but that is a very different thing from preaching *the preacher's view* of it. Preach Isaiah, Daniel, Ezekiel, and all the rest, even the book of *Revelation—every word of it;* preach what it *says*, and *all that it says*, but *not the preacher's view of it*, and most especially when the latter produces discord and strife. Of course the prophecies are a part of the word of God, and God distinctly commands us to "preach the word" (2 Tim. 4: 1, 2), but he nowhere commands us to preach *the preacher's view of the word.* Preach every prophecy of God's word, and preach it with God's warning, but leave its fulfillment to him. He will attend to that at the proper time and in the proper way. "Therefore be ye also ready; for in an hour that ye think not the Son of man cometh." (Matt. 24: 44.) There is a prophecy. Let us preach it, and preach it earnestly, faithfully, and constantly, and it will make the very impression which God wants it to make.

Certainly, let us, with Paul, declare "all the counsel of God;" but when it comes to our "views" of some of that counsel, and preëminently when the proclamation of such views causes strife, let us again follow Paul's specific instruction on this identical point when he says: "The faith which thou hast, have thou to thyself before God." (Rom. 14: 22.)

Closing Churches.

BY J. C. M'Q.

On account of such rapid spread of influenza as to endanger the lives of many people of our country, the national government at Washington has advised the different State governments to issue a proclamation closing all churches so long as this great danger to the health and lives of the people exists.

I do not understand that the government intends by this proclamation to interfere with Christians' worshiping God as they understand the New Testament requires them to do. Churches of Christ have taught and do teach that the early Christians met upon each first day of the week in order to break bread. It is urged and contended by them that Christians should meet in order to worship God upon each first day of the week. They support this position by such passages as Acts 20: 7: "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight." We also read in Acts 2: 42 that the early church continued in the breaking of bread: "They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Also, in Heb. 10: 23-25, Christians are admonished to not forsake the assembling of themselves together on the first day of the week: "Let us hold fast the confession of our hope that it waver not; for he is faithful that promised: and let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." Christians also are admonished to contribute on the first day of the week as the Lord has prospered them. This privilege should not be neglected now, for the expenses of the church are continuous and perhaps greater than they were formerly. We read in 1 Cor. 16: 1, 2: "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." Christians should contribute on the first day of the week as well as break bread. There is no warrant in the Scriptures for neglecting the contribution any more than there is for neglecting the prayers and the breaking of bread.

It is to be hoped that as the government enjoins upon all churches to close, that some Christians who have been derelict and have not assembled upon the first day of the week will now see their mistake and appreciate this privilege as they have never done before. It certainly is a blessing and a privilege to the faithful child of God to be permitted to enjoy sweet communion with Christ upon each first day of the week. It is a privilege that should not be esteemed lightly. I have often thought that when the king commanded Daniel not to pray to any other god for thirty days, that Daniel appreciated the privilege of prayer more than ever before. Doubtless he realized its necessity to the child of God and saw what a blessing it was and esteemed the privilege of carrying all his troubles to God as he had not done before. May we not trust that the government's proclamation will have the same effect upon many derelict disciples? But Christians have not felt that God required them to meet upon the first day of the week when any of their family or loved ones were seriously sick. Especially they have not felt called upon to leave them and meet with the disciples on the first day of the week if thereby they would jeopardize the lives of members of their families. Even so Christians now should feel that God does not call upon them to meet in a way that will jeopardize and endanger the health and lives of not only their own families, but the families also of many other people. With this view of it, which is in harmony with the practice of Christians, I have suggested to the brethren who asked me about observing the command of the government that they should do so, suggesting, however, that they could meet in their homes or simply a few in some place and thereby obey the government, which we should always do, provided such obedience is not disobedience to God. The government's order gives each family an opportunity to show its loyalty to the government and also to God. Evidently sometimes in the days of the apostles each family worshiped God in its own home.

The New Testament nowhere intimates that we must have a large crowd assembled in order to worship God in the breaking of bread. Heretofore I have urged isolated Christians to worship God in their own families. I hold that one man with Christ would make a meeting and that therefore he could worship God; for we are taught that where two or three have met together in his name, that he will be in their midst to bless. For Christians to urge that we should now assemble in large crowds to break bread in the face of the proclamation of the government

is not warranted by the Scriptures, but is a direct violation of the command of the Holy Spirit which says: "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment." (Rom. 13: 1, 2.)

It will not be questioned that the intent of the government is to protect and care for the lives of its subjects. As the observance of the command does not interfere with Christians' meeting a few together and observing the Lord's Supper, Christians should observe the command cheerfully, seeking to lead quiet, holy, and unblamable lives. Wisdom is justified of God's children, and they should act in a way that their good may not be evil spoken of.

The Word of the Lord Is True.

BY E. G. S.

When the word of the Lord says, "He that believeth and is baptized shall be saved," he will see to it that there will not be a single failure on that line; and when he says, "He that believeth not shall be damned," that will be carried out with equal certainty. A great many reason this way: "Well, I am not a very bad man and he will not punish me much, and so I will not be in a great hurry about being baptized." Thus a very large part of that class sin away their day of grace and are lost at last. Putting off obedience to the gospel of Christ after we understand it and have opportunity to obey it is an exceedingly dangerous thing and a risk that should never be taken.

When we come to look at it seriously, God has been wondrously kind in arranging the plan of salvation so thoroughly to man's convenience. God demands nothing at the hands of men that will do them any harm to obey. On the other hand, it will always do them good if they obey with a humble and earnest heart. To become a Christian and lead a Christian life will ennoble, elevate, and purify the life and prepare one for eternity. Why, then, should any one fail to become a Christian or to lead a Christian life? There is everything to gain and nothing to lose by becoming a Christian and faithfully leading a Christian life.

It is fully worth while to be a Christian even if there were nothing in it to extend beyond this life. The consolation it affords here on earth much more than compensates for all the self-denial demanded of one in leading a Christian life. But when we come to consider the precious promise of eternal life as the result of a devoted Christian life, there is more in it than we could ever find words to express if God had not expressed it for us. The promise of eternal life through Jesus Christ our Lord is something wonderful to contemplate. We should never cease to praise and adore our Heavenly Father for what he has done and promised through our Lord and Savior Jesus Christ.

Furthermore, we should not only be willing to do what God has required, but should esteem it as a most wonderful privilege to obey all that is required of us through the gospel of Christ in order to reach such wonderful blessings as are promised. The promise of eternal life to the faithful ought to stimulate them to be always busy in learning and doing God's holy will. Really these promises are based upon the principle that we do his will as expressed in his word. Our responsibility, therefore, is deeply involved in the matter of salvation as taught in the New Testament, and we can only reach the promises by doing the things commanded. If all would be as anxious to do the things commanded as they are to reach the promises made to the faithful, there would not be many lost souls in eternity from Bible lands. But, in spite of all the plainness of God's requirements, many people are trying to excuse themselves from any effort to obey the gospel by claiming that the New Testament is a mystery that they cannot understand. That is really an accusation against God—that he has given us a book that we cannot understand, and then threatens us with eternal ruin if we do not obey its requirements. God has done no such thing. The plan of salvation is plain enough for people to understand and obey it if they give attention to it; and that is why God threatens eternal punishment upon all who obey not the gospel. This he would not do if it were something men could not understand. Therefore we should not only be willing to obey the gospel in this life, but should continually thank and praise the Lord that he has made salvation possible to us through a humble and earnest obedience to the gospel of Christ. So all men and women should see to it that they do not neglect or reject the gospel of Christ. The very thought of eternal life coming to us upon such conditions ought to make us happy here and prepare us for a happy eternity—ought to make us happy while we live and thus prepare us for eternal happiness in the heavenly home. It is strange, therefore, that any one with the Bible at hand should fail to become a Christian or fail to lead a humble, earnest, and faithful Christian life on earth.

The Russell Street Hospital.

BY A. B. L.

As stated last week, the Russell Street church of Christ has converted a part of its large and commodious building into a temporary hospital for the relief of the poor and friendless sufferers in Nashville who are unable to secure accommodations in the regular hospitals. This humane work has been conducted with splendid results. We have had as many as twenty patients at one time. At the present writing there are fourteen persons in the hospital. Several of the influenza cases developed pneumonia, but all have been tenderly cared for by the sisters of the congregation, who were nobly assisted by others from Chapel Avenue and Eleventh Street. It is hardly an exaggeration to state that this work has saved the lives of several who would have died for lack of attention. The majority of the patients are quick to express their gratitude for what has been done in the name of Jesus. A sick soldier boy, who had been honorably discharged from the army, said: "You ladies have been as good to me as my mother and sisters would have been. This is just like home." Another patient was a Mexican, who could not do any better than speak "pigeon English," but he did know enough to say "God bless you" when he went away convalescent to his home in far-off New Mexico. Not a single death has occurred and at this time all the patients are convalescent. When one leaves the hospital, we give him a well-bound New Testament as a little token of love and sympathy.

In undertaking this labor of love, we are greatly indebted to Dr. Y. W. Haley, one of the leading physicians of the State, who proffered his services free of charge on the day the hospital was opened and has attended daily since. We were very fortunate in having an experienced nurse who is a member of the congregation, Sister T. J. Biggers. She has performed her duties with rare devotion and will accept no remuneration. To all who have had fellowship with us our Savior says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

To do one's best work and to be one's best self involves the quiet but final acceptance of such tools as have been put into one's hands and such materials as lie about one. To be happy and useful and to contribute to the joy of life, one must take up the work at hand and do it as best he may, without envy, jealousy, or strife.—The Outlook.

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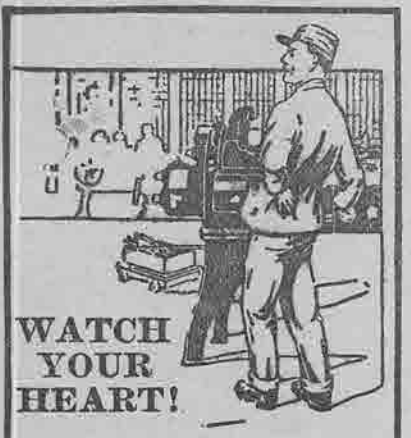

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Denver (Col.) Notes.

BY JOHN D. EVANS.

A series of gospel meetings running into the fourth week, conducted by Brother L. S. White, of Sherman, Texas, has just closed. The church had arranged about a year ago to have Brother White visit us in August, but, on account of his wife's illness, he was unable to come until the first of September. We had looked forward to this gospel campaign with a great deal of interest in the hope of greatly reviving the work in this destitute field. Printer's ink was used liberally; and while no overflow crowds were present, the meetings grew in interest from the beginning. It had been planned and announced that the closing services would be on the morning of the third Lord's day; but that was the greatest day of all in point of interest and crowds, so the meetings continued until Tuesday night, when Brother and Sister White had to leave for their home in Texas.

While we have never been disposed to measure the success of a meeting by the visible results, we were much gratified at the showing in this respect. From all sources nineteen new names were enrolled, four of the number by primary obedience.

It is not necessary that the writer should indulge in fulsome eulogies upon the preacher. His work in Texas and many other States speaks for itself. Suffice it to say that his able and earnest presentation of the old-fashioned gospel and his godly walk and conversation while among us commended him as "a workman that needeth not to be ashamed."

It is impossible to estimate the good accomplished during this series of meetings, but influences were put in motion which we believe will result in a greater missionary zeal and enlargement of the work both in Denver and the State of Colorado. Ever since the writer has been associated with the work in Denver it has been his "heart's desire and prayer to God" that the State of Colorado should be thoroughly evangelized and the cause of Christ firmly planted even unto its utmost borders. The door of opportunity now stands wide open. Shall we enter in and "possess the land?" Volunteers are wanted.

We were very much pleased to have Brother E. E. Shoulders, of Corsicana, Texas, with us during the closing days of the meeting. He rendered valuable assistance as leader in the song service. He is to be with the brethren at Olathe in a series of meetings, and later at Boulder. We hope to be able to keep him in the Colorado field. Brother James H. Bailey, of Boulder, visited us during our meeting, and

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also Brother and Sister Fuqua, of Fort Collins. Brethren J. F. Tomson and W. W. Still, of Alabama, are now residing in Englewood, a suburb of Denver, and worship with our congregation.

It has been a long time since the writer had the privilege of being associated with so many preachers in one meeting. Their visit was a source of genuine pleasure and a stimulus to greater zeal in the work that lies out before us. We thank God and take fresh courage.

As soon as a man becomes satisfied with himself and what he has done, he has ceased to improve and has begun to degenerate.—George Eliot.

When in God thou believest, near God thou wilt certainly be.—Leland.

"More Eggs" Paid the Pastor.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold forty-two and one-half dozen eggs last week, set four dozen, ate some, and I have one and one-half dozen left."—Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Do not delay. Send a dollar to-day to E. J. Reefer, 3257 Reefer Building, Kansas City, Mo., for a package of "More Eggs." Or, better yet, send him $2.25, and he will send you three packages of "More Eggs" tonic, prepaid. This is a season's full supply. A million-dollar bank guarantees that if you are not absolutely satisfied, your money will be returned on request without question. So send either a dollar or $2.25 to-day for this wonderful egg producer. Or, write to Mr. Reefer for his *free* Poultry Book that tells the experience of a man who is helping a great many people make money with their poultry, and who himself has made a fortune out of the poultry business

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Beds, 25-lb., $9.95; 30-lb., $10.95; 35-lb., $11.95; 40-lb., $12.95; two 3-lb. Pillows, $1.75. All new feathers, best ticking. We have $1,000 cash deposit in bank to guarantee satisfaction or money back. Mail order or write for catalog to-day.

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Cuticura Promotes Hair Health

All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

SPANISH INFLUENZA—WHAT IT IS AND HOW IT SHOULD BE TREATED

Nothing New—Simply the Old Grip, or La Grippe, That Was Epidemic in 1889-90—Only Then It Came from Russia by Way of France and This Time by Way of Spain.

Go to Bed and Stay Quiet—Take a Laxative—Eat Plenty of Nourishing Food—Keep Up Your Strength—Nature Is The Only "Cure."

ALWAYS CALL A DOCTOR

NO OCCASION FOR PANIC.

Spanish influenza, which appeared in Spain in May, has all the appearance of grip or la grippe, which has swept over the world in numerous epidemics as far back as history runs. Hippocrates refers to an epidemic in 412 B.C., which is regarded by many to have been influenza. Every century has had its attacks. Beginning with 1831, this country has had five epidemics, the last in 1889-1890.

There is no occasion for panic. Influenza itself has a very low percentage of fatalities—not over one death out of every four hundred cases, according to the North Carolina Board of Health. The chief danger lies in complications arising, attacking principally patients in a run-down condition—those who don't go to bed soon enough or those who get up too early.

THE SYMPTOMS.

Grippe, or "influenza," as it is now called, usually begins with a chill, followed by aching, feverishness, and sometimes nausea and dizziness, and a general feeling of weakness and depression. The temperature is from 100 to 104, and the fever usually lasts from three to five days. The germs attack the mucous membrane, or lining of the air passages—nose, throat, and bronchial tubes; there is usually a hard cough, especially bad at night; oftentimes a sore throat or tonsillitis, and frequently all the appearances of a severe head cold.

THE TREATMENT.

Go to bed at the first symptoms—not only for your own sake, but to avoid spreading the disease to others; take a purgative, eat plenty of nourishing food, remain perfectly quiet, and don't worry. Quinine, aspirin, or Dover's powder, etc., may be administered by the physician's directions to relieve the aching; but there is no cure or specific for influenza—the disease must run its course. Nature herself will throw off the attack if only you keep up your strength. The chief danger lies in the complications which may arise. Influenza so weakens the bodily resistance that there is danger of pneumonia or bronchitis developing, and sometimes inflammation of the middle ear or heart affections. For these reasons it is very important that the patient remain in bed until his strength returns; stay in bed at least two days or more after the fever has left you; or if you are over fifty or not strong, stay in bed four days or more, according to the severity of the attack.

EXTERNAL APPLICATIONS.

In order to stimulate the lining of the air passages to throw off the grippe germs, to aid in loosening the phlegm and keeping the air passages open, thus making the breathing easier, Vick's VapoRub will be found effective. Hot, wet towels should be applied over the throat, chest, and back between the shoulder blades to open the pores. Then VapoRub should be rubbed in over the parts until the skin is red, spread on thickly and covered with two thicknesses of hot flannel cloths. Leave the clothing loose around the neck, as the heat of the body liberates the ingredients in the form of vapors. These vapors, inhaled with each breath, carry the medication directly to the parts affected. At the same time, VapoRub is absorbed through and stimulates the skin, attracting the blood to the surface, and thus aids in relieving the congestion within.

HOW TO AVOID THE DISEASE.

Evidence seems to prove that this is a germ disease, spread principally by human contact, chiefly through coughing, sneezing, or spitting. So avoid persons having colds (which means avoiding crowds), common drinking cups, roller towels, etc. Keep up your bodily strength by plenty of exercise in the open air and good food. Above all, keep free from colds, as colds irritate the lining of the air passages and render them much better breeding places for the germs.

Use Vick's VapoRub at the very first sign of a cold. For a head cold, melt a little VapoRub in a spoon and inhale the vapors; or, better still, use VapoRub in a benzoin steam kettle. If this is not available, use an ordinary teakettle. Fill half full of boiling water; put in half a teaspoon of VapoRub from time to time; keep the kettle just slowly boiling and inhale the steam arising.

Note.—Vick's VapoRub is the discovery of a North Carolina druggist, who found how to combine, in salve form, Menthol and Camphor with such volatile oils as Eucalyptus, Thyme, Cubebs, etc., so that when the salve is applied to the body heat, these ingredients are liberated in the form of vapors.

VapoRub is comparatively new in New York State and New England and a few Western States, where it is just now being introduced; but in other sections of the country it is the standard home remedy in more than a million homes for all forms of cold troubles. Over six million jars were sold last year. It is particularly recommended for children's croup or colds, since it is externally applied, and, therefore, can be used as freely as desired without the slightest harmful effects. VapoRub can be had in three sizes at all druggists'.

TO WARD OFF PNEUMONIA Rub vigorously with GOWAN'S—the pleasant, effective, external application for colds, croup, pleurisy, pneumonia, etc. Soothing and healing. Ask your druggist. If he can't supply you, write GOWAN MEDICAL COMPANY, Concord, N. C.

FREE TO
Asthma Sufferers

A New Home Cure that Any One Can Use Without Discomfort or Loss of Time.

We have a new method that cures asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show every one at our own expense that this new method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now, and then begin the method at once. Send no money. Simply mail coupon below. Do it to-day.

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should not be marred
PALMER'S SKIN SUCCESS OINTMENT
makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to
THE MORGAN DRUG CO.,
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Church News

Alabama.

Belgreen, October 14.—Brother I. B. Bradley, of Dickson, Tenn., began a meeting, on September 12, at Bradley's Chapel, and continued it seven days. Fourteen persons were baptized as a result of his teaching the word of God in such a plain way that all could see what it takes to make Christians. Some of the best members of the Baptist Church attended the meeting and expressed themselves as being well pleased with his teaching. He preached the word, and people who read the Bible to know what they must do like to help such teachers as Brother Bradley.—John A. Benson.

Arkansas.

Rector, October 11.—The meeting at Rector, conducted by Brother J. C. Estes, closed on September 29, with increasing interest to the close. Five were baptized and much good otherwise done. Brother Estes tells "the old, old story" in a plain and modest way. Any church desiring a man who is a humble Christian as well as a great preacher will made no mistake in selecting Brother Estes. In addition to holding our annual meeting, the church is sending Brother G. W. Tiller to a mission point east of Rector once a month, where much prejudice is being broken down and good seed sown which in due time shall be gathered in if we faint not. Brethren, pray for us.—Fred Davidson.

California.

Fresno, October 14.—Notwithstanding the fact that there is a good deal of sickness among our members and quite a number of them also went to Tulare to attend Brother Norred's meeting yesterday, we had two good services at the Nevada Avenue Church. Brother S. E. Witty, of Ontario, was with us on Sunday, October 6, and gave us a fine sermon at the morning hour. He was en route to Stanford University, where he will spend three weeks preparing himself for Y. M. C. A. war work. Brother Witty is an ideal man for such work, and I am delighted to see him entering it. There is a great need for spiritual workers among the soldiers and sailors both over here and "over there," and, in my judgment, the best available way to reach these boys is through the Y. M. C. A. I spent two days in Tulare last week and heard Brother C. A. Norred preach two excellent discourses. I have heard few preachers that could present the gospel in as pleasing and impressive way as he can, and it was a treat to hear him. He does not shriek or rant, but in a well-modulated voice and a dignified manner he presents his thoughts logically and clothes them with elegant English. It was also a great pleasure to visit with Brother Norred and the good people of Tulare. Brother and Sister L. M. Williams certainly know how to entertain visitors. I also had the pleasure of visiting in the homes of Brethren Comer and Lathan and Sister Todd. All of us were agreeably surprised on the second day of my stay when Brother G. W. Riggs, of Los Angeles, and Brother and Sister Elmore, of Downing, appeared on the scene. They had been in a meeting at Bakersfield.—W. Halliday Trice.

Florida.

Venus, October 14.—About one year ago I asked the brotherhood for a contribution to help build a house of worship at Moore Haven. In answer to this request, I received letters from about three hundred brethren agreeing to send from twenty-five cents to eighty-three dollars and fifty cents, bringing the total amount up to five hundred and fifty-three dollars and forty cents promised; three dollars in cash received. I am sorry to say we have not been able to even begin to build; and owing to the high cost of labor and all classes of material, I do not think it wise to try to build until our national trouble is over. Our present need is not houses in which to worship, but more earnest, God-fearing men and women to worship "as it is written." In my judgment, there has never been a time when earnest, honest, self-sacrificing preachers were needed more than at this time. My brother, are you a friend to the cause of Christ? If so, are you proving it by your life, and your support? Poor men cannot carry the message of glad tidings without the support of the brotherhood. Wealthy men, as a rule, will not do it without support; we cannot ask them to work for nothing. Now is the time to work. I have been over a good part of Mississippi, Alabama, Georgia, and Florida, and am sure South Florida is the most neglected field in all our South. Who will help? Who will come down and preach this winter? The local church could not give a more appreciated gift than to furnish the means to a good man to come down and spend the winter and preach in destitute places. Pleasure seekers only not wanted, but men that have proved by their lives that they are friends to the cause of Christ.—John B. Peden.

Kentucky.

Bardwell, October 14.—On October 1 Brother J. L. Holland closed a ten-days' meeting in Bardwell. He did some fine preaching. There were no additions. I baptized a young married lady at Glass, Tenn., on the first Sunday in October, at my regular appointment. The Lord willing, I will begin a meeting at Lone Oak, Ky., on October 23. From there I go to Mayfield for a meeting.—Joe Ratcliffe.

Eubank, October 14.—I came here last Saturday. We met on Sunday at a private house and broke bread. I preached last night at Cuba. I will stay here a few days till we see further what the influenza does. Kentucky has stopped the assembling of disciples together while this disease is in the State. They are wanting me to stay here three or four weeks, if possible.—J. C. Mosley.

Bowling Green, September 23.—On the first Lord's-day in August I began a meeting with the congregation worshiping at Wysox, in Ohio County. This meeting continued over three Lord's days and resulted in sixteen additions—twelve by baptism and four by reclamation. Brother Charles W. Hays, of Bowling Green, conducted the song service and was a great help in the work. We had two church meetings and some church troubles were pleasantly adjusted, but I am very sorry that a few of the erring brethren did not confess their wrongs and come back with those who are determined to live a consecrated Christian life. However, the church was strengthened and much encouraged. I am assured of the fact that some of the very best people in the world live in and around Wysox. I love the brethren there very much; their hearts were in the meeting, and it was a pleasure to be with them. This was my first meeting there, and I am preaching for them once a month. On the first Lord's day in September I was to begin a meeting at Price's Chapel, near Bowling Green, but, on account of some church work, was unable to be there at that time; but Brother Oakley, of the Potter Orphans' Home, filled my appointment, preaching morning and evening on the first Lord's day. I then took up the work, and the meeting continued over the third Lord's day. The result was sixteen additions—twelve baptized and four reclaimed. The church was much encouraged and promised to do greater things for the Lord in the future. Brother Robert Alexander, a former student of the Nashville Bible School, now in the Normal at Bowling Green, conducted the song service and assisted much in the meeting. The members were very loyal in their attendance, and people came for miles around until the house was filled every service. I never enjoyed a meeting more in my life. Truly they are the Lord's people; they have the spirit of Christ, they love each other, and they did not forget to be kind and encouraging to the preacher. I love these good brethren and hope to hold another meeting for them at some future time. I preach once a month for this congregation.—W. A. Warren.

Missouri.

Eagleville, October 10.—I closed at Jerusalem, near Dexter, Stoddard County, September 16, with three additions, one from the General Baptists. I closed at Antioch, near Zalma, Bollinger County, on September 25, without additions. I began at Flint Hill, Dade County, on September 29, continued one week, and closed till influenza epidemic abates. I cannot tell when I shall return to the work.—M. S. Mason.

Texas.

Nocona, October 10.—The Wichita Falls meeting is past, and not much to say for it. Brother Rice was called home in the first of the meeting on account of the severe illness of his wife and baby, also the fact that his father-in-law was about to die. Then the Spanish influenza broke out; the schools, theaters, and picture shows closed, and we were requested to close the meeting, the authorities stating that they thought we would have to later. At the same time I received word from home that my wife was very sick, and she had been, being unconscious and doing herself bodily injury. With all these things, a man would have to be a better preacher than I ever was to make a success of his work; so I quit and came home. I am going to be compelled to take my wife to Mineral Wells for a while, as there is nothing else I can find to help her, and her health is ruined. Hard work and privations have done it, and now it is time for her to rest. One brother at Wichita Falls offered to help me liberally on the expense of the trip, and when enough of help is in sight we will try that last resort to restore her to health again, and I hope the brethren I have labored for will not forget me now. I am at home now, and will do what I can while I am getting means to send my wife away. The work goes on here when I am gone, thanks to good men who know what to do. Wife is very poorly at this writing. Pray for us in trouble, brethren.—Tice Elkins.

"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, former Secretary of the Treasury and ex-Governor of Iowa; former United States Senator and Vice Presidential nominee, Charles A. Towne; General John L. Clem (Retired), the drummer boy of Shiloh, who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention. —Advt.

He who knows most, grieves most for wasted time.—Dante.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

WHEN YOU WAKE UP DRINK GLASS OF HOT WATER

Wash the poisons and toxins from system before putting more food into stomach.

Says inside-bathing makes anyone look and feel clean, sweet and refreshed.

Wash yourself on the inside before breakfast like you do on the outside. This is vastly more important, because the skin pores do not absorb impurities into the blood, causing illness, while the bowel pores do.

For every ounce of food and drink taken into the stomach, nearly an ounce of waste material must be carried out of the body. If this waste material is not eliminated day by day, it quickly ferments and generates poisons, gases, and toxins which are absorbed or sucked into the blood stream through the lymph ducts, which should suck only nourishment to sustain the body.

A splendid health measure is to drink, before breakfast each day, a glass of real hot water with a teaspoonful of limestone phosphate in it, which is a harmless way to wash these poisons, gases, and toxins from the stomach, liver, kidneys, and bowels, thus cleansing, sweetening, and freshening the entire alimentary canal before putting more food into the stomach.

A quarter pound of limestone phosphate costs but very little at the drug store, but is sufficient to make any one an enthusiast on inside bathing. Men and women who are accustomed to wake up with a dull, aching head, or have furred tongue, bad taste, nasty breath, sallow complexion, and others who have bilious attacks, acid stomach, or constipation, are assured of pronounced improvement in both health and appearance shortly.

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach, or bowels, how much your head aches, how miserable you are from constipation, indigestion, biliousness, and sluggish bowels, you always get relief with Cascarets. They immediately cleanse and regulate the stomach; remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A ten-cent box from your druggist will keep your liver and bowels clean, stomach sweet, and head clear for months. They work while you sleep.

Your Soldier's Picture

will appear most appropriate—more dignified, and his memory perpetuated in a new

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E. V. Roddin & Company, Chicago, Ill.

Among the Colored Folks

Brother Womack's Report.

My last writing left me in a meeting with Brother D. M. English at Richmond, Bedford County, Tenn. The meeting was largely attended day and night. One was reclaimed. The two-weeks' meeting in Lebanon, conducted by Brother D. J. Bynam and the writer, was well attended, but there were no additions. At the Harris Chapel meeting, near Bellwood, Wilson County, we had good attention, but no additions.

Our services at the Jackson Street Church, in Nashville, are very encouraging. Brother Johnson, of Cookeville, preached for us on the first Lord's day in this month. Evangelistic services will begin at the Jackson Street Church on the fourth Lord's day in this month. All are invited.

When the news reached our ears of the death of our good brother, Joe McPherson, we were struck with great sadness of heart and regretted very much that we were out of the city and could not be present at his funeral services. Brother McPherson's preaching for us at the Jackson Street Church was of great and lasting good, and we will never forget him. The family have our prayers and sympathy. The old soldiers are going on to meet their reward. May the good Lord help us to be ready.

I am now at Sugar Grove, Ky., in the Master's work. Thanks to all who are aiding me in the work.

S. W. WOMACK.

God Changeth Not.

BY S. WHITFIELD.

We can always put confidence in God. He has assured us that if we will do his will he will never leave or forsake us. He has always been as good as his word; he still is; and he always will be. So if we are obeying his commandments and are trying to please him day by day, we may always be sure that God is our Friend. If we draw near to him, he will draw near to us; but we may be just as sure that if we forsake him he will forsake us. He has always stood by his people; he is standing by them now; and he always will stand by them. God has promised this, and he cannot lie. What a blessed thing it is to have, at least, one Friend that we can always depend on! "A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother." (Prov. 18: 24.)

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." (Mal. 3: 6.) God does not change. He is always the same. Whatever he says, he will do. He is not like people who change as often and as quickly as the wind does.

If man had been dealing with Israel, they would have been all consumed. Israel sinned; then they were punished and led back to God, and God would forgive them. Time after time they did this. Man would have grown tired and discouraged in forgiving them, but God did not, and this is the only thing that saved them. God's goodness and mercy outstrip that of man. His love and mercy endureth forever. The same is true of us. It is only through the love and forbearance of God that we are permitted to continue as the children of God.

"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Num. 23: 19.) Men may and do lie, but God cannot. Men change from what they say, but God sticks to his word. He cannot change. What he says or speaks, he abides by. He is always the same.

But what has God said? He has always said that he would bless, prosper, and save those who believe on him, do his will, and put their trust in him. He has also said that he would curse, punish, and destroy those who do not believe on him, do not trust him, or do not do his will. God has never changed from this; he will not, and cannot. When the children of Israel did the will of God, they were blessed and made to prosper; but when they turned from God's way, they suffered for it, and those who continue to go in their own way to the end will be destroyed. God deals in the same way

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs. So if you wish to try this great profit maker, write to E. J. Reefer, Poultry Expert, 9257 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1, prepaid. So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day, or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. —Advt.

with us, and will with all people to the end.

But did not God say that he would destroy the Ninevites in forty days? Yes. But he did not do it. Then he must change. No. When he said he would destroy them, they were wicked and belonged to that class of people on whom his curse rested; but when he spared them, they had turned from their wickedness and belonged to the character of people upon whom the blessing of God rested. They changed by turning away from their sins, but God did not change. The world is divided into two classes—those who are doing the will of God and those who are not. On the first the blessing of God rests, but on the other the curse of God rests. Man changes from one class to the other, and brings a change from a curse to a blessing or from a blessing to a curse from God to him; but God changes not. His decree is always the same.

"Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." (Rom. 11: 22.)

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1: 17.) God does not vary, nor does he change from his word. He abides the same always. Nothing can turn him from what he says. Everything in this world is changing; we are changing day by day; but God does not change.

We are told by the word of God that a thousand years is as a day and a day as a thousand years with the Lord. Time leads us to forget, and we fail to do what we would have done at the moment; but time has no effect on God. He will punish or reward at the end of a thousand years even as he would at the time. Time is one eternal present with God.

Well may we sing:

"Change and decay in all around I see;
O Thou who changest not, abide with me!"

In the long run men hit only what they aim at.—Thoreau.

Recipe for Gray Hair.

To half a pint of water add one ounce of bay rum, a small box of Barbo Compound, and one-fourth of an ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded, gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Advt.

Headache

THOUSANDS OF WOMEN suffer miserably from periodic attacks of headache, never dreaming that a permanent cure may be had. Headache nearly always results from some disorder of the stomach, liver or bowels. Take Chamberlain's Tablets. They will correct these disorders and there will be no more headache. Many have been permanently cured by Chamberlain's Tablets.

Chamberlain's Tablets

Clear Velvety Skin

is possible only when the skin is in a perfectly healthy condition. You can enjoy this delightful luxury by using Tetterine—that fragrant and soothing salve—which is composed of pure antiseptic and germicidal ingredients, harmless to the most delicate skin. Tetterine restores the skin to its natural condition of health and beauty. It removes all cutaneous troubles. 50c a box. At druggists or by mail from

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USE TETTERINE

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

Christianity's Debt to the World.

It is a startling fact that one-half of the world is without scientific medical knowledge; that one-half of the world is poor, under the burden of economic conditions which promise no improvement until and unless civilization rests upon a Christian basis. Millions of people in Egypt, Arabia, China, India, and Africa suffer from preventable and curable diseases. We have the best medical and surgical science of the world. We send our manufactured goods to the world; shall we send mere chattels and not send the very best we have? There is an economic basis for foreign missions, and the world is rapidly coming to a knowledge of it. But underneath and superior to all economic reasons for the propagation of the gospel in foreign parts is the apostolic reason of personal and inalienable obligation. Enlightened Christians are debtors to the unenlightened world.—C. C. Albertson, in the Christian Herald.

Patriotism consists not in waving a flag, but in striving that our country shall be righteous as well as strong.—James Bryce.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-13 **Murine Eye Remedy Co., Chicago.**

FOR EXCESSIVE

URIC ACID

TRY THE WILLIAMS TREATMENT

75-Cent Bottle (32 Doses) FREE

Just because you start the day worried and tired, stiff legs and arms and muscles, an aching head, burning and bearing-down pains in the back—worn out before the day begins—do not think you have to stay in that condition.

Be strong, well, and vigorous, with no more pains from stiff joints, sore muscles, rheumatic suffering, aching back or kidney trouble.

If you suffer from bladder weakness, with burning, scalding pains, or if you are in and out of bed half a dozen times a night, you will appreciate the rest, comfort, and strength this treatment gives.

To prove the Williams Treatment conquers kidney and bladder diseases, rheumatism, and all other ailments when due to excessive uric acid, no matter how chronic or stubborn, if you have never tried the Williams Treatment, we will give one 75c bottle (32 doses) free, if you will cut out this notice and send it with your name and address, and 10 cents to help pay postage, packing, etc., to The Dr. D. A. Williams Company, Dept. L-670, New P. O. Building, East Hampton, Conn. Send at once and you will receive by parcel post a regular 75c bottle, without charge and without incurring any obligation. Only one bottle to the same address or family.

Notes from Minneapolis, Minn.

BY IRA B. HENTHORN.

We continue our meetings at the home of Brother and Sister Polsen. Brother Polsen was baptized during Brother O. D. Maple's short meeting with us in the spring. We had two sailors from the Dunwoody Institute with us in several of these little services. One of them is now gone, and the other may be gone, as we have not seen him for two or three weeks. Our meeting last Sunday (October 13) was prevented by influenza.

Brother Hainline, of Fulton, Ky., is in North Dakota now, and may stop here over at least one Sunday on his way South this month.

Brother Maple may return here for some months the first of the year. A Brother Lawyer, of near Bismarck, N. D., was here a day or so ago and gave us the address of his father and mother here. The mother is a Christian, we understand, and two of our sisters are to call on her to-morrow.

We have been anxious to get all names of brethren here that we can get. There may be soldiers from some of the churches in our Overland or University Aviation Stations, or there may be sailors in the Dunwoody Naval Training Station, either in the seaman or aviation sections. If any one knows of such, please send their names and complete addresses.

Once more we appeal to the established churches to enlist in this Northwest mission effort. A number of small but regular gifts weekly or monthly, but on a definite basis so we can plan ahead, will be appreciated and properly used. It ought to be a simple matter to insure a hundred dollars a month to make it safe to invite an evangelist to come and work here and to help us meet the other needs, but it seems a real problem. Who will help solve it?

Rapid Growth at Baldwyn, Miss.

BY BEN WEST.

The following is an extract from a personal letter by Brother W. M. B. Cox to Brother G. A. Dunn: "Our hearts were made to rejoice the last two Sundays. We are now having the largest Bible classes in town. Ten or twelve have joined us in the Lord's work since the meeting. Much good was accomplished and much favorable comment is heard from the outside."

Two years ago Brother Dunn went to Baldwyn in response to a call. There was only one member in the town, and he was worshiping with the "digressives." Now they have a good congregation, the best-located lot in town, and a brick building. I mention this as a stimulant to other brethren. And, too, it might be quite suggestive to able congregations who rush to our papers with appeals to help build when it could be done without sacrifice by local brethren.

I hope the example set by Baldwyn may be a lead and that many places may take it to heart and work faithfully to win souls, build good meeting-houses, and preach the gospel in simplicity and worship God humbly.

BOILS CAN NOW BE MADE PAINLESS

By Use of Antiseptic Carboil.

Linseed poultices and plasters are dangerous. They help spread boil germs; and everybody shrinks from the knife.

Carboil is the new painless treatment for boils and carbuncles. It relieves by promptly "softening," cleaning out, and healing the inflammation.

Carboil is also mighty fine for abscesses, sores, piles, itch, tetter, burns, and bruises. You can test the merits of Carboil free. Clip and mail this to Spurlock-Neal Company, Nashville, Tenn., for a liberal sample. All drug stores guarantee and sell Carboil. Large boxes, 25 cents.

CARBOIL FOR CARBUNCLES

WANTED—To buy first-class photographs of cotton and corn or other field crops and agricultural photographs of vegetable or forage plants.

Agricultural News, Clinton, S. C.

Influenza? La Grippe?

Foley's Honey and Tar is just what every sufferer of influenza or la grippe needs now. It covers the rough, inflamed throat with a soothing, healing coating, clears away the mucus, stops the tickling and coughing, eases the tightness and bronchial wheezing. Day and night keep

FOLEY'S HONEY AND TAR

handy. It gives ease and comfort from the very first dose. Buy it Now.

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. **DR. CANNADAY, 1225 Park Square, Sedalia, Mo.**

KILLS CATARRH GERMS

Famous Hyomei—Mr. Booth's Wonderful Discovery.

Some years ago, the noted Richard T. Booth, founder of the blue ribbon movement and temperance orator and leader of international fame who induced over a million men to sign the pledge, developed a very serious catarrhal trouble. Seeking to regain health, he went to inland Australia where he breathed day and night the antiseptic balsams as given off by the Eucalyptus forests.

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to medical science—Hyomei, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vapor, absolutely harmless but wonderfully effective in the treatment of Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages, a balsamic air that destroys germs and bacilli of bronchial catarrh in the breathing organs, sooths and allays irritation and enriches and purifies the blood. All druggists. Booth's Hyomei Co., Ithaca, N. Y.

A Letter from France.

The following letter from Elam Srygley, son of Brother and Sister F. B. Srygley, of this city, written to his mother from "somewhere in France," will doubtless be read with genuine interest by the readers of the Gospel Advocate:

Fourth Machine Gun Battalion, A. P. O. 710, A. E. F., September 17, 1918. —My Dear Mamma: In my last letter I told you we were expecting to go in the line, and so we did; in fact, we went straight through. Of course, we had an idea we were going in for an offensive, but, of course, I was unable to write about it. Now, since it is all over, I guess you have read about it all in the papers.

If you remember, in my letters I stated we had made a long trip from the Soissons sector down below Verdun, as far down as Nancy. We were around in that sector when I took my leave of absence; and when I got back, I could see that something was coming off. The American troops were everywhere. Now it is all over, and we reached our objective in about twenty-seven hours, and then we were relieved. Of course, we are not so very far back, but a good, safe distance away from big-gun range. It was certainly a big show; and when you call it a "show" to see troops organizing for an attack is just about right. Everything moving and stirring around, and so many different kinds of wagons and trucks and guns of every description, and troops.

The big guns had been moved up close by night, and plenty of ammunition. Then the majority of troops were moved up closer and closer, all at night, in the big woods near the front. The last distance was covered beginning at dark of the night before. The big-gun barrage began at one o'clock in the morning, and it sounded like one big gun, so well was everything timed. From then on until the infantry went over the top and all during the next day they kept up. It was really a big thing. The troops moved over, just keeping behind where the shells from the big guns were falling. So confident were we of success, the big guns almost went over the top with the infantry. Our particular division met with practically no resistance. In my battalion we had no casualties. We went so fast that my first-aid station was on the move all of the time. In fact, I practically went over the top with them. I had a chance to see some wonderful sights. The Germans just ran off, leaving lots behind, even personal property. In one woods we passed through there was fixed up in the middle of a big woods what must have been an officers' club. They had their dugouts and huts all fixed up fine—pavilions, outside dining rooms. They had even a bowling alley they had made for amusement. You know this sector was held by them for four years. I found one first-aid station that had been left almost intact, and I replenished my supplies as much as I could carry.

The aëroplane show was fine to look at, and some would fly so low the aviators would wave and cheer you on.

We reached our town much ahead of our time. I was completely tired out, and found me a French house with a real bed and went to sleep and never woke till the next morning. The next morning the old French man and woman came back and woke me. They made some coffee, which was only hot, not strong; but I think it must have been all there was in the house. I could not refuse, for they seemed so grateful that the Americans had taken the town. Some of the refugees came right through our lines. The most, however, withstood our bombardment in dugouts and then came out when we got there. Some of the young French boys were taken off by the Germans to fight against their own country.

I saw one Italian that had been captured and had been made to fight against the allies. This man was in hospital for starvation and was very badly clothed. It is needless to say he got food in the American hospital, and plenty of it.

We were relieved shortly and in a short time were back out of range of all guns. I am in good barracks now and feeling fine. Much was captured that they never expected us to get—horses, wagons, ambulances, one hospital equipped and many nurses, X-ray apparatus and all. Our battalion got a wagon with the band, horn, drum, and flute, and you should have seen them practicing the next morning. My hospital men got a victrola and records, and it was put in an ambulance, and we have had music galore.

This is a rather scattered letter, but thought I would just write as it came to me, for "over the top" is a regular experience. Write often. Lots of love to all. Your devoted son, ELAM.

PERUNA

THE BEST MEDICINE FOR COUGHS AND COLDS

Miss Ivy Gray, Fairview, Kentucky, writes:

"I have taken Peruna, and would say that it is the best medicine for coughs and colds I ever saw. **I find that it always cures a cold in a short while.** It also strengthens and builds up the system."

Sold Everywhere

I Ever Saw

Miss Gray's letter breathes hope to the ailing. It is an inspiration to the sick and infirm.

Liquid or Tablet Form

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capitol, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 118 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.—Advt.

The Day Breaks.

A PROPHECY.

Man-made laws and doctrines pass;
Statesmanship is withered grass;
They who spake as sovereign gods
Now are mute as lifeless clods:
Some sure voice the world must seek—
Let the gentle Teacher speak!

Thrones are fallen; wisdom rules;
Foolish kings are kingly fools;
Royal pomp, which craved the sun,
Prostrate is as Babylon;
Love has come to power again:
Lo, the Christ stands—let him reign!

Dead is every king and czar—
Dead as all the millions are
Whom they slew in fiendish pride,
Slew to swell war's bloody tide:
Righteous God, the past forgive!
Kings are dead: O King Christ, live!

—Thomas Curtis Clark.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs. So if you wish to try this great profit maker, write to E. J. Reefer, Poultry Expert, 9257 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1, prepaid. So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day, or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Advt.

It is useless to ask God to control our hearts until we are willing to try to control our own thoughts.—Edward Leigh Pell.

Hard Colds.—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure, and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

WHILE AT WAR

Women Suffer at Home.

WOODFORD, TENN..—"This is to certify that I have used Dr. Pierce's Favorite Prescription also the Golden Medical Discovery and find them to be as represented. When suffering with nervous prostration 'Favorite Prescription' cured me when other medicines failed. I think it is a grand medicine and never fail to recommend it to suffering women."—MRS. ROSA LEE HOGAN, Route 1.

SYLACAUGA, ALA. —"My wife used Dr. Pierce's Favorite Prescription during expectancy. She had been having a great deal of trouble and used the 'Prescription' with wonderful results. She had practically no suffering, where before she had suffered intensely. No one can tell in words the good the 'Prescription' did my wife; it is simply a wonderful medicine. Every woman in the land ought to use it."—A. HUDGINS.

One nice thing about Doctor Pierce's Favorite Prescription it contains no alcohol or narcotic nor any harmful ingredient. Put up in liquid and tablets and sold by druggists. If not obtainable, send 10 cents to Dr. Pierce, Invalids' Hotel, Buffalo, N. Y., and he will mail a trial package of the tablets.

Sick women are invited to consult Dr. Pierce by letter, *free;* also a 136-page book on woman's diseases, free.

Doctor Pierce's Pellets are the original little Liver Pills. One little Pellet for a laxative—three for a cathartic. Sold by druggists for nearly 50 years

Laugh When People Step On Your Feet

Try this yourself then pass it along to others. It works!

Ouch ! ? ! ? ! This kind of rough talk will be heard less here in town if people troubled with corns will follow the simple advice of this Cincinnati authority, who claims that a few drops of a drug called "freezone," when applied to a tender, aching corn, stops soreness at once, and soon the corn dries up and lifts right out without pain.

He says freezone is an ether compound which dries immediately and never inflames or even irritates the surrounding tissue or skin. A quarter of an ounce of freezone will cost very little at any drug store, but is sufficient to remove every hard or soft corn or callus from one's feet. Millions of American women will welcome this announcement since the inauguration of the high heels.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

What Do We Have In India?

BY NOLA HILER M'HENRY.

So often we receive letters making such inquiries as these: "What sort of crops do they raise in India?" "How do the people look?" "How do they live?" I shall tell you a little about some of the things over here.

A number of the fruits here are the same as we have in America and a number are quite different. Here there are oranges of several kinds. Some are very small and sour; some are large with very loose peelings, which really seem to be a mixture of orange and pamalos. They are rather sour and not very good. There are small, sweet ones, and those of ordinary size which are sweet and more like the American orange than any of the others, still they are not like the American. All of these have loose peeling, which can be readily pulled off without having to scrape the white covering off. The pulps usually come apart very easily. There is the sweet lime about the size of the ordinary orange. It is more like a lemon than an orange, only a dainty sweet, and when just right is very good. In this part of the country we do not often see any real lemons, but limes of various sizes. However, I have seen some very large lemons here. And in other parts of the country they are plentiful.

We have several kinds of bananas, but none that taste like the American banana. Some are very small, called "breakfast bananas;" others, medium and large, which all have about the same taste. In the Aurangabad section the most common banana is large, with a very tough peeling that can hardly be broken without cutting. The inside is soft and different in taste from the others. In other parts of the country there are large, red bananas.

We also have the pineapple, which is one of my favorite fruits. There are many of them at certain seasons, and some are very nice, large, juicy ones. They cost from four to ten cents apiece.

There are figs, strawberries, gooseberries, and other berries and grapes. These have special seasons and sometimes are very scarce. There are some pamalos, many guavas, mangoes, and papayas. These latter grow on a tall tree and are about the shape and size of a muskmelon, some round and some oblong. Some are green in color and some are yellow. Inside they are a good deal like muskmelons, only of a darker color and have round black seeds. They are real sweet. Some eat them so, and some put salt and pepper on them. In the colder parts of the country there are peaches, plums, pears, and apples. We hardly ever see any of them, and they are expensive when we do. They all seem to be of an inferior quality to the American fruits. We have many dried dates. Also there is a small fruit something like the plum, only the meat is harder and more mealy.

There are many small watermelons which are hardly worthy of the name. I have not seen any real big ones, but some of the larger ones are real good. We have of late had some very large and very good muskmelons. There is another sort of a melon which looks a good deal like the muskmelon, but is rather gourdy. Then there is a round, hard melon, something like the smell melon. It has a pleasant smell at a distance, but we have not learned to eat it. The custard apple we have in abundance, but we do not care for them.

This is a monkey and cocoanut land. The price of small cocoanuts is about two cents each; large ones, about five or six cents each. The cocoanuts are put to various uses. From it they make a hair oil, and the natives think they cannot comb their hair unless they have it soaked with this oil. Fresh, it is ground and used in their cooking, and in a dry state it is very much used. It is taken from the shell and dried, then beaten and mashed to put in curries. But what are the curries? They are something very hot. The principal ingredients are peppers and spices of many sorts, all mashed up together and cooked with a little meat, potatoes, onions, beans, peas, greens, or pulse. It is cooked with a good deal of water and sopped up with bread.

In parts of the country there are almonds—that is, a native almond. If one has the wherewith, almost all

TREMENDOUS VALUE FOR 15c.

Washington, D. C.—(Special.)—An unusual offer is being made by the editor of the Pathfinder, to send the paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; and well printed in large type. It puts every thing clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send fifteen cents for thirteen weeks' trial subscription to the Pathfinder, 118 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

kinds of imported nuts are to be had. There are peanuts in abundance. The peanut oil and the oil cakes are the principal uses of the peanut. The ox is used in grinding them. This is done by means of a round stone wheel run over the peanuts in a deep curious-shaped native machine. It seems that the women and children do most of the peanut digging, and in the evening one can see them coming home in crowds with their baskets on their heads. The beetle nut is very hard, something like a piece of wood. Many people chew it; and it is claimed that it is fine to hold in the mouth when in need of a drink, as it keeps the mouth moist.

I believe there are almost all kinds of vegetables that we have in America, except the frijole (Mexican pink bean). We surely do wish for them, and hope that the next missionary who comes out will bring us a supply with him. And, too, I have seen no mustard except some which I tried to raise from a few seed sent from home. There are many sorts of greens, which look like weeds, but some of them are real good. The radishes are mostly long, white ones, and not very good. The knoh-kohl is something like the turnip, especially in taste. The top is more like cabbage leaves in color; the root, like a turnip, only with a hard, woody, green peeling. There are many beans and peas which have a wild look about them as well as a wild flavor. They are cheap, and the Indians use them for their curries. There are black-eyed peas, English peas, snap beans, and butter beans. All such things as tomatoes, cucumbers, beets, lettuce, parsley, cauliflower, cabbage, turnips, shallots, eggplants, pumpkins, squashes, etc., they have in abundance.

In this country grain is the chief living of the people, as they often eat nothing but a piece of bread or bread and pepper. So these hard times we do not hear any complaint about the food being dear, except the grain. It has doubled or more than doubled in price since last year. Those who can afford it eat wheat bread—whole-wheat flour made into flat cakes something like the pancake. It is made up of water, sometimes with salt, but more often without. Sometimes they use a little oil in cooking. The oil is usually peanut oil or oil made from the little seed of a plant which looks like a weed. We use one or the other nearly altogether. Sometimes ghee is used, but it is fearfully expensive, so can be used only on special occasions or by the wealthy people. Sometimes the wheat flour is made up with brown sugar or with pepper and spices and fried, and sometimes pods of pepper are rolled in batter and fried. Too, they make some very good things like jelly rolls, only filled with some kind of sweet seed and spices or with ground cocoanuts, spices, and sugar. Poor people use the jewari bread, which is made up with water into flat cakes. Jewari is a small grain something like the kafir corn. Also, they use the bajari bread in the same way as the jewari. Bajari is a small grain, smaller than the kafir corn and real sweet. Corn is scarce and usually only nubbins. We get very hungry for roasting ears and good corn bread. We have had a few roasting ears and some corn bread, but we wish we had some of the corn the American people are having to eat. There are many other grains which I do not know the names of. Some they grind and use for bread; others they boil and eat so. Some they use in feeding stock. The bajari boiled is good cow food. Cotton seed and oil cake are used for feeding cattle.

The grain is ground on a hand mill, which is two heavy stones together, with a stick in one side of the top stone, the handle for turning the mill, and a hole in the middle for putting in the grain. It is turned by two women, one sitting on each side of the mill. ("Two women shall be grinding at the mill; the one shall be taken, and the other left.") They usually sing all the time they grind, and in the villages almost any time of the night one can hear the song at the mill, as where there is a large family it takes most of the women's time to grind enough grain for their bread. In the cities they have the large mills run by water or by gasoline engines. It costs only a few cents to get a dollar's worth of grain ground. Here in Aurangabad it seems that most of the people get their grain ground, and this leaves time for the women to go out and do work to help make a living. From the mill or from the merchants can be purchased white flour as well as brown.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

You Will Write a Letter Like This.

I wish I knew which one of the thousands of letters I receive would have the most weight with *you*, my friend. I cannot quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make *you* write me one very much like them:

Barnard Street, Savannah, Ga.
Mr. N. F. Shivar, Shelton, S. C.

Dear Sir: I was suffering with indigestion, stomach and liver disorders, and all its train of horrifying phenomena for several months. I had lived on milk, soft-boiled eggs, shredded wheat—a very insufficient diet for an active working man—and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantity as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M.D.

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find it has acted nicely in each case; and I believe that if used continuously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys, and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers, and every conceivable profession. I want the satisfaction of receiving such a letter from *you*. No matter what your complaint may be—dyspepsia, indigestion, nervous headache, rheumatism, kidney or liver disease, or any curable ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you, say so, return the empty demijohns, and I will promptly and willingly refund your money—every cent. Sign below.

Shivar Spring,
Box 21C, Shelton, S. C.

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name.....

Address.....

Shipping Point.....

(Please write distinctly.)

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am, therefore, well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

Give me an ideal which will stand the strain of weaving into human stuff on the loom of the real.—Henry Van Dyke.

Ruptured?

Throw Away Your Truss.

It is too heavy; too uncomfortable; too binding; too big; and it neither relieves nor cures.

The only truly comfortable and scientific device for holding rupture is the BROOKS RUPTURE APPLIANCE.

FREE TRIAL

If you have been wearing a truss you know too well how burdensome, painful, hard and inconvenient it is. The various metallic and hard rubber devices used are nerve racking, always in the way and often cause sores from rubbing, frequently misfit, doing more injury than good. The Brooks Appliance is not a truss but instead a comfortable little air pad securely but snugly supported in place so that it is never in the way, never slips and is so comfortable and natural that you forget you are wearing it. While the air cushion and supports are resiliant so that the appliance gives with every motion of the body its pressure is uniform at all times and as long as it is on the body keeps you absolutely safe against strangulation. It readily makes itself as near a part of the human body as nature permits, with no salves, no harness, and no inconvenience. Try it at our risk and you will never give it up until you are well. Fill out the coupon below and you will not only get full information about ruptures and the appliance but you will see also what thousands of other users think of it. The appliance doesn't cost you a cent if you are not entirely pleased and you are to be the judge.

AVOIDED OPERAT ON. "Was Sure He Would Be a Cripple."

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:

Enclosed is a picture of my children, and the little man you see seated on the chair is the one who was cured by your Appliance.

He had been ruptured quite a while before we wrote you and I was sure that he would be a cripple the rest of his life. However, some helping hand showed me an ad. in a newspaper, with the result that he was in perfect health through the wearing of a Brooks Appliance for just three months.

The doctor advised an operation, which I would not consent to. Your advice was to put an Air Cushion Appliance on him, and I must say that it is worth ten times what it cost.

I wish you could have seen him before we used the Appliance and now, when he is fully as sound as he could be.

I cannot thank you too much for what you have done for my boy.

Yours respectfully,
OLIVER HANSON.
Ada, Minn.

RUPTURE HEALED AT THE AGE OF 81.

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:—

Less than a year ago I sent to you for an appliance which came promptly. I at once put it on and it fitted perfectly. I have worn the appliance not quite ten and a half months. It has **cured my rupture.**

I tried the other day while the appliance was off, to see if I could force anything out of the opening to make a break there but I could not though I tried hard.

Now I think this remarkable, as I am in my eighty-first year. I am an old veteran of the Civil War, born and raised in the town of New Boston, State of New Hampshire, from which place I enlisted in the 10th N. H. Vol. Inft. in Co. C, commanded by Col. M. T. Donahue.

I cannot feel but that I owe you this testimony for I had never expected to be cured. However, thanks be to God I found a cure through the valuable appliance you made for me.

Your friend.
E. A. RICHARDS.
Holly Hill, Fla.

NO MORE TROUBLE.

Mr. C. E. Brooks,
Marshall, Mich.
Dear Mr. Brooks:

Answering your letter, will say we need no more Appliances, as our son has been completely cured by wearing your Appliance.

We recently had him examined, and the doctor said the opening was entirely closed and that it wasn't necessary to wear it longer.

Thanking you for your kindn s, I am,
Yours very truly,
Mrs. H. Tollman.
119 Towle Avenue,
Mishawaka, Ind.

PENNSYLVANIA MAN THANKFUL.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable God-send to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON.
80 Spring St., Bethlehem, Pa.

The above is C. E. Brooks, inventor of the Appliance. Mr. Brooks cured himself of Rupture over 30 years ago and patented the Appliance from his personal experience. If Ruptured write today to the Brooks Appliance Co., Marshall, Mich.

Ten Reasons for Superiority of the Brooks Appliance.

1. It is the only Appliance of the kind on the market today, and in it are embodied the principles that inventors have sought for years.

2. The Appliance for retaining the rupture cannot be thrown out of position.

3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.

4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.

5. It is small, soft and pliable, and cannot be detected through the clothing.

6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.

7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.

8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.

9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.

10. Our reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and our prices are so reasonable, our terms so fair that there certainly should be no hesitancy in sending the free coupon today.

BROOKS APPLIANCE CO., 443 D. State Street, Marshall, Mich.
Please send me by mail in plain wrapper your illustrated book and full information about your appliance for the cure of rupture.

Name .....

Address .....

R. F. D. .....City ..... State.....

Clip and sign this coupon and mail it today.

GOSPEL ADVOCATE

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

Modern Esaus.

Oliver Wendell Holmes in one of his books refers to Dr. Samuel Johnson as "my dear and honored contemporary, who died a hundred years ago this day." We do not usually call that man a contemporary who died a hundred years before our day. But Holmes only meant that Dr. Johnson was very much like himself in thought and temper and disposition. Just so we may speak of Esau as a contemporary with us. His great mistake was typical of the mistake that thousands are making to-day. The world is full of Esaus in that respect. Wherever you find a man who loves the things of this world more than he loves God, there you find an Esau. Keble said:

> We barter life for pottage! Sell true bliss
> For wealth or power, for pleasures or renown!
> Thus, Esaulike, our Father's blessing miss,
> Then wash with fruitless tears our faded crown.

A large number of our boys have been called away to the camps and many have crossed the sea. Thousands more are being called. We are reminded of Ruskin's words: "Every hour of youth trembles with destiny." These boys need the lesson that I am trying to teach. As they go out from us, they need to be forcibly reminded of their birthright. In Esau's case the birthright included the succession to the earthly inheritance in Canaan, the larger portion of the paternal estate, lordship over the rest of the family, the functions of the domestic priesthood, and the possession of the covenant blessing. It was a terrible loss to lose these things, and yet we know that the boy in a Christian land who misses his birthright loses infinitely more.

What Is Your Birthright?

A few passages will suffice to answer. Jesus said: "I came that they may have life, and may have it abundantly." (John 10: 10.) What is Jesus talking about? Your birthright. He said again: "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." (John 11: 25.) What is he talking about? Your birthright. Simon Peter in his first epistle tells of an "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (1 Pet. 1: 4.) What is he writing about? Your birthright. The apostle Paul wrote: "All are yours; and ye are Christ's; and Christ is God's." (1 Cor. 3: 22, 23.) What is he writing about? Your birthright. He wrote again: "The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint heirs with Christ." (Rom. 8: 16, 17.) What is he writing about? Your birthright. In the closing chapter of the book of Revelation the beloved John says: "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." (Rev. 22: 14.) What is he writing about? Your birthright. These things are coming to you, if you will but receive them. And these things which constitute your eternal birthright may be lost as Esau lost his through giving away to the lusts of the flesh. Paul refers to Esau as a "profane person." ☼ ☼ ☼

A Profane Person.

The etymology of the word in this connection deserves consideration. "Profane" means *before* the *fane*, or temple, and refers to the ground which was common and public, trod upon by the feet of every one. Esau was a profane person in that sense. It is possible that he did not swear, but his nature was open to every passing influence; nothing to him was sacred. Just so, boys, when you go away to the camps, there will be the temptation to forget your father's counsel, your mother's prayers, and the earnest solicitation of your Christian friends. Though the government may try hard to protect you by throwing around you every safeguard possible, you will meet a great many Esaus who are fine fellows in a way, with spirit, generosity, and carelessness, but at the bottom "governed by animal impulses, and incapable of estimating any good which does not appeal to sense, and that at once." It is our hope and prayers that you may not forget this lesson, but that you may come back from service as Jacob came back from Peniel to see and to hear something that led him on to greater heights. Remember that self-conquest is the prelude to victory. "Fight the good fight of the faith; lay hold on the life eternal."

Our Contributors

Why Does God Permit Evil? No. 1.

BY C. NETTERVILLE.

This troublesome question is pressing for an answer now with a persistence that has never been known in the annals of time. A casual glance at the miseries of mankind is sufficient to raise this question in one's mind. But when is added to this the wholesale massacre of the unfortunate Armenian Christians by the "unspeakable Turk," which has horrified the civilized world for a number of years, the question demands consideration with importunate insistence. But that our God, a God of justice, of mercy, and of love, should permit such a holocaust of death and destruction as is produced by the present world war to sweep over so large a portion of this fair world staggers the faith of thousands of suffering humans who believe that God really permits the evils that afflict the human race.

To those who have a correct conception of God's purpose in the creation of all things terrestrial and celestial the answer is easy, simple, and satisfactory; but to the minds of those who think of God only as a loving Heavenly Father, whose sole object in dealing with man is to secure his happiness and who is abundantly able to do any and all things pertaining thereto, the question assumes a different aspect. The only question with them is: Why is not God willing to exert his infinite power to the accomplishment of this so very desirable object? To this class the question at the head of this article, unless satisfactorily answered, is a staggering blow which threatens to make shipwreck of their faith in the God of heaven.

Before attempting to answer this question, it may be well to look at a few fundamental facts concerning God and his manner of exercising control over the universe. The first that I would suggest is that there is a power existent in this world which, while it is not coequal, probably is coexistent with, and certainly antagonistic to, that exercised by the Maker and Ruler of the universe. This power is exercised by a personage called sometimes "the devil" and sometimes "Satan." The idea of an impersonal devil did not come from God's revelation, but emanated from the fertile brain of His Satanic Majesty, who is the great adversary of God and enemy of mankind. That he is not only a personality, but a very powerful one, is clearly shown by the record of the sacred historians. That he was able to contend successfully with the Lord for the fealty of the first pair in the garden of Eden, and that he offered the Lord Jesus all the kingdoms of this world if he would fall down and worship him, clearly demonstrates the fact that he was the possessor of a power second only, perhaps, to that of the Lord Omnipotent himself. That he is still very powerful is too plain a proposition to need demonstration. That the mission of the Lord Jesus into this world was to destroy that power is indicated by the language used in Heb. 2: 14 and 1 John 3: 8. That this power shall not be destroyed till the end "cometh," "when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power," is asserted by the apostle Paul in 1 Cor. 15: 24.

The next fundamental fact to be considered is that God works through agents and uses means or instrumentalities in the accomplishment of all his purposes. Do you say he does it by the exercise of his omnipotent power? I grant you this. But what is your conception of the manner in which he exercises this power? Do you think that without the exercise of any force, or the use of any instrumentality, the great I Am simply wills a thing to be done, or speaks the word, and events transpire or material things take shape of their own volition? Do you think that in the beginning, when God created the heavens and the earth and all things therein contained, he simply said, "Let it be done," and all things in this vast material universe took shape and being without the exercise of any extraneous force? When the sacred historian says, "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light," do you suppose that he meant to imply that there was nothing done but an aimless moving of the Spirit over the surface of the deep waters—that simply the expression of the will of the Lord was all the force that was exerted, and that the great luminary that rules the world by day hung himself in the heavens and the "Queen of Night" took her place in heaven's blue vault, all of their own accord and by the exercise of powers inherent in themselves? And when the apostle John says that in the beginning the Word was with God and that without him was not anything made that was made, do you think he had reference to the articulate utterance of the great Jehovah? Do you think the Word here spoken of was not a Personality that exerted force and helped the great Creator to fashion and control all the material things that came into existence by their combined efforts? Have you the idea that things can be made and fashioned without the use of extraneous forces? Is it your idea that when the sacred historian says God made things, he meant to convey the idea that he simply spoke the word and in some incomprehensible way things came into existence? If so, I would suggest that perhaps you are laboring under a mistaken conception of how the great Creator of all things works, and that perhaps it is more in consonance with what we see and know of his workings that the things we cannot see nor comprehend are manipulated in a manner analagous to that which our eyes see and our ears hear; that whereas in all the workings of this omnipotent power of which our minds can take cognizance force is exerted and means or instrumentalities are used in the operation of that force, it is in accord with sound reasoning and common sense that we conclude that the same things are done to produce results in the accomplishment of things we cannot see nor our minds take cognizance of. Hence the rational conclusion is that an extraneous force is used in God's management of all things, which force is applied by the use of means or instrumentalities directed by an intelligence that is unerring in its wisdom. Consequently there are well-established rules by which the great Ruler does all things, and from the observance of which he does not deviate, except it be for some extraordinary circumstance which calls for a suspension of these rules and the adoption of other and more cogent forces for the accomplishment of his purpose. And this exercise of power accomplished by the operation of forces that are governed by laws of which the finite mind cannot take cognizance we call a "miracle." Some of us talk glibly of the "laws of nature" as though they were self-existent, self-created, or evoluted from nothing and were self-executing; whereas it seems to me that the existence of law implies a lawmaker, and the existence of a lawmaker implies the authority to make laws, and the authority to make laws implies the power to execute, and the execution of law requires the application of force. Is not this self-evident? And is it not equally self-evident that the enforcement of any law requires the office of an intelligent agent who must possess the power to use the means necessary for the application of the requisite force.

Not Satisfied With His Efforts.

BY F. W. SMITH.

It seems that Brother Moore is not satisfied with his efforts on "repentance before faith;" for, after doing his best on that phase of our friendly investigation, he comes back to it again. He says:

Some few things I did not get in last issue for lack of space.

1. The case of the rulers in John 12: 42, 43 cuts no figure in it whatever, as you only wanted something else to talk about. This case will come in at the proper time and place. I do not fear it, the least, and will use it when we reach the place for it. Had you noted that my friend Smith did not dare to explain the four scriptural citations given in my article on the order of mention of repentance and faith? This is so characteristic of this faith; when there are plain scriptures cited directly on the subject in dispute, they ignore them and try to prove their point by the introduction of other scriptures contradictory, they think, and give no explanation of the ones given. All these four scriptures give it the same: "Repent and believe." (Matt. 21: 32; Mark 1: 15; Acts 20: 21; Heb. 6: 1.) Where can you, my brother, find the passage that reverses this order—faith and repentance, or, believe and repent? I don't like to leave a subject till it is fully settled. If you are not familiar with one single scripture that reverses the order as named in the four citations given above, how can you believe that your order is scriptural? I don't care to fill space with ramblings—just find the verse that teaches your order, then we will know that the order of mention is changeable and may be either way. Now, if you can't find it, will you not, like a man, confess it and agree that Baptists are right for once?

2. As to that communion question, I am truly glad that you confess that you believe in restricted communion, but not so close as Baptists. And yet you very nearly do that, if you don't fully. Let's try your law of approach once more. You say it is for children of God only, and not for the world. All right, Brother Smith, one must believe, repent, confess, and be baptized, before he is a child of God. Now let's get your own statement in your last article before me. "(2) The only way to have a vital and living union with the head of the body, which is Christ, is to be a member of his body. (3) The only way to become a member of Christ's body is to be baptized into it." Now, Paul says the church is his body. (Eph. 1: 22, 23.) Faith, repentance, confession, baptism, church membership, is your law of approach. No Presbyterian, Methodist, Baptist, or Catholic holds fellowship with you in your ideal of a church, and will you knowingly allow one of these to eat and drink condemnation to himself, just in order to make the others believe that you are not close or restricted in your communion service? Your law of approach contains the same as Baptists, with the exception of the first two, which you reverse, and thus pervert the truth. You are the last man to offer to criticize Baptists for placing a barrier around the Lord's table; you lay up the same rails, but camouflage them before others to hide that cloven foot that you stick out just before you enter the water of baptism. I am glad you stand with Baptists in not giving an invitation to any one to your communion service. No doubt you learned this from Baptists, or their book of discipline—the New Testament. Baptists cannot afford to act the hypocrite before Christendom to court favor with them. They tell them plainly there is but one Lord, one faith, and one baptism, and they claim the right to the communion from their Lord and have descended through ages from the days of the Son of man to the present day.

Baptists can see no use in dissembling before men that they have favor with them. If I have misrepresented your law of approach to the Lord's table, I will stand correction. So tell us in your next if I correctly represented you in this article.

The case of the chief rulers (John 12: 42, 43) seems to be a "thorn in his rose," and he now reverts to it with a "promise" concerning it. The promise is that it "will come in at the proper time and place" and that he does not "fear it, the least." It must be evident to our readers that Brother Moore is a very "promising" man—*long* on promise, but *short* on fulfillment. It would seem that my friend could have found no better time and place for clearing up the case of the rulers than when he *affirmed* they were penitent and I called for the proof of his affirmation. I made the following comment on his position:

I knew when I introduced the case of the rulers (John 12: 42, 43) that it would completely upset my friend's doctrine of repentance before faith, but had no idea he would go to the extreme he has. Of course I knew he would have to take those miserable sinners to his bosom or else repudiate his doctrine, but had no idea he would do the former. Poor man! He has simply been driven to desperation in his efforts to defend a false doctrine. He asks: "Why did you introduce the chief rulers here to prove that faith precedes repentance?" Why, *simply because it proves it*—that is the reason. Note the attitude he assumes. Here are people he admits believed on Christ, but would not confess him because they loved the praise of men more than the praise of God, and yet he says they were penitent! Brother Moore, is that the kind of repentance the Baptists teach—a repentance that will not lead people to confess Christ, a repentance that leaves one *loving the praise of men more than the praise of God?* Is that Baptist doctrine? I thought you Baptists contended for a change of heart, but the position you now assume leads you to recognize and fellowship people whose hearts are far from the Lord. Take it back, my friend, before it gets cold, and apologize to the Baptist Church for thus representing it. And those chief rulers were penitent! Eh? I knew the case would be too big for you to handle with your doctrine of repentance before faith.

Instead of meeting this, he now gives us his "promise" that at the "proper time and place" he will attend to it! Very well, I shall patiently wait, and we shall see what we shall see. He says I "did not dare to explain the four scriptural citations given in my [his] article on the order of mention of repentance and faith." I can account for this statement only on one of two grounds—viz.: Brother Moore is so confused he forgets the ground over which we have traveled, or else he does not read my replies. I said this:

Our friend tries to support his contention with Matt. 3: 1, 2. He should know that John was talking to people who already believed in God, but who, because of their sins, were in no condition to accept the message regarding the coming Messiah until they had set themselves right with God. They were the "lost sheep of the house of Israel," and sustained the same relation to God that an erring child does now. He thinks Acts 20: 21 helps his cause, but it avails him nothing. The "order" in which historic events are recorded does not always prove that such things occurred in the order given. Note this: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." (Rom. 10: 9.) Here we have confession before faith; and I ask, will our brother contend, because of the order recorded, that confession comes before faith? To be consistent, he must, or else abandon his claim from Acts 20: 21. All that can be claimed from that passage is that it simply shows toward whom repentance and faith are directed. Faith is a principle of growth (2 Thess. 1: 3) with different degrees of development. There is a degree of faith leading to repentance which is the very *cause* of repentance, and still another degree leading to obedience in baptism. But the growth of faith does not end here; it leads to every act of worship and service, growing continually so long as we live.

He knows or should know that the word translated "repented" in Matt. 21: 32 means "regret," from "metamelomai," and *is not* the word "metanoeo," which means repentance. He demands of me to show where faith precedes repentance. Well, I can show this by Brother Moore's own concession. He has said that "some kind of faith precedes repentance," and I shall now repeat my request which he has persistently ignored—viz.: *What relation does that faith you admit precedes repentance sustain to the Lord Jesus Christ?* Will my friend refuse again to attend to this request? Moreover, he has absolutely paid no attention to the following:

My friend challenges me to find a passage where faith precedes repentance. Well, that is easy, Brother Moore, and I am surprised that in all of your Bible reading you have overlooked such plain passages. Listen: "And without faith it is impossible to be well pleasing unto him;

for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. 11: 6.) Now, Brother Moore, will you tell us that you *did not* believe in the existence of God when you were seeking after him through repentance? Will you tell us that you did not believe the testimony God gave concerning Jesus Christ as the Savior of man when you were seeking after God through repentance? If not, please tell us *what led you to repent.* Here is our brother's predicament: He was deeply impressed that he was a sinner, lost and without hope in the world, became overwhelmed with a "godly sorrow," repenting toward God, and yet all this *without* faith! The passage says it is impossible to please God without faith; hence, if it were possible for one to repent without faith, that act would be *displeasing* to God. But again: "And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." (Jon. 3: 5.) Any one who cannot see that believing in God preceded the repentance of the Ninevites is safe without either faith or repentance. Once more: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" (Acts 2: 36, 37.) Now I want you to tell us this: If the people did not *believe* Peter's testimony concerning Jesus Christ, *then what caused them to be pricked in their hearts?* Again, if they did not have faith, *what caused them to ask the question:* "Brethren, what shall we do?" Mark you, up to this time they *had not* repented, for in answer to their question they were told to repent. Come square up to the issue, my brother, and let us have no beating around the bush. Either you or Peter is wrong in this matter, and I frankly say I prefer to stand with Peter.

Instead of attending to such pertinent questions, he comes at this late date and demands a passage that teaches faith before repentance! Brother Moore tries to make it appear that I have "a law of approach" to the Lord's table, but he is mistaken. The difference between us on this point is this: He *believes* and *teaches* that unimmersed Methodists and Presbyterians are in the kingdom—children of God with their names written in the Lamb's book of life—and yet he *will not* let such eat at the Father's table. I do not believe that any one is in the kingdom or in covenant relation with God who has not been immersed into Christ, and I frankly preach it. I neither *invite* people to the Lord's table, whether immersed or unimmersed, nor try to keep them from it. *It is the Lord's table, not mine.* My friend is guilty of a gross inconsistency, and is lording it over what he himself contends is the Lord's heritage. When he admits one is a child of God and yet refuses that one a place at the Lord's table, he sits in judgment on the souls of men. He stoutly repudiates baptism as being essential to salvation, and yet puts *water* between a child of God and one of the nearest approaches a child of God can make to him in this life. I would tremble at the very thought of assuming such authority as that. Come, my friend, and meet the issue like a man. Give us Bible authority for your practice in this matter or abandon it.

The Power of True Conception.

BY S. H. HALL.

There is nothing that would help the follower of Christ more to withstand temptation, to never grow weary in well-doing, but to be forever pushing the glorious work before us onward and upward, than the proper conception of the greatness of the work. In the days of Nehemiah and Ezra there was a great work the Lord wanted done—viz., the rebuilding of the wall, the rebuilding of the temple, and the restoration of the law that had been in disuse for years. The enemy of the "faithful" then, as now, did not want this work done; hence every conceivable thing, from ridicule to the threats of a mighty army, was resorted to, to keep the work from being done. But when the wall had been rebuilt, to the chagrin of the enemy, the devil resorted to his last trick—viz., a compromise. Here are the words of the sacred penman: "Now it came to pass, when it was reported to Sanballat and Tobiah, and to Geshem the Arabian, and unto the rest of our enemies, that I had builded the wall, and that there was no breach left therein; (though even unto that time I had not set up the doors in the gates;) that Sanballat and Geshem sent unto me, saying, Come, let us meet together in one of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" Thus the enemy fails in this last and subtle effort to hinder the work. And why? Was it not because of the fact that the builders had the true conception of its greatness? They stood shielded against every effort of Satan to lead them from the work so long as there existed in their hearts the realization that it was a great work—yes, indeed, the greatest work in which they could have been engaged at that time.

And we all appreciate the greatness of that work; it was great, but not so great as the work that lies out before the church of our Lord to-day. We are under a better covenant, established upon better promises (Heb. 8: 6); hence to give it back to the people is a greater work than restoring the law of Moses to the people of that day. "The church of the living God," "the Jerusalem that is above" (see 1 Tim. 3: 15; Gal. 4: 26), is greater than the ancient city of Jerusalem around which the faithful then rebuilt the wall; hence restoring the church to the people to-day, in its fullness and completeness, by giving back to the people all the teaching, all the words of the new covenant, is a greater work than that in which Nehemiah and Ezra were engaged.

Honestly, do we, kind reader, have that conception that we should have of the greatness of the work before us? If so, how is it that almost any little thing will hinder us and cause us to tire of the work? I have my doubts about even the Spanish "flu" being a sufficient scare to have caused those workers to cease in Nehemiah's day. And I not only doubt this, but I doubt that the Spanish "flu," with all of its danger multiplied by infinity, could have caused our Lord to cease the work he came to do for you and me while he was on the earth. This you know.

Is there one thing more needed to-day? Is there one thing from which the disciples of our Lord are more dangerously drifting than a full and clear conception of the greatness of the work our Lord has placed in our hands? May the Father, so tender, so patient, so kind, have mercy upon us, forgive us of all our neglect, create within us a new heart, renew a right spirit within us, and make us work as never before. That this may be done, I ask that we read more, pray more, give more, and work more. This will cause the scales to fall from our eyes and enable us to see with a clearer vision that there is nothing under the sun so great as the work God wants us to be continually engaged in for his glory and honor and the salvation of men and women.

Principles of right and justice were never determined by war. Strength of numbers, equipment, and resources may be tested by war; trade supremacy may be won by war; domain may be extended and maintained by war; thrones may be seized and held by it—such issues as these may be settled by force of skill, of energy, or of arms. But principles of right and justice are above and beyond the contending forces of battling nations, as the serene sunshine ever beams above and beyond the storm clouds. War obscures these principles and blinds us to them. Only the calm of peace can let the clear sunshine through to us.—Christian Herald.

Do You Care?

BY G. F. GIBBS.

If I should care what man may say
And shrink from the finger of scorn,
While I walk in the narrow way
And await the beautiful morn,
To me would the words surely come:
"Depart, my will you have not done."

If I care not what man may say,
But take the aged's good advice
And work on, rejoicing alway,
And gladly make the sacrifice,
To me will the words surely come:
"Well done, thou faithful one, well done!"

So, then, in fear of God above,
Who reigns forever and alway,
Who gave the Son of his own love
To die on the cross of Calv'ry,
Let us be faithful in the strife
And win the blessed "crown of life."

Old Testament Characters—Abel. No. 3.

BY H. LEO BOLES.

Abel, the second son of Adam, is the first member of the human family that acted upon the basis of faith. There is nothing said in the Bible concerning Adam's faith, Eve's trust in God, or Cain's confidence in Jehovah. Abel begins, or is at the head of, the list of the long catalogue of faithful servants of God. The contrast between his faith and Cain's disobedience is refreshing. It has been observed that by faith the weakness of man is linked to the omnipotence of God and man becomes powerful even in his weakness; the ignorance of man is supplemented with the wisdom of Heaven by faith. When one begins to look at himself and to think of himself more highly than he ought to think, thinking himself to be something when he is nothing, he blunders sadly; when he thinks that he can accomplish wonders by his own power and skill independent of God, he makes a fatal mistake; when a man thinks that by his own might and main he can accomplish his mission in this life, he knows not himself and his limitations as he should know them; but when a man can look at his own weakness, ignorance, insignificance, and frailty, and at the same time get a clear vision of the omnipotent power of God and wisdom of Heaven and by faith link his weakness to the power of God, then a mighty force has been created which God can use for the blessing of the human family and the salvation of the race.

There is a stronger union between weak, frail man, on one side, and the omnipotence of Jehovah, on the other, when linked by faith, than there is between soul and body. Note the union between soul and body. The body is lifeless, dead, without the spirit to animate it; so man is weak, frail, and insignificant until linked with the wisdom and the power of God. There is nothing that he can do that is pleasing to God without faith; but with strong faith, man becomes godlike in power and in influence. There is no truth more often emphasized in the Bible than the one that God has used men who were weak and despised in the light of life's common standard for the accomplishment of his purpose upon earth. God wants men of the best mental strength, of the finest mental training, and he uses such when they are prepared to be used; but men of fine mental traits and intellectual giants are so often tempted to rely upon native ability and thus render themselves unfit to be used by Jehovah. God never seems to be in a hurry; he can wait; he does wait until man is prepared by faith and obedience to be used for the glory of God and the service of his kingdom. God asks that we bring the best we have in native ability with the best possible training, and let him use us absolutely as he may wish. "For it is God who worketh in you both to will and to work, for his good pleasure." (Phil. 2: 13.) This is the example that is given us in Abel. We do not see so much of the traits of character in Abel; we see him as a representative of God, by faith doing Jehovah's will.

While Abel stands at the top of the list of God's heroes of faith, he also stands as the first of that innumerable host of the race to die. He was the first, it seems, to receive the final and ultimate sting of sin, which is death. It seems strange that Abel, the righteous and faithful servant of God, should be the first to succumb to physical death. He is not only the first to die and experience the full power of sin, which is death, but he also stands as the first martyr. He has the honor of being the first of a long list of martyrs that reach even down to the present time. We do not know how many constitute the "Honor Roll" of the martyrs of faith. The Savior makes mention of this list of martyrs and says: "That upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar." (Matt. 23: 35.) Mention is made without enumerating all that came between Abel, the righteous, down to Zachariah. There have been added many precious souls to this list of martyrs since the earthly life of our Savior. Stephen, the first Christian martyr, and nearly all of the apostles have been added to the Honor Roll since this language was spoken by the Son of God. Let him who doubts read John Foxe's "Book of Martyrs" and there see how the enemies of righteousness have stained their hands with the innocent blood of the heroes of faith and drenched the streets of their cities with the blood of the pious; or let him visit the catacombs of Rome and there read the inscriptions written by the bloody hand of persecution and be convinced.

A martyr means one who dies for his convictions. His convictions may not always be based upon the truth, yet that one is to be admired for his courage and conviction. Abel's convictions were in harmony with God's will; they were based upon the truth of our God, and were maintained by all of the energy of his soul, and were contended for by the life that he lived and the death that he died. He is the first of this long list of martyrs who gave his life in behalf of God's will. Not only was Abel well pleasing to God, righteous and faithful in his life, but he was also well pleasing to God in his death, and has the approval of God in his death as much as he had God's approval in his life. This teaches us that we must live a life consistent with God's will; and when such a life has been lived, its end or death is blessed of Jehovah. Jehovah caused wicked Baalam, when he was trying to curse Israel, to bless Jehovah's people and say: "Let me die the death of the righteous, and let my last end be like his!" (Num. 23: 10.) Again, we are instructed by the voice of heaven speaking to John: "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." (Rev. 14: 13.) This is an encouragement to the people of God; whether living or dying, we can be pleasing unto the Lord.

By faith he offered a more excellent sacrifice than Cain; by faith he was accounted worthier to die. It seems strange to us that righteous Abel should die and leave wicked, murderous Cain to live. We may gain the lesson that the righteous are prepared to meet God and live with him forever, while in mercy the wicked are left to linger on earth and thus given time to prepare by faith to meet him. Jehovah distinctly and clearly identifies himself with Abel's position and espouses the cause of his martyred representative on earth. This within itself is a severe rebuke and condemnation of evil and shows that the ascendency of evil over righteousness is only temporary.

Training Little Children

By MRS. BERTHA GOODKIND.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 30.

The Child Is Not a Possession—He Is an Individual Needing Care, Nurture, and Love to Help Him Express Himself.

Many parents fail to realize that the child born to them is not a personal possession, is not a thing to mold according to their own desires, their own ambitions, or their own social aspirations. From the very start we must rid ourselves of this sense of ownership and begin from the cradle days to look upon the child as an individual being, whose sacred right it is to unfold his own self with the help, care, nurture, and love which are due him.

What definite means can the home adopt for the best development of the child in the first six years of his life? First, with regard to the things which surround him—furniture, pictures, books, toys, clothes, and ornaments. In how far may these lend themselves to his development?

In the room in which the child spends most of his time indoors, the furniture ought to be plain enough so that he can do no great harm in playing freely about. A small, substantial kindergarten chair and table to work on are almost indispensable in the child's room. Kindergarten materials can be obtained from Milton Bradley Company, Springfield, Mass., or E. Steiger & Co., 49 Murray Street, New York. Both companies send free catalogues upon request. A good blackboard should be hung securely on the wall, care being taken that it hangs low enough for the child to use easily; for from the hour he can toddle he will delight in chalk markings, and these even then will have value because of the muscular development afforded the arm and hand.

The pictures on the wall in the child's room ought to be distinctly for him and hung low enough so that he may take them down and handle them whenever he chooses. Every child likes color and delights in the "story picture," the picture which has a story connected with it. Pictures of animals, of family life, of other children's activities, of the simple trade world such as sustain family life, are excellent for the nursery.

The child may be taught to discriminate between his own things and those belonging to others by being allowed to visit the family living room where mother's and father's books and their pictures and furniture are used with caution and care. This will also lead him gradually into an appreciation of the adult's standard of art in pictures, music, and literature.

The value of good music in the home cannot be overestimated. Fortunate the child whose ear is accustomed from the cradle to beautiful sound and melody; and yet even more fortunate the child who is accustomed to hearing the singing voices of those about him. Children love to hear songs—children's songs, big people's songs, and folk songs. They love to hear the songs of long ago when mother was a child and the lullaby grandmother sang. The child loves especially a bedtime song, sung beside his crib before the final "good night."

As to books, there are the standard ones: "The Mother Goose Nursery Rhymes," the simple animal storybooks, and the fairy tales in simple form. A helpful list of modern books, picture and storybooks, has been carefully reviewed and listed by the Federation for Child Study and may be had upon application to the secretary, Mrs. Thomas Seltzer, 219 West One Hundredth Street, New York City, N. Y., for thirty cents. The Bureau of Education also has suitable lists of children's books.

Story-telling is a great art, and the mothers or fathers who have this gift can give their children unbounded joy and fill them with fond memories of the story hour that will never be forgotten.

As for moral influences in the home, it is the words the child hears us speak, the things he sees us do, which will have the greatest effect on his attitude toward those about him, such as respectful care and tender affection toward the grandmother, the grandfather, the aunt, the uncle—our treatment of those in our employ, etc. Family festivals, such as birthday celebrations, Christmas Day, special excursions, or picnics, in which the whole family join, make glorious impressions on the child's mind.

The spirit of charity should permeate the home. The little child is too young to know how to help the less fortunate, but he will imbibe the home spirit and with his growing understanding he will adopt the ideals by which he is surrounded.

Above all other influences, the most telling is that which the parents create by means of their relationship to each other. If peace reigns supreme and father and mother live as one, having a deep, true, and earnest affection for each other, facing together the joys and sorrows and supplementing each other's strength at every turn, there is no greater legacy they can leave their children than the influence and memory of such a home.

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Searchers After Riches.

These impious ones wander in a circle, longing after something to gratify their yearnings, yet madly rejecting that which alone can bring them to their desired end—not by exhaustion, but by attainment. They weary themselves out in vain travail without reaching their blessed consummation, because they delight in creatures, not in the Creator. They want to traverse creation, trying all things one by one rather than think of coming to Him who is Lord of all; and if their utmost longing were realized, so that they should have all the world for their own, yet without possessing Him who is the Author of all being, then the same law of their desire would make them contemn what they had, and restlessly seek Him whom they still lacked—that is, God himself. Rest is in him alone. Man knows no peace in the world; but he has no disturbance when he is with God.—Bernard of Clairvaux.

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It is foolish to be afraid of making our ties too spiritual, as if so we could lose any genuine love.—Ibid.

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Take Courage.

Take courage!
The legions of darkness are strong, it may be,
And Satan holds forth on land and on sea;
But right is of God, and undaunted is he.
Take courage!

Take courage!
The world has long dwelt in the shadow of night;
But the earth is the Lord's, and the Lord is our light.
All evil must pass with the conquering Right.
Take courage!

Take courage!
Though millions of men are arrayed for the wrong,
More millions for God and his conquest are strong.
Up, up to the battle, and sing ye his song.
Take courage!

—Thomas Curtis Clark.

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EDITORIAL

Christians Should Not Grow Lukewarm.

BY J. C. M'Q.

The Spirit said to the church in Laodicea: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth." (Rev. 3: 15, 16.)

Recently I heard a reliable gentleman say of parents whose sons had gone to the war: "Before the war they went to church regularly, but since the war they have neglected the worship almost entirely." Christians who are guilty of such conduct have not imbibed the spirit of Christ. It does not require much devotion or much courage to be brave under sunny skies, but to be faithful under threatening clouds develops the best that is within us.

God never created us to be hothouse plants. While we should shun the very appearance of evil and should never willfully or deliberately go into temptation, yet in the discharge of our Christian duty we will be sorely tried and tempted. When tempted, however, the Holy Spirit assures us: "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." (1 Cor. 10: 13.) Every Christian should find much encouragement in this passage. No matter how fierce and fiery the trial, no matter how dark the clouds and how terrible the bereavement that may overtake us, still the Lord assures us that he tempers the wind to the shorn lamb and that no temptation shall come upon us that we shall not be able to bear. The flower that grows nearest our heart may be plucked, the children that God has given to cherish and brighten our lives may be prematurely taken from us, and the whole world may be dark and dreary; still we should be comforted by the thought that, if faithful, God has given us the strength and the ability to overcome such trying ordeals. In the darkness we need light; in the cold we need fire; and so during the terrible crisis that is upon the world we need consistent Christian lives, perhaps as never before.

In the very beginning, when Adam and Eve were placed in the garden and were permitted to enjoy its beauty and fragrance, it was necessary for them to overcome evil. They could not yield to sinful appetite without suffering the terrible consequences. We read: "And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2: 16, 17.) Even in the garden of Eden they were not free from the tempter, for in an evil hour the tempter came in the form of a serpent and seduced the woman to disobey God. The temptation was not a weak one, but was as strong as could be presented by the archfiend of the human family. Eve did not yield to his seductive voice until she "saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise." Thus we see that this temptation was as strong as can be presented to any one. No stronger temptation has ever been presented to us, for the Holy Spirit, speaking through the beloved John, says: "For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world." (1 John 2: 16.) In the temptation that was presented to Eve we find all of the world embodied in "the lust of the flesh and the lust of the eyes and the vainglory of life." It is the essence of folly for us to contend now that, if we had been in Eve's place, we would not have fallen. Thousands of multiplied thousands are yielding daily to the same temptation that she did. To-day "each man is tempted, when he is drawn away by his own lust, and enticed."

While the cruel war that is being waged is terrible, the trial of our faith is no greater than was the trial of Abraham's faith and the faith of many other of the patriarchs. We read: "By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; even he to whom it was said, In Isaac shall thy seed be called." (Heb. 11: 17, 18.) The trial of our faith in the crisis through which we are passing is no greater than was the trial of Moses' faith. We learn: "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward." (Heb. 11: 24-26.) Before complaining and concluding that all is lost and that we cannot endure the fiery trials through which we are now passing, every child of God

should read prayerfully the following: "And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." (Heb. 11: 32-40.)

When we see Abraham offering up Isaac, his only son of promise, upon the altar, we are constrained to believe that man can overcome the world, the flesh, and the devil, and at last enter through the pearly gates into the city of God. Abraham's obedience proves man capable of salvation, and even a greater than Abraham was "in all points tempted like as we are, yet without sin." In that superhuman conflict between Christ and the archfiend of the human family, Christ took "it is written" and with the word of God, "which is the sword of the Spirit," overcame Satan. The Evil One cannot endure and stand before the word of God. If Christ, who had the whole world from which to select his weapons—he who could have called twelve legions of angels to his support, he who could have unveiled his own glory and before it the archfiend of night would have paled as owls and bats before the splendors of the noonday sun—if he could do no better than fight the battle with "it is written," surely his subjects should gird on the whole armor of God and with that overcome the Wicked One. Christ has shown us the way; he has left us an example that we should walk in his steps. The devil tempted Christ in order to destroy him; his motive was evil, and only evil. God proved Abraham in order to develop and save him; his motive was good, and only good. God tries man for his own good; the devil tempts him for his destruction. Christ's victory over Satan shows man's capability of salvation.

With these examples before us, and many others that might be given, it is cowardly and wicked for God's children to draw back during the terrible war that is now being waged almost world-wide. We need Christian soldiers to fight the battles of life. In the midst of the terrible clouds that are now enveloping the whole country, we should be able to say, in the language of the Holy Spirit: "We are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul." Those parents who have sons engaged in the bloody war that is being waged on the western front in France should be ashamed of their conduct when they neglect to serve and worship the Lord Jesus Christ. Our lives are given us in order that we may fit ourselves for the life to come. This world is the scene of our conflict, in which we must overcome the devil in order to be crowned in heaven. If in the midst of perils, in the midst of cruel wars, we shrink back and fail to do our duty, we will never hear the welcome plaudit, "Well done." Life is a conflict from the cradle to the grave. We must fight the good fight of faith. We must be true if we would reign with Christ throughout the countless ages of eternity.

Warfare.

BY E. G. S.

Are we in a warfare now? Most certainly; Christians are in a warfare from the time they begin to be Christians. To be a Christian is to be a follower of Christ, and to be a follower of Christ is to be a follower of his teaching as given in the New Testament. None have the right to claim to be Christians, save those who obey Christ; and we obey him as we do the very things he requires us to do. We have no right to make any changes on what he says. When he says, "He that believeth and is baptized shall be saved," we must say that as he says it. If we change baptism into sprinkling, we set God and his authority aside and put human wisdom in its place.

God knew what we ought to do to make us just what we ought to be. If we do what the word of God says do, it will certainly make us just what we ought to be, and what we will want to be when the close of life comes; but if we fix in our own minds what we want to do and lay the word of God aside and go our own way, we will be eternally rejected by the Lord. We must never under any circumstances leave off what the word of God says and follow the opinions of men. Even Christ himself says: "I came down from heaven, not to do mine own will, but the will of him that sent me." The will of the Lord must be done just as he has commanded. Therefore we must always and in everything conform our will to God's will, forming our lives after the pattern he has laid down for us in the New Testament.

The New Testament was given to point out to us the narrow way which Jesus ordained for us to walk in, in order to reach the heavenly home; and there is no other pathway that can lead us home but the one that Jesus has pointed out to us. If we walk in that, we have the certain promise of the heavenly home in eternity; if we do not walk in it, there is not an intimation that we will ever reach heaven. When Jesus said, "He that believeth not shall be damned," he knew what he was talking about and that the destiny of man in eternity would be just what he said. There are just two pathways laid out for men through this life and two places of abode in eternity. Into one of these two places all the world is doomed to go. People are permitted to make their choice as to which place they want to dwell in after death. If they want to dwell in heaven, where God, Christ, the holy angels, and all the righteous will be throughout eternity, they must walk the narrow way; but if they are careless and indifferent as to their dwelling place in eternity and fail to become Christians, they will be sure to be cast into hell. If we want to be happy in eternity, we must make the good choice here and walk in the narrow way while we live. If we continue to walk in the broad way until death comes, it will then be too late to make that choice.

The Lord has been wonderfully kind to the human race and has taught them plainly how to walk, promising eternal life to all that will be faithful until death. Why, then, should any be lost in a Bible land? It will be altogether their own fault and by their own choice. Not a particle of blame can they lay upon the Lord. He has established the plan of salvation and plainly revealed it to man, and he urgently invites him to accept it before it becomes too late. When people neglect their obedience to the gospel till too late, their fate is then sealed for eternity. Their time for repentance is then passed and there is no way to escape the consequences of a disobedient life. Down to the grave they must go unprepared. Such a fate is sad indeed.

Any honest task is capable of being so largely conceived that he who enters into it may see, stretching before him, the promise of things to do and be, that will stir his enthusiasm and satisfy his best desires.—Phillips Brooks.

Abnormal Costs.

Costs in the printing business are abnormal when compared with the costs of a few years ago. They are not abnormal when we consider the high prices of materials entering into printing. In all probability the price of paper will soon be even higher.

Considering the price of paper and materials, the Gospel Advocate at three dollars a year would be cheap. Take the price of paper, for instance. A mill in Cincinnati in 1913 sold a sulphite bond for six cents a pound. To-day the same paper is selling for fifteen cents a pound—an increase of one hundred and fifty per cent. Other materials have advanced proportionately. Labor is costing more. Some journals that were charging $1.50 per annum in 1913 are now charging $3 per annum. The Gospel Advocate has advanced only fifty cents per year.

Now is the time to renew your subscription and also to send new subscribers. You should coöperate with the publishers of religious journals as you have not done formerly, for they are furnishing your papers at a great sacrifice.

Have you sent us a new subscriber? Have you renewed your own subscription? If you want your religious journal to live and be efficient in advocating the gospel, now is the time to show your interest by a practical demonstration. We appeal to every reader to interest himself in behalf of this journal. PUBLISHERS GOSPEL ADVOCATE.

A Contribution Box for the Tennessee Orphans' Home for a Christmas Present.

BY F. C. SOWELL.

At this date there are forty-two children in the Tennessee Orphans' Home. Thirty-six of this number have been sick with the influenza, but we are glad to say that they are all practically well and are getting along nicely under the management of Sister Lipscomb. During the last twelve months, under the new management of the Home, there have been eighty-six children in the Home, and forty-four of this number have been placed in homes. There are some nice boys and girls in the number we have now that should have good homes in some nice, Christian families. But I make this appeal to each family wherever the Gospel Advocate goes for a little contribution for the Home of these dear children.

I will suggest a very simple arrangement, or plan, for this offering. Let each family have a little box on the mantle or some convenient place in the room, and each member of the family put in a little offering every week from now until Christmas, and you will have a dollar or two. This is a little thing for one family; but when all of the offerings of all these boxes are put together, it will make a nice, big offering. Little things make big things when they continue to grow. To illustrate: We have lost, by death, in Maury County, Tenn., twelve of our boys in actual service of the great war. Now multiply this by the ninety-six counties in the State, and we have one thousand one hundred and fifty-two; then multiply this by the forty-eight States in the United States, and we have fifty-two thousand two hundred and ninety-six dead. This would make a big number to sacrifice for our country, aside from the great number that have died from disease.

In like manner multiply our contribution boxes by the many families who read the Advocate, and we will have thousands of them to come to the Tennessee Orphans' Home Christmas. Send the contents of your box, by check, to the Home, and then address a postal card to me at Columbia, Tenn., naming the family who sent it and the amount you send, and I will make a report through the Advocate.

Put your box up at once and begin to put your pennies, nickels, and dimes into it, so you will be ready to send when the time is up.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$12,739.58
"Two Friends," Millville, Ark.	3.00
Miss Lula Mai Greene, Franklin, Tenn.	5.00
J. F. Smith, Graford, Texas	10.00
Mrs. Henry Reinhart, Columbia, Mo.	5.00
Class No. 5, Bardwell, Texas	1.75
Church at Albany, Texas	3.00
Sal[illegible] B. Arnold, Thompson's Station, Tenn.	15.00
Chu[illegible]h at Spring Hill, Tenn.	5.50
M. M[illegible]avanaugh, Cerulean, Ky.	2.00
Jack [illegible]rtman, Murfreesboro, Tenn.	5.00
Mrs. F[illegible] Watson, Albany, Ala.	1.00
Pleasan[illegible] Home Church, Pike County, Ark.	12.40
J. C. Ne[illegible], Maury City, Tenn.	3.00
Church [illegible] Meaford, Ontario, Canada	10.00
Friends[illegible]t Stephens, Ark.	10.00
Church [illegible] Lavergne, Tenn.	24.39
Allen B.[illegible]oper, Slater, Mo.	10.00
Mr. and Mrs. J. L. Craighead, Gainesboro, Tenn.	2.50
Mr. and Mrs. E. Michie, Stantonville, Tenn.	2.00
Mrs. Orah Elam, Stantonville, Tenn.	1.00
Church at Beech Grove, Jackson County, Tenn.	12.00
Church at Sharon Grove, Tenn.	9.00
Mrs. W. J. Jones, Brentwood, Tenn.	1.00
Hattie Mildred Scott, Newbern, Tenn.	3.00
Miss Mattye Roberson, Russellville, Ala.	1.00
Miss Pearl McCuiston, Sweatman, Miss.	1.00
"A Sister," Guntersville, Ala.	2.00
Mrs. D. M. Peebles, Smyrna, Tenn.	5.00
W. B. McQuiddy, Bellbuckle, Tenn.	10.00
"A Friend," Mitchellville, Tenn.	1.00
Oscar Foy, Henderson, Tenn.	2.50
Clarence Hunt Thomas, Frankfort, Ky.	1.00
J. E. Barbee, Yost, Ky.	5.00
"A Friend," Canada	5.00
Miss Alta Richards, Sparta, Tenn.	5.00
W. S. Head, Fort Worth, Texas	1.00
Church at Charleston, Miss.	6.30
Sunday-school children at Center, Ark.	2.00
W. H. Arrington, Mount Vernon, Texas	1.00

We appreciate the thoughtfulness of a little five-year-old boy who lives in Kentucky's capital city. Read why he missed the fair:

Brother Lipscomb: I am a little boy five years old, and mother gave me one dollar to go to the fair; but grandmother told me about the starving little girls and boys, so I told her I would send my dollar to them. So you will find it inclosed in this letter. Please add it to your fund.
CLARENCE HUNT THOMAS, Frankfort, Ky.

The reports of increased need, death by starvation, suffering from famine and pestilence, has led to a new survey of conditions in Western Asia.

The present situation has been summarized by a committee of which James L. Barton, Ambassador Elkus, Henry Morgenthau, Charles E. Hughes, William Howard Taft, Cleveland H. Dodge, Samuel T. Dutton, W. W. Peet, and many other prominent men are members, from the reports of returned missionaries, physicians, teachers, business men, and the files of the Department of State.

In asking for thirty million dollars, the committee states: "We include only those refugees who are reported to be immediately accessible, multitudes of them perishing daily and all of whom might be saved were resources adequate. In making this estimate, we have fixed the smallest sum that can be considered as approximately sufficient to keep the breath of life in the bodies of these homeless, helpless, starving masses, who are dependent upon the American Committee for Relief in the Near East to save from inevitable death. We place this amount at five dollars a month, seventeen cents a day, for each person."

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Spirit of the Press

By J. C. McQUIDDY

The Greatest Loan in History.

The Philadelphia Bulletin gives some interesting and inspiring information about loans. It says:

The greatest loan that the German government has raised at one time is $3,600,000,000. The greatest loan that the British government has raised is $5,100,000,000. The loan which the United States is now raising is $6,000,000,000—the greatest amount for such a purpose in the history of any nation the world has ever known. Not only is it virtually certain, but it is highly probable, that when the subscriptions shall all be in, it will be found that the total will be nearer seven billion than six billion. Yet, colossal as the amount is, it will not represent much more than one thirty-fifth part of the estimated wealth of the United States.

The United States is a great nation with great resources and is capable of doing great good. We would rejoice to see so much money used for the conversion of all nations to Christ. The demands of the war should not abate our interest in the spread of the gospel of Christ. The church has a great work to do now and will have as long as time shall last.

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A Peace Should Be Declared in Accordance With the Bible.

No one doubts that a terrible and cruel war is being waged almost world-wide, but that is no justification for Christians' losing sight of the principles of truth and righteousness. We should never pervert the Scriptures in order to justify our intensified and inflamed passions. The Bible does not encourage or allow a Christian to take revenge. "Vengeance is mine, I will repay, saith the Lord." To refuse to take vengeance is Christian and not pagan. We should not deceive ourselves. Evil passions should be crucified. The St. Louis Post-Dispatch writes forcefully and truly on "Justice, Not Revenge." It says:

We will give all the blood necessary to win victory, but not one drop for revenge.

Those who criticize the President for asking Prince Maximilian the exact meaning of his peace plea before rejecting it and who insist that no peace shall be made with Germany until her armies are actually destroyed, her soil invaded, and her cities devastated, are false to American ideals and to American aims in the war. We are fighting for justice and liberty, nothing more. When we are assured we have gained these ends, we have nothing to fight for. We have pledged our power and influence to a program of justice to all—friend and foe, great and small—and we must keep our pledge.

All we ask is that our enemies submit to our terms. When they yield and give guarantees of good faith by surrendering the spoils of war and laying down their arms, the work of war is done and the work of peace begins.

When we can make peace on fair and reasonable terms—the terms the President has clearly defined—we must make it whole-heartedly and not half-heartedly, with bitterness in our minds and knives up our sleeves. The half-hearted peace is the truce of the coward and the savage.

The demand that we take an eye for an eye and a tooth for a tooth, that we bomb German hospitals, wantonly destroy German cities and kill German women and children, because the Germans do these things, disgraces Americans. Shall we become savages because our enemies are savage? Shall we do the barbarous acts which we condemn in the Hun and thus become worse than Huns? If we fought with cannibals, would we imitate their savage example by eating their bodies? In a war for humanity and civilization, shall we abandon both? Never! We must be true to our own principles and ideals, whatever happens.

The way the President has chosen is the way of honor and fair dealing. It is the way of reason and justice. When our enemies meet us on this ground, the war will be over.

If we do not lead as God directs, we will soon lose our position of leadership. If this nation is superior to others, it is because, as a nation, it is more in harmony with the Bible than others. To depart from the Bible is to invite our own downfall. If Germany atones for her wrongs by restoration as the Bible requires, she will suffer enough and should not be expected to do more. Such a settlement will meet all the demands of justice and righteousness.

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Biblical Terms.

The following list of biblical terms translated into present-day meaning is inserted for the guidance of our readers:

A day's journey was about twenty-three and one-fifth miles.

A Sabbath-day's journey was about an English mile.

A shekel of silver is about fifty cents.

The ratio of a shekel of silver to a shekel of gold was apparently sixteen to one.

A talent of silver was five hundred and thirty-eight dollars and thirty cents.

A talent of gold was thirteen thousand eight hundred and nine dollars.

A piece of silver, or a penny, was thirteen cents.

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Nobody to Suggest It.

In thousands of cases the salaries of pastors are the same they were in 1914, while the prices of the necessities of life in most cases have doubled. Compare the prices of meal, flour, meat, lard, sugar, chickens, eggs, milk, butter, and clothing of all sorts with the prices of these same commodities in 1914, and observe the difference. Most of them are twice as high now as they were then. We do not know of a preacher whose salary has been doubled. The increases made have been small, but in most cases there has been no increase at all. We cannot believe that the churches are unwilling to do the square thing by their pastors in these times of high cost of living. The trouble has been, and is now, there is no one to suggest an increase in salary. We plead with the deacons to take this matter up with their churches at once, and if the deacons fail to do it, let some other members of the church look after it. It is embarrassing for pastors to be forced to ask for better support. Already many of them feel that they are not appreciated because their churches have not offered them an increase in salary. "A hint to the wise is sufficient."—Christian Index.

This journal has suggested that the churches should increase the amounts that they pay preachers. No one should expect the preacher to do the impossible, and no Christian is willing to put him in the attitude of a beggar. Faithful ministers are not complaining, but are doing their duty, trusting the churches to do theirs also.

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Woman Suffrage.

The Journal and Messenger says:

When President Wilson went before the Senate of the United States and pleaded for woman suffrage, on the ground that it should be adopted "as a war measure"—"to win the war"—he excited laughter over the whole country. We have seen no intimation that any one, even the suffragettes themselves, agrees with him. Among others, The Catholic Telegraph says: "How any one can advocate woman suffrage as a war measure, as a reward, recognition, or encouragement of the splendid war activities of the women of our country, is altogether beyond our comprehension. We have had excellent opportunities of learning the sentiment of thousands of members of the most active units of the Red Cross, and we have yet to hear of a single worker who is favorable to the 'votes-for-women' movement. We would not be so rash as to assert that there may not be some suffragettes among these units. There may be, but, up to date, they have not manifested any symptoms of the disease. This one fact is indisputable: among Catholic women war workers—and their number is legion—the number of suffragettes is so small as to be entirely negligible."

Missionary

Homeward Bound.

BY J. M. M'CALEB.

On February 8, 1912, I left Louisville, Ky., for my field of labor in Japan. I have been continuously at it ever since. In these seven years I have passed through more trials, and more intense, than any other seven years of my life, and I can say from bitter experience that "many are the afflictions of the righteous;" but with triumph I can add, "the Lord delivereth him out of them all."

In twenty-seven years I have been back to the homeland just twice. I have not seen my wife and children in seven years (nearly). My baby, who is now nineteen, was a little girl of twelve the last time I saw her. I took a picture of her as she passed out of the gate to school that morning and glanced back at me, which was so deeply imprinted that it has not faded even unto this day. She graduates next June, and I have promised her, if God wills, to be on hand. I also have a little grandbaby over two years old that I have never seen, whom they call "Anne," and the like of which was never seen among babykind before, as letters both from her mother and grandmother clearly go to show. I also want to meet old friends and renew acquaintances, form new acquaintances, and keep in touch with the coming generation, so that in years to come, when I begin to think of getting old, if ever I do, I may still be in touch with the people around me and not have to feel that I am a back number. I still have three brothers living in Hickman County, in Middle Tennessee, plain, honest, upright sons of the soil, whom I want to visit again before any more of us go hence, and with them walk over the old farm of our boyhood days.

These are some of the earthly ties that bind and that make me want to visit the homeland again. Above all, there is still the great commission urging every true child of God onward and yet onward, wherever man is found, till the message is proclaimed the whole world around. I hope to create a still greater interest in the missionary cause. Nothing does this so effectually as the personal touch.

It may be that I need a rest, or at least a change, but one thing for which I am *not* coming home is because of failing health. So far as I can judge, I was never more physically fit than now. I am coming home because I feel I have been away long enough for one time and that it is my duty to return.

Yesterday (September 12) I went to Yokohama and engaged passage on the steamer "Korea," due to sail for San Francisco the latter part of January. Ship service is short now, and one must engage ahead. I have paid fifty dollars on the ticket to close the agreement. After November 1 no more reductions are to be made to missionaries, so I must pay full fare—two hundred dollars. As I have only enough in hand to meet current expenses, it will be necessary to ask for the two hundred dollars extra. Train rates also have gone up, so that, even at reduced rates, the fare from San Francisco to Kentucky is about sixty dollars. A total, then, of two hundred and sixty dollars will be needed to get me to my destination. Where is it to come from? From where it has always come—from God through his people. Judging from past experience, I am confident that when the time comes the needed amount will be in hand.

It will be a convenience to me if those sending for this purpose will so state it in their letters.

For some months I have been in correspondence with Brother J. H. Bowman, Box 1174, Honolulu, Hawaii, and he has arranged for me to spend one month there in the hope that a church may be started in that beautiful island. I can get a thirty-days' stop-over between ships. It is also hoped that other missionaries, as they pass to and fro, will stop off and aid the work. My stay in Hawaii will probably cost me forty or fifty dollars more.

All friends will continue to address me in Japan—68 Zoshigaya, Tokyo, Japan—till the end of the year. That is, if you start your letter any time in this year, send to me here as usual. During January and February send in care of Brother Bowman as given above.

"Commit thy way unto Jehovah; trust also in him, and he shall bring it to pass."

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Money for Missionaries.

BY NELLIE STRAITON.

Contributions sent to me for transmission were forwarded to our missionaries on September 30, as follows:

To Sister Lillie Cypert, Japan: From Miss Mabel Luton and Sunday-school class, Nashville, Tenn., $2.50; church of Christ, Bardwell, Texas, $9.70. Total, $12.20.

For famine sufferers in India: From Miss Ella Harbuck, Texas, $5.

To Brother Jelley, India: From the Little Sunday-school class, Huntland, Tenn., $3.45; Mrs. W. L. Hollis, Oklahoma, $5; Mrs. Mary A. Sanders, Kentucky, $1; Sisters Miller and Luck, Kentucky, $2; Selmer L. Chapman, Camp Kearney, Cal., $1. Total, $12.45.

To Brother S. O. Martin: From Mrs. W. L. Hollis, Oklahoma, $5; "A Sister," Braxton, Tenn., 33 cents; ladies of the church at Petersburg, Tenn., $5; Mr. and Mrs. J. E. Boyd, Alabama, $2.50; Nellie Straiton and Sunday-school class, Texas, 67 cents. Total, $13.50.

To Brother and Sister McHenry: From J. G. Malphurs, Florida, $5; Mrs. W. L. Hollis, Oklahoma, $5; Miss Ella Harbuck, Texas, $5; Carl Sullivan, Camp Travis, Texas, $1; Mrs. J. M. Hayes, Polk, Tenn., $1. Total, $17.

To Sister Armstrong-Hopkins: From the church at Huckabay, Texas, $4; Mrs. Arthur Brown and Sunday-school class, Texas, $1.65; Mrs. William Ellis, Oklahoma, $5; church at Millville, Ark., $4.20; Mrs. Bertie Smith, Texas, $5; C. M. Sitman, Louisiana, 50 cents; Mrs. Laura F. Burris and mother, Kentucky, $2; church at Miami, Fla., $5; Mrs. Anna Ogden, Indiana, $3.50; Mr. and Mrs. H. H. Frasa, Tennessee, $1; Mr. and Mrs. J. T. Donald, Texas, $1; Floyd H. Henderson and Mrs. Anderson, Canada, $3; Miss Ina Straiton, Texas, $2; Sister Frank Hall, Texas, 50 cents; Mr. and Mrs. J. D. Garner, Texas, $2; Mr. and Mrs. D. C. Janes, Kentucky, $1; "A Sister," Louisville, Ky., $1; Mrs. A. T. Dixon, Indiana, 52 cents; Mrs. E. Emberson, Texas, $1; Miss Laura Cooke, Texas, $1; Mrs. Glenn Flora, Arkansas, $10; Mrs. Anna L. Hill, Texas, $1; Oliver Buchanan, Michigan, $5; Mrs. A. E. Jackson, class, and friends, Arkansas, $7.50; "A Disciple," Okemah, Okla., 25 cents; J. L. Broad, Texas, $3; Mr. and Mrs. J. E. Boyd, Alabama, $2.50; Mrs. B. P. Sloan, Tennessee, $1; Nellie Straiton and class, Texas, 96 cents; Nellie Straiton, Texas, $6.42. Total, $82.50.

Did you notice when you read the list of contributors given above that two soldiers sent something for our missionaries? One was from a camp in Texas, the other was from a camp in California. Brother or sister, can you not do equally as well as our soldiers? Besides the funds from those who contribute regularly, I would like to hear from at least twenty-five new names. Will you be one? Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

AT HOME AND ABROAD

Be in your place next Sunday.

John A. Klingman has removed from Lebanon, Tenn., to Marietta, Ga.

John Hayes canceled several meetings and a debate on account of the "flu."

It is gratifying to know that thousands have celebrated the Lord's Supper in their homes.

Doctor Hibbett, the City Health Officer, has announced that public meetings may be held next Sunday.

A. S. Derryberry has changed his address from 702 Reid Avenue to 756 Olympic Street, Nashville, Tenn.

I must feel pride in my friend's accomplishments as if they were mine, and a property in his virtues.—Emerson.

Married, on Sunday, October 27, Mr. S. E. Ross to Miss Mae Stephens, J. C. McQuiddy officiating. We offer congratulations.

Sunday-school teachers should see the members of their classes this week and remind them that public services will be resumed next Sunday.

The annual meeting of the directors of the Tennessee Orphans' Home will be held at Columbia on Thursday, October 31. Visitors are welcome.

We are glad to learn that A. J. Veteto, one of the sweet singers in Israel, contemplates moving to Nashville. He will teach a singing class for the Charlotte Avenue Church at an early date.

J. H. McBroom wishes two or three young ladies to board with his wife at the Normal School in Murfreesboro, Tenn. He is away from home in meetings much of the time, and such an arrangement will be mutually helpful.

G. E. Claus writes: "Kindly say through your paper that I am now located at Camp Sheridan, Montgomery, Ala., as Religious Secretary. I would be glad to have the names and addresses of any men to whom I can be of any assistance."

From M. S. Mason, Rogersville, Mo., October 25: "I came in three weeks ago because of influenza and probably will not resume work till November 1. I shall resume at Flint Hill, in Dade County, where I closed, and will go to Sedalia from there."

Hold, enough! The influenza epidemic has abated in Nashville. We have all the funds necessary for paying the expenses of the Russell Street Church hospital. God bless the donors, to each of whom we have written a letter of acknowledgment.

Brother Kurfees has suffered a renewal of the attack he had two years ago and is now taking treatment at Norton Infirmary, in Louisville, Ky. We are glad to report that he is convalescent at this writing. Correspondents will please exercise patience pending his recovery and pray for the Lord's blessing.

From J. J. Vanhoutin, Paris, Ill., October 22: "I greatly appreciate the Gospel Advocate. As all of my articles have appeared in good time, I inclose another. The influenza is quite severe here in this city of near eight thousand. All public places for assemblies are closed for the present, except graveyards and pool rooms!"

"Death loves a shining mark." Among those who fell victims to the dreadful influenza were W. L. Hicks, a member of the Russell Street congregation, and W. W. Montgomery, a member of the Belmont Avenue congregation. Both were comparatively young men and will be sorely missed. The Gospel Advocate extends sympathy to the bereaved.

From Joseph A. Shires, Denver, Col., 212 Twenty-fourth Street, October 19: "I should like to announce to many friends and relatives who are readers of the Gospel Advocate that my wife, Mary, was caught by the terrible epidemic, influenza, that is sweeping the country, and very recently passed away. By the grace of God, we have faith and hope." Let us pray for our bereaved brother.

Willis G. Jernigan writes: "Just a word of explanation as to my whereabouts to those who may be concerned. I was inducted into the United States Army on September 6, this year. Nevertheless, my efforts to spread the gospel have not stopped. I am asking the brethren to pray for me. My address is: Willis G. Jernigan, 7th Company, 2nd (Dev.) Battalion, 165th Depot Brigade, Camp Travis, San Antonio, Texas."

P. L. Copeland writes from Camp Wadsworth, S. C., October 27: "In view of the fact that many Tennessee boys are coming to this camp at this time, I would be glad to have the address of any boy who is a member of the church of Christ or any other one interested. I have not been able to find any brethren here yet. My address is: Private P. L. Copeland, Medical Detachment, Base Hospital, Barracks 62, Camp Wadsworth, S. C."

Our beloved brother, J. D. Floyd, writes feelingly of a fiftieth anniversary recently celebrated: "The church of Christ at Flat Creek, Tenn., was formed in the house of worship just completed on the third Lord's day in October, 1868. In the absence of Dr. T. W. Brents, who was expected to be present and preach, Joseph Ramsey conducted the services. On the third Lord's day in October, 1893, it being the twenty-fifth anniversary of the church, I preached a historical discourse, which was published in the Gospel Advocate of November 9, 1893. In that I gave an account of the causes that led a few brethren to determine to build a house and also an account of its construction. I also gave a history of the twenty-five years' work of the church. Among other things, I stated that on every Lord's day in the twenty-five years brethren had assembled in the house and partaken of the Lord's Supper. I concluded the discourse with these words: 'I wish to say that while I and the eight remaining founders will have passed away, I trust some of these younger brethren can stand where I stand to-day, at the end of the next quarter of a century, and say that for fifty years not a Lord's day has passed but what the children of God have met here to keep the ordinances of the Lord.' Instead of its being some of the younger brethren, it was my very great privilege to stand in the same place on the fiftieth anniversary (the third Lord's day in October, 1918) and preach to the church, and also to say that not a single Lord's day in a half century had passed but what brethren had partaken of the Lord's Supper in the house. By the way, is not this a remarkable record for a village and country church? Of the nine founders who were living in 1893, six are still living, but, of course, are near the border line. Myself and five sisters make the number. Two of these sisters, Bettie Evans and Mary Floyd, were present. As I stood in the pulpit and mingled among the brethren and sisters who are endeared to me by so many ties, my heart was stirred with mingled emotions of joy and sorrow: joy to see the constancy and devotion of the new generation that has come on and to hear again the sweet singing as of old; sadness to see so many vacant seats that once were filled by dear ones whose life work is ended. My heart goes up in gratitude to the Heavenly Father for having given me health and strength for this visit to my home church."

A REAL IRON TONIC

Puts Iron Into the Blood Where It Is a Prime Necessity.

You must have an abundance of iron in your blood if you would have the vigor necessary to overcome obstacles, take the initiative, push ahead and bring things to pass.

Iron is a valuable medicine; it gives strength, stamina, endurance.

You can have more iron, better color, steadier nerves, by taking Peptiron, a real iron tonic, which will make a gratifying change in your condition in a very short time.

Peptiron combines iron with nux, celery, pepsin and other valuable ingredients, and is in chocolate-coated pills. Pleasant to take and easily assimilated. Of druggists or direct from C. I. Hood Co., Lowell, Mass.

Calomel Dynamites A Sluggish Liver

Crashes into sour bile, making you sick, and you lose a day's work.

Calomel salivates! It is mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile, it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated, and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tone for a few cents, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful, and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day, you will be sick and nauseated to-morrow; besides, it may salivate you; while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It is harmless, pleasant, and safe to give to children; they like it.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

WANTED—To buy first-class photographs of cotton and corn or other field crops and agricultural photographs of vegetable or forage plants.

Agricultural News, Clinton, S. C.

GIRLS Clear Your Skin Save Your Hair With Cuticura

Soap, Oint., Talcum 25c. each. Sample each of "Cuticura, Dept. M, Boston."

Substitute, Proxy.

BY J. J. VANHOUTIN.

Many years ago it was very common to see a substitute serving in the United States Army. But the government of Jesus has no substitutes, neither is the Almighty worshiped by proxy. Jesus never drafts soldiers for his kingdom, neither does he permit any one to serve in the place of his volunteer soldiers. Some churches recruit their ranks by drafting babies and mustering them in by baptism, without any faith, without any confession, without any repentance, without any prayer, and without any knowledge or any desire to join that church. If that washes away original sin (if it had any) and saves that baby which weighs eighteen pounds, that is surely "water salvation;" and if it works so well on the baby, why not try the same upon an infidel who weighs two hundred pounds, seeing he has neither faith, confession, repentance, prayer, knowledge of the gospel, nor any desire to join that church? If it is good for the baby, it would surely be good for the infidel; and if substitutes are acceptable, why not hire some one to take the place of both, as neither one has any desire to be baptized? And if it is desired to worship the Lord by proxy (if it is acceptable), it can be very easily done. Just get a machine with song and prayer records, set the thing to grinding, and sit back, look on, and smile. But hold a moment! Which will be saved, the proxy machine or the man who bought it? And how about hiring singers who are not members of the church to do the singing? That is proxy work, and hired persons get their reward here; so the Lord will neither reward them hereafter nor accept their praise. And as the persons who should have done the singing in the worship failed to do their part of the worship and hired it done, which one will the Lord save, the one that hired his part of the worship done or the hired hand? I have known of very radical preachers who at their own meetings have called upon unimmersed persons to lead in prayer, but they would not have used a talking machine! I am inclined to the "opinion" that they might as well use an organ to lead the singing, as neither one are members of the church! Once I was very much abused by a vicious, ungodly member because I did not invite an unimmersed, unconverted sinner to "introduce" the meeting. I told him that the meeting was not a stranger and did not need an introduction, and that his man was welcome to the first seat in the house, and that when he obeyed the gospel, then he could pray publicly if he desired to do so; that I did not uphold abominations. Then I quoted: "He that turneth away his ear from hearing the law, even his prayer shall be abomination. (Prov. 28: 9.) In the sacred communion a substitute for the fruit of the vine was often used in places; but since so much pure grape juice is kept on the market, it is easier to secure it now than to get a substitute. In over fifty years' time I have seen where they used such substitutes for the fruit of the vine as blackberry cordial, cherry juice, wine-plant wine, raspberry juice, alder-berry wine, currant wine, vinegar whisky and water, whisky and water colored with logwood. I am free to admit that the above substitutes do not look very commendable in print. I have seen where they used light bread, cake, and once where they used oyster crackers for the loaf, and old Brother Thomas Goodman many years ago told me of a place where they used corn bread to represent the body of our Lord. I am glad that our people have about done away with substitutes for the Lord's Supper, and also oppose all worship by proxy.

Aches and Pains of rheumatism are not permanently, but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla—which corrects the acidity of the blood on which rheumatism depends and cures the disease?

ASTHMA CURED Before You Pay

FREE TRIAL I will send you a $1.25 bottle of LANE'S TREATMENT on When completely cured send me $1.25. Otherwise your report cancels charge.

Address **D. J. LANE, 200 Lane Building, St. Marys, Kansas.**

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

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

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

Church Furniture

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For Colds and Grippe Follow Doctors' Advice

Ask any physician or druggist, and he will tell you that the first step in the treatment of a cold, cough, influenza, or grippe should invariably be "a brisk calomel purgative, preferably the nausealess calomel, called Calotabs." This alone is often sufficient to break up a severe cold overnight or cut short an attack of grippe and possibly prevent pneumonia.

One Calotab on the tongue at bedtime, with a swallow of water—that's all. No salts, no nausea, nor the slightest interference with your eating, pleasures, or work. Next morning your cold has vanished and your entire system is purified and refreshed. Calotabs are sold only in original sealed packages; price, thirty-five cents. Recommended and guaranteed by druggists everywhere. Price refunded if you are not delighted.—Advt.

SALTS IF BACKACHY AND KIDNEYS HURT

Drink Lots of Water and Stop Eating Meat for a While if Your Bladder Troubles You.

When you wake up with backache and dull misery in the kidney region, it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid, which overworks the kidneys in their effort to filter it from the blood, and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog, you must relieve them—like you relieve your bowels—removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds, and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure, and makes a delightful, effervescent lithia-water drink.

COUGHS and COLDS
disappear in a night and leave the chest free, clean, and well when
GOWAN'S
is applied. A pleasant, soothing, healing, exterior application for just such troubles. Ask your druggist. If he can't supply you, write Gowan Medical Co., Concord, N. C. $1, 50c, 25c. Pay no more.

McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH, CHIME and PEAL
BELLS Memorials a Specialty

Perseeution.

BY TICE ELKINS.

The apostle Paul said, "He that was born after the flesh persecuted him that was born after the Spirit," referring to wicked Cain and his ungodly persecution of his brother, Abel. But because that happened far away in the dim past, has the habit died out? O my soul, no! On every hand you can hear the groans and see the bitter tears of some one who is persecuted, and in every case it is the same—the one born after the flesh (Cain) tormenting the one born after the Spirit (Abel). No reference is here made to things outside the kingdom of Christ, but to the way church members treat each other. You will note that I did not say "the way Christians treat each other," but "church members." Nominally one may be a member of a local congregation and not be a Christian, not born of the Spirit. But why do church members persecute each other? Sometimes it is one thing and sometimes another. But envy is the greatest cause.

And this is not confined to the "small fry," either; but preachers get it, and it breaks out and causes them to go out of their heads and say evil of each other and lie on each other. I have seen the jealous preacher try to dig up something on another in order to drive him out of the field, and, failing in that, even quit speaking to him, although he could not establish one thing against the other. That same preacher would tell you he was "born of the Spirit" if you asked him—yea, that he was a child of God. "He that loveth is born of God," said John; while Paul said, "Love envieth not." How can you make men believe you love God, whom you have not seen, while you hate your brother whom you have seen? I well remember several years ago that I had to wade through a fire of persecution while two brethren tried to ruin me. They claimed that the cause of Christ was at stake, as I was an impostor, and that they were duty bound to protect it against me and my like. Failing to drive me from the church and country, they both "joined" the digressive church and rendered themselves harmless.

I know good, sound, and loyal preachers, who were not strong enough to stand the fire, who have been driven out and are gone. Sleepless nights and sorrowing days, tear-dimmed eyes and aching hearts, fire of ambition quenched, usefulness destroyed, and at last the soul lost—these are the legitimate fruits of envy. Sisters get jealous of each other's clothing, envy a hat, or even a feather in a hat. Brethren become jealous of each other as speakers, and you dare not say to one in the presence of another: "I liked your talk." No, no, there will be hard feelings if you brag on one of us before another. O Shame! Mantle thy face, for thou art shamed!

Where is the cure? Well, it is love—"love," the magic word that Paul had in mind when he allowed that miraculous gifts, sacrifices, and all else were not to be compared to love. Love envies not. It never brags on itself, nor is it ever puffed up. It is the panacea for every spiritual ill, and those who truly love one another are so like the divine Master that no envy ever enters their hearts and persecutions are never heard of. Again, true children of God never persecute each other; and when one suffers, all suffer with him; and when he rejoices, instead of envy at his prosperity, all rejoice together. God speed the day when we will love one another with true hearts fervently, being born again of incorruptible seed.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention. —Advt.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Nadine Face Powder
(In Green Boxes Only)

Keeps The Complexion Beautiful
Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R. P. National Toilet Company, Paris, Tenn.

There was never a time when the sacrifices and the help of women were more appreciated than at the present time. Women should learn war-nursing and nursing at home. There is no better way than to study the new edition of the "Common Sense Medical Adviser"—with chapters on First Aid, Bandaging, Anatomy, Hygiene, care of the Sick, Diseases of Women, Mother and Babe, the Marriage Relation—to be had at some drug-stores or send 50c. to Publisher, 654 Washington Street, Buffalo, N. Y.

If a woman suffers from weak back, nervousness or dizziness—if pains afflict her, the best tonic and corrective is one made up of native herbs and made without alcohol, which makes weak women strong and sick women well. It is the prescription of Dr. Pierce, used by him in active practice many years and now sold by almost every druggist in the land, in liquid or in tablets. Send Dr. Pierce, Buffalo, N. Y., 10c. for trial pkg. Dr. Pierce's Pleasant Pellets are also best for liver and bowel trouble.

Tryon, Okla.—"I am pleased to have the chance to tell that Dr. Pierce's Favorite Prescription did wonders for me. Last year during expectancy I was so poorly and was getting so weak that I couldn't do my housework until a friend told me of 'Favorite Prescription.' After taking four bottles I was so much better I didn't feel like the same person. Our baby is now seven months old and although he had the whooping cough last winter he weighs nineteen pounds.

"Will advise all expectant mothers to use 'Favorite Prescription' for it did so much for me I am sure it will for them."

—*Mrs. Earl Nance.*

WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn, and distress at once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness, or belching of gas, or eructations of undigested food, no dizziness, bloating, foul breath, or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and, besides, it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by fermentation due to excessive acids in the stomach.

Gethsemane.

Now is the world's Gethsemane—
Love in the garden weeps alone,
Because the ark of truth is taken,
Because the hearts of men are stone;
But courage! Earth is not forsaken.

Now is the world's Gethsemane—
And there is yet a darker morrow;
They will not have the Son of Light;
In some black hour of awful sorrow
His feet must mount the hill of night.

Now is the world's Gethsemane—
To-morrow shall be Calvary!
But God will not his cause forsake;
An Easter-dawn of peace shall be,
When every watchful soul shall see
A new world-morning break.

—Thomas Curtis Clark.

Special Call for Belle Haven Orphans' Home.

BY JENNIE CLARKE.

Our new church house will soon be completed, and we will have a more substantial building than the one we lost by the cyclone. When the contractor completes his work, the building will not be ready for use, as painting should be done, and lights, stoves, and seats must be added. It will take several hundred dollars to meet these expenses.

Owing to the fact that the building is so much needed for worship and school purposes, we sincerely trust the brotherhood will respond at their very earliest convenience.

We have been meeting each Lord's day since the cyclone in our large dining hall, which makes the work harder. I have been conducting this Home for twenty years, and the extra work and losses sustained by the terrible cyclone has marked this year as being one of the hardest of my experience. In remembrance of these facts, we hope to be able, by the help of God's people, to meet in our pretty new church house soon, and that we may have the pleasure of having Brother Showalter to preach the first sermon for us, as he kindly offered, and later we hope to have Brother Rance, of San Antonio, who labored with us before the cyclone.

We hope to receive some liberal contributions for this purpose at an early date, as we desire to see our way clear so we can order our seats at once, as it will take several weeks for them to be delivered.

Leave room in your mind for the thoughts to come up and breathe.—Stephen B. Stanton.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-13 **Murine Eye Remedy Co., Chicago.**

The Best Cough Syrup Is Home-made

Here's an easy way to save $2, and yet have the best cough remedy you ever tried.

You've probably heard of this well-known plan of making cough syrup at home. But have you ever used it? When you do, you will understand why thousands of families, the world over, feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will quickly earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, croup, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

Get a Feather Bed

Beds, 25-lb., $9.95; 30-lb., $10.95; 35-lb., $11.95; 40-lb., $12.95; two 3-lb. Pillows, $1.75. All new feathers, best ticking. We have $1,000 cash deposit in bank to guarantee satisfaction or money back. Mail order or write for catalog to-day.

SANITARY BEDDING CO., Dept. B, CHARLOTTE, N.C

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SPANISH INFLUENZA

What It Is and How It Should Be Treated

This disease, authorities now agree, is simply the old-fashioned Grip that was epidemic in 1889-90. Then it came from Russia by way of France and was given the French name La Grippe. This time it comes by way of Spain.

Spanish influenza, which appeared in Spain in May, has swept over the world in numerous epidemics as far back as history runs. Hippocrates refers to an epidemic in 412 B.C., which is regarded by many to have been influenza. Every century has had its attacks. Beginning with 1831, this country has had five epidemics, the last in 1889-1890.

THE SYMPTOMS.

Grip, or "influenza," as it is now called, usually begins with a chill, followed by aching, feverishness, and sometimes nausea and dizziness, and a general feeling of weakness and depression. The temperature is from 100 to 104, and the fever usually lasts from three to five days. The germs attack the mucous membrane, or lining of the air passages—nose, throat, and bronchial tubes; there is usually a hard cough, especially bad at night; oftentimes a sore throat or tonsillitis; and frequently all the appearances of a severe head cold.

THE TREATMENT.

Go to bed at the first symptoms, take a purgative, eat plenty of nourishing food, remain perfectly quiet, and don't worry. Nature herself is the only "cure" for influenza, and will throw off the attack if only you conserve your strength. A little quinine, aspirin, or Dover's powders may be given by the physician's directions to allay the aching. Always call a doctor, since the chief danger of grip is in its weakening effect on the system, which allows complications to develop. These are chiefly pneumonia and bronchitis, sometimes inflammation of the middle ear, or heart affections. For these reasons it is very important that the patient remain in bed until his strength returns—stay in bed at least two days or more after the fever has left you; or if you are over fifty or not strong, stay in bed four days or more, according to the severity of the attack.

EXTERNAL APPLICATIONS.

In order to stimulate the lining of the air passages to throw off the grip germs, to aid in loosening the phlegm and keeping the air passages open, thus making the breathing easier, Vick's VapoRub will be found effective. Hot, wet towels should be applied over the throat, chest, and back between the shoulder blades to open the pores. Then VapoRub should be rubbed in over the parts until the skin is red, spread on thickly, and covered with two thicknesses of hot flannel cloths. Leave the clothing loose around the neck, as the heat of the body liberates the ingredients in the form of vapors. These vapors, inhaled with each breath, carry the medication directly to the parts affected. At the same time, VapoRub is absorbed through and stimulates the skin, attracting the blood to the surface, and thus aids in relieving the congestion within.

NO OCCASION FOR PANIC.

There is no occasion for panic; influenza, or grip, has a very low percentage of fatalities—not over one death out of every four hundred cases, according to the North Carolina Board of Health. The chief danger lies in complications arising, attacking principally patients in a run-down condition—those who don't go to bed soon enough or those who get up too early.

HOW TO AVOID THE DISEASE.

Evidence seems to prove that this is a germ disease, spread principally by human contact, chiefly through coughing, sneezing, or spitting. So avoid persons having colds, which means avoiding crowds, common drinking cups, roller towels, etc.; keep up your bodily strength by plenty of exercise in the open air and good food.

KEEP FREE FROM COLDS.

Above all, avoid colds, as colds irritate the lining of the air passages and render them much better breeding places for the germs.

Use Vick's VapoRub at the very first sign of a cold. For a head cold, melt a little VapoRub in a spoon and inhale the vapors, or, better still, use VapoRub in a benzoin steam kettle. If this is not available, use an ordinary teakettle. Fill half full of boiling water, put in half a teaspoon of VapoRub from time to time, keep the kettle just slowly boiling, and inhale the steam arising.

Note.—Vick's VapoRub is the discovery of a North Carolina druggist, who found how to combine, in salve form, menthol and camphor with such volatile oils as eucalyptus, thyme, cubebs, etc., so that when the salve is applied to the body heat, these ingredients are liberated in the form of vapors. VapoRub can be had in three sizes at all druggists'. While comparatively new in certain parts of the North, it is the standard home remedy in the South and West for all forms of cold troubles. Over six million jars were sold last year. VapoRub is particularly recommended for children's croup or colds, as it is externally applied and can, therefore, be used freely and often without the slightest harmful effects.

For the **HAIR—**

To make it soft, fluffy, and free from dandruff, use

TETTERINE

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

The Deepest Water.

The deepest sounding in the Pacific Ocean, 5,269 fathoms, was made in 1900 from the Island of Guam by the United States Steamer Nero. Its depth is close upon six miles.—Christian Herald.

The Master's Vineyard

Alabama.

Atmore, October 23.—Brother Samuel Jordan, of Highland Home, came to Atmore, accompanied by his wife, Sister Jordan, on Saturday, September 28, and began a series of sermons on Sunday, which continued till Thursday night of the same week. He was compelled to close the meeting to carry Sister Jordan home. Sister Jordan was in bed with fever the entire week. This, with the influenza fright, the Liberty-Loan campaign, and other things, kept the meeting from accomplishing what it would have accomplished under more favorable conditions. However, those who attended drank deep at the fountain of knowledge and wisdom accumulated through the long years of Brother Jordan's faithful study and meditation. One brother remarked on the last day of the meeting: "Brother Jordan, I think I should be content to die if I had as much to my credit as you have." This brother had in mind the many years of service Brother Jordan gave to Highland Home College in the different capacities of teacher, president, and trustee from the time he, Brother J. M. Barnes, and Colonel Kirkpatrick founded it, about a half century ago, till it was deeded to the State and became Crenshaw County High School, two years ago. By the way, friends of the college, which did a great deal of good every day for its existence, regret that it could not continue. This brother had in mind not only that Brother Jordan had during the time of his connection with the college contributed of his wise counsel and rich personality to thousands of characters attending the school and church at Highland Home, but also that he has wrought mightily in word and deed for the Prince of Peace. Though among the gentlest of his race, he still wields with lusty vigor the "two-edged sword."—I. L. Boles.

Indiana.

Dugger, October 22.—In my last report in the Gospel Advocate it was stated that there were sixteen additions in the meeting at Purdon, Mo., with two reclaimed. It should have read, "ten additions, with two reclaimed." Our meeting at Browning closed on the fourth night on account of influenza. Most likely we will resume the meeting again in December. These two congregations, Browning and Purdon, are most excellent congregations to work with in every respect. I learned of several other congregations in the same section of country, and, so far as I was able to find out, all are without preachers. This is a splendid field for some good preacher.—E. P. Watson.

Kentucky.

Fulton, October 19.—Our meeting at Obion, Tenn., closed with eleven additions by baptism and four by membership. Brother L. K. Harding did the preaching, and it was well done. Brother Harding is a great singer and delights in it as much as any man I ever saw. From what I know of him, I judge that his life is one continual

melody. From Obion we went to Trimble and were there nine days. We closed out earlier than we intended on account of influenza. Trimble is a great mission point. Our meeting there was in a tent. Brother Harding is much loved by the saints at both of these places. He is an excellent colaborer.—F. O. Howell.

Louisiana.

Forest Hill, October 23.—I am up from a severe attack of "flu," but I am still weak. We had two services here Sunday in homes. Churches closed by the Board of Health. Saloons were kept open by the Evil One. May all this fill us with greater zeal for God. Our people have proved loyal by meeting in homes. Let us "pray without ceasing."—A. K. Ramsey.

Oklahoma.

Comanche, October 21.—On account of the epidemic of influenza, I had to close my work in Missouri and Arkansas, with two months ahead. For this reason I returned to my home, where I am now engaged in fighting an attack of influenza. I hope to soon recover. In the meantime I desire to say that I have no present work arranged, so that if any one needs my services for meetings, debates, lectures, or Bible schools for the fall and winter months, I will be glad to arrange for them. I will be pleased to answer calls anywhere in the Mississippi Valley or elsewhere, but for the present Oklahoma and Texas preferred. Preachers can preach as well and people will listen as well to the gospel in winter as summer. While the crowds may not be so large, the results are often even better, especially to keep the churches alive and at work. Always address me at Comanche, Okla.—U. G. Wilkinson.

Muskogee, October 25.—I closed my summer's work on October 1 and came home; was sick ten days with the "flu," but am up and at work at this writing. I have had a good year's work, more than I could do. I certainly appreciate the assistance that has been given me this year, both spiritually and financially. Brethren and friends will please note that I have changed my address from Council Hill to Lock Box 510, Muskogee. I believe we young preachers ought to give way to the older preaching brethren and let them have what work there is to do through the fall and winter; therefore I have moved to Muskogee and have accepted a position with the American Railway Express Company, and will be here until spring. I wish to say to those who have solicited my services for next year that I am now ready to arrange dates for the spring and summer. I have one normal music school and two meetings promised for Arkansas. I will be glad to arrange other work for Arkansas, Oklahoma, or Texas.—Will W. Slater.

Tennessee.

Tracy City, October 15.—On September 29 we closed a good meeting at McMinnville, with the West Riverside congregation, with one baptized and reclaimed. Last Sunday we closed a good meeting on Thompson's Creek, in Bedford County.—J. D. Northcut.

Hyomei

THE BREATH of the FOREST

THAT KILLS CATARRH GERMS.

While lecturing in London, the noted Richard T. Booth, founder of the blue ribbon movement, and temperance orator and leader of international fame, who induced over a million men to sign the pledge, developed a very serious catarrhal trouble.

He went to inland Australia, where he breathed day and night the antiseptic balsams as given off by the forests, especially the Eucalyptus trees. This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment.—Hyomei.

Hyomei is a germ killing vapor treatment formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. This medicated air is especially effective in treating Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever. It destroys the catarrhal germs and restores health.

Sold on a positive guarantee of satisfactory results or money refunded. Complete outfit $1.15; extra bottle inhalant 60c. At druggists or by mail, if your druggist cannot supply it. Booth's Hyomei Co., Ithaca, N. Y.

Tennessee City, October 22.—Each Lord's day this month a few of us have worshiped here in my home town. We have not had preaching, as so few were able to come. All of the work I had arranged has had to be postponed on account of the epidemic of influenza, even the proposed Western trip mentioned in my last report; so I am now ready to consider other calls for meetings or to consider work for a year or more. Other things being equal, I had rather not move farther than to some place in Tennessee or other near-by State; but if I can do more good by it, I am ready to go anywhere. Let us all do what we can and pray that the Lord's will may be done.—J. H. Murrell.

Elora, October 21.—During the summer I held meetings as follows: Beginning on the second Lord's day in July and continuing over the third Lord's day, at Bean's Creek, in Coffee County, with one believing penitent baptized and one restored to fellowship; at Paint Rock Church, in Jackson County, Ala., nine days, three baptisms; at Hurricane Church, Gurley, Ala., nine days, seven baptized and one restored; at Bell Factory Church, eight days, six baptized and nine by membership; at Big Cave Church, eight days, two baptized and two restored; at Cedar Grove Church, Grand, Ala., closing on the fifth Lord's day in September, eleven baptized and two by membership.—J. J. Horton.

A Slip of the Knife

resulting in an injured finger, a stubbed toe, a splinter, or any other one of the numberless petty injuries that are likely to happen in any family any day, may not seem serious at first, but when neglected and aided by the careless touch of a dirty hand may become infected and develop into an ugly sore. The sore is only one step removed from blood poison, and that only one step from death. Do not play with fate. Apply Gray's Ointment immediately and freely in all skin injuries. Its constant use for ninety-seven years has made it a family word in every household. Write to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., for sample.—Advt.

Generalissimo Foch.

Ferdinand Foch was born at Tarbes, Hautes-Pyrenees, in 1851, of a Basque family. He served through the Franco-Prussian War as a subaltern. After the war he became a professor of tactics at the Ecole de Guerre and later a general of a brigade. At the opening of the war Foch was placed in command of the northern armies in France and gained victories at the Marne and Ypres. He has an international reputation as a strategist and is author of a book, entitled "Principles of War and Conduct of War," which is published in France, England, Italy, and Germany.—Christian Herald.

Free Book About Cancer.

The Indianapolis Cancer Hospital, Indianapolis, Ind., has published a booklet which gives interesting facts about the cause of Cancer; also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.

RHEUMATISM

Physician for 42 Years

"L. M. Gross: I have practiced medicine for 42 years and I have had a great deal of experience in the treatment of Rheumatism, but I have not found anything that equals G. S., and I take great pleasure in recommending G. S. for rheumatism in any form."—R. M. Osborn, M.D., and Specialist on Dropsy, Fort Smith, Ark.

G S is guaranteed for one bottle to benefit any case of Rheumatism, Pellagra, or any blood, liver, or kidney disease, or money refunded and no questions asked. Why suffer? Sold by all druggists, $1.00 per bottle, or six bottles for $5.00. Dealers order G. S. from your jobber.

L. M. GROSS,

Box 17. Little Rock, Ark.

Rheumatism and Indigestion.

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for dyspepsia and indigestion, relieves rheumatism and the rheumatoid diseases, such as gout, sciatica, neuralgia, and nervous headache. All of these diseases are probably related and all are probably due, in whole or in part, to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby *preventing the formation* of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

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

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

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

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

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

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

If you suffer from rheumatism or from any curable disease, accept the guarantee offer below by signing your name. Clip and mail to the

Shivar Spring,
Box 21D, Shelton, S. C.

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

Name .....

Post Office .....

Express Office .....
(Please write distinctly.)

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

OBITUARIES

Satterfield.

On Saturday, October 12, 1918, a gloom was cast over the home of Mr. and Mrs. Bunch Satterfield by the death of their infant daughter, Sarah. She was only two months and ten days old. She was buried on Sunday afternoon at Allen's Chapel burying ground, at Needmore. Funeral services were conducted by the writer. We should not weep, for Christ has said: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." I would say to the bereaved ones that there is a great divide between them and little Sarah and that she cannot come back to them, but there is a way, a God-given way, that they can go to Sarah. Christ says: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

A. S. LANDIS.

Prevatt.

The writer was called to Alachua, Fla., on October 15, 1918, to preach the funeral of Brother Lewis Prevatt, who died of pneumonia at Mussel Shoals, Ala., where he was working for the government, having left his home at Trenton, Fla., a week before. Brother Prevatt leaves a devoted Christian wife, a five-year-old boy, a large number of relatives, and a host of brethren and sisters in Christ to mourn his death. Brother Prevatt was a consistent member of the church of Christ at Trenton, where he had lived for several years. He was baptized about ten years ago, near Valdosta, Ga., by Brother H. C. Shoulders. I would comfort the bereaved ones with the words of the apostle Paul, "All things work together for good to them that love God," and exhort them to "press toward the mark for the prize of the high calling of God in Christ Jesus."

J. O. BARNES.

Wright.

It is with a feeling of deepest sorrow that I report the death of Sister Pearl Wright, wife of R. E. Wright, bookkeeper for the Gulf States Steel Company, of Gadsden, Ala. She died on Wednesday, October 16, of pneumonia following an attack of Spanish influenza. She leaves a husband and three children—one boy and two girls. She was a faithful Christian, and the little band of loyal disciples in Gadsden feel most keenly their loss of a valuable colaborer. I have known very few persons about whom more good things could be truthfully said. Her life was a faithful exhibition of the principles of the religion of Jesus Christ, and these words of the Master seem to have been her motto: "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." On account of the serious illness of the husband and two children, the funeral services, which were held from the residence on Third Avenue, were necessarily very brief. The remains were laid to rest in Forest Cemetery.

ARUNA CLARK.

9 CORDS IN 10 HOURS

BY ONE MAN. It's KING OF THE WOODS. Saves money and backache. Send for FREE catalog No. B165 showing low price and latest improvements. First order gets agency.
Folding Sawing Machine Co., 161 West Harrison St., Chicago, Ill.

SAGE TEA BEAUTIFIES AND DARKENS HAIR

Don't Stay Gray! Sage Tea and Sulphur Darkens Hair So Naturally That Nobody Can Tell.

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

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

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

This preparation is a toilet requisite, and is not intended for the cure, mitigation, or prevention of disease.

Your Soldier's Picture

will appear most appropriate—more dignified, and his memory perpetuated in a new

Military Frame.

Appropriately made for each branch of the service. Silver-plated or bronze. Size 4 x 5½ inches. Velvet easel back. Only

$1.00

Postpaid.

Aviation, Medical Corps, Infantry, Artillery, Navy, Signal Corps, Q. M. C. Write for large jewelry catalogue.

E. V. Roddin & Company, Chicago, Ill.

Trail.

Jimmie, the little daughter of Mr. and Mrs. F. C. Trail, was born on October 16, 1905, and died on October 13, 1918. Jimmie was with us but a short time, and the dear Lord saw fit to take her from us. She was laid to rest by the side of her baby sister that preceded her to the grave eight years ago. How sad it is to give her up! Nevertheless, His will, not ours, be done. Jimmie was a bright child, loved by all, both old and young. Her sister, Floy, is so lonely without her, for never were two sisters more devoted to each other. She will be missed at home, at Sunday school, and her little schoolmates will miss her day by day, for she had a kind word for everybody. The whole community at Una mourns her death. Little Jimmie is at rest with Jesus and his angels. We cannot call her back, but we can go to her. Besides a host of friends and relatives, Jimmie leaves a father, mother, sister, grandparents (Mr. and Mrs. R. B. Trail), and other relatives to mourn their loss. But their loss is her gain; then grieve not for her. Fight the battle a little longer and meet her where there will be no more sad partings and no more sorrow. Funeral services were conducted by Brother L. L. Yeagley.

MRS. EULA TRAIL WALLACE.

Reneau.

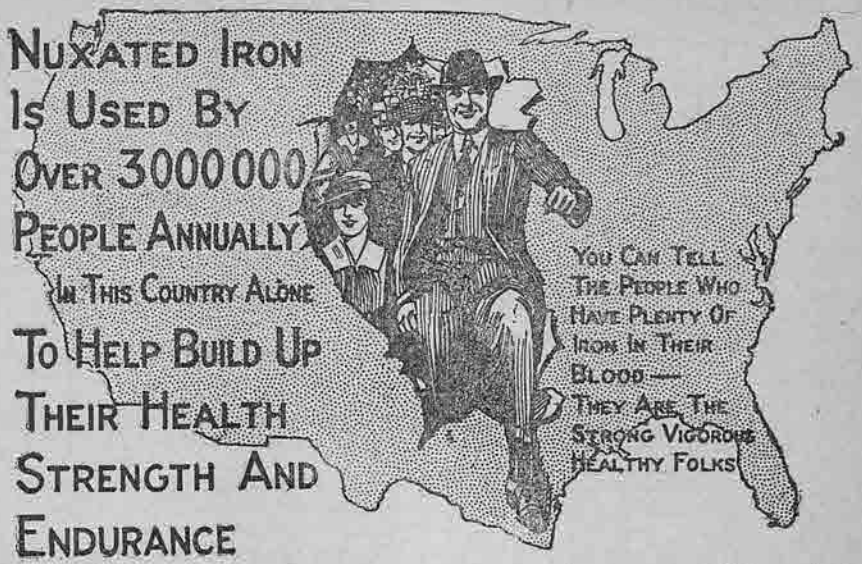
On September 23, 1918, the death angel came to the home of Elder J. W. Reneau, of Eighty-Eight, Ky., and claimed for its victim his devoted wife. Sister Reneau, before her marriage, was Miss Nancy Arimathea Smith, a granddaughter of the pioneer, "Raccoon" John Smith. She was born on May 29, 1851. She became a member of the one body on October 10, 1873, being baptized by Elder Isaac T. Reneau. Sister Reneau was the wife of the well-known J. W. Reneau, who for over thirty years has been proclaiming the gospel of Jesus Christ in its purity and simplicity. She was a faithful member of the church of Christ that worships at Eighty-Eight, and will be missed, for her kind and pleasant conversation always showed the spirit of Christ. It is difficult to comprehend the circumstances of life and the providence of God, but we rejoice to believe that God does all things well and that "all things work together for good to them that love the Lord." A great number of friends from far and near, as well as relatives, attended the funeral services, which were conducted by the writer at Refuge church of Christ, Eighty-Eight. Her body was laid to rest in the beautiful little cemetery there.

EMMETT CREAGY.

Grubbs.

On October 16, 1918, at the risk of being exposed to the "flu" epidemic which was raging in the community, quite a large audience of kindred and friends gathered at the Macedonia burial ground, in an open-air service, to pay their genuine, deep-felt respect to all that remained mortal of Sister Shellie Grubbs. Our sister was born on January 3, 1878, and lived to be almost forty-one, dying on October 15, 1918. She was married to Dr. William F. Grubbs on December 20, 1903. To this union were born two children, one of whom died in infancy; the other, John Brent, is a splendid Christian boy, having obeyed the gospel about twelve days before his mother's death. Sister Grubbs leaves, besides husband and son, five sisters and four brothers, to which is added a great host of kindred and friends, to follow after her. This good woman obeyed the gospel twenty-three years ago at Providence, near Hazel, Ky. She enjoyed as wide a circle of friends in the church and out as any one might covet. Her going will mean a great loss to church, family, and community. Those who knew her have no doubts as to her sincere Christian life, and can only feel that a failure upon their part to live the Christian life is the only thing that can separate them from her in eternity.

T. B. THOMPSON.



Look around at the men and women you meet in a single day. One glance is enough to tell the ones with plenty of rich, red blood, strength and physical energy to back up their mental power and make them a success in whatever they undertake.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York and the Westchester County Hospital, says that to help make strong, keen, red-blooded Americans there is nothing in his experience which he has found so valuable as organic iron—Nuxated Iron. It often increases the strength and endurance of weak, nervous, rundown people in two weeks' time. It is conservatively estimated that Nuxated Iron is now being used by over three million people annually and it has been used and endorsed by such men as Hon. Leslie M. Shaw, former Secretary of the Treasury and ex-Governor of Iowa; General John L. Clem (retired), the drummer boy of Shiloh, who was Sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson, of the Court of Claims of Washington, and others. Nuxated Iron is dispensed by all good druggists everywhere.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs. So if you wish to try this great profit maker, write to E. J. Reefer, Poultry Expert, 9257 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1, prepaid. So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day, or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. —Advt.

Love.

Love is the filling from one's own
Another cup.
Love is a daily laying down
And taking up;
A choosing of the stony path
Through each new day,
That other feet may tread at ease
The smoother way.

Love is not blind, but looks abroad
Through other eyes,
And asks not "Must I give?" but
"May I sacrifice?"
Love hides its grief that other hearts
And lips may sing;
And, burdened, walks that other lives
May, buoyant, wing.—Selected.

Steep is the way and toilsome,
Long and hard and slow;
Yet a wider view and a purer air
Are ours, each step that we go.
—Priscilla Leonard.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capitol, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 118 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.—Advt.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Middle Aged Women

Are Here Told the Best Remedy for Their Troubles.

Freemont, O.—"I was passing through the critical period of life, being forty-six years of age and had all the symptoms incident to that change—heat flashes, nervousness, and was in a general run down condition, so it was hard for me to do my work. Lydia E. Pinkham's Vegetable Compound was recommended to me as the best remedy for my troubles, which it surely proved to be. I feel better and stronger in every way since taking it, and the annoying symptoms have disappeared."—Mrs. M. GODDEN. 925 Napoleon St., Fremont, Ohio.

North Haven, Conn.—"Lydia E. Pinkham's Vegetable Compound restored my health after everything else had failed when passing through change of life. There is nothing like it to overcome the trying symptoms."—Mrs. FLORENCE ISELLA, Box 197, North Haven, Conn.

In Such Cases

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

has the greatest record for the greatest good

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

Keeping Up the Work.

BY JOHN T. RAMSEY.

Since the influenza and smallpox are raging over our city, our schools and churches and most of our public places have been closed, but, thank the Lord, I have had the pleasure of meeting small crowds each day as well as Sunday. On Sunday I preach from four to six times to small crowds, and much good is being done in that way. I teach daily from house to house. We will go back to the meeting as soon as we can possibly get back. Brethren, let us keep busy and be faithful in all things. I will go from here (Beaumont) to my home, Dallas, the Lord willing, and back to Dixie for a while. I hope to do more for the cause of the Master as the days go by! It is my aim to be what God would have me be, always working for his cause, keeping up the work as the needs may be.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

Chance for the Older Man.

The war has proved that age is not a bar to the attainment of efficiency in a new trade. The man past fifty has come back to renewed usefulness in lines of work never previously tried; and from all parts of the country reports are proving his great possibilities in aiding most lines of essential industry.—Christian Herald.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted, and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when positive relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 477E Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

Surely if the Lord's own example is not too high for us to copy, much less is that of his saints.—Keble.

Church News

Tennessee.

Red Boiling Springs, October 20.—I have been busy almost all the summer and fall, singing and preaching. I have been in two meetings with Brother J. H. McBroom, a very able preacher. He has been at Tompkinsville, Ky., for two years. The brethren there say he is a splendid organizer and worker. I am sure any congregation would do well to secure his services. I was in a short meeting at Tompkinsville, Ky., with Brother B. C. Goodpasture, a preacher who is excellent in speech and almost thorough in memory of the Bible. I also was in part of Brother Srygley's meeting at Red Boiling Springs. He did some splendid preaching. What a blessing it is to the world to have such noble and businesslike preachers to help harvest in the fields sown by the pioneers!—J. M. Patterson.

Texas.

Dallas, October 23.—I arrived home last Saturday afternoon and found the sick in my home better, I am glad to say. A young lady Mrs. Estes is boarding had the influenza, and I rushed home to help wife, and, of course, was somewhat afraid she and little niece might take it. Brother Starnes, of the Oak Cliff congregation, and some of his children have it. He was not able to be out to the open-air meeting last Lord's day and one of the elders asked me to speak in his stead. I made a short talk and we had a right nice little service, with about fifty-five or sixty members present. They had such a service at Pearl and Bryan Streets also. Authorities have asked that we have no services in the house. I am at home now to arrange work for the winter and spring. Write me at 401 Montreal Avenue.—J. C. Estes.

Tom Bean, October 24.—On Thursday, September 12, I started to Missouri to assist in some revival work. At Hickory I stopped over one night to visit my uncles, whom I had not seen for ten years, and preached that night to a very fair audience. They seemed to appreciate my effort and insisted that I return at the earliest convenience to assist them in a protracted meeting. Next morning the ticket agent came to the office about ten minutes before train time to sell tickets. There must have been more calls for tickets and longer ones than common, and, as he must sell all the tickets called for and check all the baggage, he became very much worried and vexed at his inability to do all things at once. It made me think of the way some of us do when engaging in protracted-meeting work. We wait till the last minute and then worry ourselves down trying to sweep the house, arrange the lights, secure song books, all in just a few minutes, when it should have been done weeks beforehand. When will we learn to take time by the forelock and do things on time? Arriving at Richland, I was met by Brother Roscoe Simpson and taken to Brother W. J. Traw's, where I was to make my home during our meeting. This meeting was held at Glover Chapel, about fifteen miles from town. No one ever needs a better home than at Brother Traw's. This church has some excellent Christian workers, but, with all the work we all could do, not one was baptized during the whole meeting. However, I believe the meeting was a success, as the seeds of divine truth were sown that must bear fruit after a while. My next meeting was with the Freedom Church. This was my fifth meeting with them, and all seemed so glad to have me back with them that it made me rejoice much. My meeting with these brethren continued till October 10 and resulted in six baptisms and two restorations. This meeting closed prematurely on account of the influenza epidemic in Missouri and at home. The interest was becoming more intense all the time, and could we have continued I feel sure many more would have accepted Christ. The Freedom Church is blessed in having one of the very best song leaders, Brother Jim Foster; and he is not only a good song leader, but a good preacher. I left them with the promise that I would visit them again sometime. Arriving at home, I found wife in bed with a severe attack of indigestion. As the church at home has asked me to labor with them another year, my address will remain Tom Bean, Texas.—W. P. Skaggs.

"A Bit More."

Near a great city school is a shop known to the children who patronize it as the "Bit More Shop." The proprietor caters to the boys and girls in little things that children like, and he always gives good measure—an extra apple or a "bit more" of candy. There are three classes of people: those who do not do their duty, those who do their duty, and those who do their duty and something more.—Christian Herald.

"CARBOIL IS JUST FINE FOR PILES"

That's what people say who have used Carboil. This wonderful compound is both soothing and healing; easy to use; gives relief almost as soon as applied.

In the treatment of piles, the bowels should be regulated. If you will buy a twenty-five-cent box of Carboil from your druggist, and clip and mail this with four cents to pay postage, Spurlock-Neal Company, Nashville, Tenn., will send you free a companion treatment for internal use in connection with the salve. You will be pleased, because you will get relief.

CARBOIL FOR PILES

In His Neighbor's Eyes.

"I have been reflecting," said an old-timer, "upon the case of the average man, as his neighbors see him.

"If he is poor, he is a bad manager; if he is prosperous, every one wants to do him a favor.

"If he is in politics, it's for pork; if he is not in politics, one can't place him, and he's no good for his country.

"If he gives not to charity, then he's a stingy dog; if he does give, it's for show.

"If he is active in religion, he is a hypocrite; if he evinces no interest in matters spiritual, he's a hardened sinner.

"If he shows affection, he's a soft sentimentalist; if he seems to care for no one, he's cold-blooded.

"If he dies young, there was a great future ahead of him; if he attains old age, he has missed his calling."—The Lamb.

Christ's life was not a flying from the world, lest it should stain and defile him; but a mingling with the world, that he might cleanse and purify it.—F. W. Robertson.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs. So if you wish to try this great profit maker, write to E. J. Reefer, Poultry Expert, 9257 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1, prepaid. So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day, or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Advt.

Influenza? La Grippe?

Foley's Honey and Tar is just what every sufferer of influenza or la grippe needs now. It covers the rough, inflamed throat with a soothing, healing coating, clears away the mucus, stops the tickling and coughing, eases the tightness and bronchial wheezing. Day and night keep

FOLEY'S HONEY & TAR

handy. It gives ease and comfort from the very first dose. Buy it Now.

Get Rid of That Persistent Cough

If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health-builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.

80c and $1.50 Bottles at all druggists or direct, postpaid. from

ECKMAN LABORATORY, Philadelphia

STOP

Those Epileptic Attacks by Using

Dr. Miles Nervine

A Nerve Sedative that has been successfully used in the treatment of Epilepsy, Hysteria, and other Nervous Disorders for the past thirty years.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Baptists vs. Campbellites. No. 1.

BY M. S. MASON.

The succeeding series of articles will be a review of a little pamphlet with the above title, written by J. M. Bandy, a Baptist debater of some note. More in detail the title is expressed thus: "Twelve Reasons Why Baptist Churches Are the Churches of Christ; Also Twelve Reasons Why Campbellite Churches Are Not the Churches of Christ."

In the Introduction, on page 2, by Elder C. D. Bittick, we find a reference to the Catholic dogma of church salvation. I wonder why Elder Bittick did not go farther back and accuse Paul of preaching that dogma? We read in Acts 20: 28 that the church was purchased with Christ's blood. Inasmuch as we cannot be saved without the blood of Christ, and the blood bought the church, we must be a member of the church to be bought by it. In Eph. 5: 25 we read that Christ became the Savior of the body. Inasmuch as the body is the church, and he saves the body, we must be a member of that body, or church, to be saved. In Eph. 2: 6 we read that we are reconciled in one body, or church. We cannot be saved without being reconciled. We are reconciled in the church. Therefore we are saved in the church.

Also, on the same page, he states the Baptist doctrine of church succession. Just some questions about this succession. If Baptist churches have come down in an unbroken line from the days of the New Testament, why are they not in this age like they were then? Again, what is the necessity of a proof of succession if they cannot show identity? But if they cannot show identity, what is the succession worth? If there were Baptist churches from the days of the New Testament, why cannot we read of at least one in the New Testament record? If Baptist succession is a real fact, why does Dr. Armitage eschew it? Why does Dr. Vedder say we have no solid Baptist ground till the seventeenth century? Why does Mr. Benedict say: "The first regularly organized Baptist Church began in 1607, in London, England?"

On page 3 Elder Bittick says a denomination founded by Alexander Campbell in 1827, known as "the Christian Church," will have its claims examined. Of course, we know who Elder Bittick means. And he is asked to tell us a single thing we preach or practice that originated with A. Campbell or any other human, and also a single thing we preach or practice that we do not find authorized in the New Testament or was not preached and practiced seventeen hundred and fifty-five years before A. Campbell was ever born.

Also, the church we belong to was never scripturally called "the Christian Church." There is no more about a "Christian Church" in the Bible than there is a Baptist Church. Paul called it "the church of Christ" (Rom. 16: 6), and that is the name we own and wear.

Further, on page 3, Elder Bittick says: "Cheap literature is in demand." That, I suppose, is the reason why this little pamphlet has been circulated enough to demand a reply.

On page 4 Mr. Bandy says he begins his task with "serious apprehension." The task he has assumed is certainly enough to cause any one serious apprehension.

Further, on this page, Mr. Bandy says: "It amounts to something to be a member of the church of Jesus Christ, else why should Jesus organize it and declare with authority and power that upon a rock he should build it and the gates of hell should not prevail against it?" Amen. But though that is true about the church of Christ, it would exclude the Baptist Church from being the church of Christ; for the Baptists do not claim that the Baptist Church amounts to anything. According to Baptists themselves, there is not a spiritual blessing you cannot get outside of the Baptist Church. If the Baptist Church is no account, according to their own teaching, and according to Mr. Bandy the church of Christ is so noble, why not quit the Baptist Church and come

"More Eggs" Paid the Pastor.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold forty-two and one-half dozen eggs last week, set four dozen, ate some, and I have one and one-half dozen left."—Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Do not delay. Send a dollar to-day to E. J. Reefer, 3257 Reefer Building, Kansas City, Mo., for a package of "More Eggs." Or, better yet, send him $2.25, and he will send you three packages of "More Eggs" tonic, prepaid. This is a season's full supply. A million-dollar bank guarantees that if you are not absolutely satisfied, your money will be returned on request without question. So send either a dollar or $2.25 to-day for this wonderful egg producer. Or, write to Mr. Reefer for his *free* Poultry Book that tells the experience of a man who is helping a great many people make money with their poultry, and who himself has made a fortune out of the poultry business

in with us and be a member of the church of Jesus Christ?

On page 5 Mr. Bandy says: "A large per cent of Baptists would not know the church of Christ if they should meet it in the road." I do not blame them. By the principle of apperception we identify things we have already seen. Why should a Baptist recognize the church of Christ, when he has been brought up and nurtured in another institution not in any way akin to the church we read about in the New Testament?

Further, on page 5, Mr. Bandy presents his definition of "church," saying in substance that it means the "local congregation." Before I reason some to show Mr. Bandy's error on this point, I want to quote from "Pendleton's Manual," a standard Baptist publication. In the opening lines of chapter 1 of his manual Mr. Pendleton has this to say regarding the church: "In its application to the followers of Christ it refers either to a particular congregation of saints or to the redeemed in the aggregate. It is employed in the latter sense in Eph. 1: 22; 3: 21; 5: 25-27." That is sufficient. The word "church" is used in two senses in the New Testament—that shown by Mr. Pendleton, the redeemed in the aggregate, and as shown by Mr. Bandy, the local congregation. Mr. Bandy confines it to the local congregation and is thus in error.

According to that, there could not be just one body. (Eph. 4: 4.) There must be several. Christ would be an adulterer, for there would be several brides, not one. There is no place for the expression, "the church," as there is more than one.

Feeding the Children During War Times.

"A well-balanced ration for a child should contain at least one food every day from each of the following groups," states the Food Administration. They are essential to health.

1. Milk and dishes made chiefly of milk, meat, fish, poultry, eggs, and meat substitutes. This is the most important group.

2. Cereal foods and bread.

3. Wholesome fats, of which the most important is butter. Omit fried foods, which are hard to digest.

4. Fruits and vegetables.

5. Simple sweets.

Some mothers are convinced that their children will not be satisfied with any other breakfast food than their accustomed wheat preparation. If they will serve fine hominy, however, the children will be just as well fed, and will probably never notice the difference.

Fish, eggs, and poultry are good substitutes for meat in the diet of the child, although very fat fish—such as salmon, mackerel, and lake trout—should not be given to young children.

Plenty of fruits and vegetables are absolutely necessary.

Do not stint the children on wholesome fats. Give them some butter if possible; if not, plenty of whole milk and eggs.

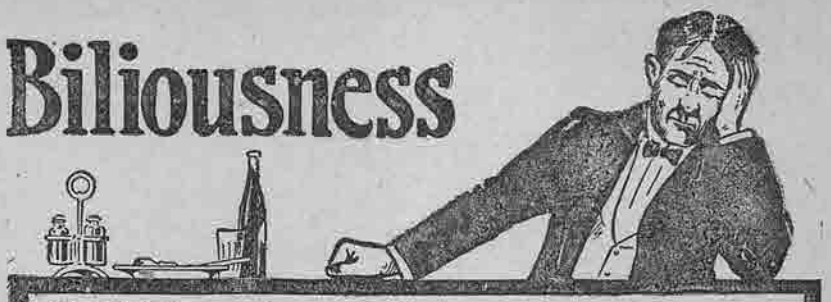
If candy is permitted only at the end of a meal, there is little danger of the child's eating more sweets than the body demands.—Mother's Magazine.

A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial, and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price, 50 cents. Ask your druggist for it or write WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.



WHEN you have a bilious attack your liver fails to perform its functions. You become constipated. The food you eat ferments in your stomach instead of digesting. This inflames the stomach and causes nausea, vomiting and a terrible headache. Take Chamberlain's Tablets. They will tone up your liver, clean out your stomach and you will soon be as well as ever. There is nothing better.

Chamberlain's Tablets

TETTERINE
Drives Away Pimples

and leaves your skin soft and spotless. 50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Thine, O Master, is the Presence
Which, when life is bright or bare,
Makes joy loveliest of the lovely,
Sorrow fairest of the fair.
Thine the hand that lifts the fallen,
Bruised and wounded on the road;
Wakes again his fainting spirit,
Points the penitent to God.
Thine the Love that wins the weary,
Calm to lean upon thy breast;
Thou the strength to them that labor,
To the heavy-laden rest.

—Selected.

TREMENDOUS VALUE FOR 15c.

Washington, D. C.—(Special.)—An unusual offer is being made by the editor of the Pathfinder, to send the paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; and well printed in large type. It puts every thing clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send fifteen cents for thirteen weeks' trial subscription to the Pathfinder, 118 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

Ruptured?

Throw Away Your Truss.

It is too heavy; too uncomfortable; too binding; too big; and it neither relieves nor cures.

The only truly comfortable and scientific device for holding rupture is the BROOKS RUPTURE APPLIANCE.

FREE TRIAL

If you have been wearing a truss you know too well how burdensome, painful, hard and inconvenient it is. The various metallic and hard rubber devices used are nerve racking, always in the way and often cause sores from rubbing, frequently misfit, doing more injury than good. The Brooks Appliance is not a truss but instead a comfortable little air pad securely but snugly supported in place so that it is never in the way, never slips and is so comfortable and natural that you forget you are wearing it. While the air cushion and supports are resiliant so that the appliance gives with every motion of the body its pressure is uniform at all times and as long as it is on the body keeps you absolutely safe against strangulation. It readily makes itself as near a part of the human body as nature permits, with no salves, no harness, and no inconvenience. Try it at our risk and you will never give it up until you are well. Fill out the coupon below and you will not only get full information about ruptures and the appliance but you will see also what thousands of other users think of it. The appliance doesn't cost you a cent if you are not entirely pleased and you are to be the judge.

AVOIDED OPERATION.
"Was Sure He Would Be a Cripple."

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:

Enclosed is a picture of my children, and the little man you see seated on the chair is the one who was cured by your Appliance.

He had been ruptured quite a while before we wrote you and I was sure that he would be a cripple the rest of his life. However, some helping hand showed me an ad. in a newspaper, with the result that he was in perfect health through the wearing of a Brooks Appliance for just three months.

The doctor advised an operation, which I would not consent to. Your advice was to put an Air Cushion Appliance on him, and I must say that it is worth ten times what it cost.

I wish you could have seen him before we used the Appliance and now, when he is fully as sound as he could be.

I cannot thank you too much for what you have done for my boy.

Yours respectfully,
OLIVER HANSON.
Ada, Minn.

RUPTURE HEALED AT THE AGE OF 81.

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:—

Less than a year ago I sent to you for an appliance which came promptly. I at once put it on and it fitted perfectly. I have worn the appliance not quite ten and a half months. It has cured my rupture.

I tried the other day while the appliance was off, to see if I could force anything out of the opening to make a break there but I could not though I tried hard.

Now I think this remarkable, as I am in my eighty-first year. I am an old veteran of the Civil War, born and raised in the town of New Boston, State of New Hampshire, from which place I enlisted in the 10th N. H. Vol. Inft. in Co. C, commanded by Col. M. T. Donahue.

I cannot feel but that I owe you this testimony for I had never expected to be cured. However, thanks be to God I found a cure through the valuable appliance you made for me.

Your friend,
E. A. RICHARDS,
Holly Hill, Fla.

NO MORE TROUBLE.

Mr. C. E. Brooks,
Marshall, Mich.
Dear Mr. Brooks:

Answering your letter, will say we need no more Appliances, as our son has been completely cured by wearing your Appliance.

We recently had him examined, and the doctor said the opening was entirely closed and that it wasn't necessary to wear it longer.

Thanking you for your kindness, I am,
Yours very truly,
Mrs. H. Tollman.
119 Towle Avenue,
Mishawaka, Ind.

PENNSYLVANIA MAN THANKFUL.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what posiion I was in.

It would be a veritable God-send to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON,
80 Spring St., Bethlehem, Pa.

The above is C. E. Brooks, inventor of the Appliance. Mr. Brooks cured himself of Rupture over 30 years ago and patented the Appliance from his personal experience. If Ruptured write today to the Brooks Appliance Co., Marshall, Mich.

Ten Reasons for Superiority of the Brooks Appliance.

1. It is the only Appliance of the kind on the market today and in it are embodied the principles that inventors have sought for years.

2. The Appliance for retaining the rupture cannot be thrown out of position.

3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.

4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.

5. It is small, soft and pliable, and cannot be detected through the clothing.

6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.

7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.

8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.

9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.

10. Our reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and our prices are so reasonable, our terms so fair that there certainly should be no hesitancy in sending the free coupon today.

BROOKS APPLIANCE CO., 443 D. State Street, Marshall, Mich.
Please send me by mail in plain wrapper your illustrated book and full information about your appliance for the cure of rupture.

Name .....
Address .....
R. F. D. .....City ..... State.....

Clip and sign this coupon and mail it today.

GOSPEL ADVOCATE

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"EDIFYING AS THE NEED MAY

BY A. B. LIPSCOMB

An Inviting Prospect at Senatobia, Miss.

I wish to call attention to a very inviting mission field at Senatobia, Miss. In the spirit of self-sacrifice a little band has paid twelve hundred and fifty dollars for a suitable lot and has a little money on hand for building a house of worship, but not enough to complete it. If those who are really anxious to extend the Master's kingdom would assist these brethren to the extent of one thousand dollars, they could start to build at an early date. It is indeed fortunate for the cause that Brother J. P. Lowrey, a wide-awake preacher of the gospel, is located with them. He has recently been made principal of a consolidated school in his county. In a private letter he tells me that it was necessary to teach or to abandon the field. I have made some trips to Mississippi, and the impression gained was that we have no more promising State in which to spend the Lord's money. Brother Lowrey has labored for four years, giving the very best that was in him, enduring hardships, persecutions, and all manner of opposition, with very little encouragement from Christians out of the State. A man of this type deserves our unqualified support. Perhaps one reason why we have not helped him and those laboring with him at Senatobia is because we have not been brought face to face with their needs. I am writing this brief statement that all may understand the situation and may rally to the support of this work. A good start has been made, and with the proper effort we can build the house in a short time. The readers of the Gospel Advocate are, to my mind, the most liberal and warm-hearted people in the world. Heretofore I have made no appeal that did not meet with an appreciable response. Let there be no exception in Senatobia, Miss. The census shows it is one of the most promising cities on the map, commercially speaking. Let us make the church of Christ the most attractive asset in the town. If it is desired, I will receive and forward the contributions; or, if you prefer, send them to Brother Lowrey.

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Jacob's Ladder and Ours.

The story of Jacob's life extends through twenty-six chapters in the book of Genesis. His life has six periods. The first is at Beersheba, in his father's home, where he is his mother's favorite, and a poor creature at best, tricky and mean. The second is at Bethel, where he is alone on the hillside; it is only one night in duration, yet it is a turning point in his career, for there he learns to know the nearness of God and the comfort of his protecting care. The third is at Paddan-aram, where the trickster is himself tricked, where through not unclouded prosperity he becomes more of a man. The fourth period is at the brook Jabbok, where he learns to give up all compromise, to choose between self-trust and trust in God, and becomes "a prince with God." The fifth period is spent in Canaan, and the sixth and last in Egypt. It seems to me that the two most important spots in Jacob's journey of life were Bethel and Peniel.

We may learn some fine lessons from a thoughtful consideration of Jacob's ladder. The base of the ladder was upon the earth. There is a way in which we are concerned with earthly things. Our bodies must be cared for. We must eat, work, do business. That is a false idea that would separate religious experience from the earth and hide it from earthly care. God's saints are found in the marts of business, amid the hum of machinery, in the activities of life, and not in hermits' huts or within convent walls. At the same time, this earthly life is a failure unless it is permeated with the spirit and principles of heaven.

But the top of Jacob's ladder reached to heaven. Every step in a Christian's life should be a step toward heaven and God. Beecher asks: "Shall your ladder, standing on the earth, reach to heaven, or is your ladder in its full length flat upon the ground? I mean your plans in life. Do they really go up and consciously take hold of the future and the spiritual?" Jacob's ladder was a ladder all the way. The rising is step by step. No one gets the victory once for all over his sins and faults. No one rises to sainthood at a bound. We must climb step by step.

We Must Also Come to Peniel.

The story of how Jacob won Esau reminds us of the adage, both trite and true, that "nothing is ever settled until it is settled right." A wrong may be set aside, but it is bound to reappear at the most inopportune moment. Jacob was returning with his sin still on his soul. God was directing him to the scenes of transgression as the place of settlement. At Mahanaim there was given renewed encouragement and assurance, but at Peniel he was brought face to face with the unsettled issue of his life. The unconfessed and unforgiven sin confronted him with startling clearness and insistent demand. The determining moment of his life had come, and he emerged from its experiences a changed man. The whole sad story was out at last. In this experience Jacob touched the true center of prayer for the first time, so far as the record reveals. His prolonged and agonizing struggle was with himself, rather than with his angel antagonist. The conquest was not over a divine, but a human, unwillingness. Himself conquered, his brother was won. Self-conquest is the prelude to outward victory. Peniel lies somewhere along the path of every victorious Christian life.

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Hastening the End of the War.

When often told that we must do this or that to end the war, it reminds us that men are usually forgetful of the divine purpose. Whatever we may attempt to do, one thing is certain: we cannot thwart the working out of His will. God's plans embrace both ends and agencies. In Jacob's life the designed end would have been attained without the unworthy methods adopted by the chief actors. Jacob was a destined man, and had prophetic knowledge of his appointed destiny. His wrong was in taking it prematurely into his own hands, thus forestalling the divine purpose. God's ways are always best. The appointed hour on the dial of eternal purposes is always the best. "When the fullness of time" is come, God will do all he promises. Earlier would be premature; later would be delay. Faith abides God's time and awaits his workings. Confusion and destruction always follow attempts to hasten divine purposes. God has a path to every purpose, and righteousness never needs subterfuges. Let Christians do their full duty and serve God faithfully, and he will take care of the end of the war.

"God's plans like lilies pure and white unfold.
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold."

Destruction and Reconstruction.

The costly civilizations built by man are being demolished. There is a crash of human institutions, laws, customs, and social orders. Reconstruction following the world war will be false and temporary, if founded upon the material expediencies and the mere human cohesions of the past.

The law of Jesus Christ must be the foundation. His precepts must bind the superstructure; otherwise, the reconstructed world will fall again in desolation. A preparation of spirit now is essential that there may be such assured reconstruction when the war shall end; and that, as we build anew our institutions, they may be built to Jesus Christ, appointed by God the Father Almighty to the rulership of the world.

No nation ever fell while it was right with God. This is the day for choosing by the nations: to get right with God and live, or to stumble on through more centuries of failure.—From Declaration of Principles, National Reform Association.

Every new sympathy, according to its fullness, makes us richer by more or less of a neighbor's life.—Phillips Brooks.

OUR CONTRIBUTORS

Considering the Things That Should Make for Peace.

BY LEE JACKSON.

Is it true that human nature is such that some men naturally love factionalism? Factionalism is classed as being among the works of the flesh. (Gal. 5: 20.) In Eph. 2: 3, Paul tells us that by nature men are children of wrath. The meaning is that we make ourselves children of wrath by following the natural inclinations of the flesh and doing the things which are contrary to the will of God. It frequently happens that men are conscientious in following their natural inclinations, for they act under the delusion that these fleshly promptings are divine impressions. It is said that a man can tell a falsehood until he comes to believe it to be the truth, and it may be that we sometimes mistake our own willfulness for conscientiousness.

The motto adopted by the originators of our plea for scriptural unity was: "*In essentials, unity; in nonessentials, liberty; in all things, charity.*" We are not now in the habit of quoting this motto very often. We still demand unity; but some of us are not only demanding unity in essentials, but in nonessentials also; and in some quarters this unity in nonessentials is demanded upon condition that others yield all of their personal ideas to our own especial way of thinking along the line of untaught questions. In this growing disposition to take away from others the right to think for themselves on nonessential matters, we have, in a large measure, forgotten our plea for charity altogether. Apparently it is our younger generation of preachers and the congregations brought into existence under their preaching that are most addicted to the disposition to fence themselves in by adopting unrevealed standards of fellowship. Some years ago, as I was getting ready to baptize some persons upon a confession of their faith, a brother came to me and asked me to specifically state in my baptismal formula that the persons were being baptized "for the remission of their sins." Upon being asked to state his reason for wanting this done, he replied that it was the only scriptural way to administer baptism, and that it was scripturally necessary in order that the persons baptized might understand what they were being baptized for. I did not see proper to use the formula as suggested by this brother, and, for some reason, I was never again called upon to hold services in the meetinghouse of that congregation. I afterwards learned that the elders of the congregation decided against my teaching on the qualifications for baptism, and that some who had come in under my preaching were afterwards rebaptized. I have simply called attention to this incident for the purpose of stating some objections to the formula which I was requested to use.

Since the above-mentioned occurrence I have given attention to this formula as used by some preachers among us. Just how extensively it has been adopted, I do not know. The following is the usual form of this baptismal ceremony: "*For the remission of your sins, I baptize you in the name of the Father, and of the Son, and of the Holy* Spirit." In some instances the wording of this is somewhat changed, but the clause, "for the remission of your sins," is invariably used. As I have always considered the formula used in baptizing believers as a matter of nonessential importance, provided that the baptizing is done in the name of the Christ, I am not disposed to raise contentious objections to the one which I have just stated.

All I ask is that those who use it refrain from making it a test of loyalty. My own conscientious objections to the use of this formula can be briefly stated, but these objections need not apply to those who can conscientiously use it. My first objection is that the wording of this formula is unscriptural. What I mean by this is that the New Testament Scriptures do not authorize the use of this formula, either by precept or example. In giving the commission, as recorded by Matthew, Jesus said: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." This is according to the Revised Version. The reading of the King James Version is, "baptizing them in the name of the Father, and of the Son, and of the Holy Spirit," but the accepted meaning is "into," this preposition implying that in the act of baptism penitent believers are brought into relationship to the Father, the Son, and the Holy Spirit. This is all indicated by virtue of the fact that we are baptized *into* the *name* of the Father and of the Son and of the Holy Spirit. This baptism is in the name, or by the authority, of Christ. As one of our older preachers and writers expressed it: "The immersion of the believing and repentant sinner *in* the name or *upon* the authority of Jesus Christ, and *into* the name of the Father, and of the Son, and of the Holy Spirit,' equally with faith in God and in Christ, and repentance, is an element of the organic law of the kingdom of heaven, and as such necessary to the enjoyment of the blessings of that kingdom." The meaning of this old preacher is clear, and it is to the effect that penitent believers are baptized into the kingdom, and that in the kingdom they enjoy all the blessings procured for them by the blood of Christ. The blessing of first importance in this kingdom is that of remission of sins; but to add "*for the remission of your sins*" to any formula used in baptizing a believing sinner has nothing whatever to do with securing to him this promised blessing. The words of the recorded commission most certainly furnish us with an authorized scriptural wording for a baptismal formula, and this is done in the name of Christ. To add anything to this is going beyond what the Scriptures require.

Another objection to the addition of the clause, "for the remission of your sins," to the baptismal formula is that it directs the attention of the person baptized to the act of baptism rather than to Christ as the meritorious cause of the remission of sins; and this same wrong impression is very likely to be made upon the minds of untaught persons who witness the baptism. Those who use the formula mentioned may make the contention that all intelligent people, who have their Bibles to read, ought to know what is meant by "baptism for remission;" but the truth is that the vast majority of the ordinary people do not understand what is meant by it. They misunderstand the meaning of it. For instance, some well-educated people say that "baptism for the remission of sins" means that in the act of baptism there is an "*impartation of regenerating grace*," as one writer has expressed himself. This means baptismal regeneration, as taught by Catholics and Episcopalians. Again, there are some who are not so well educated who say that the Mormons teach "baptism for the remission of sins" in the same sense that Peter taught it on the day of Pentecost. This is a very gross misconception. No man who is well informed in the Scriptures wants to be understood as teaching baptism for remission in the sense that the Mormons teach it, for they hold baptism for remission as an item of faith in a system of doctrine inculcated by the authority of Joseph Smith, while Peter's teaching on Pentecost embraced the promise of remission to those who were baptized in the name of Jesus Christ. As there can be no danger of making any such wrong impressions by using the wording authorized in the commission, we make no mistake by adopting this as our formula. The ideas conveyed by the terms used in the commission cannot harmfully mislead the understanding, even though their full purport be not understood. Any reasoning based upon any conception of being baptized into relationship to the name of the Father, Son, and the Holy Spirit will aid toward obtaining a better understanding of the true ground of remission of sins. In this form of expression the Holy Spirit directs the mind away from the idea of merit being either in the water or in the sinner's own powers of comprehension.

A Month In Colorado.

BY L. S. WHITE.

It was my pleasure recently to spend a month in a meeting in Denver, the capital of Colorado. This is a beautiful city of two hundred and seventy thousand inhabitants, and is a fine business center. The altitude is one mile above sea level. The great Rocky Mountains are just west of the city. They have some peaks near Denver over fourteen thousand feet high. Snow remains on these peaks most of the time. The city is supplied with water from the mountains. The entire country seems to be in a high state of cultivation and very prosperous.

Denver is one of the finest health resorts in America. Many great hospitals have been built there. Tens of thousands of sick people go there, get well, or seemingly so, and stay. This keeps an influx of people and money all the time. Thousands of tourists go there every summer either for health or pleasure, and this makes it more important as a religious center.

This leads me to speak of religious conditions. About eight years ago Brother John D. Evans, a faithful preacher in Tennessee, went to Denver in search of health. He was distressed because he found no congregation of the church of Christ in that great city, and at once set about to establish one. He advertised in the papers and succeeded in finding about as many as Christ selected for apostles who were willing to follow the simplicity of the word of the Lord. They began at once to assemble regularly for worship and to study the word of the Lord. Brother Evans has been their leader ever since, and to his untiring efforts more than any one else is due the success of the work. He still preaches there; but his health is not very good, and he only preaches once a week. I have never met a more consecrated man or one truer to the word of the Lord. He is also a very practical man and has fine ideas both of business and church work. He is connected with a large furniture store, and makes his living by working in this store.

The church had prepared for the meeting—in fact, had been arranging for it for a year. The singing was very fine. The members worked for the meeting and attended it. There were only about forty of them at the beginning. The interest grew to the close, and the meeting should have continued longer, but I could not stay. There were nineteen additions to the congregation. Four of these were baptized and the others were persons who had moved there. The church gave me fine support for the size of the congregation. The church meets in a rented house on the corner of Eighth and Ogdon Streets. They have a beautiful lot and two thousand dollars toward building, which they want to do in the near future. They will need some assistance to build the kind of house they should have. There seems to be a great future before the cause of Christ in Denver.

Brother E. C. Fuqua spent two or three days in the meeting. He has done a great work in Colorado, especially in the way of establishing new congregations. He is a strong man, and is doing purely missionary work. So far as I know, he is the only man we have in Colorado who is devoting all his time to preaching the gospel. I met sev-

eral other preachers who preach some on Sundays. I preached one discourse at Boulder, where Brother James H. Bailey is doing a good work.

Some of the brethren got me to wire Brother E. E. Shoulders, of Corsicana, Texas. He reached Denver before I left, and will hold meetings at Boulder and Olathe. The brethren want him to locate there, and I am in hopes he will do so, for he is a fine young man.

And here I may add that if some of the strong churches would send a few strong preachers to Colorado for some meetings or for all the time, a good work could be done; besides, it would be great encouragement to Brethren Evans and Fuqua and others who are trying to build up the cause of Christ. I assure you that Colorado is a great field to work in and a fine place to live.

It was my pleasure to have my wife with me on this trip. She had been sick for many months, and the trip was very helpful to her.

The Law Does Not Change.

BY C. R. NICHOL.

Movement is the law of life. Exercise is necessary to health. If I should break my clavicle, the surgeon would place my arm in a sling, and inactivity is bound on the arm for a few weeks. When the bandages are removed, the muscles seem atrophied and the joints calloused. It is the result of inactivity. "Exercise or perish" is a law of the natural world. Lifeless things remain unchanged.

Have you been thinking of the church as an institution or organization as contrasted with a living organism? If yes, may I insist that you review carefully the ground for your conclusions?

Should I converse with you for any length of time about the church, you would surely declare it to be the "Lord's body." Such, indeed, it is. May I suggest, though, that you remember that the church is not the Lord's monument? The church is composed of living members; and, as such, it must show some of the characteristics of all living things. It is composed of many members. As such, it must, will, integrate; and, too, it will disintegrate. Dead and worn-out matter will drop from it; and, too, there must be the addition of fit material. This is seen in the material which is necessarily withdrawn from and the addition of new material by the spiritual law of the new birth.

Remembering that the church is a body plastic with life, it must, while maintaining its unbroken continuity, become modified in time and place to fit the changing environment. Though this is true, let it be remembered that the law of life of which it is the creature and on which it is dependent for its perpetuity remains the same. A failure to correspond to the law will result in the body being marred, its nature will be changed, and ultimately it will become useless, or worse than useless, in the work of the Lord.

Who will say that because the church in America in the twentieth century is not exactly like the church in Asia Minor in the first century, that it is not the same church? There is a wonderful difference in the appearance of the babe and the full-grown man; but who will say it is not the same person? I am told there is a marked difference in the routine followed by disciples in England and America in the regular services on Lord's day; but who will affirm that they are not the same people—that they are not the church of God, whether in America or England?

In the early days we are told that it was often true that disciples were forced to meet in dens and caves of the earth, that they might conduct the worship without being disturbed. They were not supplied with the Bible, in the form we have it; they did not have comfortable houses with the modern conveniences many of the congregations of the present have. The order in which they observed the items of worship may have been quite different from that as observed by the disciples of this day; but who will say that because of the change in the external appearance of the congregation it is not the church of God?

We should not lose sight of the fact that through the ages, with the many changes, the progress man has made, the new demands which are being made on humanity, the church should be as active as the needs of man for spiritual life and guidance demand, and in doing this work, the work of the Master, there will be changes in the external appearance of the congregation and its modus operandi.

We are prone, many of us, to think of the church—the congregation—we united with years ago as the model; that any departure from the method they followed in doing the work of the Master is a departure from the law of the body. Remember the law of life for the body of Christ—the church—does not change, cannot be changed. Please remember, also, that there has not been given a set of rules, or a ritual, in which is revealed the way, the manner, in which each activity of the body, church, must be manifested, nor a method of procedure which is to be followed in minute detailed order in the work of the church as she manifests her life as a potent factor in blessing the world.

Obeying God Under Difficulties.

BY A. O. COLLEY.

Many Christians do not seem to know just what to do when an unexpected difficulty arises. Others, for lack of teaching, have no special and definite thought on what obeying God is, even when there is no difficulty before them. For the good of these two classes and for the general good of all the lovers of the Lord, I am writing this short article, in which I shall set forth some of our experiences in Dallas, Texas, during the time the city government, by a proclamation of the mayor, had closed the churches and other places of public gatherings. This proclamation was published in the Saturday-afternoon papers, which gave but little time to plan for Sunday. The elders and I held a brief consultation, partly by telephone. We decided that we, as teachers, had no right to abandon "the assembling of ourselves together" even under these circumstances. I went to the mayor's office, asked and obtained a conference with him, in which I set forth what we thought we must do. He first said he could make no exceptions, must treat all alike. I told him I did not blame him for doing so, but to us it was a very serious question, as we did not want to disobey either God or man. I further asked him what he would do if he thought the Lord commanded him to do a thing and there was some law of man in the way. He, being a religious man, promptly said: "I would obey the Lord." I asked him if he was going to have a policeman at the church to prevent us from opening. He very pleasantly replied that he would not. He suggested that an "open-air" meeting would be all right. This gave us the idea that we could do our duty in worshiping God, and at the same time not disobey our city government. We have met each Lord's day since, to "remember the Lord's death till he come," out on the lawn by the side of the church house. We are trying to help the city relieve the suffering, care for the sick, and bury the dead. This is a time for sober thinking and faithful acting.

Fortune, good or ill, as I take it, does not change men and women. It but develops their character. As there are a thousand thoughts lying within a man that he does not know till he takes up the pen to write, so the heart is a secret to him (or her) who has it in his own breast.—Thackeray.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$12,944.92
Jewel Hurst (for her soldier brother in France)	5.00
Maude and Zora Meeker, Guion, Ark.	3.00
Mrs. Ray Grigsby, Blandinsville, Ill.	2.00
M. M. Combs, Prairie Grove, Ark.	5.00
G. C. DeFord, Nashville, Tenn.	2.00
C. E. Jones, Mount Rainier, Md.	2.00
Mr. and Mrs. H. E. Winkler, Adairville, Ky.	2.00
"Two Sisters," Oakland, Okla.	25.00
Mrs. J. D. Pepper, Rock Springs, Texas	50.00
Mr. and Mrs. McPherson, Syracuse, N. Y.	5.00
C. L. Taylor, Beech Grove, Ky.	5.00
Sulphur College congregation, Hartsville, Tenn.	5.00
Mrs. H. M. McRae, Rockmart, Ga.	1.00
Holly Springs Church, Livingston, Tenn.	10.00
Spencer Hill congregation, Mount Pleasant, Tenn.	58.25
"A Sister," Trion, Ga.	1.00
Church at Smyrna, Tenn.	36.42
Church at Mount Carmel, Ala.	7.25
G. R. Hays, Central City, Ky.	10.00
Miss Ollie R. Wilhoyte, Prospect, Ky.	3.00
Sister Worley's Bible Class, Albany, Ala.	2.00
Girls' Bible Class, Eleventh Street congregation, Nashville, Tenn.	6.00
W. B. London, Cornersville, Tenn.	25.00
W. H. Buchanan, Seffner, Fla.	11.00
Chapel Avenue congregation, Nashville, Tenn.	25.00

Along with his contribution, Brother H. E. Winkler, of Adairville, Ky., sends us this encouraging letter:

For the last three Lord's days wife and I, on account of the influenza epidemic, have worshiped in our home, and I am sending you two dollars, our contribution for said days, to be applied on the war sufferers' fund. Apply this to the fund that you deem to be in the greater need.

My wife and three oldest children have been down with the "flu" for over a week, and I, with no help whatever, have been quite busy. Patients better now.

May God bless the good work at the Russell Street Church hospital and through such benevolent work lead souls thus benefited to the eternal benefits in Christ.

Here are some startling facts about Poland:

The rate of army casualties resulting in death on the western front averages 1.1 per cent; in Poland the death rate is 9.8 per cent.

The number of Poles who have perished from starvation, disease, and exposure since the beginning of the war surpasses the total losses in killed of the belligerent armies combined.

The cities of Poland are bankrupt and cannot even support the asylums.

In a cablegram to the American Red Cross, received on November 18, 1917, Prince Adam Sapieha, Bishop of Cracow, states what follows: "The Polish people are threatened with extermination. That word is none too strong. We have practically exhausted our own resources. For three years Poland has been struggling, paying the bills for three-fourths of the charities, only one-fourth of the money coming from outside, but this winter it cannot be done. We pray that the winter will be mild. Our only hope is in America."

In Poland twenty-two thousand villages have been wiped out of existence—two hundred towns razed to the ground—sixteen hundred churches are in ruins; the loss in property destroyed exceeds nine billion dollars; five hundred thousand Polish women have had their lives shattered by the greatest tragedy that can come to a woman.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Go where thou wilt, seek whatsoever thou wilt, thou shalt not find a higher way above, nor a safer way below, than the way of the holy cross.—Thomas à Kempis.

Faith is the substratum of life; so that a man will be as he believes, and will believe as he lives.—W. M. Taylor.

Burden Bearers.

We all are in some way or other bearers of burdens that at times seem too heavy to be borne. Some of us are weighed down with poverty, others with riches; some have the daily nagging duties that distress them; some endure ill health; many suffer from temptations or loneliness. Burden bearing is the common lot. The more conspicuous the position, the heavier are the burdens often imposed upon men.

Even that marvelous and courageous leader, Moses, in a time of despair, desired that God would take him out of life because of the burdens he had to carry. Listen to his prayer: "Wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me? . . . If thou deal thus with me, kill me, I pray thee, out of hand . . . and let me not see my wretchedness." If Moses, who conversed with God, thus suffered, we must expect that others will have many similar hard experiences.

Materially favored Americans little understand how men and women of other lands carry huge weights on their backs while engaged in daily toil. These great loads are sustained for the most part uncomplainingly. The workers bear them alone, but sometimes divide with one another their crushing burdens. In non-Christian lands such pathetic sights are very common. There are, however, for most of us, spiritual embarrassments as well as physical burdens to be endured.

Those who love Christ, the Savior, and God, the pitying Father of all, frequently bear spiritual or material burdens to the very limit of human endurance. If we play the man's or woman's part, we cannot escape them; but why should we desire to cast them aside too easily? Did not our Lord bear the heavy cross of wood to Calvary and almost sink beneath it? Did not his spiritual agony prove the most terrible of all? He cried: "My God, my God, why hast thou forsaken me?" He participated in the toil of the workingmen and the sorrows of the rich. He invited all to come to himself as the one source of strength and rest to all who labor or are heavy laden. "Come unto me," he cried, "and I will give you rest." Do we thus go to him?

Let us take him at his word. Let us for a few minutes every day take our Bibles and commune with God and in prayer lay our burdens at his feet. This is one practical way of casting them upon him. John Oxenham has beautifully written:

> Burden bearers are we all,
> Great and small.
> Burden sharers be ye all,
> Great and small!
> Where another shares the load,
> Two draw nearer God.
> Yet there are burdens we can share with none
> Save God;
> And paths remote where we must walk alone
> With God;
> For lonely burdens and for path apart,
> Thank God!
> If these but serve to bring the burdened heart
> To God!

There is no creature so small and abject that it representeth not the goodness of God. If thou wert inwardly good and pure, then wouldest thou be able to see and understand all things well without impediment. A pure heart penetrateth heaven and hell.—Thomas à Kempis.

That good and sweet affection which thou sometimes feelest is the effect of grace present, and is a foretaste of thy heavenly home; but hereon thou must not lean too much, for it cometh and goeth.—Thomas à Kempis.

Dark, and Jesus Had Not Come.

Dark on the stormy lake.
He tarries on the Gilead shore,
While in the boat they quake,
They twelve, and bend the useless oar.
Dark, a lonely dark,
And Jesus had not come.

Dark in the human soul
In dens of vice, in haunts of crime,
Where self and greed hold sway,
In heathen lands of every clime.
Dark, a hideous dark,
And Jesus had not come.

Dark in the human soul
That's barred from God, great longings crushed,
Set on its own control,
Till e'en the still small voice is hushed.
Dark, a willful dark,
And Jesus had not come.

Light of the world, He came.
Let none in darkness walk, and death
Become a shadowy name,
"I am with you to the end," he saith.
Light, universal light,
And Jesus has now come.
—Theodore G. Soares, in Sunday School Times.

Shall 1 Cor. 14 Stand or Go?

BY A. M. GEORGE.

In the Gospel Advocate of September 26, Brother A. W. Young takes up the much-used, but none the less important, subject of church work and worship. He thinks that there is no hour for meeting specifically commanded; that worship is not the only thing for which the church can assemble, and that all the details connected with the church work and worship are not given; and that consequently we are left to our own judgment, or "sanctified common sense," to guide us in these things—that is, we are not "thoroughly furnished unto every good work," and the observance of order and decency fulfills the requirements of the law.

I want to notice a few things that the brother says. In regard to not being "thoroughly furnished," I will just say that Paul and Peter both say that we are. Brother Young says we are not, and I will leave them to work it out. In this, and more that he has said that I have not quoted, he is preparing to make an assault on 1 Cor. 14, which contains about all the instruction that we have in the New Testament in regard to the conduct of the public assemblies of the church. This chapter has given the brethren who advocate the "Sunday school" much trouble, and others besides Brother Young have made strenuous efforts to get it out of their way.

Before going farther, I will say that in considering these church questions we should never lose sight of the important fact that, when the church is spoken of in the Book, it sometimes refers to the church scattered abroad and again to the church assembled together in one place for work or worship, or both; and while it is the church in both cases, the same rules do not apply to both alike. The members can do some things in the church when not assembled together that they cannot do when assembled. Nearly all of the New Testament concerning the life and duties of the church is addressed primarily to the church not assembled together, and nearly all the work and worship of the church is done by the unassembled body. Joel prophesied that handmaidens should prophesy in the church; and they did (for instance, Philip's daughters), but not in the church assembled together. Again, words and sentences are sometimes used in connection with the work or worship of the church in a generic sense, and when so used it will apply to the unassembled church, and maybe to the assembly also; but the generic statement may be, and often is, modified by a specific statement. For instance, in this prophecy of Joel's, men and women shall prophesy in the church (a generic statement), and if nothing more is said, men and women alike may teach in and out of the assembly; but this is followed by Paul's specific statement (1 Cor. 14: 34, 35): "Let your women keep silence in the churches." Here are the generic and the specific; both permit the woman to speak or teach in church, but one limits her right to teach to the church not assembled. The "specific" bars her from asking a question merely for information in the assembly. This is made plain in 1 Cor. 14: 31, 35: "For ye may all prophesy one by one"—generic. "And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church"—specific. Here the word "all" includes women, unless it be modified later, which is done in verse 35, which specifically excludes the women teachers and confines the teaching to one man at a time, which is another specific requirement.

Brother Young has said a good deal about unmentioned details in the activities of the church, to prepare the way for his main objective, which is to get rid of this troublesome chapter; but I will notice only a few. Others have tried this before him, but it is there to stay. He asks the question, "Is the church to-day, in its manhood, to be tied down to the restrictions of 1 Cor. 14, which were only for the church in its babyhood?"—the primitive church—and answers that to suppose this is "a serious mistake." That may be so, but it will take more than any man's mere affirmation to make me believe it. Why, Brother Young, in the beginning of this book (verses 1-5) Paul addresses the letter to "the church of God which is at Corinth, to them that are sanctified in Christ Jesus, . . . with all that in every place call upon the name of Jesus Christ;" and he thanks God "that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." Then he beseeches them to be of the same mind and the same judgment, etc. All this, in connection with the fact that those "baby Christians," led by the Holy Spirit working miraculously in them and producing such consuming conviction or faith that they dared to face lions' dens, burning stakes, and other cruel deaths for Christ's sake, leads me to believe that in faith, in knowledge, and in spirituality the baby church (Brother Young uses the word "childhood" instead of "baby," but I write it "baby" for short) was extremely ahead of our "manhood church," and there was not near so much division and contention among the babies as there is now among the men; and more, the baby church had exactly the same teaching that we men have now, only they got theirs from the Spirit directly, and we get ours from them indirectly.

In view of all of this, I will say to Brother Young, as I have said to his predecessors, on this line: As Paul addresses the things contained in this letter to *all in every place* who call on the name of the Lord, that if he can work out the instructions contained in this fourteenth chapter for the guidance of the churches as not applying to the church of the present day, that he will be forced to repudiate the entire letter, and then, as all the instructions to churches and Christians contained in the New Testament were written by this same Paul or his inspired contemporaries to the same kind of churches and Christians, that he may as well continue his offensive until he eliminates the entire Testament. Why not, please?

Continuing, the brother has a good deal to say about the inconsistencies of those who regard 1 Cor. 14 as applicable to the church now. He seems to think that, to be consistent, they should be like "Holy Rollers" and speak with tongues; and as we contend that only one should teach

at a time, that we ought not to allow more than one teacher to speak in any one assembly; and that because we contend for all being taught in one class, that though there might be fifty thousand members in a certain city, we should get them all into one class and have one teacher to teach them. I think it a waste of time to consider them, as any intelligent Bible reader ought to see the shallowness of this reasoning. He thinks that Paul's rules there, for that infant church, do not apply to the church in its manhood; but, as a rule, it is a fact that the character of men depends upon the character of their teaching in childhood. Can Brother Young suggest a better kind of teaching for the children than Paul gave in this chapter? It is a fact that an individual Christian or a church of God is an outgrowth or evolution from an infantile state—all at first are "babes in Christ" and must begin with milk. Paul says: "Be ye followers of me, even as I also am of Christ, . . . and keep the ordinances, as I delivered them to you."

Why Does God Permit Evil? No. 2.

BY C. NETTERVILLE.

The next fundamental fact to be considered is, God had a purpose in creating man. It would seem superfluous to argue this question. I presume no one will deny it, yet it may be pertinent to inquire what that purpose was. We have seen that God rules by well-established laws the enforcement of which requires the office of intelligent agents endowed with the power to apply the force necessary to secure desired results. The question naturally arises, Who are these agents? The supposition that God uses the angelic hosts of heaven to execute his will, or enforce his laws, I think, is amply sustained by the following scriptures: Dan. 3: 28; 6: 22; Matt. 4: 11; 24: 31; 26: 53; John 5: 4; Acts 7: 53; Gal. 3: 19; Luke 16: 22; 2 Thess. 1: 7; Ps. 103: 20. That the faithful followers of the Lord Jesus upon this earth are to be members of that heavenly host is generally, if not universally, admitted. That man was placed here to be trained, fitted, and tested for that work is another fact called in question by no Bible student known to me. Then we must conclude that God's object in the creation of man was to prepare recruits for that heavenly host of workers.

The next question to be considered is, what are the prerequisite qualifications which will fit one for the performance of this work? In order to get at this, it may be well to ascertain, as nearly as we can, the nature of this work, that we may have a correct conception of what qualifies one for its performance.

Take into consideration, if you please, the fact that all this vast universe, occupying space with dimensions so great as to be incomprehensible to the finite mind, is composed of solar systems innumerable revolving in space that is limitless, each system composed of a sum around which revolves its satellites, and all these solar systems revolving around a central solar system, creating a system of revolving bodies innumerable whirling through space illimitable, and think, if you can, what would be the consequence if a directing and controlling power should not be constantly and persistently exercised to guide and control them in their ceaseless flight through endless space. Now, if just one of these untold millions of directing agents should fail to follow instructions, even in the very smallest minutia, and just one of these solar systems should swerve in just a very small degree from the course necessary for it to pursue in traveling its unalterable course through space, the dire consequences that would result from the collision of such vast bodies of solid matter whirling through space at such a velocity would make mortal man shudder to even contemplate. Surely there would be a "crash of worlds and a wreck of matter." Does not the conclusion force itself upon us that those upon whom this duty devolves must have an abiding faith in their Lord, the Ruler of this vast domain, and must be willing to yield to his wishes with an implicit obedience that permits of no deviation from, addition to, or subtraction from their instructions from Him by whose omnipotent power and infinite wisdom all material things are made and controlled?

That intelligent agencies for conducting such tremendous operations as are involved in the manipulation of all this vast universe might be mere machines, devoid of all freedom of action, will be admitted. But that they are not thus constituted is made certain by the fact that, through the exercise of this free agency, they rebelled and lost their first estate. But if it were true that they were not free moral agents, it would not necessarily involve the conclusion that man was devoid of it. But the fact that he exercised the privilege of choosing whom he would serve in the very first recorded transaction in which he had the opportunity of exercising this free moral agency, that he renounced allegiance to the God who made him and yielded obedience to his adversary, proves it. This act precipitated the conflict now raging, which is the only one wherein Satan has been able to manifest the ability to oppose the Lord of all the earth.

And right here is the crux of this matter. Men ask: Why does not God, by the exercise of his omnipotent power, wrest man from the domination of Satan and thus put an end to the evils that afflict humanity? My answer is that God will do it, but will do it only through his established agencies, by the enforcement of laws formulated from the beginning, and that he can do it in no other way, because the only other way involves the deprivation of man of his free moral agency; and should he do this, he would thwart his own purpose in the creation of man by destroying the very material designed for this specific purpose and for which no other material could be substituted.

That Jesus, the Christ, is the agent through whom God works to destroy Satan's power is asserted by the apostle John in 1 John 3: 8. That the gospel is the power to be used in this work is asserted by the apostle Paul in 1 Cor. 1: 18. That it is the only means that will be used to secure man's redemption is certainly implied by the language of the apostle Paul in Acts 4: 12. Thus we see that a "battle royal" is on between the "hosts of the devil," led by Satan himself, and the heavenly hosts, led by the Lord Jesus Christ; that it is a battle to the finish, admitting of no compromise, and in which the scene of conflict is the heart of every man, and it will be ended only when every knee shall bow and every tongue confess that Jesus is Lord. (Phil. 2: 10, 11.) When that time comes, and not till then, will evil be banished from the face of the earth.

Then my answer to the question at the head of this article is that man, and not God, permits evil in the world; that it exists in spite of what can be done in accordance with God's purposes and designs. It exists because man refuses to throw off his yoke of bondage to Satan and yield that allegiance and obedience to his Creator necessary to the fulfillment of the purpose God had in view when he made man.

He is in the thick of the strife Himself, smiting down the foe, and making His victory ours in its wonderful results. Our secret of triumph is to be close to Him, the Conqueror, and wholly on his side. The more we call God in, the more surely and wholly shall we cast the tempter out.—Bishop of Durham.

Each one must work out his own salvation in conquering the habit of idle thought, and to-day is a good time to start the work.—Agnes Greene Foster.

Spirit of the Press

By J. C. McQUIDDY

Are We Growing Profane?

(From the Literary Digest.)

The "Lost Battalion" furnishes us one of the famous stories of the war, and its leader, Major Whittlesey, one of its striking *mots*. When the Germans called on him to surrender, though his force was lost in the depths of the Argonne forest and entirely surrounded, though his men were famished and many of them wounded, with no prospect that relief could reach them, he shouted, "Go to hell!" And his men, despite their weariness and hunger, cheered so loudly that the Germans heard them from their observation post. "The bit of profanity in the story," says the New York Times, "not even the most pious American would have deleted." Major Whittlesey's landlady maintains to an interviewer from the New York Globe that the officer "never was a swearing man." "Not a single oath have I heard from him in the seven years he lived here," she declares, "and I've seen him looking for a collar button at that. But you wouldn't call his remark to the Germans swearing exactly—would you, now? It was just what I would call very good advice." The gentle forbearance of the Irish landlady is not shared by all observers of our army's habit, though much that is reported as profanity may belong in the category of what The Globe calls "the young major's classic reply," which, it avers, "will go down into history as one of the most picturesque incidents of the war." Mildly by the lay press, but alarmedly by the religious, the question is asked if we are "to be forced into a state of mind that will make profanity popular." Mr. Charles M. Schwab is reported to have used the word "damn" three times within twenty-four hours in addresses and interviews in Philadelphia, and "used it quite frankly for the tang and meaning it gave his sentence," says that city's Evening Public Ledger. It turns the matter over:

"The word has an appeal of its own. It has music and force. One can hardly talk of the Kaiser without seizing on it. Vide Briggs. There are in legitimate English terms adequate for any shade of meaning, for any degree of force. But they aren't profane. And it is for the suggestion of profanity that the average speaker aches when he has to discuss the Hun. Nothing less will do."

The Ohio State Journal (Columbus) notes also the plentifulness of the words "hell" and "damn," during these days of war, and hopes "they will not grow in size and terror." For—

"In fact, anything worse actually weakens the impressiveness of the language. It is going to be hard to get rid of the 'hell' and 'damn' even when the war is over, but it is hoped a less provocation will do away with these expletives. . . . These words are war expletives, and so when peace returns the avoidance of them will come with it, for the purity of language is one of the conditions of peace. He who swears, even mildly, is at war with humanity. Any first-class psychology will tell you this."

The practice does not even find justification in good war psychology, says the Universalist Leader (Boston), though it confesses to the "pretty generally accepted notion that the soldier has a special commission to swear." "In Shakespeare's day he 'swore a prayer or two' on waking, and since then he has the reputation of swearing about all the time." But—

"This war is a revelation of an evolution; it has been discovered that a man physically and morally healthy makes a much better soldier, and the leader of our armies in France, General Pershing, insists that one of the biggest factors in warfare is the spiritual development of the men. General Pershing does not swear; he used to in moderation, but he quit it, as he said, 'because it is useless and it shows lack of self-control, and the perfect soldier must have perfect control of himself.' We are wondering if the soldier has not defined this habit for those outside as well as those inside the ranks! Swearing reveals the lack of self-control, and self-control is essential to success anywhere."

The Watchman Examiner (Boston) seems to move in a whole world of blue smoke, for it feels that "if the overthrow of Germany and the Kaiser could be brought about by the volume of vociferousness, of verbal damning, the war would have been at an end long before this and the boys at home again," for—

"Such a flood of profanity, such exuberance of imagination in the devising of new forms of cursing, such abandon even on the part of good people to the delicious thrill of being able to say naughty words without censure or rebuke, the world has never before seen. And the Kaiser is at the center of the maelstrom, the target of the universal execration. Newspapers carry cartoons showing various disagreeable conditions resulting from the war, ending with a picture in which the victim of these conditions is represented as shouting vehemently, 'Damn the Kaiser!' Automobiles go about the streets with red labels on their windshields bearing the startling words, 'To hell with the Kaiser!' The movies feature shows with the same lurid title. In ordinary conversation mild-tempered men and gracious women startle you with expressions concerning the war that barely, if at all, escape the profane. It would almost seem that as a people we are coming to regard profanity and patriotism as practically synonymous, and to gage the depth and sincerity of a man's love of country by the fluency and force with which he swears at Germany and the Kaiser.

"Perhaps the most singular—certainly from a religious and Christian point of view the most deplorable—feature of the situation is the way in which and the degree to which this delirium of thought and speech is entering into and taking control of the church. The war seems for some of us to have jostled old ideas and demolished established standards, and to justify some things that we formerly considered wrong, and that in our innermost souls we still know to be wrong, terribly wrong. Hatred seems to be glorified when its object is the Hun. . . .

"The church and the ministry have to-day an unparalleled opportunity to demonstrate the fact that there is a difference between the spirit of Christ and the spirit of the world, but they can do it only by exhibiting the one in contrast to the other, not by bringing it down in conformity thereto. Let the speech of Christians in these terrible times be Christian. Let the message of the pulpit be pitched in higher key than the shoutings of the street. Nowhere should the note of patriotism, the love of the flag, the passion of sacrificial service of country and right and honor, be more strongly struck and persistently emphasized than in church and pulpit. But we need to remember that the supreme urge is the setting forth in clear vision of vital principle, and not the clamor of hot and angry words. Swearing at the Kaiser is not the ultimate exemplification of loyalty, and profanity is not a synonym for patriotism. The wide prevalence of this vicious habit may reveal commendable intensity of conviction, but it also reveals a reprehensible forgetfulness of fundamental religious principles. Let us do more and swear less."

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Righteous Wrath.

There are many kinds of hate, as many kinds of fire;
And some are fierce and fatal with murderous desire;
And some are mean and craven, revengeful, selfish, slow,
They hurt the man that holds them more than they hurt his foe.

And yet there is a hatred that purifies the heart,
The anger of the better against the baser part,
Against the false and wicked, against the tyrant's sword,
Against the enemies of Love, and all that hate the Lord.

O cleansing indignation, O flame of righteous wrath,
Give me a soul to see thee and follow in thy path!
Save me from selfish virtue, arm me for fearless fight,
And give me strength to carry on, a soldier of the Right!

—Henry Van Dyke.

not like, and said: "That's a lie." The brethren wanted to take him out; but Brother Lipscomb said, "No, he has as much right to condemn as to approve," and asked him to be a gentleman and keep quiet, which he did. The theory that contends that a Christian, or a Christian editor, has not the right to criticize and condemn error wherever found is entirely out of joint with the New Testament teaching. Whenever a Christian objects to criticism given for his good, he may know that he has not the spirit of Christ.

Fatalism Challenged.

BY J. C. M'Q.

Since almost the whole world has been drawn into this terrible war, many people have become discouraged and have given up hope. Many people in business life work with an indifference and inefficiency which has been hitherto unknown. They act as though they believed that their lives would be either a failure or success regardless of what they do. Those who employ help have found it more difficult than hitherto to get efficient service from their help. Laborers act as though their efficiency had nothing to do with the amount of pay received. As a rule, labor has been less efficient on a high wage.

Among Christians, many have become indifferent and have ceased to render faithful service to God. They act as though their destiny was sealed and as if the world was lost beyond redemption. It is said that boys in khaki are going to the war with a belief something like this:

I was born in the year which makes me a draftee in this war. I must go because I am of proper age. I will be in certain battles; bullets and shrapnel will fly all about me, and I will be in constant danger of wounds and death. I cannot help the danger. No use. I am fated either to escape the death or to be killed. Cause and effect determine all things.

This formulation of doctrine is made by Vernon Wagar in the Western Christian Advocate, Cincinnati, Ohio. He also wonders if Christianity has no other belief for the brave people in this war. He asks:

Is every event so predetermined that it must happen inevitably? Are we to be resigned to an Omnipotence without a character? The Chaldeans believed the stars were a book of destiny. Born in a certain relation of certain stars, your life must turn out in a certain determined way. The Stoics also took faith in this absolute necessity which controls every life. Mohammedanism is a fatalistic religion—no accidents are possible; any defense or provision against possible danger is futile. Against Mohammedanism, our heaviest competitor, and the war fatalism, Christianity is having a struggle to the last ditch.

God pity the soldier lad or the parent of such a lad who resigns himself to such a deadly thought. This is the hour of living hope. Imagine the psalmist becoming a fatalist in peace or war. We would never have heard of his song of despair. But because of his hope in God he still sings to us of his needy day. Hear him: "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless he Lord, O my soul, and forget not all his benefits; who brgiveth all thine iniquities; who healeth all thy diseses; who redeemeth thy life from destruction. . . . He that dwelleth in the secret place of the most High shall alde under the shadow of the Almighty."

'resent-day experiences demand a surety other than the ordnary thinking will bring—the surety of Christian hope. The soldier or parent who constantly trusts God and live the life of prayer to God and believes in God's personal care can do more for this hour of the world's Gethsemane than he who loses hope and says: "Things must go as they go, and no one can help." Hope helps with God, and here is a wonderful safety in this great expectation that is rooted in the promises of God.

The fatalism that is expected by most thinking men in no way encourages foolhardiness, but it leads men to stay clear of danger. While General Foch won a great victory in breaking through the Hindenburg line and while God foreknew that he would do this, that foreknowledge of God did not compel the allies to cease fighting valiantly. Not a soldier on the western front ceased to do his best because it was predestined that the allies should win the victory. The man who runs a useless and purposeless risk of catching and probably spreading an infectious disease is not a fatalist, but is a criminal. No hour can be so dark in the world's history that God will justify a man in sitting down and failing to do his best. When all was dark and apparently against Noah, the preacher of righteousness, he was the one faithful man in the midst of a faithless generation. The wise man acts wisely, no matter what may be his condition in life. It is the height of folly for a man to despair and give up all as lost. The command to every child of God is to work out his own salvation with fear and trembling. Doubtless during the terrible temptation through which Christ passed all looked dark and gloomy; yet, after the superhuman conflict was over, angels came and ministered unto Jesus. After the night comes the morning; after the darkness, the light.

Timeservers will not endure hardness as good soldiers in the midst of the conflicts of life, but they will despair. They will flock with the multitudes when all is bright, and, like some of old, will follow Jesus for the loaves and fishes. To all such Jesus says: "Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed." (John 6: 27.) But—alas!—how many turn again to the fleshpots of Egypt when something real hard must be endured! When Jesus said to his disciples, "He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day" (John 6: 54), many of them said: "This is a hard saying; who can hear it?" (Verse 60.) We learn, moreover, that "upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, Would ye also go away? Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." (John 6: 66-68.)

With the dark and threatening clouds hanging over us, to whom shall we go but Jesus? For he is "the way, the truth, and the life." Without the Christian's hope, the world is indeed dark and dreary. Like a world without a sun, a desert without an oasis, so is the world if not illuminated by the religion of the Lord Jesus Christ. If we would be wise, if we would be useful, if we would be happy, we must have the spirit of the meek and lowly Christ. The millionaire, the statesman, and the king are all alike wretched and miserable, if they have not the spirit of the Lord Jesus Christ.

It is worse than folly to despair; it is vicious. The man who quits and sits down will never hear the welcome plaudit, "Well done." It is only those that persevere to the end that shall be saved. The joys of heaven are sweet and enduring enough to stimulate every child of God to press forward until his efforts are crowned with victory. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9: 62.)

What Is It to Walk With the Lord?

BY E. G. S.

To walk with the Lord is to walk by the directions of his will as given in the New Testament. To do this requires that we read the New Testament regularly and live in harmony with its teaching. It is not enough to simply read a chapter occasionally. We should make it a daily business to read one or more chapters. It should be a lifetime business to read a chapter or more every day—not as a mere form, but to study it and try to understand it.

The New Testament is the grandest book in all the world. It teaches us how to live to gain eternal life, and eternal life is the goal that all should try to reach; for

if we miss that, then eternal torment will be our doom. There is no halfway ground to be occupied. There are but two places of abode prepared for eternity—heaven and hell. To one of these places we are certain to go, depending upon how we live. All who become Christians and faithfully live the Christian life will be taken home to heaven, but all the wicked will be cast into hell. These two places are prepared for the two classes of people, the righteous and the wicked. All people should read and study these things and strive to live the life that will prepare them for heaven. Whichever place they prepare for in life, they will be certain to reach in eternity. Those who reject the Lord in life may be perfectly certain that hell will be their portion forever and ever. They need not imagine that their sufferings in hell will soon be over. On the other hand, heaven will never cease to be the home of the righteous.

In view of what has been said, all should strive to realize the importance of becoming Christians and of faithfully living the Christian life. God is not going to do for us what he has commanded us to do; and as he requires all Christians to lead a faithful life in the service of God in order to reach heaven, we need not expect to reach it in any other way. The thing for us to do is to be faithful in living the Christian life to the end, and God will be certain to take care of us in eternity; but if we refuse the required obedience, God will be equally certain to send us down to eternal perdition. But many people seem to regard the Christian life as a dull, dragging, burdensome sort of life that affords no pleasure. This is a great mistake. The thought of eternal life in heaven and of being cared for in that home that will never come to an end is certainly an exceedingly precious and cheering one. But we should realize that this is only promised to the righteous. Therefore we must lead righteous lives on earth if we would enjoy that heavenly home throughout eternity. But the beauty of the whole matter is that a faithful, Christian life is the happiest life that can be lived on earth, and the only life that will prepare us for eternal life.

With these considerations, surely all Christians should be faithful in this life until death comes to free them from mortality and land them safely in the eternal home. I am sure that only a few keep these things in mind and practice them as they should. But why should any one fail to think on these things and thus fail to make preparation for happiness in eternity? It is an awful neglect of the most important things in all the world. Such a course is an awful neglect of the soul. Moreover, if the interests of eternity are neglected in this life, they can never be secured after death. Let us be careful, then, to walk with the Lord in life, and that will prepare us to dwell with him in eternity. It is an awful thing to neglect the service of the Lord in this life. People that neglect the soul through this life simply prepare to go down to perdition and throw away all chance for heaven. I know of nothing so terrible as to neglect the interests of the soul through this life. When death comes, it will be too late to make any change; all chances to make any change will then be forever gone. Therefore we should be very careful to make arrangements in this life for an eternal home in heaven.

If thou cast away one cross, without doubt thou shalt find another, and that, perhaps, a more heavy one. Set thyself, therefore, like a good and faithful servant of Christ, to bear manfully the cross of thy Lord, who out of love was crucified for thee.—Thomas à Kempis.

Only those who are lifted up from the earth draw men unto them. The world is possessed by those who are not possessed by it. The momentum of love is the source of power.—Francis G. Peabody.

Condensed Statement of the Tennessee Orphans' Home.

BY J. C. M'Q.

The directors of the Tennessee Orphans' Home met at the call of the president on October 31. More than a quorum were present, while some of the directors were not able to attend on account of sickness.

The meeting was very harmonious and satisfactory. It was the general consensus of opinion that the Home was in better condition than it had been, but all felt that a greater diligence should be manifested in order to still increase the usefulness and improve the facilities of the Home. There are changes that could be made with very decided advantage, and it is hoped that the funds will be placed at the disposition of the Board of Directors for this purpose. Many more children could be cared for if funds were available. It was the sense of the board, unanimously expressed, that the churches and individuals who have contributed to the Home so liberally should be thanked for their donations. The treasurer has always acknowledged contributions with thanks, privately; and if one has been overlooked, it was unintentional. The churches have been very hearty in their response to the needs of the Home, and it is to be hoped that their liberality will increase rather than decrease. While the statement shows cash on hand $3,372.62, the fact should not be overlooked that it will require close economy to get through this winter without the use of more money. The directors hope, however, by judicious management, not to be forced to borrow funds to take care of the winter expenses.

I would be derelict if I were not to publicly commend the services of Sister Granville Lipscomb and her associates. Sister Lipscomb is the woman for the place and is doing her work admirably. She was unanimously elected superintendent. Her associates have ably supported her and should also be congratulated for the efficient and faithful services rendered.

Brother John W. Fry, treasurer, is devoting much thought, time, and labor to the interest of the Home without compensation. The Home is fortunate in securing his services.

We are glad to be able to present a clear, condensed statement of the affairs of the Home, which embraces the period from October 31, 1917, to October 28, 1918. We would have rejoiced even more if we had been able to give a statement of the affairs of the institution from the beginning; but, as we have been wholly unable to secure an audit, we must forego this pleasure. Believing that this work is now in its incipiency and that it will grow to much greater proportions and usefulness, I herewith submit statement of the last year's work:

STATEMENT.

ASSETS.

Real estate	$30,000 00	
Furnishings	1,026 50	
Cash on hand	3,372 62	
War Savings Stamps	25 08	
Accounts due the Home	698 60	
Total		$35,122 80

LIABILITIES.

Land note on farm	$ 1,000 00	
Accrued expenses	660 00	
	$ 1,660 00	
Less supplies on hand	300 00	
Total		$ 1,360 00
Net worth, October 28, 1918		$33 762 80
Cash receipts	$15,981 60	
Cash disbursements	12,608 98	
Balance		$ 3,372 62
Net income for year	$10,822 47	
Maintenance expenses	6,972 17	
Surplus		$3,850 30
Dependents received into the Home		87
Average for twelve months		51¼

QUERY DEPARTMENT

Brother McQuiddy: Please explain 1 Cor. 14; Mark 16: 17, 18. There is a sect of people here called "Apostolics," and they claim to be baptized as were the apostles on Pentecost and to have the speaking of tongues and working of miracles, and rely upon those scriptures to prove their doctrine. X.

Tongues were given during the formative period of the church. During that period a man might be able to speak with tongues and yet not edify his hearers. He might not have the ability to properly interpret his own language. Men did not understand those who spoke with tongues, hence it was necessary to have interpreters to interpret the meaning. During this formative period of the church it was needful that there be inspired guides in the churches. The man who prophesied spoke to the edification of the church, and hence served the church better than the one who spoke with tongues. As we now have the inspired word of God, we no longer need interpreters, as the Bible is its own interpreter, and no longer have any necessity for inspired guides in the church. The language of Mark 16: 17, 18, belongs to the miraculous age. The apostles and a few of the disciples of that age had the power to heal the sick and cast out devils in the name of Jesus Christ. In proof of this, I quote Acts 2: 4: "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Also, Acts 5: 16: "And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one." Also, Acts 8: 7: "For from many of those that had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. Also, Acts 16: 18: "And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour." Also, Acts 28: 3: "But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand." Verse 5 of the same chapter tells us that "he shook off the creature into the fire, and took no harm." People who now claim to be baptized in the Holy Spirit as were the apostles should be able to heal the sick, raise the dead, speak with tongues, and cast out devils. Until they can do this their pretensions are not worthy of consideration or credence.

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Brother McQuiddy: We will appreciate it if you will answer the following questions, not using our names: (1) The Baptists and Methodists have regular choirs with instrumental music and insist that we go in the choir. They seem hurt that we have not done so, but we have always answered that we preferred singing with the audience. Now, are we taking the right course? (2) We went to hear the Baptist minister one night, and he preached a fiery discourse against the belief that baptism is essential to remission of sins. Could you donate money for the support of such doctrine? We refused to do so, because we thought it encouraging false doctrine. However, we will appreciate your discussion of these questions. X.

(1) I know of no authority in the word of God for choir singing. As singing is a part of the worship, it is the duty of all Christians to sing in so far as possible. This would lead to congregational singing. With this view of it, which is the scriptural view, it is certainly right to not sing in the choir. (2) The word of God clearly condemns us in encouraging or upholding anything that we believe is error. The Holy Spirit declares: "Whatsoever is not of faith is sin." (Rom. 14: 23.) For instance, as the Bible teaches that immersion in water by the authority of Christ, into the name of the Father, Son, and Holy Spirit, is Christian baptism, it would be sinful for a person who so believes the word of God in any way to encourage and uphold sprinkling for Christian baptism. If one believes that the Bible teaches immersion for Christian baptism, if it should turn out that he is mistaken, he could not do right in upholding sprinkling for baptism. A man may be sincerely wrong, but never insincerely right. The apostle Paul in writing about things that were not sinful within themselves, says: "I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean." (Rom. 14: 14.) The man who deliberately upholds error in order to gain the plaudits of men occupies a dangerous position. "For am I now seeking the favor of men, or of God? or am I striving to please men? if I were still pleasing men, I should not be a servant of Christ." (Gal. 1: 10.) Those who are loyal to God and who love the praise of God more than the praise of men and who "delight in the law of Jehovah" will be true to the Bible as they understand it in the face of the scoffs and sneers of the multitude. Whenever Christians compromise the truth, the church of Christ always suffers from such compromises. The injury done to the church is measured by the circulation that is given to the wrongdoing. Jesus said: "If ye love me, ye will keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me. . . . If a man love me, he will keep my word." (John 14: 15-23.) Again, Christ says: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.) Men may be religious and may profess great devotion, yet they may worship God in vain. Christ says of such, quoting from the prophecy of Isaiah: "But in vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15: 9.) Again, he declares: "Every plant which my heavenly Father planted not, shall be rooted up." (Verse 13.) Whenever a man sacrifices his conscience in order to please his fellow beings, he loses his own manhood and also the approval of God. Paul, the chief of sinners, subsequently the hero of the ages, was never untrue to his conscience. He says: "I have lived before God in all good conscience until this day." (Acts 23: 1.) Christians should to-day imitate Paul's example. I would rather that my right hand should lose its cunning and that my tongue should cleave to the roof of my mouth than that I should compromise my convictions of the truth in order to please any human being. Every time we sacrifice the truth of the Lord Jesus Christ, we not only jeopardize our own eternal interest, but we endanger the welfare of others. As we are our brother's keeper, we have no right to sacrifice the truth. When we thus sin against the brethren, we also sin against Christ. The Holy Spirit says in 2 John 9: 10: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." The Spirit again admonishes: "Be not partakers in other men's sins." It is impossible to uphold error or in any way encourage it without becoming responsible for the false teaching.

Georgia and the Far Southern Field

By S. H. Hall

"An Unconditional Surrender."

By "unconditional surrender" do I mean what Dr. Lyons, pastor of the First Presbyterian Church, of this city, meant in his address, under the above heading, last Lord's day, in which he declared that the allies should demand of Germany an "unconditional surrender?" Not hardly. It may be that preachers have the right to "butt in" and tell our rulers what to do and what to not do, but I hardly feel equal to the occasion. I am quite sure that the President of the United States and those associated with him in the war against Germany and her allies will take care of this question, even if it kills Teddy Roosevelt if Wilson does not listen to even his dictation.

The "unconditional surrender" of which I wish to speak is that the sinner must make to Christ if he is ever saved; is that surrender that those of us who claim to be Christians must continually make, if, indeed, we are to be the church of our Lord and Savior Jesus Christ. If Mr. Lyons himself would make this surrender and get his church to do so, there would be quite a "house cleaning" in his own church home; for certain it is he would find things in his work and worship that God did not put there, and in his teaching to the alien sinner he would find things that Christ requires that he has taken out. By an "unconditional surrender" I understand that the party who makes it leaves the one to whom he surrenders the right to dictate the terms of peace. That Christ is the only one who has the right to give to man the terms of peace goes without discussion, and that this absolute right of his demands of us an unconditional surrender must also be admitted. Do the preachers and the churches recognize this all-important truth as they should? Are not the larger number of the churches reserving the right to do some dictating also? Christ says: "He that believeth and is baptized shall be saved." (Mark 16: 16.) The same Christ, through the Holy Spirit, said to the people on the day of Pentecost: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) These three thousand souls who had cried out, "Brethren, what shall we do?" made an absolute, unconditional surrender; hence, gladly received the word and were baptized. (See verse 41.) We have another case of unconditional surrender in the case of Saul. (See Acts 9: 6-18; 22: 16.) "Trembling and astonished," he cried out, "Lord, what wilt thou have me to do?" He surrendered unconditionally. Christ told him to go into the city and it should be told him what to do. Read the scriptures cited above and you will get the answer. The jailer made the same unconditional surrender. (See Acts 16: 27-34.)

Now, do you know of any cases of conversion in the days of the apostles where this unconditional surrender was not made? Do you know of any time or place where the apostles, Christ's ambassadors (see 2 Cor. 5: 19, 20), ever dared to change the conditions? That it may be right and just for Germany to make an unconditional surrender to the allies, I admit; but that we, the fallen races of the earth, must make an unconditional surrender to Christ in order to be saved, I know. Are we driving this home to the hearts of the people as we should? Those who are rampant for the allies to allow not Germany a seat at the peace table, to let her have nothing to say about conditions of peace, doubtless would feel provoked at our President if he should be lenient with Germany and insist that she, too, must dictate terms of peace; but what do they say about the man who has sinned against Jehovah without a shadow of cause for such rebellion, and yet as he comes to God for pardon, comes dictating terms or asking to eliminate some of the terms Jehovah has dictated? Can you conceive of anything so audacious, so unreasonably presumptuous?

Now, the facts are, the alien, as a rule, would not think of wanting to dictate terms, if he is brought to full conviction of his sins. He would gladly submit to the idea of God's dictating the terms; he could easily be shown that nothing short of an unconditional surrender could meet the demands of the government against which he had rebelled; but the trouble is encountered in the man-made churches, the human organizations on the earth that stand between God and the alien, who would be saved, with a modified form of Jehovah's terms of pardon. Tell me not that this is not true, for nothing is more patent than this very fact. A multiplicity of denominations, with their various contradictory doctrines, could not be, if all the churches were going before the world with the doctrine of an unconditional surrender to Jehovah. If this they did, the one law of pardon, without addition or subtraction, would be preached to the people, and the doctrine of our Lord and Savior, nothing more nor less, would be presented to the churches as their discipline, prayer book, and confession of faith. Isn't it so? I know of nothing that could mean more to the churches than to get them to receive this doctrine of unconditional surrender to God.

And it would be well to say a word to our own before closing. Troubles come up in the churches. Why do they come? Do we, as preachers, as teachers, as elders, as deacons, not need the doctrine of unconditional surrender? How could such troubles as they have recently had at Winchester, Ky., and in the Highland congregation of Louisville, Ky., have ever come, if unconditional surrender to God had existed in each congregation? How could it continue to be, if only this doctrine now would be embraced? We think so strange of our religious neighbors for wanting to take baptism out of God's dictated terms to aliens who ask for peace, and sometimes flay them for it; but do we not quite often meddle with God's terms of pardon when dealing with an erring brother? Do we not sometimes demand more than God demands? Do we not sometimes allow ourselves to be more lenient than God's terms will allow? Do we not sometimes just "whitewash" the matter? Do we not sometimes not even do this, but just let it alone and let it wear out, so far as the minds of the people are concerned, forgetting the fact that Jehovah has but one way of forgetting, and that is for the wrong to be righted and full confessions made? When this is done, he can and will forget; when this is not done, he remembers it till the judgment, to our eternal condemnation.

Brethren, think on these things, and pray that that body known as the "church of Christ" may, if others will not, see to it that they do practice the doctrine of absolute, unconditional surrender.

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A Good Day.

Last Lord's day (October 27) was a good day with the Atlanta forces. It was our first day back in our houses after the closing order on account of the "flu." The writer spoke at West End in the forenoon, with one added by letter, and at East Point at night. Brother J. Clyde Shacklett spoke at East Point in the forenoon and meant to speak at West End at night; but his pass from the camp required his return by three o'clock in the afternoon, so he returned and conducted the services at the camp for the boys who could not come into the city for the services. Brother Carl Burcham, who is now at Camp Gordon, was with us at West End Avenue, took dinner with us, and spoke at the evening service.

Missionary

Through the Gates of an Indian City.

From Leh the laden traders go
Who seek the lands of northern snow;
With measured step of tireless feet
They come beyond the mountain seat
Whence flows the sacred Ganges down
Past Purniah and Bampur town.

In Leh the passive faces throng
At call of summer sunset gong;
Unsmiling lips and straining thigh
Like wraiths of silence flicker by,
An endless stream, day after day,
Year after year, toward Cathay.

Till down that frowning basalt height
Where God reveals his awful light,
Where star to star is but a span
Of some lone marching Caravan,
Those looming shapes, where silence fell,
Seem but the treadmill souls of hell.

In Leh the summer dusk—ah, me—
Shall flow through all eternity,
As flow the human tides that go
Beyond the lands of northern snow,
Like wraiths along the mountain crest,
To seek the vales of endless rest.

—Will Thompson, in "Asia" Magazine for October.

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African Missions.

BY F. B. SHEPHERD.

I here submit a report of the church of Christ mission in Roodepoort, and at the mines along the Reef, also at Gazaland:

Membership.—The total number of members of this mission, including those that went home, is one hundred and seventy-four. It is hard to know how many are on the Rand, as some, after returning from home, go to work on different parts of the Reef and seldom report themselves. The majority of these members belong to Gazaland (Portuguese East Africa).

Roodepoort Compound Missions.—In these places schools are held on every week day by our church members who are a bit advanced. On Wednesday nights they come to the Central Mission to attend the prayer gathering.

Compound Missions Along the Reef.—Notwithstanding the lack of means and workers, the Lord helped us to establish compound missions at about eight different mines. These places are run just in the same way as those in the Roodepoort Compounds. Naturally they have their own Lord's-day meetings at their different places and at the time convenient to them. They have no buildings of their own, but mine managements do allow them partial or exclusive use of rooms for religious purposes.

Gazaland Missions.—As many of our members are Gazaland natives, I am compelled to visit the aforementioned country at least for two or three months every year till the churches see fit to send missionaries there. I have already done so twice. My going there is not because there is little to do in Johannesburg; but the reason is, if I do not, I have to lose the majority of our church people. Portuguese laws are not like English laws. There are many causes that make me feel anxious about our members in Gazaland. At least three stations have been started by our men in the Portuguese East, and they want our help very much. It is about a year or more since I gave myself to studying Portuguese. One gets difficulties if one does not understand the official language of the country. The Portuguese people are very particular on this point.

What is Required for the Progress of the Work.—I know that it will do very little good for me to point out here all that is necessary for the good of the mission. I said a lot when I first came from Bulawayo about a year ago. A place like Johannesburg needed that the work should have been started on a large scale. There is no one among us like Mr. Baker, the man that built missions all over the Rand. As the work now stands, we need more teachers to be placed in different parts of the Rand. That was my motive in sending Brother Isaac to Bulawayo to be trained. As to the European superintendent, I needed one mostly when I first came, but my limbs have been so strengthened that I need very little leaning on anybody but God. There are occasions when I do need a European helper, such as in getting permission for building, etc. The present European supervisors did very well in many things; but as they are engaged in something else and do not devote their whole lives to the mission, there were many other things which they could not do according to the laws of the country. Taking the above reasons in view, I came to the conclusion that a missionary devoting his time to the white church, partially assisting on the native mission when required, will do a great deal in promoting the advance of the church of Christ in South Africa, to the honor and glory of God. G. S. KHOSA.

The above article speaks for itself and emphasizes the necessity of sending a white missionary to take charge of the work, at the same time illustrating the splendid opportunity before us, if we will only "buy up the opportunity." The work is already started and the pioneering done in many places. It remains now for some one to offer himself as a laborer to build upon the foundation already excavated a superstructure that shall redound to the honor and glory of God. Can that man be found? He can.

The following funds were sent to Forest Vale Mission on October 15: From W. G. Lea, $1; through Christian Leader, $12.75; Burnett Avenue church of Christ (colored), by Don Carlos Janes, $5.20; Beauchamp, $10.55; Scottsboro Church, $2.50. Total, $32.

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The "Latin Quarter" of Tokyo.

Tokyo, considered the educational center of the country, vibrates with student life. In addition to its Imperial University, there are two large private universities with over twelve thousand students, various technical schools, commercial schools, normal colleges, high schools, middle schools, a foreign-language school, Buddhist and missionary schools, and two hundred and thirty-four primary schools.

The presence of thousands of young students from distant parts of the country who have answered the lure of the capital has brought about a curious housing problem. Many schools provide their own dormitories; most of the provinces support one, and certain philanthropic persons make contributions. The greatest number of these Tokyo dormitories and boarding houses are located in the quarter of Kanda, or the "Latin Quarter," as the students themselves euphemistically call it. Jimbo Cho, the principal thoroughfare, with its rows and rows of little open-faced, second-hand bookshops catering to the promiscuous student taste, almost rivals the Quais of Paris. A tour of inspection will throw an interesting side light on Young Japan's mental furniture. There is invariably a section devoted to foreign books, mostly English translations of such writers as Maupassant, Zola, Baudelaire, Maeterlinck, and the Russians; Ibsen, Oscar Wilde, Shaw, and, by the way of showing the open-mindedness of the age, Schopenhauer and Conan Doyle very frequently side by side on the same shelf. Then there are volumes of theology and innumerable "Self-Helps to Practical English." It is a curious, indigestible, ill-assorted mass of literary material—this that the Japanese student avidly swallows, like a prescribed dose, convinced that with one gulp he will become master of all Western wisdom.—Gertrude Emerson, in "Asia" Magazine for October.

WAR AND MEDICINES

What Many of the Sick and Ailing Are Learning Nowadays.

So many doctors have gone to war, the services of comparatively few are available at home.

Good proprietary medicines are more widely used than ever, and more and more people are finding out how great their merit is.

At this time, when there is greater need of economy than ever before, Hood's Sarsaparilla, a thorough blood purifier, Peptiron, a real pepsin-nux-iron tonic, and Hood's Pills, a potent yet mild cathartic, are especially good. They are liked by all who use them.

These medicines are remarkably efficient, whether taken in conjunction or separately. Sold by all druggists.

AGENTS—Auto Free

We need special agents to travel by Automobile introducing our great line of Nationally-advertised Pure Food Products, Soaps and Household Necessities. Here is an opportunity to earn $6 to $12 a day, all or spare time and obtain an Automobile FREE besides. Write at once for full particulars. Address

AMERICAN PRODUCTS CO.
9016 Third St., CINCINNATI, O.

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Established 1879.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 39 years of successful use. Send postal for Descriptive Booklet.

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WORLD WAR IN PROPHECY

The Downfall of the Kaiser—The End of the Dispensation

By Dr. H. C. MORRISON

A startling, Scriptural, Patriotic, Timely Book that you must read. Price, cloth, 50 cents, paper, 25 cents.

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WAR SAVINGS STAMPS
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UNITED STATES
GOVERNMENT
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Cuticura For Baby's Itchy Skin

All druggists: Soap 25, Ointment 25 and 50. Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

CHURCH NEWS

District of Columbia.

Washington, October 27.—Churches in Washington have been closed against public services for a month, but the faithful few have been true to the Book and have met in private homes in the different parts of the city. This we could do without violating the city ordinance. Between eight and sixteen met in four homes. Brethren T. F. Colvin and J. W. Gibson are our elders, than whom two more faithful men never served in such a responsible place. The churches are now open and all the members can now return and meet for sweet communion with God. Some, of course, will not return, for they have passed over the river of death. How thankful we should be that we are still spared to serve God, and then how faithful we ought to be to his words! Brethren, do not forget to write me, if you have friends here whom you desire that I call on. Address W. S. Long, 325 Seventh Street, N. E., Washington, D. C. Remember, the place of worship is in the Masonic Temple, corner of F and Eighth Streets.—W. S. Long, Jr.

Kentucky.

Winchester, October 28.—We have had now three Lord's days in which our worship has been peculiar. On account of the orders of the Board of Health, we could not have services at our church house; so we have so divided up our congregation that we could meet in the homes of the brethren. In this way we have not failed in our duty. To be sure, some have not done their duty in the matter, and the church has not been able to do its full duty to man. The church is "the pillar and ground of the truth," and "it pleased God by the foolishness of preaching to save them that believe," and Paul urged that we forsake not "the assembling of ourselves together, as the manner of some is." The day when the church assembled was the "first day of the week." It is God's command, then, that the disciples should assemble on the first day of the week for worship. This they can do and should not fail to do. The Board of Health has made no effort to stop the work of the church. It has no desire to stop the preaching of the gospel or to hinder the worship. All Christians can keep up their worship and at the same time aid the Council of Defense in its efforts to conserve the health of the nation. I hope none will fail to do his duty to both God and man. These are perilous times; let us not fail in our efforts. If the task is harder, let us only increase our zeal, and God will prosper the work.—J. D. Walling.

Tennessee.

St. Joseph, October 28.—Recently I held a short meeting near Lawrenceburg, at Salem, on Brother Stribling's farm. There were no visible results, save the appreciation shown by the brethren of my effort there. I would have remained longer, but the Mussel Shoals Sanitary District, in which I live, had arranged for the testing of all cattle above six months old for tuberculosis, and I had to be at home when the test was made. I held a tent meeting near Arkdell, Ala., the last of September, which continued eight days, with five additions. There are some fine people there. The older people have been trained in denominational errors, and it will require hard work to accomplish much with them; but I am sure the young generations will, if we continue to hold the truth before them, obey the gospel, and thus a congregation can be planted there. I have not been able, on account of the influenza in my family, to hold any meetings for the last few weeks. This I regret. Thanks to our Heavenly Father, my family is better now, though my little granddaughter succumbed to the disease. I held a meeting of eight days' duration at Kilburn Schoolhouse, in Alabama, with two

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Advt.

baptisms. This meeting closed on October 6. This was the last meeting I have held. On October 13 I preached at North Carolina, my home congregation, and where Brother Coffman held a glorious meeting. On October 27 I met with the congregation at Antioch, with an appreciative audience. Here Brother Coffman also held a good meeting this year. "Be thou faithful unto death, and I will give thee a crown of life."—William Behel.

Texas.

Denton, October 24.—On account of the influenza, the meeting at Springdale, Ark., came to a close very abruptly. We had just begun when we were informed that everything in the town must close. This was bad on the church and bad on me, but no one was to blame. The brethren there had counted on much good being done during the meeting, and so had I. I went over to Wesley to preach on the third Sunday; and when I returned to Springdale, I found that we could not resume our meeting. I told the brethren good-by and came home. I have an earnest call to come to Deming, N. M., to do some work among the boys in the camp there and all I can in building up the cause in that part. I have agreed to go soon.—D. S. Ligon.

Happy and strong and brave shall we be—able to endure all things and do all things—if we believe that every day, every hour, every moment of our life is in His hands.—Henry Van Dyke.

160 Hens—1,500 Eggs.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 6258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

Springtime would not be springtime without its violets; autumn would not be autumn without its vivid foliage; and the Book of Life would not be complete without its poetry.—Christian Herald.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

Important Announcement.

BY C. G. VINCENT.

I have been accepted for Y. M. C. A. relief work in France and am to report in New York on November 5. After a week's training will sail for France.

During my absence Brother W. W. Freeman, of Abilene, Texas, has consented to receive and forward funds for my part of the Japan work. There are two funds—the current expense and the lot and building funds. Brother Freeman is deeply interested in this kind of work and is well informed on missionary needs and opportunities. Those who are supporting the Japan work will please, from now on, send all offerings to W. W. Freeman, specifying the purpose of their offering. It will hardly be possible for me to write those contributing to this work, as time does not permit. I request them, therefore, to let this notice serve the purpose of a direct message from me.

I most earnestly urge the brotherhood to stand by these able and faithful Japanese workers and the good work they are doing. Let us help them to secure that suitable lot and to build a house of worship as soon as possible, so the cause may be made permanent.

Recent offerings and those on the way to me will be turned over to Brother Freeman. Mail will be forwarded from Dayton, Ohio, to my wife, at 29 Avenue B, Bayonne, N. J., where she will live with her sister.

I want to request brethren to send me the names of soldiers "over there" whom I might help in one way or another. Write me in care of Y. M. C. A. Headquarters, New York City, until further notice.

Your prayers requested.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1225 Park Square, Sedalia, Mo.

Influenza? La Grippe?

Foley's Honey and Tar is just what every sufferer of influenza or la grippe needs now. It covers the rough, inflamed throat with a soothing, healing coating, clears away the mucus, stops the tickling and coughing, eases the tightness and bronchial wheezing. Day and night keep

FOLEY'S HONEY AND TAR

handy. It gives ease and comfort from the very first dose. Buy it Now.

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN SUCCESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

We do not look enough at our trials in a continuous and successive view. Each one is sent to teach us something, and, altogether, they have a lesson which is beyond the power of any to teach alone.—H. E. Manning.

PAIN OF CARBUNCLE IS MADDENING

Sometimes Results Fatally

Besides the annoyance and often loss from work, the pain of a carbuncle is maddening—is almost unbearable.

You can now get relief. Carboil stops the pain, "softens" and "cleans out" the inflammation, and heals.

Carboil is also fine for boils, sores, abscesses, burns, tetter, ringworm, itch, piles. Try it free. Clip and mail this to the Spurlock-Neal Company, Nashville, Tenn., for a liberal sample and literature. Large boxes, 25 cents, at good drug stores.

CARBOIL FOR CARBUNCLES

WAR WORK

American women nurses are installed eight miles in the rear of the fighting lines "over there." Right here at home many women should learn nursing to take care of the sick or, in emergencies, the wounded. You can learn a great deal by obtaining the Medical Adviser," a book of 1,000 pages, bound in cloth, containing chapters on First Aid, Bandaging, Anatomy, Hygiene, Sex Problems, Mother and Babe. 200 prescriptions for acute and chronic diseases; profusely illustrated by wood cuts and colored plates. Ask your druggist or send 50c. to Publisher, 663 Main Street, Buffalo, N. Y.

If a woman is nervous or has dizzy spells, suffers from awful pains at regular or irregular intervals she should turn to a tonic made up of herbs, and without alcohol, which makes weak women strong and sick women well. It is Dr. Pierce's Favorite Prescription. Druggists sell it in liquid or tablets. Send 10c to the Invalids' Hotel, Buffalo, N. Y., for trial pkg. Then, for the liver and bowels nothing is so good as Dr. Pierce's Pleasant Pellets.

Spoke Plant, Ark.—"I have had displacement for 35 years; had fits occasionally and had stomach trouble until at times I would nearly die. I doctored with four or five of the best doctors in this part of the country but they did me no good so I took three bottles of Dr. Pierce's medicines, one of 'Favorite Prescription' and two of 'Golden Medical Discovery,' also one vial of his 'Pleasant Pellets', and I praise God for giving men the knowledge to prepare such medicines as these are. I recommend Dr. Pierce's remedies to all suffering women for I think they are a godsend to suffering people. I am in better health than I have been in 35 years. If I had spent for these medicines what I spent with doctors, I would have been well years ago. I hope Dr. Pierce may live long to help suffering humanity. I can't praise his medicines enough."

—*Mrs. Sary Z. Acord.*

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

A False Step.

BY J. D. WALLING.

"And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was sore in the land." (Gen 12: 10.) Does a famine in the land give a reason why one should forsake God? You answer, "No." But Abram did. God had not only promised to bless him and make his name great, but God had led him from "Ur of the Chaldees . . . into the land of Canaan." God brought him into Canaan, to give him "this land to inherit it." But when the famine came in the land, Abram, without any direction from God, arose and went into Egypt. For this occasion, at least, he took his affairs in his own hands, forsook God's leadership, and went into Egypt. And this, too, after "by faith Abraham, when he was called, obeyed to go out into a place which he was to receive for an inheritance; and he went out, not knowing whither he went." But he left Canaan and went down into Egypt because there was a famine in Canaan. But was not God in Canaan? And if he would call out of Ur of the Chaldees into Canaan, would he not protect those who did his will, even though there was a famine in the land?

This false step of Abram's led to another: he was moved to lie to Pharaoh. This teaches the great importance of remaining in the teaching of the Father. Paul said: "Wherefore let him that thinketh he standeth take heed lest he fall." John says: "Upon this many of his disciples went back, and walked no more with him." (John 6: 66.) But David said: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? . . . How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee." (Ps. 139: 7-18.) One never has to do wrong to protect his temporal interests. If he does, his interests are wrong and should not be protected. No Christian should take advantage of these perilous times to fatten his bank account. This is a time when all Christians should look well that they do not forget God and go down into Egypt. One thing is noticeable: while Abram was in Egypt, there is no record that he ever spoke God's name or that he made any effort to worship him. When one must do wrong to hold his position in society, then the society is wrong and he should get away from it.

Going down into Egypt was not wrong in itself, but was wrong for Abram. God was his leader, and he

WOMAN'S NERVES MADE STRONG

By Lydia E. Pinkham's Vegetable Compound.

Winona, Minn.—"I suffered for more than a year from nervousness, and was so bad I could not rest at night—would lie awake and get so nervous I would have to get up and walk around and in the morning would be all tired out. I read about Lydia E. Pinkham's Vegetable Compound and thought I would try it. My nervousness soon left me. I sleep well and feel fine in the morning and able to do my work. I gladly recommend Lydia E. Pinkham's Vegetable Compound to make weak nerves strong."—Mrs. ALBERT SULTZE, 603 Olmstead St., Winona, Minn.

How often do we hear the expression among women, "I am so nervous, I cannot sleep," or "it seems as though I should fly." Such women should profit by Mrs. Sultze's experience and give this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, a trial.

For forty years it has been overcoming such serious conditions as displacements, inflammation, ulceration, irregularities, periodic pains, backache, dizziness, and nervous prostration of women, and is now considered the standard remedy for such ailments.

Get a Feather Bed

Beds, 25-lb., $9.95; 30-lb., $10.95; 35-lb., $11.95; 40-lb., $12.95; two 3-lb. Pillows, $1.75. All new feathers, best ticking. We have $1,000 cash deposit in bank to guarantee satisfaction or money back. Mail order or write for catalog to-day.

SANITARY BEDDING CO., Dept. B, CHARLOTTE, N.C.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life, has an incomparable softness and is fluffy and lustrous, try Danderine.

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

How Shivar Mineral Water Relieves Rheumatism.

According to the standard medical books, rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate, and these irritate and inflame the delicate linings of the joints, the heart, and other organs. To relieve rheumatism, it is, therefore, necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If *you* suffer with rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder, or liver, uric-acid poisoning, or any condition due to impure blood, read the following letter, then sign it, inclose the amount, and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring,
Box 21B, Shelton, S. C.

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .. .. ..

DRUGGISTS PLEASE NOTE!! VICK'S VAPORUB OVERSOLD DUE TO PRESENT EPIDEMIC

Tremendous Demand Last Few Days Has Wiped Out Excess Stock That We Had Estimated Would Last Until Next January. Last Week's Orders Called For One and Three-Quarter Million Jars—To-Day's Orders Alone Amount to 932,459 Jars.

Big Shipments Are En Route to Jobbers. Until These Arrive There May Be a Temporary Shortage. All Deals Postponed—Buy in Small Lots Only.

RETAILERS CAN GET IMMEDIATE SHIPMENTS DIRECT BY PARCEL POST.

This advertisement is written on Monday, October 21. It is directed to the attention of all distributors of Vick's VapoRub, both wholesale and retail. In an emergency such as the present epidemic, our duty—and your duty—is to distribute VapoRub in the quickest possible manner to those sections stricken by influenza. We, therefore, call your careful attention to the following:

DANGER OF SHORTAGE IF SUPPLY IS NOT CONSERVED.

On October 1 we had on hand, at our factory and in twenty warehouses scattered over the country, sufficient VapoRub to last us, we thought, until January 1, allowing for a 50 per cent increase over last year's sales and not counting our daily output. This big excess stock had been accumulated during the summer months.

Then this epidemic of Spanish influenza hit us, and in the last ten days this stock has vanished. At first we thought this tremendous demand would last only a few days, but the orders have run:

Wednesday, October 16.....18,504 dozen
Thursday, October 17.....25,323 dozen
Friday, October 18.....39,256 dozen
Saturday, October 19.....45,833 dozen
Monday, October 21.....77,705 dozen

Up to Saturday, October 19, we have actually shipped for this month $400,284.10, or over two million jars of VapoRub.

THE PROBLEM NOW IS TO DISTRIBUTE VAPORUB QUICKLY.

Most of this tremendous quantity is still en route to the jobbers; but freight and express are both congested nowadays, and it may be some time before this supply reaches the jobbers. In the meantime, therefore, it is necessary that we distribute, as widely as possible, the stock that we are manufacturing daily, together with that now on the jobbers' and retailers' shelves, in order that it may get to the influenza districts quickly. Our normal output is about 4,000 dozen per day. We are putting on a night shift, but it will be a little while before that is producing.

WHAT WE ASK THE WHOLESALE DRUGGIST TO DO.

Last Saturday we notified all of our jobbers, by special delivery, as follows:

1. Deals and quantity shipments of all kinds are canceled. Fill no quantity orders of any kind, whether taken by our salesmen or by your own. Sell in small lots only.

2. Order from us in as small quantities as possible. If you are out, we will try to ship a limited amount by parcel post or express and pay the charges ourselves.

3. In order to make distribution still quicker, we will ship direct to your retail customers quantities not more than three (3) dozen 30-cent size at any one shipment.

4. We are now out of the 60-cent size and will be for the next ten days.

WHAT WE ASK THE RETAIL DRUGGIST TO DO.

Buy in as small quantities as possible. If you have any quantity orders, given to the jobber's salesmen or given to our salesmen, don't bother about them; no need to write us; it is absolutely impossible to fill these orders at this time. If the jobbers in your territory are out of Vick's VapoRub, we will ship you by parcel post, prepaid, quantities not more than three (3) dozen 30-cent size in any one order. Naturally, we cannot open accounts at this time; so your check or money order for this amount must accompany order. Don't write us stating to ship through your jobber, as we then have to wait until we write this jobber and get his O.K. If you wish the goods to come through your jobber, have him order them for you.

SNOWED UNDER WITH CORRESPONDENCE.

Our force has already been "shot to pieces"—twenty-four of our men are wearing Uncle Sam's khaki—and this recent rush has simply buried us. All our sales force has been called in to help in the office and factory. We just mention this so you won't hold it against us if your wires and letters aren't answered promptly.

SPECIAL BOOKLETS ON SPANISH INFLUENZA.

We will send, on request, to any retail druggist, 100 or more little booklets, just issued, on Spanish influenza, giving the latest information about this disease—its history, the symptoms, the treatment, and particularly the use of Vick's VapoRub as an external application to supplement the physician's treatment.

NEW WAYS TO USE VAPORUB.

In addition to the usual method of using VapoRub—that is, applied over the throat and chest and covered with hot flannel cloths—our customers are writing us daily telling of their success in using VapoRub in other ways, particularly as a preventive. They melt a little in a spoon and inhale the vapors arising, or melt it in a benzoin steam kettle. Where the steam kettle is not available, VapoRub can be used in an ordinary teakettle. Fill the teakettle half full of boiling water, put in half teaspoon of VapoRub from time to time, keep the kettle just slowly boiling, and inhale the steam arising.

According to a bulletin just issued by the Public Health Service, Dr. Stiles recommends that the nose and throat be kept coated with some oily substance. For this purpose VapoRub is excellent. Just put a little up the nostrils from time to time and sniff well back into the air passages.

THE VICK CHEMICAL COMPANY
GREENSBORO, N. C.

God's Will.

BY S. W. BERRYMAN.

In all ages of the world God has made his will plain to man. He has not left man to guess at his will, but has revealed it to him in plain and unmistakable terms.

God made his will plain to Adam and Eve respecting the "tree of the knowledge of good and evil." In language adapted to their understanding he said to them: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2: 16, 17.) They thoroughly understood God's will in this matter; for when the tempter came to Eve, she quoted the will of God in almost the exact words in which it was revealed to them. (Gen. 3: 1-3.)

God made his will plain to Noah respecting the building of the ark. Noah was not left in darkness as to the kind of ark God wanted built. God was very careful, went into the details, and gave Noah the full specifications in plain and unmistakable terms. Had not God specified his will respecting the material wanted, Noah would not have known what kind of wood to use. But God said: "Make thee an ark of gopher wood." This was sufficient, and Noah knew that it excluded all other wood except "gopher wood." If God had not told Noah how many rooms he wanted in the ark, then he would have been at a loss as to the number of rooms to build. But when God said, "With lower, second, and third stories shalt thou make it," his will was clearly revealed and Noah understood it. Had not God stated the length, breadth, and height of the ark, Noah would not have known how large to make it. But God specified his will in this matter. "The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits." God told Noah to make one door in the side of the ark and one window in the top of the ark. So Noah did not have to guess at anything, but all was clearly revealed. So it is with man to-day; he is not left to guess at God's will, but it is revealed to him in terms that he can understand.

God did not just impress the apostles how they ought to act and what they ought to preach, but told them in plain and unmistakable terms: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28: 18-20.) "Go ye into all the world, and preach the

gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) Language could not be plainer than this. The apostles are told what to preach, and people are told what to do to be saved. Luke, in recording what the Savior said about the commission, said: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24: 46, 47.) The apostles are told to preach the gospel to "every creature"—"all nations, beginning at Jerusalem." Not many days after the ascension of Christ we find the twelve in the city of Jerusalem preaching God's will, the gospel. Three thousand heard, believed, and obeyed the will of God and obtained remission of past sins. (Acts 2: 1-42.)

Not only has God's will been made plain in every age of the world, but God has demanded that man do his will. He demanded obedience of Adam and Eve in the garden of Eden; of Noah, Abraham, and of all others in past ages; and he demands obedience of us to-day. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21.) Man can do God's will, for his entrance into heaven depends upon it. (Rev. 22: 14.) This reveals the fact that God's will is reasonable; that he demands nothing of man that he cannot do. (Rom. 12: 1.) Since God's will has been made plain and is reasonable, we are without excuse if we do not obey. (Rom. 1: 20.)

The blessings that await those who do God's will are beyond human comprehension. (Matt. 25: 20-23.) Human language is inadequate to reveal their coming glory. We are told that we shall be crowned with an incorruptible crown (1 Cor. 9: 24-27), a crown of life (James 1: 12), a crown of righteousness (2 Tim. 4: 6-8), a crown of glory (1 Pet. 5: 4). We shall have rest. (Matt. 11: 28; Heb. 4: 9, 10.) We shall see and know each other. (1 Cor. 13: 12; Matt. 8: 11.) Our transformation shall be complete. (Rom. 7: 27; Dan. 12: 2, 3; 2 Cor. 3: 18; Phil. 3: 20, 21; Col. 3: 3, 4; 1 John 3: 2; 1 Cor. 15: 51-57.) We shall have eternal life. (John 10: 10; 11: 25, 26; 2 Cor. 5: 1-6.) There shall be no more tears of sorrow. (Isa. 25: 8; Rev. 21: 4.) We shall never be hungry or thirsty again. (Rev. 7: 13-17; Rev. 21: 5, 6; 22: 17.) We shall be readmitted to the tree of life. (Gen. 3: 22-24; Rev. 2: 7; 22: 1, 2.) We shall be beyond the reach of the second death. (Rev. 2: 11.) We shall eat of the hidden manna and have a new name. (John 6: 27, 33, 35; Rev. 2: 17.) We shall have the morning star. (Rev. 2: 8; 22: 16.) We shall be clothed in white and confessed in the presence of God and the angels. (Rev. 3: 4, 5.) We shall be pillars in God's eternal temple. (Rev. 3: 12.) We shall sit down with Jesus in his throne. (Rev. 3: 20, 21.) We shall never see night or death again. (Rev. 21: 4; 22: 5.) Everything about us shall be forever new. (Rev. 21: 5, 6.) We shall be forever free from the defilements of sin. (Rev. 21: 23-27.) We shall inherit all things. (1 Cor. 3: 21-23; Rev. 21: 7.) We shall be forever satisfied. (2 Cor. 5: 1-4; Ps. 17: 15.) May the God of peace bless us to do his will, that we may inherit these blessings beyond this veil of tears.

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Hopes Women Will Adopt This Habit As Well As Men

Glass of hot water each morning helps us look and feel clean, sweet, fresh.

Happy, bright, alert—vigorous and vivacious—a good, clear skin; a natural, rosy complexion, and freedom from illness are assured only by clean, healthy blood. If only every woman and likewise every man could realize the wonders of the morning inside bath, what a gratifying change would take place!

Instead of the thousands of sickly, anæmic-looking men, women, and girls with pasty or muddy complexions; instead of the multitudes of "nerve wrecks," "run-downs," "brain fags," and pessimists, we should see a virile, optimistic throng of rosy-cheeked people everywhere.

An inside bath is had by drinking, each morning before breakfast, a glass of real hot water, with a teaspoonful of limestone phosphate in it to wash from the stomach, liver, kidneys, and ten yards of bowels the previous day's indigestible waste, sour fermentations and poisons, thus cleansing, sweetening, and freshening the entire alimentary canal before putting more food into the stomach.

Those subject to sick headache, biliousness, nasty breath, rheumatism, colds, and particularly those who have a pallid, sallow complexion and who are constipated very often, are urged to obtain a quarter pound of limestone phosphate at the drug store, which will cost but a trifle, but is sufficient to demonstrate the quick and remarkable change in both health and appearance awaiting those who practice internal sanitation. We must remember that inside cleanliness is more important than outside, because the skin does not absorb impurities to contaminate the blood, while the pores in the thirty feet of bowels do.

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Brother Nichol's Meeting at McMinnville.

BY ALBERT SEITZ.

On October 6, the first Lord's day in the month, Brother C. R. Nichol, of Denton, Texas, began a protracted meeting with the church at McMinnville, Tenn. He continued until Friday night, October 11, when the meeting, together with the schools and all other institutions and places where crowds are accustomed to collect, was closed by order of the City Council on account of the prevailing epidemic of influenza.

It is to be regretted that Brother Nichol could not continue this meeting indefinitely, and, personally, I am very sorry he had to stop so soon, for his discourses were doing me good. I have heard similar statements from numbers of others, with the hope expressed that he might return at a future date.

His general theme while here was "Discipline in the Church," presenting the Bible teaching on the subject of clean living by those calling themselves "Christians," and the absolute necessity of the church's dealing with all cases of departure from duty on the part of members, reclaiming those who would repent and withdrawing from those who would not, if we would have the approval of God, and showing from the Scriptures that dead material, if allowed to remain, would infect and destroy the whole body. "Know ye not that a little leaven leaveneth the whole lump," asks Paul of the Corinthians.

Man is so constituted that he naturally rebels at adverse criticism of himself; yet nothing else is so salutary as this, if given and received in the proper spirit. One who is beyond the reach of admonition is beyond the reach of help. His case is hopeless. He is lost already. Admonition is to be given in the spirit of meekness and love. The best definition of the kind of love God has for his children, and that they are to have for each other, is that given by our lamented brother, David Lipscomb: "Love is that principle which causes one to seek the greatest ultimate good of the object loved." It is in perfect keeping with this love to give pain and cause suffering where necessary in order to heal and save.

The stretcher bearer on the battlefield, as he looks down upon the mangled, bleeding body of a dear comrade and friend, knows it will add temporarily to his anguish to be removed from where his crumpled form lies to the hospital behind the firing line; but he does not on this account say, "I love him so I cannot endure the thought of increasing his pain and suffering by moving him," and proceed to compose his limbs as best he can, stanch as best he may the hemorrhage fast draining his life away, give him an anodyne, and go away and leave him to sink promptly into the arms of Death. That would not be love. No, he does not leave his friend to perish there from ghastly wounds, from shock and loss of blood, but because he loves him he helps to place his tortured body on a stretcher, after administering what present aid he can, and bears him to a place where his life may be saved.

Of course, all this is done with the greatest gentleness and tenderness compatible with the circumstances. So with the spiritually wounded. The man with the love of God in his heart and the spirit of God in his soul does not leave a wounded brother to perish in the darkness and the horror of No Man's Land, but strives to save him by bearing him back to the safety and security of the great spiritual hospital where the Supreme Surgeon and Physician mends and heals the broken hearts and wounded souls of men.

Such a man I believe Brother Nichol to be. I do not believe he seeks to wound because he likes to give pain; but where it is necessary to wound in order to heal, he does not shrink. In delivering God's hortatory and minatory messages where they are applicable, he is but doing the duty imposed upon him by God. He cannot afford to do less.

I thank Brother Nichol for my part of these messages. Were I to kick against them, I would not be kicking against the preacher, but against God himself, a thought to make the blood run cold and shake the soul with terror.

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Washington, D. C.—(Special.)—An unusual offer is being made by the editor of the Pathfinder, to send the paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; and well printed in large type. It puts every thing clearly, fairly, and briefly.

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Baptists vs. Campbellites. No. 2.

BY M. S. MASON.

On page 5 of the pamphlet Mr. Bandy defines the church as follows: "A church of Christ is an assembly of baptized believers associated together in the doctrine and fellowship of the gospel." We accept this definition, but wonder if he can sustain his definition with his ante-Pentecost establishment.

On page 6 he gives several definitions of the term "kingdom of heaven," all of which are correct for all practical purposes. He does this to approach the term as used in the prophecy of origin of the church. He says in this connection it is used to mean God's organized spiritual commonwealth. He quotes Isa. 9: 6, 7; Dan. 2: 44; and Luke 16: 16. He uses these properly at this time, with the exception of Luke 16: 16, by the use of which is forecast an ante-Pentecost argument. He makes several statements regarding the relation of the church and kingdom, all of which are true as far as we are concerned.

On page 7, however, his argument for the term "ekklesia," meaning the church as a whole, is wrong. The real use of the term as set forth by Mr. Pendleton in his "Manual" was given in the last article. So we notice Mr. Bandy's interpretation, which is also that of Ben M. Bogard, perhaps the leading debater among the Baptists to-day. He says when the term "church" is used as not referring to the local congregation, the term is used in a "figurative sense"—that is, it is referred to as a class. His illustration is this: We speak of "a lion" as an individual; then we speak of "the lion," not as composed of several individual lions, but as the name of the species to which all lions belong. So the term "church," when not referring to the individual congregations, means the class of which these individual bodies are members. Now, I wish to file three objections to this. First, it is against scholarship. Mr. Pendleton, author of "Pendleton's Baptist Manual," opposes it, as I quoted in full in last article. Mr. Crudens, author of "Crudens' Complete Concordance," recognizes no such definition, but, instead, gives as his second definition: "All the elect of God, of what nation soever, from the beginning to the end of the world, who make but one body, whereof Jesus Christ is the Head." (Col. 1: 18.) This upholds the identity of the covenants, but it approves Mr. Pendleton's idea of the church, meaning the "aggregate of the redeemed." Mr. Young, in his "Analytical Concordance," makes no distinction, simply giving the one definition: "That which is called out." Of course it may apply to the local congregation, or that part of the "called out," or the entire membership in Christ, or all the "called out." Second, there is no need of assigning a figurative meaning to the term "ekklesia" in any capacity. As a gathering, the church is literal in the aggregate the same as in a congregational sense. Third, it makes Christ a polygamist. The real bride of Jesus Christ is the local congregation, according to this theory. One congregation is as much a definite entity as another. Therefore there are as many brides as there are local congregations. Since there are a plurality of congregations, there are a plurality of wives. A plurality of wives means a state of polygamy. So Christ is a polygamist. As to a unit, according to this theory, Christ is only married to one bride, or church, as a class. This would be his only defense against the charge of polygamy. I could marry a dozen women and make the same defense, saying I had only married one as a class—that is, I married "woman" as a species.

He has done very well on the relation of church and kingdom, but he kept on till he spoiled it in a further discussion on page 7. He was not content to confine his error on "ekklesia" to the New Testament. He must make the same on the Old Testament. In showing the relation of church and kingdom, he illustrates it with the twelve tribes of Israel, stating that "there were twelve tribes, but one kingdom, each tribe separate and distinct from the other, occupying its own territory independently, without infringing upon the rights and privileges of another." In this Mr. Bandy wants to further impress the idea of the local congregation's being "the church." Its occupying its own territory and not infringing on rights of others is illustrative of congregational independence. But if each tribe were an independent unit, why did they not each have a high priest, a king, a temple, a tabernacle, etc.? Were there twelve nations or one nation? If Mr. Bandy had searched every form of government, civil and divine, he could not have found a poorer illustration. The Jews had one king; we have one King. They had one nation; we have one spiritual nation. They had one law; we have one law. They had one temple; we have one temple. For geographical purposes, they were located as tribes in tribal boundaries, each looking after his common religious interest as we look after ours, and not interfering with each other, as we as congregations do not inter-

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fere with each other, each keeping the common demands in its own geographic sphere. Mr. Bandy submits Matt. 18: 17; 1 Cor. 1: 2; and 1 Cor. 16: 19 as additional evidence to substantiate his proposition. These only refer to the use of "ekklesia" in a congregational sense. Why didn't he quote Matt. 16: 18; Acts 20: 28; or Eph. 5: 25? He submits this "ekklesia" argument as his first reason for being a Baptist. All there is in it is independent congregational government and close communion. The former is not exclusively Baptist, and the latter he spoiled by his illustration. The Jewish tribes did not stay at home and eat, but ate at the temple; but he eats at home and nowhere else, and expects each member of every other congregation to do the same. His first reason is no reason at all.

Mount Hermon Holy Ground.

Mount Hermon, sacred mountain of Syria, rises, a silent sentinel, above the fruitful fields and vineyards of Lebanon and Damascus. Cut off from its range of the Anti-Libanus by the deep valley of Barada, it has kept its lonely vigil through the ages. The Hebrews called it "Hermit." According to legend, the wicked angels in their fall from Paradise landed on Hermon and gave it its name.

Like a gray-haired giant the old mountain holds its white-crowned head above the clouds. At sunset these clouds turn to rose and gold, the mountain top flaming like a torch against the sky. As the sunlight fades the evening mists wrap old Hermon's head in veils of gray and white. "The white-haired old man of the mountain has donned his nightcap for the night," the people of the surrounding plains tell you.

The mountain's foot is covered with the green of oaks, poplars, and dense brush, with an occasional luxuriant vineyard. The wines of Damascus are famous throughout the Orient. The mountain springs keep the valleys well supplied with water. Higher up are the ruins of former temples, built centuries ago, their entrances facing the rising sun. In the old days the pious folks of the valley climbed the mountain side to worship on their holy ground. The temples are of various nations, including Greek, Roman, and Hebrew.

David sang of Hermon and the cooling breath of the winds blowing from its icy summits. As the giver of all good things, of wine and cool water, of timber and olives and breezes in summer days, of tales of wonder and angels for the winter nights, the people of old looked to Hermon as a storehouse of treasure set up by a benficent Deity.—Exchange.

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The poet from the scythe
Had saved a clump of weeds,
They flourished on the lawn
Like some unrighteous deeds.

But when the autumn came,
In purple splendor stood
The aster, and—behold!—
The critics said: "'Tis good!"
—Ida Ahlborn Weeks.

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Dead Civilizations.

We think ours a wonderful civilization, and it is, in a way, notwithstanding the shadows that rest upon its soul. But there have been civilization almost, if not quite, as splendid as our own; and they are gone—indeed, so dead that not a tombstone remains to mark the grave.—Selected.

Recipe for Gray Hair.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Messages from Behind the Storm.

That God has spoken to the world during the past four years of bitter carnal warfare is admitted by every thoughtful student of the times. As in days of old, his messages have been accompanied by the whirlwind, by the lightning of human fury, by the thunder of human fear. From behind the awful storm of strife, destruction, and death have come lessons of far-reaching importance to both saved and unsaved. Surely both classes should have learned that life is more than play; that there is no time nor place for frivolity, but there is great need for seriousness of purpose and for work "while it is called to-day." Before the war the paramount question in many a heart was, "How much can I get out of the world?" God's message to us from behind the storm is that we should reverse the question and ask, "How much can I give to the world?" It is to be hoped that we have learned this lesson even through pain and tears. Now more than ever we should understand that no one can take the possession of temporal blessings for granted. Our spirit of self-complacency should be broken up. Mighty nations no less than individuals should appreciate the fact that not one of them can live to or for itself. There are common interests that must be recognized and protected. God's messages during the war have inveighed heavily against the spirit of sloth and indifference. "Thou fool" has been spoken with a new and startling emphasis against the man who dares to claim, "I have much goods laid up for many years." The man given to waste and extravagance is no longer a loyal citizen of Christ's kingdom or of any other. Let us hope that these high-heaven lessons have not been given in vain, but that multitudes will bow to the will of the Lord, who is "slow to anger, and great in power, and will not at all acquit the wicked." We should not forget that "the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet."

When "Joy Cometh in the Morning."

It does not require a prophet to tell that peace is near. We can feel it in the atmosphere. As we write we cherish the glad hope that the end of cruel warfare is now a matter of days, if not of hours. When peace comes, what shall be the attitude of God's children? That we shall be happy and grateful is assured. But what about the performance of our duties when "joy cometh in the morning?" Will we suffer a relapse into that same old spirit of indifference and indulge again in the frivolous pleasures of this life, forgetting the things that are unseen and eternal? I cherish a brighter thought. Surely God's chastening rod has not been felt for naught. We shall profit by this discipline. "After the storm comes the calm," we say; but let us not forget the debris. There will be floating across the sea of our lives a great mass of human wreckage that must not only be patched up, but completely restored wherever possible. Bruised bodies and broken hearts must be healed. The power of the gospel without addition or subtraction must be felt. Christians must pray and work for the greatest victory of the war, the victory over Satan in the hearts of the people. To do this work, we need no agency but the church, which is "the pillar and ground of the truth." But the church cannot go "over the top" without an earnest, consecrated effort upon the part of all its members. And that is what we plead for. My voice is only one of thousands. There are other minds filled with the same thought and other hearts charged with the same sense of responsibility. There are so many fine thoughts and timely suggestions in an article submitted to this paper by John R. Gunn that we give it to our readers. Without indorsing every sentiment in it, we can but appreciate its aggressive spirit and well-meaning purpose.

☼ ☼ ☼

Call for a Post-War Revival.

Brother Gunn, who is pastor of the First Baptist Church at Fort Wayne, Ind., makes a plea for a nation-wide revival in the following article:

Thoughtful people everywhere realize that the return to peace will bring us face to face with conditions, needs, opportunities, and responsibilities not less serious than those we have been facing during the war. In recent months there has been much talk about post-war problems—political, industrial, social, and religious. The governments of the nations at war have for many months had specially appointed commissions considering ways and means for economic and industrial reconstruction following the war. With deep concern and high hopes the leaders in all the great religious denominations are making plans on a large scale for their after-war activities. There is a profound consciousness everywhere that the world will never be again what it was before the war; that we are passing through the gravest crisis ever experienced by the

human race; that this is the most potential hour of all history.

In view of these things, the writer has for some time felt that in some way the Christian people of America should be led to turn their prayers and hopes unitedly toward a great nation-wide post-war revival of religion. As I have thought and prayed about the matter, I have experienced a deepening conviction as to the need of such a revival. Let me set forth in brief outline some of the reasons and considerations that have led me to this conviction.

1. More than anything else such a revival would serve to clear up the atmosphere for the right kind of thinking about the new conditions and problems we are now facing, especially with reference to the revision of the creeds and policies of the church. It would safeguard us against the danger of being turned away from "the old Book and the old paths." It would bring about a certitude of faith, a balance of mind and conviction that would give us great fortitude and steadfastness in the presence of the chaos and confusion brought on by the present world upheaval.

2. Such a revival would renew and strengthen our devotion and attachment to the church. During the war the church has freely given of its strength and means to foster the war programs of outside agencies. Many have failed to recognize this, and consequently they have magnified these agencies and minimized the church. Besides, these agencies have necessarily been made most conspicuous before the minds of our young men in the army, and in such a way as to lessen their former regard for church affiliations and distinctions. Along with all this there has been much talk about merging all denominations into one or turning over their control to some sort of federated body. These things, all taken together, have undoubtedly had a tendency to detach, if not to allenate, many people from the church. I have no fear that the church is going to be forsaken or that it is going to be superseded by other agencies; but this confidence does not blind my eyes to the danger suggested by the above considerations. If the church maintains its place of primacy in the hearts and affections of the people, it must not stand aside in this hour of opportunity. If the church is to conserve its forces and continue its great missionary program, local and foreign, it must hold and strengthen the allegiance and devotion of its constituency. Nothing would enable the church to do this so fully and completely as an old-fashioned revival of religion.

3. Such a revival would help in a great way to prepare the church for its post-war opportunities. These are coming upon us faster than we realize and in ways which we have not suspected. It would, therefore, be difficult at this time to catalogue them. But of one we are sure, and that is the one with which the church is most directly and deeply concerned—namely, the immediate and speedy evangelization of the world. To carry forward this great program of world evangelization in a way commensurate with the need and opportunity is going to call for tremendous effort and unprecedented sacrifice. Our best preparation for this mighty task would be a revival of spiritual religion. Revivals always foster the evangelistic and missionary spirit and always create an atmosphere favorable for extraordinary effort and sacrifice.

4. A post-war revival would do more than anything else to restore us to our normal feelings and soberness of mind. We have all been more or less excited by the war. In this state of excitement many have become reckless in their thought and speech. It has caused them to "loose wild tongues that have not God in awe." The country has been flooded with profanity and the clamor of hot and angry words. To some the war has seemed to justify the setting aside of old ideas and standards of right and wrong. Some glory in their hatred of the enemy. The war seems to have engendered in them a spirit of bitterness and vindictiveness. As a remedy for all this, I can think of nothing that would be more effective than a revival of religion.

5. A post-war revival would furnish a balm of healing for the wounds and sorrows caused by the war. This is a day of multiplied sorrows throughout the whole world. The countries of Europe and Asia are overwhelmed with unspeakable sorrow. Devastation, tragedies, horrors, indescribable sufferings, and death are on every hand. Thousands of our own boys have fallen on the battle field, and this has brought grief and gloom to thousands of American homes. Along with all this has come the influenza epidemic which has ravaged the whole country, spreading sorrow and desolation everywhere. Religion is the only thing that can heal all these wounds; and that being true, a revival of religion following the war would be most opportune.

6. Not least among the benefits of such a revival would be the creation of a warm spiritual atmosphere in which to receive our boys when they return from the war. Religious influences have been deeply impressed upon our boys in the army. Most of them have thought more seriously about religion than ever before. Their hearts have been made warm and tender toward religion. Religion has become real to them, and has been the one vital, sustaining force in their lives as they have faced the perils of war. Coming out from the warm, wide-awake, and stirring atmosphere to which they have become accustomed in the camps and trenches, it would be a spiritual calamity to have them come back into a formal, dull, and cold atmosphere in the home churches. Besides, upon their return home, our boys will need as never before the right kind of religious influences during that period when they are becoming readjusted to their normal life and when at the same time they will be facing the new ideas, conditions, and problems of the new era that will follow the war. Here is a most urgent reason why we should plan for a revival of old-fashioned religion—to provide the right kind of atmosphere for the home-coming of our boys.

These are some of the reasons why I believe we should turn our thoughts and prayers toward a nation-wide revival following the war. I believe we should in some way plan for a series of revival services to be held simultaneously in the churches of all denominations throughout the whole country. Simultaneous meetings have been suecessfully carried on in local communities, and I see no reason why the plan could not be broadened out to take in the whole nation. It would be a fine thing if every church would observe a week of prayer and thanksgiving as soon as peace is declared. A simultaneous series of evangelistic services might be held immediately following the week of prayer or at some future time. It would probably be better to set the date for these services several months in the future. If the idea meets with general favor, I am sure some practical plan can be devised for bringing about such a united nation-wide effort. I am suggesting this idea with the hope that it will call forth some discussion by others which will lead on to the formulation of whatever plan may be necessary.

In the meantime, whether a general organized effort is made in this direction or not, let me ask all who read this to join in earnest prayer to God that he may open the windows of heaven and pour out a revival blessing upon our beloved nation. May I suggest that you form a private prayer circle among your friends and urge them to pray to this end? I am confident there are many earnest Christians throughout the country already praying to this end. If you are, or if you will now join in such a prayer, I should like to have your name and some word from you concerning the things set forth above. Let it be remembered that revivals come only through prayer. The history of all revivals clearly reveals this fact. All history touching God's people and his work confirms the statement that prayer is fundamental and essential to real success in all God-saving effort.

Whatever conclusion our readers may draw from this well-written article, it is to be hoped that each Christian will be inspired to start a revival in his own heart and among his own people. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

It is not yourself only you will serve by the formation of hopeful views and habits; you will be a perpetual cordial and tonic to all those among whom your lot is cast.—Disraeli.

The End.

I have fared far. Into the early dawn,
In the fair hours of youth, with sword in hand,
I set forth on my journey. Land on land
I sought—now hither and now thither drawn—
And lo! the sun is setting; and anon
The dark will come. But not as I had planned
The ending of my day is. For I stand
With shattered sword and banner soiled and torn.
Not as a conquerer, not as hero, I
Return at last. See, I have turned aside
Into a wind-swept way, a place unknown,
Battling with foes unseen of mortal eye.
Lord, only thou wilt know I bravely died;
Thou, too, wert in a desert place alone.

—Mary Googins.

Our Contributors

Emily Sewell Jones.

BY S. H. HALL.

Dark, dark, indeed, would life's weary way here be, were it not for the voice of our Heavenly Father gently speaking to us through the one Book he has left with us—viz., the Bible! The facts are, if you take this light from us, life, I care not from what angle viewed, is a most miserable tragedy; for man is wholly unable, with the combined strength of money and intellect, to so situate himself here that his whole castle does not, sooner or later, go down in wreck and ruin and soon he is forgotten. Let the home be ever so lovely; let love's ties there be ever so tender; let love meet love in the gentle look of love's light beaming from every eye, in the touch of every hand, and in the cooling caress of every lip; yet this all must end. It lasts for only a moment's time, comparatively speaking, and the yearnings of man's inner nature is left unmet—life ends painfully incomplete. As stated before, if only to this life we have to look, I care not what home you consider, life here is an awful tragedy.

This thought has been driven home to me as never before in the last few days, due to the sorrows through which one of our members, with her splendid husband and devoted mother, has had to go.

Quite a number of our readers are acquainted with our Sister Sewell, the widowed daughter-in-law of Brother E. G. Sewell, the senior editor of the Gospel Advocate, whose only daughter, Edith, married William Cole Jones, the leading editorial writer for the Atlanta Journal, to which union there was born, May 17, 1909, their only child, Emily Sewell Jones, who suddenly was taken from them on October 30, 1918. Sister Sewell has been making her home with her daughter since moving to this city several years ago.

Hundreds of homes I have visited, but none have I entered in whose atmosphere love's gentle breezes were more continually felt than in this home, and in the joys of which home a child played a larger part. Emily was such a bright, sweet child. So bright and sparkling were her eyes, so sweet every expression on her face, that, without any effort on her part, she got a hold of those whom she met with an impression they could not forget. A light was she, indeed, that was seen and felt, in her Sunday school, in her literary school, on the playgrounds, and in the home, in an unusual way. How her father will miss her in his strolls now in the woods after quitting his desk and seeking rest and diversion from his daily duties! For, in these glad retreats, Emily was his almost constant companion, and greatly did she interest him because of the interest she took in nature—the birds, the flowers, the trees, and, above all, nature's God. Then there is the grandmother, into whose life Emily came just at a time when she needed her most because of the loss of her devoted husband. I doubt if ever a grandchild meant more to a grandmother than Emily meant to Sister Sewell. And what this death meant to the mother, all true mothers who have had a similar experience know; but I doubt if other earthly beings know—we can only wonder. To say my heart goes out for them all is putting it mildly. How I wish I could take some of the sorrow, some of the grief, and bear it for them! And weak and helpless we feel when called upon to speak words of comfort to our friends under such circumstances.

But thus far I have spoken only from the temporal side of life; thus far I have thought of Emily only as the bright-eyed, sweet, attractive idol in the home and in the community. This Emily is with us no more. This Emily can be to us now only a child of memory. We must now turn to the brighter side and think of the Emily we did not and could not see with our natural eyes. And may it not be true that we thought of the former Emily too much and of the latter too little while she was with us, and that one of the blessings that comes to us in this sore trial is that we are now forced to think of her in a truer and larger sense? Paul says: "Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day; . . . while we look not at the things which are seen, but at the things which are not seen: for the things which are seen [the body, or outward man] are temporal; but the things which are not seen [the soul, the inner man] are eternal." (2 Cor. 4: 16-18.) The real Emily we saw not while she was here, though she walked and talked with us; we saw only the body of clay in which she lived. See 2 Cor. 5: 1, 2 in connection with the verses cited in the closing words of the preceding chapter. Angels took full possession of her so soon as she left the body, and, consciously, she is with them right now, perfectly happy and contented. "See that ye despise not one of these little ones," says Christ; "for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven." (Matt. 18: 10.) In death the "spirit returneth unto God who gave it," says Solomon in Eccles. 12: 7, and the angels are the ones who bear this spirit to God. (Luke 16: 22.)

Indeed, we must stop thinking of death in the way we are inclined to think of it while here in the flesh. Children and saints pass, by way of death, into a state by far better than this world in which we live; hence, for them we should not allow ourselves to be swallowed up with sorrow. That sorrow we cannot help, under such circumstances, our Father in heaven knows, but he earnestly entreats us not to let it be like the sorrow of hopeless souls. "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him." (See 1 Thess. 4: 13, 14.) In speaking of children, Christ says: "For to such belongeth the kingdom of heaven." (Matt. 19: 13.) May God help us to comprehend, with a living faith, Emily's real condition just now. Death is precious in Jehovah's sight, says David, to those fitted for it. (Ps. 116: 15.) "To depart and be with Christ," says Paul, "is very far better" than living here. (See Phil. 1: 23.) Will we not, then, stop thinking of her as dead, but rather as having ceased to die and really beginning to live? How true it is that

> "She had guessed not of the darkness
> Till she saw the breaking day;
> Caught no glimpse of death's dark shadows
> Till they changed and fled away!"

How much we need just now the grace that enables us to keep our thoughts from things impossible and ever fixed on the things we can do! When we think of her as in almost perfect health, the thought of her being taken from us in an instant, almost, is hard to bear. But why stay with this? It is beyond our power to undo what has been done. To call her back is beyond our power, but go to her we can unmistakably do. (2 Sam. 12: 23.) And are we to get no good from such trials? Is it not true that sometimes "every leaf of earthly joy must drop before a new and divine blossom visits the soul?" It were possible for us, if she had remained with us, to have continued to think of her merely as the Emily we saw and not in this larger

way. Now, would we call her back if we could? Here let us think soberly. I hardly think I would. I would be afraid. This old world is abnormal since sin came into it. Man here, at best, cannot be surrounded with true nature's conditions; but where she is now is a perfect state. No, I could not say, "Emily, come back," unless I absolutely knew what the future, if she had continued here, had in store for her. I am forced to say to the loved ones whose hearts are sore:

"Weep not for her—in her springtime she flew
To the land where the wings of the soul are unfurled;
And now, like a star beyond evening's cold dew,
Looks radiantly down on the tears of the world."

We will know her when we meet her; of this there cannot be a doubt. The facts are, she is now conscious of the fact that father, mother, and grandmother are still here. She thinks of you every day; and if she could only speak to us now, the one thing, above all others, she would impress upon our hearts would be to be certain to prepare to go, when our journey ends, where she now is.

To bury ourselves in the love-light of God's eternal truth, there is nothing so natural as for us, with James Whitcomb Riley, to say:

I cannot say—and will not say
That she is dead.
She is just away!
With a cheery smile
And a wave of the hand
She has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since she lingers there.
And you—O you, who the wildest pain
For the old-time step and the glad return,
Think of her faring on, as dear
In the love of There as the love of Here.
Think of her still as the same, I say.
She is not dead—she is just away.

May God help us in embracing "the hope set before us: which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; whither as a forerunner Jesus entered for us." (Heb. 6: 18-20.) Let us see Christ at his Father's right hand, to continually think of us and tell his Father all about our needs and sore trials here. (See Heb. 9: 24.) Earthly friends could forget us, but never could he forget us! And with just such a Savior, remember, Emily now is; and if an angel with a message to mother she should send, that angel, when it entered the home, would say:

"Tell her how filled and thrilled I am,
Tell her how wrapped in boundless calm;
Tell her I soar, I sing, I shine—
Tell her the heaven of heavens is mine."

The Dividing Line.

BY F. W. SMITH.

As a substitute for Bible authority for the practice of demanding candidates to relate "an experience of grace" and calling on the church to vote as to whether or not they can be baptized, here is what Brother Moore gives us:

I am real glad to see Brother Smith narrow down to just two principles advocated by Baptists—an experience of grace and voting on a candidate before baptism. I will have to tell Brother Smith again the condition or state of a believer in God. Faith is the dividing line between the child of God and the alien sinner. On the one side he is condemned; on the other, he is justified.

One quotation would satisfy most people, but to put it beyond cavil I will give two or three. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3: 18.) You claim that one must believe in Christ before he is baptized, and if so, you must acknowledge him justified, and not condemned. This is in harmony with Paul's answer to the jailer when he asked the question, "What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16: 31.) If children of God, then you certainly would baptize them if they should come demanding baptism at your hands. If children of Satan, would you baptize them? Whose child do you baptize, anyway? Brother Smith, you cannot answer this question by yes or no, can you?

Anyway, you will not baptize either one till he makes known to you his evidence of repentance and faith. Both these are graces of the Spirit wrought in his soul by the Holy Spirit.

You, by your questions, will ascertain whether he is qualified for baptism. Upon his testimony to you, if favorable, you get your consent, and you determine to baptize him. In other words, you pass on his fitness for baptism. Now, do you do right, or according to the Scriptures, in deciding on the fitness of your candidate for baptism? That is your plan or way.

Now, if a Baptist church passes on the fitness of a candidate for baptism, would it not be a safer plan than yours?

Prov. 24: 6 says: "In multitude of counselors there is safety." In Prov. 15: 22 it says "it is established." To vote on a measure is to determine, or express, choice in the matter. You do this with every candidate you baptize. If you are scriptural, so are we; for that is what Baptist churches do before they baptize a candidate—the church by voice giving their consent to his fitness. If scriptural for one, it must be scriptural for one hundred to do so.

The example that Brother Smith makes fun of is still in the Book and stands as good testimony to this voting. Did not Peter put the question of his acceptance for baptism in the negative? To be sure he did. Peter said: "Who can [you six Jewish Christians] forbid water," etc. It has the same meaning as to say: "All who favor the measure, say I."

Smith does know this, but to acknowledge it would be the yielding of his position on the design of baptism.

This one case will prove both propositions. "For they heard them speak with tongues, and *magnify* God." Following this, Peter put the question of their fitness for baptism before those believing ones with him. No one objected. Peter, therefore, commanded them to be baptized.

First, the Holy Spirit came on them, and they spake with tongues and *magnified* God. You say no one but Christians can have the Holy Spirit, and we both say that none but children of God can magnify God. Then Peter said: "Seeing these have received the Holy Spirit, as well as we, who can forbid [or object to] water," etc.

I rest my case on this scripture.

1. I know God changeth not.
2. These Cesareans received the Holy Spirit.
3. They *magnified* God.
4. All this preceded their baptism.
5. All other New Testament conversions will harmonize with these.

It is funny to hear my friend talk about a physical miracle; in fact, it appears they only have a physical religion and cannot comprehend spiritual things, for they are spiritually discerned.

Friend Smith claims there was no church at Cesarea to hear Cornelius' experience. Well, grant it, who commanded Peter to go? The Lord, the head of the church. But Peter had six Baptists with him, and they approved Peter's act; that was five more than you ever asked to do so in any of your baptisms.

Peter had a direct commission from the head of the church. The same is true of every New Testament baptism in the absence of a church. The head of the church is yet its head. The issue between you and the Bible is on the design of baptism as held by you and your people. Baptism or no salvation with you, while Baptists treat baptism as all ordinances. Ordinances declare something. All orders are declarative; they were never designed to save men, neither to help save, as conditions of pardon. Jesus Christ is the only name given under heaven to save—not Jesus Christ and baptism, nor anything else.

Instead of addressing himself to the issue before him, he starts out with the following:

I will have to tell Brother Smith again the condition or state of a believer in God. Faith is the dividing line between the child of God and the alien sinner. On the one side he is condemned; on the other, he is justified.

With reference to the first sentence of this information, I must say it is too indefinite to be information at all. There are two kinds of believers—viz., the *obedient* believer and the *faith-alone* man; and until our brother informs us to which he refers, it will be impossible to determine the condition or state of his believer. For his consideration, I will specify the two classes of believers and ask him to

designate which kind he had in mind. "Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they love the glory that is of men more than the glory that is of God." (John 12: 42, 43.) "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." (Rom. 6: 17, 18.) Take your choice, my brother, designate your believer, and I, as well as yourself, will know his "condition or state." While on this point I will ask my friend this question: *Would you baptize such believers as those mentioned in* John 12: 42, 43? If you would not, please tell us *why* you would not.

Now we will come to my friend's "dividing line." He says: "Faith is the dividing line between the child of God and the alien sinner." Is that so? Whence cometh this information? Not from the word of God, I am sure. The dividing line between the child of God and the alien sinner is the line between the world and the kingdom of God. Faith is the thing that takes one across that line. On one side of that line the individual is in a state of condemnation, and on the other he is in a state of justification. Faith is progressive, a principle of growth, and a child of God, so long as he holds on to his faith, *cannot* get on one side of it. He begins in faith, lives in faith, and dies in faith. Our brother's effort here is to have one justified before and without an obedient faith, but the word of God is in his way. His one quotation—viz., John 3: 18—does not, by any means, prove his doctrine of justification by "faith alone." The word "believeth" here must be given its comprehensive use, including *obedience*, in order to harmonize with the general teachings of the Bible on the subject. If Brother Moore had cited us to verse 36 of this same chapter (John 3: 36, A. R. V.), it would have destroyed his position. It reads as follows: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life." Any one who wishes to deal fairly with the word of God cannot fail to see that the faith that leads to salvation is an *obedient* faith. Only those who are in Christ are without condemnation. "There is therefore now no condemnation to them that are in Christ Jesus." (Rom. 8: 1.) The word of God teaches that we are baptized into Christ (Gal. 3: 27); *and it is in this act of the obedience of faith* that one crosses the line between the world and the kingdom of God, between condemnation and justification.

We come now to what my friend evidently considers a hard proposition for me—viz.: "Whose child do you baptize, anyway?" He thinks to make it the harder by saying: "You cannot answer this question by yes or no, can you?" Brother Moore, have you quit whipping your wife? You cannot answer this question by "yes" or "no," can you? Of course, Brother Moore is not guilty of such conduct as whipping his wife; but, on the other hand, he is a kind and good husband. I merely use this to show that some questions cannot be answered with a "yes" or "no." If he were to answer my question, he would say: "I never whipped my wife, and I deny your allegation." I will answer his question by saying: I baptize the same kind of people that you do—viz., those who believe on the Lord Jesus Christ and who whole-heartedly repent of their sins, the difference being in the *purpose* for which we baptize. You baptize them *because* of remission of sins, and I baptize them *in order to* the remission of sins.

His efforts to show that my asking a candidate, "Do you believe with all of your heart that Jesus is the Christ, the Son of the living God?" is on a par with the demands he and his church make of a candidate before baptism must be amusing to our readers. I do not pass on the "fitness" of one for baptism; the Lord did that himself in making faith a prerequisite to baptism. I am authorized to baptize only believers; and in order to ascertain the fact, I simply ask the question. There is the width of the heavens between this and the practice of my friend, and every intelligent Baptist should be able to see it.

The case of Cornelius and family is giving Brother Moore much trouble, as I knew it would before he got through with it. He says: "Did not Peter put the question of his acceptance for baptism in the negative?" He put it as a challenge in the form of a question, which, according to logic, is one of the strongest ways of laying down a challenge. *He did not ask those six Jewish Christians as to whether or not Cornelius and his household should be baptized, but challenged them or any one else to interfere by interposing objections.* This he did upon the ground that God had borne the Gentiles witness that they had a right to the gospel. (See Acts 15: 8.) This was an exceptional case for the specific purpose of convincing the apostles and all the Jewish Christians that the Gentiles were included in the commission. (Matt. 28: 19, 20.) Nothing like it has ever occurred since, and, I repeat, Brother Moore never witnessed anything like it in all of his life. Yes, I say that none but Christians can have the Spirit as an indwelling Guest; but this is quite different from that outward, miraculous manifestation of the Spirit as seen in the case of Cornelius and family. This case is made parallel to that of Pentecost. (See Acts 2: 1-4, 7-13.)

My friend says that none but children of God can magnify God. This is certainly news to Bible readers. It is said: "Surely the wrath of man shall praise thee." (Ps. 76: 10.) Again: "And Jehovah opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?" (Num. 22: 28.) Peter says of Balaam: "But he was rebuked for his own transgression: a dumb ass spoke with a man's voice and stayed the madness of the prophet." (2 Pet. 2: 16.) Once more, the wicked Caiaphas prophesied by the Spirit of God. (John 11: 49-51.) Was not God magnified in all this? The fact that Cornelius and family spoke with tongues, thus magnifying God, no more proves they were saved than the miraculous manifestations by the ass and Caiaphas prove they were saved.

My brother needs a little information. He says: "It's funny to hear my friend talk about a physical miracle." I said that miraculous power was always a physical power. There are only two kinds of power in the universe—moral, or spiritual, and physical. All miracles are but the manifestation of God's physical power, and I challenge my friend to disprove it. Was it a physical or moral power that caused the ass to speak with a man's voice? My friend's theory of conversion from start to finish is purely and simply a physical thing, because he contends for the miraculous.

Let all the intervals or void spaces of time be employed in prayers, reading, meditating, works of nature, recreation, charity, friendliness, and neighborhood, and means of spiritual and corporal health, ever remembering so to work in our calling as not to neglect the work of our high calling; but to begin and end the day with God.—Selected.

Men may cavil at revelation, fight over doctrine, but there is one thing they dare not malign, and that is holiness. Over and above the four Gospels there is a fifth, each chapter a century of Christian lives and Christian deaths. I believe that is practically the evidence that weighs most with this age.—Dean Vaughn.

Work is only done well when it is done with a will; and no man has a thoroughly sound will unless he knows he is doing what he should—and is in his place.—Ruskin.

Continuing in the Work of the Lord.

BY S. W. BERRYMAN.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15: 58.) This verse of scripture was written by the apostle Paul to the church at Corinth. In Acts 18: 1-11 we learn that Paul went to Corinth and began preaching the "word of the Lord" in the synagogue of the Jews. On account of persecution, he was forced to leave the synagogue; but he entered the house of one Justus and taught the people. He continued his work there a year and six months, during which time he succeeded in establishing the church there.

It was necessary for Paul to teach those led to Christ under his preaching the importance of living a Christian life. Hence he wrote two letters to them adapted to this end. He labored at length in the first letter to correct certain errors that had come up in the church there, such as divisions, the marriage question, and the resurrection of the dead. Especially did he labor at length in chapter 15 to correct the error taught by the Judaizing teachers concerning the resurrection. These false teachers had connected themselves with the church there and were teaching that there would be no resurrection from the dead. Paul first proves that Christ arose, and then proves that there will be a general resurrection. He reaches the climax in verses 55-58: "O death, where is thy sting? O grave, where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." If the infidel's position be true, that there is no hereafter, no eternity, no life beyond the grave, then our "labor in the Lord" would be "in vain;" but since this is untrue and there is a hereafter, an eternity, a life to be lived beyond the grave, then our "labor in the Lord" cannot possibly be in vain. Paul reasons that if there be no resurrection of the dead, a faithful Christian life is in vain—useless, worth nothing at all; but as there will be a resurrection, and man must live beyond the grave, a faithful Christian life is not in vain. So "be ye steadfast, unmovable, always abounding in the work of the Lord."

The importance of continuing "in the work of the Lord," or a faithful Christian life, is also taught by Christ. "But he that endureth unto the end, the same shall be saved." (Matt. 24: 13.) "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2: 10.) "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9: 23.) "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matt. 25: 21.) Those of us who hope to gain an entrance into the haven of rest must prove ourselves diligent and faithful servants while in this life. Christ demands that we follow him "daily," being "steadfast, unmovable," "in the work of the Lord." Paul says we are the house of Christ, "if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3: 6.) He says that "we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." (Heb. 3: 14.) Every person who obeys the gospel has the hope and confidence that in heaven they have "a better and an enduring substance," and Paul exhorts us not to cast this hope and confidence away. (Heb. 10: 34, 35.) It is strange indeed that many "cast away" their hope and confidence of heaven with joy untold for a few worldly pleasures. Jesus says a man must "deny himself [of worldly pleasures, of fleshly desires], and take up his cross daily, and follow me." (Luke 9: 23.) Paul says that the "grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Tit. 2: 11, 12.)

We are pointed to Bible examples of faithfulness in the services of the Lord and told to follow them. "And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises." (Heb. 6: 11, 12.) These examples are found in the life of Noah, Abraham, Moses, Daniel, the three Hebrew children, and others. These men continued; were faithful, obedient. So must we, too, be "steadfast, unmovable, always abounding in the work of the Lord." There are many who start out in the Christian life, but ere they travel very far they "draw back" and give up. Paul says he has no pleasure in those who draw back. "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." (Heb. 10: 38, 39.) There is no side track, no middle ground, no stop-overs, in the Christian life. We must go forward continually, or we will not meet the approval of Jehovah. Paul went the second time to the places where he had led people to Christ and taught them "to continue in the faith, and that we must through much tribulation enter into the kingdom of God." (Acts 14: 22.) Dear reader, there is no need of your becoming a Christian if you do not continue in the faith, for only those who are faithful to the end will attain the haven of rest. Erring brother, your obedience to the first principles of the gospel only saved you from past sins; you must continue in the faith in order to obtain the crown that fades not away. If you fail to do your duty as a Christian, you will lament your folly where lamentation will not avail. While time and opportunity is offered, why not forsake your evil ways and march forward with the people of God to the city of rest. Your Christian life cannot possibly be in vain in the Lord. May the Father of our Lord Jesus Christ bless us all, that we may continue in the faith till this life shall end.

To sum up all in one word—what the soul is in the body, that are Christians in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world. The soul dwells in the body, yet is not of the body; and Christians dwell in the world, yet are not of the world. The invisible soul is shut up in the visible body, and Christians are known indeed to be in the world, but their religion remains invisible. The flesh hates the soul and wars against it, though itself suffering no injury, because it is prevented from enjoying its pleasures; the world also hates the Christians, though in no wise injured, because they are opposed to its pleasures. The soul loves the flesh that hates it and loves also the members; Christians likewise love those that hate them. The soul is imprisoned in the body, yet it holds that very body together; and Christians are confined in the world as in a prison, and yet it is they who hold the world together. The immortal soul dwells in a mortal tabernacle; and Christians dwell as sojourners in corruptible bodies, looking for an incorruptible dwelling in the heavens. The soul, when but ill-provided with food and drink, becomes better; in like manner, the Christians, though subjected day by day to punishment, increase the more in number. God has assigned them this illustrious position, which it were unlawful for them to forsake. —Epistle to Diognetus.

To what signifies wishing and hoping for better times? We may make these times better if we bestir ourselves. —Franklin.

MISSIONARY

The Tokyo Lot.

BY C. G. VINCENT.

They have been praying for it! They have spent time and efforts to find it! They have found it! Who? Our loyal Japanese brethren. What? A suitable lot. But they need about eight hundred dollars more at once to complete the sale and secure a deed. They themselves have given and are giving, I believe, considering their resources, more than we. The lot is in a splendid locality in the great city of Tokyo, with a population of more than two millions, the seat of the government and the largest educational center in the world. We are fortunate in being able to find a suitable place, as land is dear in that densely populated city and country. Let us, therefore, as individuals and churches, do our part and raise this money in the next thirty days. What do you say? Are you "in" for it? Already, this year, nineteen have been baptized at the Kamitomizaka mission, and more are expected. Can you say this much for your local church? Let us not fail these devoted brethren and discourage their hearts. Let this need be brought before the churches for action. Send offerings to any of our papers, or to W. W. Freeman, Abilene, Texas, stating that it is for the Tokyo lot. *Do it now.* "Let's go over the top."

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"Rhodesia."

BY F. B. SHEPHERD.

Rhodesia owes its name to the Rt. Hon. Cecil Rhodes, whose foresight secured this rich and important State to the British Empire. It is administered by the "British South Africa Company" under royal charter. The executive powers vested in this company are exercised by administrators appointed by it with the approval of the Secretary of State for the British Colonies. The original charter of this company gave right of administration of about 750,000 square miles, but the area now administered is only about 400,000 square miles.

Southern Rhodesia comprises the provinces of Mashonaland and Matabeleland and has for its capital Salisbury (Mashonaland), while the chief town of Matabeleland (Bulawayo) also has had a municipality since the close of 1897.

Bulawayo (4,469 feet, and thirteen hundred miles from Capetown), the location of Forest Vale Mission, is a town of about six thousand and is the largest and, from an industrial and commercial point of view, the most important center in Rhodesia. It is headquarters of the Rhodesian railway system and is the point from which five railway lines radiate, one going to Gwelo, Salisbury, and Beira, one to Victoria Falls and the Congo, one to the Matopos, and one to Kimberly and Capetown. The town is on an open, undulating down of country on the plateau separating the Zambesi and Limpopo watersheds. It is well drained and consequently perfectly healthy at all times of the year. In 1909 the town covered an area of 1,400 acres and is surrounded with a commonage of 22,734 acres, the boundaries of which are from three to four miles away. The thoroughfares are wide and well kept and consist of avenues and streets which intersect each other at right angles; the streets run from south-southeast to north-northwest. In the center stands a fine market hall, surrounded by an open space called the "Market Square." On the east of the town lies the main residential quarter, known as the "suburbs," and connected with town by splendid motor roads. Between the suburbs and town runs the Matjesumhlope River, on the suburban side of which are laid out parks and botanical and zoölogical gardens; above the west bank stand the government high schools and boarding houses, each in some sixteen acres of ground. At the juncture of Main Street and Eighth Avenue is the extremely impressive statue of the late Cecil John Rhodes, "ever looking to the North." The statue, which is of bronze and twelve feet high, mounted on a ten-foot-six-inch pedestal of Matopo granite, is the work of Mr. John Tweed, of Chelsea, and is the only statue existing for which Mr. Rhodes actually sat as model. Immediately to the left (facing north) is the Bulawayo Club, with the Rhodesia Museum and also the Public Library a few yards away. Ahead of the club are the new municipal offices and post, telegraph, and customs offices of the British South Africa Company. At the juncture of Main Street with Selbourne Avenue stands the 1896 rebellion monument erected "to the memory of those two hundred and fifty-nine pioneers of civilization who lost their lives during the Matabele rebellion, A.D. 1896." A Gardner gun which was used in quelling the rebellion is mounted at the top of the monument. (Brother John Sherriff was the contractor for this monument.) The town is administered by a mayor and municipal council. The ratable value is about $9,203,000. New buildings to the value of over $500,000 are now being erected yearly. Town and suburbs are lighted by electricity and water is laid on. Some points of general interest may be mentioned. Municipal zoölogical gardens are situated in the North Park just beyond the greenhouses and overlooking the bowling greens. Though inaugurated only in 1910, very fair progress has been made and a great deal done in the way of providing suitable permanent accommodation. For specimens, the zoo is entirely dependent upon presentations.

For parks, altogether there are about three hundred acres available for cultivation purposes, split up into three portions of about one hundred acres each and known as the North, Central, and South Parks.

The Rhodesia Museum was founded in 1910. The present building forms what will be a wing of the main building, which will be erected when funds permit. The collections embrace some fine mounted specimens of Rhodesian animals, birds, reptiles, etc., and a comprehensive exhibition of rocks and minerals of the country; the ethnological section includes specimens of native industry and relics found at Great Zimbabwe and other prehistoric ruins.

The reading room of the Public Library (which contains all the latest issues of the principal papers and magazines of South Africa and the United Kingdom) is free to all and open daily. In the library are over eight thousand volumes.

The Memorial Hospital was founded in 1894 in commemoration of the pioneers and early settlers who fell in the Matabele War, 1893. There are seven wards, and the hospital is maintained by public subscription and government grant. Paying patients are admitted under the care of any private medical practitioner; free patients are under the care of the medical superintendent. Wards are fitted with the latest hospital equipment; operating theater and X-ray rooms compare most favorably with any in South Africa.

The purpose of this description is to show that Bulawayo, from the standpoint of location, will compare favorably with even our towns in the beloved United States. The English language is spoken. This territory being under the crown of Great Britain, pecuniary inducements are offered to missionaries who will maintain schools for the native, half-caste, and white children. The soil is virgin, only awaiting the "tiller" and "harvester." I believe I do not exaggerate when I say no field offers such immediate opportunities for mission work as does this one. Are you interested? Write me at Lometa, Texas.

AT HOME AND ABROAD

Peace!

Thank God!

It's good, and it's true.

"Make a joyful noise unto the Lord."

Shouting over, Christians must feed the world.

J. B. Nelson is in a good meeting at Belle Plaine, Kan.

"Peace hath her victories, no less renowned than war."

"Rejoice in the Lord always: and again I say, Rejoice."

I. C. Hoskins, of Florence, Ala., was among last week's visitors.

"Pride goeth before destruction, and a haughty spirit before a fall."

C. R. Nichol came to see us last Saturday. He is now preaching at Cookeville, Tenn.

T. C. Fox, of Trinity, Texas, and R. N. Gardner, of Odessa, Mo., have located in our city.

Now that the war is over, will your heart stand the scrutinizing gaze of the Omniscient?

"If thine enemy hunger, feed him; if he thirst, give him drink;" but be careful about the concoction.

Five were added to the membership of the Russell Street Church, this city, at the morning service last Sunday.

If any congregation has a supply of the song book, "Zion Melodies," not in use, let it get in touch with H. M. Phillips, at Miami, Fla. He wishes to procure four dozen.

The church at Blackman, Tenn., mourns the loss of Tom Richardson, one of its oldest and most valued members. He was held in high esteem in the community and will be greatly missed.

On October 31, at his home, near Lebanon, Tenn., J. D. Glenn passed into the beyond. His death was due to uræmia, superinduced by grave complications. The Gospel Advocate extends sympathy.

We were very much grieved to read in one of our monthly exchanges the news of the death of Tom Dunagan, of Horse Cave, Ky. This was our first knowledge of this sad event. We hope it is not too late to extend sympathy to the family and to the community that he served so faithfully.

From H. J. Sudbury, 1525 Highland Avenue, Knoxville, Tenn., November 7: "If parents or friends will send me the names of young men now in the Students' Army Training Corps or mechanical work at the University of Tennessee, who are members of the church of Christ or who would likely attend our Bible study on Sunday mornings, I shall be glad to look them up and help them in locating the church of Christ."

From J. W. Dunn, 169 East Austin Street, Paris, Texas, November 5: "There have been services at our meetinghouse ever since the influenza has been raging. While public gatherings were prohibited by the city authorities, one of our faithful ones approached the mayor and explained to him our convictions of duty on Lord's-day services, and he freely granted the privilege to meet and worship, but asked that only a few go at a time, which has been done. While many have been unable to go on account of being sick, well ones have gone and worshiped with them. Thus honoring the Lord each Lord's day has been our privilege. The quarantine is still on, with no signs of abatement of the epidemic. Paris has had a heavy toll."

From Carl Burcham, Camp Gordon, Ga., November 3: "For the benefit of the young men in Camp Gordon who are members of the church of Christ, and for all who may come soon, I am glad to state that we boys here meet for worship in the reading room of the Y. M. C. A. building 152, at three o'clock Lord's-day afternoon. All here are urged to come for every service. New men coming in will be given a hearty welcome. Any boy or any parents who wish to write to me should address me: Company G, Second Development Battalion, Camp Gordon, Ga. Three of us boys have been given work as teachers in the development battalions. Very few who have firmly, but humbly, stood out for noncombatant service have been forced to bear arms. I am not able to give much information on this point, but I know all who seek such service must be both humble and firm. Lack of either firmness or humility brings a man into disfavor with his officers and makes it very difficult for him to gain his plea. Let us all live more godly lives and let us pray for a speedy and permanent peace."

From Brother and Sister J. U. Yarbrough, Austin, Texas, October 31: "Because we believe in the power of a good word and encouragement, we wish to take enough of your time to tell you how heartily we approve of the things you are doing and attempting to do in your—our—paper. We heartily indorse your recent war articles and your general attitude toward the war; we commend most highly your stand for common sense and reason in the church, as averse to the pettiness and hobby-riding which so often prevail. May your teaching prosper. These are specific. To generalize, we indorse the general sanity of your policies and teachings. It seems to us to touch the very core of our greatest church need. Furthermore, the spirituality of the Advocate grows deeper and finer. We should like to thank in person the man who selects and inserts the short excerpts and poems with which the paper abounds and which unfailingly leave a thought of kindness or cheer. To save the world from the rule of hate is the Christian's mission now as, perhaps, never before. Continue to help us and receive our thanks and prayers."

We are glad to receive from R. E. L. Taylor, of Decherd, Tenn., some facts about the life and death of the lamented J. D. Northcut. He writes: "On Saturday morning, November 2, I received a telephone message telling me of J. D. Northcut's death. It came to me as a shock. I loved him. He was my friend. He has been a father to me in preaching the gospel. I have never been to him in my life for scriptural advice but what he always gave it to me. He always recommended me when he was asked about a preacher to hold a meeting when he was promised. I always did the same for him. I knew when I recommended him I would never be criticized by the brethren. Let us that are living never forget the good advice he gave us. Brethren, let us pray for his dear wife and children, that she, as a wife, as a mother, may continue to follow him as he followed Christ, and that she may bring his children up 'in the nurture and admonition of the Lord.' He has done much in this life for sinful people. He has been sounding out the gospel of Jesus Christ for about twenty-five years. He will be missed by all that knew him. He had many friends that paid the last tribute of respect by attending his funeral. The funeral services were conducted by Jim Stubblefield, of Viola, Tenn. He was assisted by Bailey Brooks, of Tracy City, Tenn.; J. L. Long, of Sewanee, Tenn.; and the writer. The grave was completely covered with beautiful flowers. His last word was for his work to be kept up. Brethren, let us press forward in the discharge of our duties. 'Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, though he die, yet shall he live.' (John 11: 25.) 'She is not dead, but sleepeth.' (Matt. 9: 24.) 'Blessed are the dead which die in the Lord.' (Rev. 14: 13.) Brother Northcut is not dead, 'but sleepeth.' 'Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.' (Ps. 23: 4.)"

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EDITORIAL

Mother.

BY J. C. M'Q.

We may give ourselves much concern about politics, the government, and the church; we may be anxious about our industries, our manufactories, and our institutions of learning; but far more important to us than all these are our homes. As the church is "the light of the world," so the family is the salt of the church. The church and the government cannot and will not go very far wrong so long as our families are properly regulated and conducted. The ideal home, with each member of the family doing his or her duty, will give us the ideal community.

The mother and wife, who is the center of the family, must be willing and able to perform the first and greatest duty of womanhood. It must be her constant aim to bring up children sound in body, mind, and character, children who will grow into a useful manhood and noble womanhood. The mother must be ready to obey the admonition of Solomon: "Train up a child in the way he should go, and even when he is old he will not depart from it." It cannot be successfully denied that in the responsible work of rearing and training children the mother has far the greater part. While man is regarded as the home-maker and breadwinner, yet the mother or wife must be the helpmate and must take care of her children, although the supply with which to do it may be very scant. Oftentimes she must work through the livelong day and devote the weary hours of the night in nursing and caring for her sick children. The faithful mother, however, would not exchange her life of toil and hardship for a cold life of selfishness, for joy comes to her from the realization of the fact that she has done her duty.

The early recollections of my life are associated with my mother. I remember her as the faithful mother and housewife. She arose early in the morning, prepared the morning meal, put her house in order, and then devoted the whole day to weaving, spinning, and looking after other household duties. Her hands produced most of the clothing that her sons and daughters wore. After working hard all day, she would knit until bedtime. No sacrifice or labor was too great for her to make for the happiness and comfort of her children. She sought not only to train the bodies, but also the minds and souls of her children. I must say that her work was very important and very difficult. No one with the right conception of life can fail to respect and honor the faithful mother.

I have often thought that my mother must have been a very obedient child, as the Lord permitted her to live ninety-five years, six months, and twenty-six days. She departed this life on August 2 of this year. We learn from the Holy Spirit that one of the promises attached to such obedience is long life. The spirit declares in Eph. 6: 2, 3: "Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth." As she lived almost a century, I was anxious to see her reach the century mark. While permitted to live long upon the earth, the Lord was good to her in preserving her faculties intact. Up until her last sickness, and even until within a few days before she died, her mind was perfectly clear. I may say that at times it was even vigorous and that her ideas of what should be done were usually correct. Her mind did not seem to grow weak with her body. Some of the family thought she would not be willing to have a trained nurse during her last illness; but when, by their request, I asked her about this, she replied that I knew better than she and to do just as I thought best to do. While mother was a woman of a strong mind and much determination, when she thought it was best, she was ready to submit gracefully to the judgment of others. Some years ago, when she had a cancer, she came to Nashville, and I took her to Dr. King for treatment. I met her at the train to take her to my house. Calling me by my name, she said: "I have come down to put myself in your hands." I appreciated the compliment that she thus bestowed upon me, showing that she was willing to risk my judgment and that she fully realized that I would procure for her the very best medical aid and give her every possible attention.

Mother in some respects was very much like the women of old—the women of whom we read in the Bible. She was not ashamed of motherhood. She did not think that it was humiliating to rear a large family. She gave birth to eleven children, nine of whom grew to manhood and womanhood. Eight of the number survive her. While many and arduous were the duties imposed upon her in order to rear her children, her reward for such work will certainly be great. The work of such mothers has much to do with molding and shaping the character of the nation. In bringing up her children, while mother was tender and loving, she realized also that it was no less es-

sential to be wise and firm. Whenever necessity demanded, she exercised proper discipline. While loving her children, she did not treat them with foolish indulgence that would lead them to failure in this life and in the life to come. While it may be truly said that some children will go wrong in spite of the best training, and some will go right even when their surroundings are very unfortunate, nevertheless a great deal depends upon the family training. The Lord in his goodness permitted mother to live to see all of her children grown and to spend many years of usefulness in their own homes. As is to be expected, the sons are following different callings and the daughters are making faithful home-makers. While she has left us, her influence is with us and her deeds follow after her.

Ex-President Roosevelt has well said: "If mothers through weakness bring up their sons to be selfish and to think only of themselves, they will be responsible for much sadness among the women who are to be their wives in the future. If you let your daughters grow up idle, you are preparing them to be useless to others and burdens to themselves. Teach boys and girls alike that they are not to look forward to lives spent in avoiding difficulties, but to lives spent in overcoming difficulties. Teach them that work, for themselves and also for others, is not a curse, but a blessing; seek to make them happy, make them enjoy life, but seek also to make them face life with a steadfast resolution to wrest success from labor and adversity and to do their whole duty before God and man. Surely she who can thus train her sons and daughters is thrice fortunate among women." Father and mother gave such training to their children, and whatever failure their sons and daughters have made is not due to bad training. The Holy Spirit shows the high estimate that should be put upon mothers and homes when he admonishes: "That aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed."

Mother discouraged the idea of women leaving their homes in order to enter politics. She knew too well the value of a home and the importance of having a mother in that home. My heart grows sad as I pen these lines. With mother gone to her reward, I cannot but feel that the old home is a thing of the past; for there can be no home without a mother. The last time I went to the old home place, mother was sleeping beneath the sod. My interest in the home was gone. And when I saw so few familiar faces and realized so many of my childhood playmates had passed to the other shore, I could not but grow sad, realizing how brief is life, how certain is death, and how worthless are all things below the skies. Then I found joy in the fact that this life is not our home, but that when man dies he passes out of the sorrows and heartaches of this world into that house of many mansions where there is no sickness, where we shall never grow old, and where there is no death, but where all is joy and gladness in the presence of God, Christ, and the angels.

"Does Not Sound Very Good."

BY E. A. E.

From Morriston, Ark., comes the following note, dated October 30, 1918:

Brethren: Inclosed please find check for $1.33. Please stop my paper at once. Yours truly, JOE H. BLUE.

There is no objection to stopping a brother's paper when he wants it stopped.

The government, which carries the mail, advises against "continuing subscriptions after date of expiration, unless subscriptions are renewed and paid for." I have received the Sunday School Times for about twenty years as an exchange for the Gospel Advocate, but was informed last week that, according to government regulations, it could no longer be sent as an exchange. To this I raise no objection whatever, but cheerfully submit.

Now, would a brother rather be informed of what the government requires, kindly advised that the time of his subscription has expired, and be given the opportunity to renew his subscription, or have his paper stopped without notification? It seems just and brotherly to inform him that his time has expired and offer him the opportunity of renewing.

But Brother Blue's note inclosed the following article, which appeared in "the Pacific Christian," September 6, 1918, over the initials "E. C. L."

DOES NOT SOUND VERY GOOD.

In the Gospel Advocate of October 11, 1917, Brother J. C. McQuiddy had a nice, long eulogy on the life of John Cheatham, a colored porter of the McQuiddy Printing Company, who recently passed away. Following are a few quotations:

"John Cheatham was the faithful porter of the McQuiddy Printing Company for almost a decade."

"We could always rely on him to be at his post of duty."

"Having a floor space of 41x160 feet, and four floors, it will be readily seen that his job was not an easy one."

"If the fireman was sick and not able to be on his job, we could depend on the faithful porter to start a fire in the boiler and have the house cozy and comfortable when the workmen arrived for their day's work."

"If the gas under the typesetting machines was to be lighted, we had no fears that he would not attend to this in ample time for the typesetters to be at work at the appointed hour of 7:30 A.M. [Note.—This means that John had to be there at 5:30 or 5:45 A.M.]

"He was held in high esteem by the entire force of the Gospel Advocate and McQuiddy Printing Company."

"During the fire that burned up a large portion of East Nashville last year, his home, which was freed from debt, was consumed by the withering flames. He lost everything he had. He did not, however, appeal to the public for charity, and, so far as I know, he received nothing but one suit of clothes given him by a young man and twenty dollars."

The part that does not look right is that this faithful old negro, who served the company for over eight years, early and late, in cold and heat, doing extra heavy work, should receive only twenty dollars from the entire "force of the Gospel Advocate and McQuiddy Printing Company." It is not certain that they gave him the twenty dollars, but we will give them credit for that much.

Now, one more quotation: "When the end came, on September 21, it was suggested that the house wished to present to the wife and children a floral design. I suggested that if any one were entitled to a crown, he was, and that, therefore, a crown would be appropriate for him."

Just a year before he lost everything he had. He needed food and shelter, but all he got was twenty dollars. We might have expected better things from the Gospel Advocate force. They certainly ought to know that it does not profit the destitute any to say: "Depart in peace: be ye warmed and filled." (James 2: 16.) It does not help a dead man, nor his widowed wife and orphaned children, to put a floral crown on his coffin.

It may not affect all as it does me, but I will say this: if our house should burn and leave us penniless, and my brethren should give me only a "suit of clothes and twenty dollars," and then when I die place a floral crown on my casket, I hope some of my friends will kick it off. It is time the brethren were learning the difference between Christian service and tomfoolery. E. C. L.

I agree with the author of this article that this "DOES NOT SOUND VERY GOOD"—not for the McQuiddy Printing Company, but for "the Pacific Christian." It not only does not sound good, but it is not good to so misrepresent and even to slander any one.

It makes the heart of Christians sick to see so much criticism, faultfinding, and misrepresentation in the papers.

Brother McQuiddy wrote the obituary of his old and faithful porter and emphasized his characteristics of industry, economy, and independence, and not the deeds of

kindness and charity of the McQuiddy Printing Company. He was not letting the left hand know what the right hand did in this case. Brother McQuiddy was seeking to impress others with the fact that although John Cheatham lost his home by fire, which he had paid for by his own honest efforts, he did not pose as a pauper and sit down upon its ruins and beg, but picked his flint and with cheerful heart went more industriously and economically to work. This every able-bodied man, white or black, should do. This was very commendable in John. I have known white men to do not half so well.

There are a few things the author of the above article does not know, and without such knowledge he should not have spoken. I am glad to call his attention to the following:

Brother McQuiddy paid this porter higher wages than any porter in the city of Nashville received. No one should complain that the porter was economical, industrious, independent, and faithful, thus making good use of his money.

His wages went on during his six or eight weeks' sickness just as promptly and regularly as when at work. Before his last sickness, when unable to work, his wages went on just the same.

Brother McQuiddy took his own family physician to see John, went with the physician, requested the physician to do all in his power for him, and paid the bill for him. Besides, Brother McQuiddy furnished necessary medicine, and he and his family visited and looked after John's comfort.

Brother McQuiddy, furthermore, ordered his bookkeeper to furnish John with all necessary money and to spare no pains in supplying his wants.

John had a home of his own and lived in it. Without instituting comparison, I say, let the rest of us do as well.

It was a token of respect and love that his fellow workers and friends placed a modest crown of flowers on his casket and grave, and I am glad that not a soul who attended his burial service wanted to "kick it off." That crown of flowers withered and died, but the esteem and affection which placed it there will never die, and the bravery and heroism and faithfulness which they were designed to commemorate will never die.

The ones who helped and encouraged John while living are the ones who placed the flowers on his grave.

Just so, the ones who strew our paths with flowers are the ones who place them on our graves.

There are doubtless display and extravagance manifested at times in floral offerings; but Mary anointed the body of Jesus with the costly and precious ointment for his burial, and it was the traitor who raised the question, "Why this waste?"

I have hastily written this, not only in Brother McQuiddy's behalf and of my own accord, but decry this spirit of faultfinding, unjust criticism, and, to put it mildly, misrepresentation.

"The Pacific Christian," with all the rest of us, should "study the things which make for peace." It should gladly correct this flagrant misrepresentation and obey Christ, to judge not.

How will all this and a hundred other things of like nature appear before God in the judgment? Have we lost sight of the fact that God sees us, knows our lives, and will judge us accordingly?

By two wings a man is lifted up from things earthly—namely, by simplicity and purity. Simplicity ought to be in the intention; purity, in the affection. Simplicity doth tend toward God; purity doth apprehend and taste him. —Thomas à Kempis.

Who Is It That Loves the Lord?

BY E. G. S.

Jesus himself answers this question in these words: "He that hath my commandments, and keepeth them, he it is that loveth me." (John 14: 21.) This is a wonderful statement that tells in great plainness who it is that loves the Lord. There are thousands to-day claiming that they love the Lord, and yet they are not keeping his word. One very important item in the word of the Lord is this: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This passage forever kills one of the popular doctrines of the religious world of to-day—that is, that sinners are converted and saved before they are baptized. This claim openly and boldly contradicts the word of God. This plain passage just quoted forever kills the idea of remission of sins before baptism. If it does not put the promise of pardon after baptism, it does not put it anywhere at all. Now, this is what the word of the Lord plainly says, and all the world combined has no right to change it. In fact, eternal ruin is to be the doom of all who dare to change God's word. The word of God as given in the New Testament was given to stand forever. The man, therefore, that changes that word imperils his eternal interest. Hence the only safety for man is to accept and obey the word of God just as he gave it. There must be no adding to it and no subtracting from it. We must obey the commands just as they stand on record and believe in and trust the promises just as the Lord gave them. If we go to changing the word of the Lord as given by him, we humanize it, turn it into the wisdom of men, and thus destroy the pure word of God. When we do this, we defeat our own salvation. But if we preserve the word of the Lord as he gave it, if we obey it and make it the rule of our lives, it will make us useful and faithful here and prepare us for the heavenly home.

The word "baptizo" does not mean either "to sprinkle" or "to pour" and is never one time so translated, and it is purely a matter of human wisdom to so translate it. The worst feature in the matter is that it is an entire change in the teaching of the word of God and substitutes the opinions of men in its place. Christians should be very careful how they deal with the word of God and be sure not to add to nor take from the divine record.

Many religious people say the word of God is a dead letter, with no saving power about it. If that be true, what use have we for the New Testament? It can do us no possible good, if we obey all it requires, if it be true that it is a dead letter. But it is not a dead letter. It is a slander upon the word of God to say it is dead. The Bible itself says: "For the word of God is quick, and powerful, and sharper than any two-edged sword." (Heb. 4: 12.) Therefore every one that says the word of God is a dead letter positively contradicts the plain word of God. The word "quick" means "living," just the very opposite of "dead."

It is a great shame that men who claim to teach the Bible should palpably deny what it so plainly says. The safe thing, therefore, is to believe and obey the word of God as given to us in the New Testament and cast the opinions of men aside. The word of God is able to save those that obey it, while the words of uninspired men never can save any one. Those that depend upon getting religion to save them are depending entirely upon what uninspired men say; but if we believe what the word of God says and obey its divine injunctions, we will be saved beyond a peradventure. Let all, therefore, that want the salvation of the Lord be sure that they believe and obey what the word of God says. If we go by what that says, we will be safe in time and eternity.

Help Us Keep the Paper at the Present Price.

Had you noticed that nearly all the daily papers have advanced in price from fifty to one hundred per cent? For example, those that formerly sold for two cents are now three cents per copy, and the three-cent class have been raised to five cents. Let no one suppose that this raise in price is indicative of meanness on the part of the publishers of the dailies. They are compelled to do it in order to continue business. It is an open secret in the business world that the subscription price of such papers does not cover the actual cost of production. They rely upon the advertisements to cover the loss sustained and to make a reasonable profit. They are willing to lose money on the subscription list to keep it up to the standard and to insure a circulation to their advertising friends. But they cannot afford to lose too much on the cost of production without charging exorbitant advertising rates. This would be unfair. Therefore, when the price of paper and other printing material was advanced far beyond the normal price, nothing remained to do but to advance the subscription price accordingly. The public should appreciate their present position and refrain from grumbling about the raise in price. Most papers are worth what we pay per copy, and some are worth a great deal more. Without this raise in price, they could not exist.

The Gospel Advocate is a religious journal, and, like others of its class, does not have the space for advertising found in the dailies. We cannot depend upon our good friends, the advertisers, to meet the chief expense of conducting the paper. They do their share, but it is a case where each subscriber must help. On account of the enormous advance of the cost of material, our subscription price was advanced from $1.50 to $2. Other religious journals were compelled to do the same thing. Since that time printing material has been advanced in price again and again. White paper is exceedingly scarce at any price. We do not wish to charge any more than two dollars for the Gospel Advocate. To help us keep the paper at the present price, we ask the friendly coöperation of all our readers. By being prompt in the matter of sending in renewals and by sending us new subscribers from time to time, you can have real fellowship in the work we endeavor to do in Jesus' name. While prices are high, money is more plentiful than in many years. Please bear this intimate revelation of our present status in mind and be quick to respond. Remember, we are depending upon you.

PUBLISHERS GOSPEL ADVOCATE.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$13,231.84
Mr. and Mrs. G. W. Edgemon, Abilene, Kan.	5.00
"A Sister," Hornbeak, Tenn.	1.00
Mary J. McGee, Eighty-Eight, Ky.	2.00
R. P. Thurman, College Grove, Tenn.	20.00
Mrs. H. A. Elmore, McKinney, Texas	10.00
Mr. and Mrs. W. E. Heflin, Cunningham, Ky.	5.00
Church at Arcot, Tenn.	6.25
Church at Saratoga, Ark.	12.10
Mrs. M. D. Holmes, Nashville, Tenn.	1.00
Bible Union congregation, Latham, Tenn.	24.50
D. A. Clark, Moss, Tenn.	3.71
Mrs. James Tankersley, Prattville, Ala.	2.00
Church at Estill Springs, Tenn.	11.00
L. N. Gray, Mayfield, Ky.	5.00
Charles T. Powell, Nashville, Tenn.	1.00
H. M. Towery, Fort Smith, Ark.	5.00
A. T. Hobbs, Pyriton, Ala.	5.00
Mrs. J. S. Robbins, Martin, Tenn.	5.00
Miss Flora Greer, Columbia, Tenn.	5.00
"A Friend" (left at office)	6.00
Church at Florence, Tenn.	18.00
Church at Blackman, Tenn.	6.00
Mrs. S. F. Crabtree, Horse Cave, Ky.	3.00

Peace will not mean the abatement of poverty and suffering for the people of the war-stricken countries. Conditions will be bettered, of course, but the forwarding committees believe that it will require at least two years for rehabilitation of these countries. The American Committee for Armenian and Syrian Relief is planning for a nation-wide campaign to be inaugurated about January 1.

To those who have made inquiries about the adoption of orphans in Bible lands, the following will be of interest:

Dear Mr. Lipscomb: We have just received a report from Mr. William J. Shallcross, one of our field secretaries, and he indicated that you had inquired regarding the adoption of orphans in Bible lands.

We have appreciated the full coöperation which has come from the Gospel Advocate in times past, and wish it were possible now to give you the names and even photographs of the children whom we are aiding in the Near East.

Most of our correspondence, of course, is carried on by cable. Furthermore, the staff of relief workers is so limited that at present it is impossible to carry on individual correspondence with individual children. We are expecting to have somewhat of a detailed report from four or five of our orphanages, giving the names and telling something of their past history.

Such information as this we will be glad to place in your hands, although it will be difficult, until the pressure is released upon our relief workers, to assign individual children to individual contributors. H. C. JAQUITH.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

The Disciplined.

Discipline is being one's own schoolmaster.

Discipline means the difference between success and failure. With it, you come to contentment; without it, you arrive at peevishness, petulance, and pessimism.

Love, disciplined, means love loyal and continuing; means the family; means not only love's flamboyant springtime, but its fruitful summer and its peaceful autumn, its golden year.

Thought, disciplined, is constructive, clear, forceful; undisciplined, it becomes muddy, hot, septic. The disciplined body is healthy; it is cleansed of pains; we have no consciousness of it because it is a perfect servant; we approach the beauty of disembodied souls. The disciplined hand is the craftsman's hand, the master's; the undisciplined, the slave's. The disciplined rule over the undisciplined.

The tongue, disciplined, speaks words as sharp weapons, as cut jewels, as "apples of gold in pictures of silver." Only the disciplined eye can see the abiding beauty, only the disciplined ear can hear the highest music, only the disciplined soul can "see the kingdom." Only the disciplined enjoy the classic. Only the disciplined can tell the truth or listen to it.

To the disciplined, success is easier than failure. The disciplined rise from the ranks. The disciplined do not lean; they are leaped upon. The touch of the disciplined is sure, their step is firm, their vision is sharp, their memory concise, their word strong, their silence wise.

Politeness is nothing but self-discipline. The undisciplined are rude, ugly, and disagreeable. Discipline is civilization. Lack of it makes the barbarian. Discipline builds cities, runs railroads, sails fleets; the savages live as wild beasts because they are undisciplined.

By discipline comes beauty, both of face and of spirit. The disciplined always get the best of things; for they love without lust, drink without drunkenness, eat without gluttony, play without excess, work without impatience, get money without greed, and spend it without hurt. The disciplined are the thoroughbreds; the undisciplined are the scrubs.—Dr. Frank Crane, in Physical Culture.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

"Over Against the Treasury."

One by one, they brought their offerings, Jesus sitting
looking on.
Vaunting Pharisee, content if he the praise of men had
won,
Each humble Galilean, fearing God, before him passed.
Rich and poor, both great and small, into the treasury
cast.
At length there came a widow, dependent, lonely, sad;
Grief had been her portion; half penny all she had;
Afraid that, mingling with the rich, thronging the temple
space,
In contrast with the gifts they brought, her "all" would
find no place.
None greeted her. None gave to her a single cheering
word;
She hoped for consolation though in waiting on her God.
The Master watched her closely, observed her humble mien.
The gift became twice blest because she knew not it was
seen.
Her sacrifice grew richer as he saw her wealth of love,
Empty her hand, but rich her soul in pledge of wealth
above.
The story proves the vanity of every selfish quest;
Religion, to prove genuine, must bear the crucial test.
Every duty is vexatious that love makes not delight;
All service is made holy if done as in his sight.
Sacrifice and offering into his courts we bring,
Upon us rests the watchful eye of Christ our Lord and
King.
Regard that look, nor even rest until he says, "Well done;"
Your loss for him will turn to gain—your cross makes
sure your crown. —Milo H. Massey.

The man who gives cheerfully as prospered is sure to lap a rich reward. The people have been taught to give t the demands of the war. They have cheerfully responded to one call to be met by another. Christians should profit by the lesson. The demands of the church ar urgent and imperative. Christians should grow in the grce of giving by giving constantly, cheerfully, as God ha prospered them. Like the widow, Christians should wi devoted hearts bring their all to the Christ. Those wh thus worship him will be useful in this life and blisful in the life to come.

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The Church After the War.

Chplain Gilbert Newland makes some pertinent remarks about the church after the war, among others the following: Some people think the church will fall away after the wr. I do not think so. The church will not go out of fasion when the war is over any more than beefsteak will g out of style. It will be the same old beefsteak, but it ma be served up in a different style. The war times will n change the nature of cotton and wool; however, the soier's uniform may influence fashion enough so that milita styles will be popular for some time. So the churchwill change, but will not die. There will always be the unger for God. The church that will satisfy the people ter the war will be similar to the church that is able to eet the needs of the people during the war."

Chris church will abundantly satisfy the desire of all who con to him. The church was not founded for a few fleeting ars, but for all time. The blood-bought church of Chris is perfect and perfectly meets the demands of all peoples all ages. The word of God will safely guide us away om the terrible breakers if we will only accept it as our uide. Those who are wise in their own conceits may hange their views with the changing multitude, but the inciples of right and truth are eternal and change n "The gates of Hades shall not prevail against" t church.

Independence for Editors.

The day will come, perhaps, when it will be impossible for the owners of newspapers to hire competent men to print news and to purvey opinions which help to determine the popular attitude toward public questions without full publicity as to names and method of organization and without guaranteeing to the editorial staff independence of position. Competent publicists will not consent to give their labor and their brains to any publication about whose editorial policy they are not fully consulted. Sensible readers will reject or ignore publications which pretend to give impartial and disinterested expressions of opinion about public questions, but which, in their working organization, do not explicitly provide against the intrusion of irresponsibility, servility, and personal or class bias. The editorial writer exercises a function at least as much affected with a public interest as that of a college professor. There always have been on the staff of American newspapers many editorial writers who have been as scrupulous about the honor of their work as any college professor could be, but such a scrupulous attitude has not generally prevailed. Conditions have worked against such men. Newspapers for the most part either reflected or actually emphasized partisan, sectional, or class prejudices. There have been no recognized professional standards among editorial writers which express the neglected fact that editorial opinions pretend to have a scientific value. —New Republic.

No man is fit to be an editorial writer who is not scrupulously honest in all that he writes. A dishonest writer should not be in a position to mold public sentiment. As editors deal with the body, the mind, and the soul, too much attention cannot be given to their work.

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Is Christ Speaking Through Me?

The question which was uppermost in my mind as I passed out from the playhouse, and which made me very serious—much more so than many a sermon I have heard—was this: To what extent, if any, is Jesus Christ speaking to men through me—my life and personality? The question is stated here for the benefit of the readers of the "Easy Chair," who may wish to consider it along with us. That it was Christ's purpose and plan to continue to speak to the world through his disciples after his ascension, there is no doubt. There has been a strong disposition to limit Christ's message to the world to the acts and the writings of his apostles. That they have a special message of personal testimony concerning their Master is self-evident. But that by no means relieves the rest of us, who profess to have found in Christ the answer to our soul's deepest needs, of the responsibility of bearing our testimony. This letting of our light so shine before men that they may be constrained to glorify God, our Heavenly Father, is a universal obligation the discharge of which should be our highest joy. It is not simply what we do, vital as that is, that makes this light shine, but what we are. Have you not seen people whose very faces were a sermon that made you want to be better? You took notice of them that they had been with Jesus. But that is the privilege of all of us, for the Master said: "Lo, I am with you always, even unto the end of the world." But many of us do not recognize his companionship, because unseen with mortal eyes. Nevertheless, he seeks to walk and talk with us, as he did with the two disciples on their way to Emmaus. If we availed ourselves of this privilege much more than we do, we should become more like him, our faces reflect more of his glory, and our influence in our homes, our boarding houses, and our places of business would be like that of the mysterious guest of "the third floor back."—Christian-Evangelist.

Christ speaks through the faithful, active Christian. Christians should not give up in despair on account of the awful war that is now being waged. Christians should hold high the banner of Christ. Our boys who have gone to the war cannot be victorious if we at home fail. They will want to come back home to active, living churches, and not to dead ones. Some have the idea and express it that we cannot do much to advance the religion of Christ during the war. Such a thought should not be entertained. Now is the time to serve the Lord. To-morrow may be too late. Christians should hold on to every righteous principle, should stand straight up for the truth, and should not falter.

Training Little Children

By MRS. BERTHA LEWIS.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 31.

How the Children Keep a Weather Calendar—When Children See All Nature Doing and Making Something They Long to Join in the Work of This Busy World.

If nature study is to be begun for the first time, either in school or in the home, the easiest introduction is by the time-honored topic of the weather in conjunction with the day. A weather calendar naturally follows, the days being marked with appropriate colors and symbols—yellow for the sunshine, gray for cloudy, kite for windy, umbrella for rainy, etc. The calendar may be decorated to represent the main nature-study idea for the month—a snow scene for January, skating for February, etc.

Daddy has a newspaper every morning. Why should not the children have one of their very own? Theirs can be a sheet of drawing paper hung beside the calendar, on which one of the children may draw a flower, etc. These drawings may not be works of art from the grown-up standpoint, but they aid the child to observe and to tell, as well as he is able, what he has seen. He should be shown where he can mprove his work, but the original sketch should never be interfered with or criticized. A more accurate representation can be given in a separate lesson after the child has had a chance for further observation, but in no way connecting this with his first drawing on the calendar, lest he become discouraged or self-conscious and try to express something which he has not really seen.

To adopt a tree in springtime is another good plan. Have the children give the tree a name and so make of it a companion. Always include the family name of the tree. Frequent visits must be made to the tree, because it cannot come to the children. Notice how the buds are arranged on the branches, which of them grow most rapidly, and what they turn into—leaves, flowers, or branches. Try to discover if the tree has any other visitors; bright eyes will soon discover many. Play a game around the tree, and sing to it some such rhyme as the following:

"Time is never wasted listening to the trees;
If to heaven we arose as grandly as these,
Holding to each other half their kindly grace,
Haply we were worthier our human place."

Because the child, after making mud pies, is told that his face is dirty, he naturally concludes that all soil is dirt. Point out to him that it is only when out of place that it is dirt, for in its right place it is the home of miracles, the matrix from which comes that wonderful force we call life. Let the children make experiments with different kinds of soil—clay, sand, loam. In this way they will become familiar with the names and textures as well as the best uses of each.

Have the children notice the changes in the air: that it is hot in summer, cold in winter, dry in sunny weather, damp in rainy weather, calm, breezy, or very windy. Explain why we should be careful to breathe only good air, to breathe deeply and expand our lungs; that we live in the air as the fish live in the water; that birds fly up and down in the air as fish swim up and down in the water; that air is all above us just as the water is above the little water animals that crawl on the bottom of ocean or river.

Every child is familiar with water in many forms, but perhaps the wonders of its forms are so common that he has not noticed how miraculous they are. "We cultivate the imagination of our children by tales of the prince who became invisible when he put on his cap of darkness and who made far journeys through the air on his magic carpet, and yet no cap of darkness ever wrought more astonishing disappearances than occur when this most common of our earth's elements disappears from under our very eyes, dissolving into thin air." What child has not noticed the steam rising from the damp pavement when the sun comes out after a shower? The drops of water are donning their magic caps and flying off into the atmosphere to become invisible to our eyes. The next time we see them, it may be as part of the white cloud sailing across the blue sky. Then there is the magic power which brings back the vapor spirit to sight and touch. This magician's name is "Cold," or "Jack Frost," who transforms our water drops again and gives them many fancy shapes, such as may be seen on frosted windowpanes, or shallow ice, or in the snowflakes.

When the child sees so many things smaller and weaker than he, all doing something and making something, he, too, longs to join this busy world. He may well use such occupation as cutting, pasting, weaving, and modeling; for the birds, trees, and spiders, in their way, do all these things, while the flowers are painted with colors taken from the sunbeams and from the earth.

Stories of animals and insects may be appropriately told to emphasize the nicety and exactness of work done by creatures so much more helpless, than we, and in this way a desire to do good and accurate work will be stimulated.

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Endeavor to be patient in bearing with the defects and infirmities of others, of what sort soever they be: for thou thyself also hast many failings, which must be borne with by others. If thou canst not make thyself such an one as thou wouldest, how canst thou expect to have another in all things to thy liking?—Thomas à Kempis.

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How can God fill with his own that which is already filled by man? First, it must be emptied before it may be filled with the true good of righteousness and truth of humility and love, of peace and joy.—Howard Pyle.

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Two Kinds.

There are two kinds of people on earth to-day;
Just two kinds of people—no more, I say.
Not the sinner and saint, for 'tis well understood
The good are half bad and the bad are half good.

Not the rich and the poor, for, to count a man's wealth,
You must first know the state of his conscience and health;
Not the humble and proud, for, in life's little span
Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift-flying years
Bring each man his laughter and each man his tears.
No, the two kinds of people on earth that I mean
Are the people who lift and the people who lean.

Wherever you go, you will find the world's mass
Are always divided in just these two classes;
And, oddly enough, you will find, too, I ween,
There is only one lifter to twenty who lean.

In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?
Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

—Henry P. Lyman-Wheaton, in the Christian Herald.

AFTER INFLUENZA

The Grip, Fevers, and Other Blood-Poisoning, Prostrating Diseases,

The best course of restorative treatment, purifying the blood, strengthening the nerves, stimulating the liver, is:

Hood's Sarsaparilla, the standard blood purifier, before eating,

Peptiron, a real iron tonic (chocolated pills), after eating,

Hood's Pills (cathartic, mild and effective) as needed.

These three great medicines make convalescence real, rapid and perfect. They are also of service in the prevention of disease and the preservation of health. They form Hood's Triple Combination Treatment.

Each is good alone; all are good together. Get them today.

WANTED—To buy first-class photographs of cotton and corn or other field crops and agricultural photographs of vegetable or forage plants.

Agricultural News, Clinton, S. C.

Try It! Substitute For Nasty Calomel

Starts your liver without making you sick, and cannot salivate.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs but a few cents; and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach, or constipated bowels. It does not gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day, and to-morrow you will feel weak, sick, and nauseated. Do not lose a day's work. Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

Get Rid of That Persistent Cough

If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health-builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.

80c and $1.50 Bottles at all druggists or direct, postpaid, from

ECKMAN LABORATORY, Philadelphia

"Speak Not Evil One of Another."

BY C. PETTY.

This admonition of the apostle James (4: 11) does not amount to much with a great many that claim to be Christians, or, I might say, church members, for I notice of late that a distinction is made between them. Some will tell you they are members of the church that won't claim they are Christians, and a person knows his own heart better than any one else. I am almo t persuaded to believe that Christians will not speak evil of each other, for such speaking is from an evil spirit. Now, there are only two spirits in the world, the good spirit and the evil spirit.

I am persuaded, from what I hear in my travels, that the disciples are not as good to each other as they were in the long ago when they were not as popular as they are now. I notice, too, that where there is a little band of brethren in a new place, trying to build up the cause in the midst of persecution, that they do not speak evil of each other. So it may be that persecution helps some members to hold their tongues. There can b nothing more distressing and ruinous to the church than for members to talk about each other in an unbecoming way. They injure themselves as much as others, if not more. Paul said: "If ye bite and devour one another, take heed that ye be not consumed one of another." (Gal. 5: 15.) That is, you can by evil speaking drive a weak member away from the church and destroy all idea in him of ever trying to live right again, and thus he is consumed by your bitter, slanderous, backbiting tongue.

Listen! Are you not afraid you will grieve the Holy Spirit by such talk? Paul said to the Ephesians: "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice." (Eph. 4: 30, 31.) Now, if you grieve the Holy Spirit by your evil speaking, is there any chance for you to pass through the gates into the city, seeing that you are driving away from you the Holy Spirit that is to dwell in you, to comfort and console you in your trials and sweeten the sorrows of life and make that spirit of yours a gentle spirit before it leaves its temple here to go to the better world?

Paul tells us this: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4: 32.) How pleasant and consoling it is to be in a circle where kindness rules in the hearts of all and where we can see that we "love each other with pure hearts fervently!" What a joyous thing it would be if we would all be kind one to another and love each other! Then no one would be broken-hearted as he travels through life by an evil tongue, and there would be no stain on the church put there by cruel hands, neither would the Holy Spirit be grieved, and all would rejoice greatly in the church, and we could sing, in spirit and truth:

I am clinging, clinging close to thee."
"Savior, more than life to me,

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

Use Cuticura Soap To Clear Your Skin

All druggists; Soap 25. Ointment 25 & 50. Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

YMCA

THE RED TRIANGLE

WHICH is meaning so much to "our boys" here and "over there" has been serving men and boys for fifty years. An essential feature of its work is the promotion of books of inspiration and instruction prepared by trained men. A typical illustration is

MORALS AND MORALE

By LUTHER HALSEY GULICK, M. D.

Shortly before his recent sudden death, Dr. Gulick returned from abroad. This book, which describes his experiences with the American Expeditionary Forces in France, deals especially with the relation of morality to fighting efficiency. ($1.00).

Many other books—timely, helpful—are published by the publication department of the YMCA

ASSOCIATION PRESS
347 Madison Ave., N. Y.

BOOKS WITH PURPOSE

Watch for announcement of "Books with Purpose." *Send for catalog*

The Quick Way to Stop a Cough

This home-made syrup does the work in a hurry. Easily prepared, and saves about $2.

You might be surprised to know that the best thing you can use for a severe cough, is a remedy which is easily prepared at home in just a few moments. It's cheap, but for prompt results it beats anything else you ever tried. Usually stops the ordinary cough or chest cold in 24 hours. Tastes pleasant, too—children like it—and it is pure and good.

Pour 2½ ounces of Pinex in a pint bottle; then fill it up with plain granulated sugar syrup. Or use clarified molasses, honey, or corn syrup, instead of sugar syrup, if desired. Thus you make a full pint—a family supply—but costing no more than a small bottle of ready-made cough syrup.

And as a cough medicine, there is really nothing better to be had at any price. It goes right to the spot and gives quick, lasting relief. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, whooping cough and bronchial asthma.

Pinex is a highly concentrated compound of Norway pine extract, famous for its healing effect on the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

Stop Itching

Skins with Tetterine

50c. at your druggist's or from SHUPTRINE CO., Savannah, Ga.

Get a Feather Bed

Beds, 25-lb., $9.95; 30-lb., $10.95; 35-lb., $11.95; 40-lb., $12.95; two 3-lb. Pillows, $1.75. All new feathers, best ticking. We have $1,000 cash deposit in bank to guarantee satisfaction or money back. Mail order or write for catalog to-day.

SANITARY BEDDING CO., Dept. B, CHARLOTTE, N.C.

Your Soldier's Picture

will appear most appropriate—more dignified, and his memory perpetuated in a new

Military Frame.

Appropriately made for each branch of the service. Silver-plated or bronze. Size 4 x 5½ inches. Velvet easel back. Only

$1.00

Postpaid.

Aviation, Medical Corps, Infantry, Artillery, Navy, Signal Corps, Q. M. C. Write for large jewelry catalogue.

E. V. Roddin & Company, Chicago, Ill.

New System for Collegiate Section of the War Department.

At the request of F. R. Lang, Colonel, United States Army, District Military Inspector, and Bruce R. Payne, District Educational Inspector, we print the following notice:

Nashville, Tenn., November 2, 1918.—The War Department has issued instructions defining its policy in regard to the change in educational requirements for admission to the collegiate section, Students' Army Training Corps. An effort is being made to keep these units up to authorized strength. Due to the pressing need for officers in all branches of the service, men are continually being transferred to Officers' Training Camps. A new system of recruiting these sections is being worked out, and pending its completion the War Department directs that institutions where present number of inducted men is less than its authorized quota may certify for induction such students who do not have the prescribed number of units, but whom the head of the institution and the commanding officer of the unit, jointly, believe to be competent to pursue one of the programs prescribed. Due consideration will be given to such high-school training as applicants have had, also to vocational and business experience, to previous military training, and to such personal qualifications as are relevant to the making of an officer. The purpose of the foregoing arrangement is not to abolish educational standards, but to permit such relaxation as is necessary to bring the strength of the corps to its total authorization.

An applicant for admission to the Students' Army Training Corps should apply by mail immediately to the educational institution of his choice for detailed information.

To Whom It May Concern.

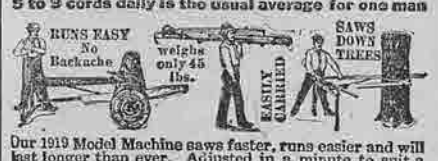
On October 15, 1918, the brethren of the Jackson Street church of Christ, Nashville, Tenn., met in a business meeting, and Brother Thomas Harris was present, and the differences that have existed between him and the church were scripturally adjusted, and he (Brother Harris) is in full fellowship, and we recommend him to the brotherhood. Any church wishing the services of an able preacher would do well to make an engagement with him. His address is 925 Vernon Avenue, Nashville, Tenn.

J. T. DANIEL,
WILLIAM BLYTH,
Elders.

SAWS { ANY WOOD IN ANY POSITION ON ANY GROUND 4 in. to 5 ft. Through

1 Man With a Folding Sawing Machine **Beats 2** MEN With a Cross-cut Saw

5 to 9 cords daily is the usual average for one man



Our 1919 Model Machine saws faster, runs easier and will last longer than ever. Adjusted in a minute to suit a 12-year-old boy or strongest man. Ask for catalog No. M 145 and low price. First order gets agency.

Folding Sawing Mach. Co., 161 W. Harrison St., Chicago, Ill.

A Pretty Face

should not be marred

PALMER'S SKIN-SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO.,
1521 Atlantic Ave.,
Brooklyn, N. Y.

Nadine Face Powder

(In Green Boxes Only)

Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. **By Leading Toilet Counters or Mail, Dept. R. P. National Toilet Company, Paris, Tenn.**

Report from North Carolina.

BY W. L. REEVES.

Our North Carolina work is to continue next year, with some minor changes in our plans. More fields of labor were opened this year, and they will call for more attention as time comes and goes. One more preacher has been added to our number—a Baptist whom I baptized last June. Laborers are few in this part, but we now have more preachers than are supported sufficiently to enable them to devote all of their time to the great needs of this field of labor. We have a very able man here in the city of Winston-Salem who labors every day through the week and preaches on Lord's day. The Lord's vineyard needs his services, but the lack of liberality among the brethren turns his energies to secular work. There are many men who pay much more tax to support civil governments than they pay to support the kingdom of God. This is proof that they serve the kingdoms of men better than that of God. War conditions, money-making, and the influenza have hindered our work very much. After all, we have lots for which to be thankful. My wife and I feel that we have been greatly blessed. We have been married just one year and our temporal needs have been furnished in abundance; so we divide with those who need.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

EAT LESS AND TAKE SALTS FOR KIDNEYS

Take a Glass of Salts Before Breakfast if Your Back Hurts or Bladder Bothers You.

The American men and women must guard constantly against kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid, which the kidneys strive to filter out; they weaken from over work, become sluggish, the elimina tive tissues clog, and the result is kidney trouble, bladder weakness, and a general decline in health.

When your kidneys feel like lumps of lead, your back hurts, or the urine is cloudy, full of sediment, or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys, to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive, cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

BOOK OF PRAYERS
Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pocket size, 128 pages. Cloth 25c, Morocco 35c, postpaid, stamps taken. Agents Wanted. GEO. W. NOBLE, Monon Building, Chicago, Ill.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

CHURCH NEWS

Kentucky.

Chaplin, October 31.—I have been hindered in the Lord's work here on account of the influenza epidemic. However, I hope to be back at work soon. hindered in the Lord's work here on account of the influenza epidemic. Howsoon. I would like to communicate with some good preacher who would like to labor in this country next year. I made a sacrifice to come to Chaplin to keep the churches in the straight way. I feel that I have done a good work in the Master's name. I must make preparation to finish my education, for I believe a man should strive to reach the highest degree of efficiency possible, especially when so many new and strange doctrines are being propagated. I expect to continue my work here until September next; then I will try to leave the cause in the hands of some good, conscientious preacher. I believe this is the greatest field for sowing the seed I ever saw. We have about twelve hundred members in the five churches where I preach, all good, earnest, plain people, and they look to the preacher's need. Brother, if you preach the gospel and live the Christian life, and if you are an untiring worker in the Master's vineyard, kindly write me a letter at Chaplin, Ky., and I feel that I can place you in a field where you will be supported and where you can do much good.—R. A. Craig.

President Wilson, Orator.

President Wilson is a highly trained and effective speaker. We have heard him address great audiences, speaking without manuscript; yet his address was so thoroughly constructed, so logical and complete at all points, and wholly free from the faults and blemishes that usually mark extemporaneous speaking, that it may be said to have borne internal evidence of careful study and preparation. There may be occasions on which he uses manuscript when he delivers his official messages in Congress; it is quite expected that he should read them.—Christian Herald.

Mother's Right-Hand Man.

Throughout the day in the household the mother must face the burns, stings, cuts, bruises, sores, boils, etc., of the children. Gray's Ointment gives immediate relief, soothes the pain, wards off blood poison, and immediately begins its healing effect. Its constant use for ninety-seven years has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Telephone your druggist. If he hasn't it, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and you will receive a liberal sample *free* by return mail, postpaid.—Advt.

How Doctors Treat Colds and Grippe

Ask any physician or druggist and he will tell you that the best and only effective remedy for a bad cold, sore throat, influenza, or la grippe is what he calls "a brisk calomel purge," which means a big dose of calomel at bedtime. But as the old-style calomel has some very unpleasant and dangerous qualities, physicians and druggists are now recommending the improved nauseless calomel, called "Calotabs," which is purified and refined from the sickening and dangerous effects and whose medicinal virtues are vastly improved.

One Calotab on the tongue at bedtime, with a swallow of water—that's all. No salts, no nausea, nor the slightest interference with your diet, pleasures, or work. Next morning your cold has vanished and your entire system is purified and refreshed.

Calotabs are sold only in original sealed packages; price, thirty-five cents. Your druggist guarantees Calotabs by refunding the price if you are not delighted.—Advt.

An Incident of the War.

They had returned to the trenches. An English officer was missing. Some one had seen him fall. Learning of the spot, his brother, also a member of the company, begged the privilege to attempt to find and bring him in. Permission was granted. The brother crept out into No Man's Land as best he could. He found him lying at the bottom of a shell hole. He managed to lift him out and finally bore him back within the lines. But when he laid him down the life had fled. "Are you not sorry now," said the commanding officer, "that you ventured all this?" "No," was the reply, "because when I looked down into that shell hole he looked up into my face and smiled, and said: 'I knew you would come.'"—Our Dumb Animals.

160 Hens—1,500 Eggs.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 5258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

SIMPLE CATARRH TREATMENT

Breathe Hyomei and Kill Catarrhal Germs.

Don't suffer from catarrh any longer. Go to your druggist today. Get a Hyomei outfit; pour a few drops into the small hard rubber inhaler that comes with each outfit. Breathe Hyomei in through the nose or mouth a few times a day and if it does not completely rid you of disgusting nose catarrh, Booth's Hyomei Co., Ithaca, N. Y., will give you your money back. Do not accept substitutes. If your druggist does not sell Hyomei outfits, we will send one direct, all charges prepaid for $1.15. Booth's Hyomei Co, Ithaca, N. Y.

RHEUMATISM

Physician for 42 Years

"L. M. Gross: I have practiced medicine for 42 years and I have had a great deal of experience in the treatment of Rheumatism, but I have not found anything that equals G. S., and I take great pleasure in recommending G. S. for rheumatism in any form."—R. M. Osborn, M.D., and Specialist on Dropsy, Fort Smith, Ark.

G S is guaranteed for one bottle to benefit any case of Rheumatism, Pellagra, or any blood, liver, or kidney disease, or money refunded and no questions asked. Why suffer? Sold by all druggists, $1.00 per bottle, or six bottles for $5.00. Dealers order G. S. from your jobber.

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CHURCH, CHIME and PEAL
BELLS Memorials a Specialty

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CLINTON, S.C.

More About India.

BY NOLA HILER M'HENRY.

The Indians are of a dark complexion, some almost as black as the negro, but not having the same features as the negro. The features are more like the European. Among the higher castes, where the women are compelled to stay in the house or to keep themselves shrouded, they are almost as white as the European, if not whiter; also, in the colder climates they are lighter. So it seems the race was formerly light and has become dark only because of the terrible heat.

As to customs, I shall not try to tell about all of them or about all the castes, but about some customs of the lower castes, among whom most of our work now is. These people live in mud houses, or, where they are not stationary, their houses are built of reeds. The floors are covered with cowdung, which makes a smooth, hard surface; and as the people do not wear shoes, or, if they do, pull them off before coming into the house, this covering stays nice for some time, as there is no furniture to tear up the floors. Most of the people have only one small room in which they live, sleep, and cook. For a cooking place they have a small, low furnace, built of mud or rooks covered with mud. The houses are very dark, usually having no opening but a small door. The smoke in them is terrible. Most of their dishes are of brass, which they keep bright and shining. The poor people have a very scanty supply, perhaps one or two basins in which to cook, a cup or pot from which to drink, a large earthen jar in which to carry water, and one large plate about two inches deep and twelve inches in diameter, from which they eat. There are no knives, forks, or spoons with which to eat; but, placing the plate on the floor, the people gather around it and eat from the same dish with their hands. (See Matt. 26: 23; John 13: 26.) Their food is a hot curry, which is mostly peppers and spices mixed with a little meat, potatoes, beans, etc. This they sop up with bread or pour on rice and eat. They can even drink milk with their fingers with the same skill that a Chinaman can eat rice with a chopstick. The men folks eat first, while the women wait upon them; then, if there is anything left, the women eat.

Woman comes last and is of very little notice, except in ways of service. If a man's wife is with him, it is a disgrace for him to carry the burden. When they come from the market, the grain or other luggage is bound in a cloth or put into a basket and placed on the woman's head, while the man walks along free or carries a small

Influenza? La Grippe?

Foley's Honey and Tar is just what every sufferer of influenza or la grippe needs now. It covers the rough, inflamed throat with a soothing, healing coating, clears away the mucus, stops the tickling and coughing, eases the tightness and bronchial wheezing. Day and night keep

FOLEY'S HONEY AND TAR

handy. It gives ease and comfort from the very first dose. Buy it Now.

Dizzy Spells

and Sickheadaches are often caused by Constipation.

Dr. Miles Liver Pills

are easy to take and cause a normal and easy action of the bowels.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

bundle. Besides the big load on their heads, the women often carry a large child in their arms or a babe on their backs. In carrying the child on their backs, they lay it in a cloth and tie it around their shoulders. When the child cries, they give it a shift to change its position, I suppose. Poor little things! I shall never forget the first one I saw so carried and how it made me feel; and although I have been here three and one-half years, whenever I see a dear, helpless babe so carried, it fills me with a feeling I cannot express. It seems very cruel. But the mothers do hard field work or other work with their babes just so.

It is the custom to have the daughters married when only babes, often to grown men. To show that the girls are married, an ugly mark is placed on their forehead. These marks are black, red, and other colors, and made in different designs representing caste, gods, etc. These ugly marks mar their beauty. So I do not see very many Hindu girls which I think are pretty. Some of the Christian girls, however, who do not have these marks, are real pretty. Also, most of the women have their arm or arms from elbow down covered with these ugly designs. The dress of the women consists of a waist, very low-necked and coming about halfway to the waist line, and a long cloth from eight to nine yards in length and wide enough to come from the waist to the feet, which is wrapped about them and brought over the shoulders and head. So in all it is a rather decent dress. Most of the Christian girls wear the full waist, and I very much like their costumes. The smaller girls wear skirts with the half waist. The children, both boys and girls up to about four years of age, go naked most of the time. Little boys wear long shirts and sometimes trousers or a small cloth tied about their loins. The men wear shirts which hang loose over their trousers, which are nothing more than a long cloth tied about them in somewhat the shape of trousers. They wear turbans instead of hats. Some of those who have been educated in the missions wear round caps. If they can afford it, they wear coats, and very much like to sport shoes and socks; but as very few can afford these luxuries, they wear only the sandals. Some of the women also wear sandals. I like the native dress, and yet have my first Indian whom I think looks better in European dress.

Instead of the horse, we see the donkey and the ox. The donkey is used a great deal for working roads, as the dirt is thrown into two sacks and thrown over their backs. The ox is the most important beast of burden. I have seen huge bundles of hay moving along the road when one might wonder what made it move, for the ox is almost completely covered by the hay. For watering the trees along the highways, they carry water in large skins placed on the ox. Instead of wagons, they use the ox cart. The buffaloes are also used for hauling purposes. Most of the carriages are two-wheeled, called "tongas." They are drawn by one or two horses and carry two or three passengers besides the driver.

LAXATIVE for Aged People

THE BANE of old age is constipation. The bowels become weak and unable to perform their functions without aid. For this purpose only the mildest and gentlest laxative should be used. The use of harsh cathartics aggravates the trouble and makes the constipation worse. Chamberlain's Tablets are a favorite with people of middle age and older on account of their gentle action.

Chamberlain's Tablets

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capitol, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 118 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.—Advt.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

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

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

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

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

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

THIS WEAK, NERVOUS MOTHER

Tells How Lydia E. Pinkham's Vegetable Compound Restored Her Health.

Philadelphia, Pa.—"I was very weak, always tired, my back ached, and I felt sickly most of the time. I went to a doctor and he said I had nervous indigestion, which added to my weak condition kept me worrying most of the time—and he said if I could not stop that, I could not get well. I heard so much about Lydia E. Pinkham's Vegetable Compound my husband wanted me to try it. I took it for a week and felt a little better. I kept it up for three months, and I feel fine and can eat anything now without distress or nervousness."—Mrs. J. WORTHLINE, 2842 North Taylor St., Philadelphia Pa.

The majority of mothers nowadays overdo, there are so many demands upon their time and strength; the result is invariably a weakened, run-down, nervous condition with headaches, backache, irritability and depression—and soon more serious ailments develop. It is at such periods in life that Lydia E. Pinkham's Vegetable Compound will restore a normal healthy condition, as did to Mrs. Worthline.

TETTERINE for the COMPLEXION

50c. at your druggist's or from Shuptrine Co., Savannah, Ga

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted, and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when positive relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 477E Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

A Friendly Letter.

Mrs. Richard Mobley, of Springfield, Mo., writes as follows:

Editors Gospel Advocate.—Dear Brethren in Christ: Perhaps it will interest you to know that Lawrence Mobley is a member of the church of Christ; was baptized at the age of fourteen years and has lived a faithful and consistent Christian life to the present time. He is now twenty-three years old. He enlisted in the Aviation Corps last December, and is now in France, stationed near the ancient city of Tours. It was his request that his subscription to the Gospel Advocate be renewed, but, owing to so many war activities and other expenses, coupled with limited means, we have failed to do so, though we appreciate the Gospel Advocate and would miss the weekly feast of good things we receive from it. Nashville is my sainted mother's birthplace and home till she was sixteen years old. Her father, Harvey Reese, was a Christian preacher, her mother was a Murphy, all of Maury County. I seem to know the country as described by Brother Larimore in his "Letters and Sermons," as my mother told us children years ago. They left Tennessee long before the Civil War, and mother passed away five years ago at the ripe old age of seventy-nine, bearing her courageous, Christian spirit to the last.

I wish the Gospel Advocate all success in the worthy work and thank you for the strength and comfort obtained by the perusal of its pages.

Brings the Best Into Cooperation.

It is no wonder that many are finding the new medicinal combination—Hood's Sarsaparilla before eating; Peptiron, a real iron tonic, after eating; and Hood's Pills as needed—remarkably effective as a course of treatment for giving vitality, vigor, and vim, and increasing strength and endurance.

Among the medicinal substances that this combination brings into cooperation are such cleansers, tonics, and digestives as sarsaparilla, nux, iron, and pepsin, whose great merit has been fully established.

Good results from such a combination, in cases amenable to treatment, seem to be among the "inevitables." The combination is especially recommended for those who are run down, whose blood is poor because of impurity or lack of iron, whose nerves are weak or unstrung, livers torpid or sluggish. Try it.

He whom the good praise and the wicked hate ought to be satisfied with his reputation.—Selected.

Free Book About Cancer.

The Indianapolis Cancer Hospital, Indianapolis, Ind., has published a booklet which gives interesting facts about the cause of Cancer; also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it to-day, mentioning this paper.

FIRST AID TO DIGESTION

In cases of indigestion or dyspepsia, the contents of the stomach, for lack of a proper supply of digestive juices, first ferment, forming gases, and later decompose. This process is attended with more or less discomfort and reacts to the injury of all the digestive organs, with the result of poisoning the entire system, a condition known as auto-intoxication. Three prime considerations arise in treatment of such conditions:

First, the process of decomposition must be arrested, by neutralizing the acid condition of the stomach, thus giving prompt relief from pain.

Second, the salivary glands and other glands which produce the various digestive juices must be stimulated into active secretion in order that the food may be properly digested.

Third, the stomach nerves must be toned up into a healthy state and inflammatory conditions of the membranous lining allayed.

Mi-o-na tablets do this work with remarkable efficiency. So good are they for quick relief and for permanent restoration that they are sold only under guarantee of satisfactory results to the user. Your druggists charges 60c per package; but is under instructions to refund to any customer who is not amply satisfied. If your druggist can not supply Mi-o-na, write direct to the manufacturers, Booth's Hyomei Company, Ithaca, N. Y.

The best Persian camels are the powerful one-hump kind, which are bred in the province of Khorassan. This animal can carry a burden of six hundred pounds at the rate of twenty miles a day. The ordinary Persian camel, however, will carry four hundred pounds at the rate of fifteen miles a day.—Exchange.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Advt.

Florida.

BY T. B. THOMPSON.

I write this to apprise my friends that we are now located in our home, Avon Park, in the most beautiful and fruitful part of the great State of Florida. To read of the beauties and advantages of this land of flowers and fruit is to know nothing of it compared to a personal helping one's self to its bounties. Even now I can look down into one of its most beautiful lakes. And as for health, just think of a town of a thousand where there was not a death from influenza, even though its only doctor was so sick he could not practice during the time the epidemic was on. A man, who has lately moved with his family to this town, said to me: "I just feel that if I had not moved here we'd have lost our daughter in this epidemic." Training camps are ordering our citrus fruit by the carloads, before it is ripe, for their "flu" patients.

The church here is planning great things for the future. Though few in number, they believe in doing things, which is attested by the fact they have assumed my entire support (a good support, too) for the next two years. Some Christian families have already moved in and are established in business, and there are others to come. We are anxious to get in touch with Christian people who would like to move to Avon Park, where they can be a help to the church, make a good living, and live in the best climate in America. I am to hold a meeting here as soon as the "flu" trouble is entirely over; then I go over near Tampa for a meeting.

A good barber who is also a member of the church of Christ is herewith presented an opportunity to locate in the scenic highlands of Southern Florida, which for scenery, fruit, climate, and good health is unexcelled. The town of Avon Park is in the fruit belt and offers some wonderful incentives to those who are tired of the winters of the North. Space forbids my telling here all about this beautiful country; to see it is to be convinced. Following is the proposition: A barber with a good shop splendidly located wants to move to a near-by town where he owns property. He has a shop and a home for sale. The shop is equipped with pressing-club arrangements and has three good chairs. Price, six hundred dollars alone. The home has five rooms on a lot sixty by one hundred and thirty-five feet, well located. It has eight bearing grapefruit trees and eight young orange trees. Price, one thousand dollars. Both together will sell for fifteen hundred dollars. One-half interest in the shop will cost three hundred dollars. If neither of the above propositions suit, arangements might be made to work in the shop. If there is a barber who is a consistent member of the church and wants a place where he can make good money and help build up the cause, here is your opportunity, and the church of Christ holds out a welcome to you. I am located with the church, and it is moving along nicely. We believe in doing things; if you do, come on. Correspondents will please address me from now on at Avon Park, Fla.

TREMENDOUS VALUE FOR 15c.

Washington, D. C.—(Special.)—An unusual offer is being made by the editor of the Pathfinder, to send the paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; and well printed in large type. It puts every thing clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenu ous, epoch-making days. It is the only big weekly magazine at the seat of government. Send fifteen cents for thirteen weeks' trial subscription to the Pathfinder, 118 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

Rain Tree.

Ranging from Mexico down to Brazil and Peru is a tropical, acacialike tree, Pithecolobium saman, known as the rain tree. Its foliage and fruits are sweet and much sought for by stock. —Exchange.

Renwar Relieves Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians and has thousands of friends. President L. A. Bauman, of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists; price, 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

The Threshing Problem Solved

Threshes cowpeas and soy beans from the mown vines, wheat, oats, rye, and barley. A perfect combination machine. Nothing like it. "The machine I have been looking for for twenty years."—W. F. Massey. "It will meet every demand."—H. A. Morgan, Director Tennessee Experiment Station. Booklet 88 free.
KOGER PEA & BEAN THRESHER CO.,
18 Koger Street, Morristown, Tenn.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Grandma Used Sage Tea to Darken Hair

She Made Up a Mixture of Sage Tea and Sulphur to Bring Back Color, Gloss, and Youthfulness.

Common garden sage brewed into a heavy tea, with sulphur added, will turn gray, streaked, and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked, or gray. Mixing the Sage Tea and sulphur recipe at home, though, is troublesome. An easier way is to get a fifty-cent bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old-time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft, and luxuriant.

This preparation is a delightful toilet requisite and is not intended for the cure, mitigation, or prevention of disease.

Made Careless by Prosperity.

When all is prosperity and peace, a nation seems to be nearest a crisis. Peace and prosperity seem to make a people careless.—Atchison Globe.

Boils and Similar Skin Eruptions

Quickly Yield to Carboil.

Mr. L. Fitzgerald says: "For several years past I have had occasion to use Carboil for boils and skin eruptions, and have always found it an excellent remedy. I have also recommended it to others, and they say it is the best thing they have ever used for skin troubles."

Carboil is an antiseptic compound that draws out the inflammation and heals. It also eases the pain. It is safe and easy to apply. Try Carboil free. Clip and mail this to Spurlock-Neal Company, Nashville, Tenn., for liberal sample. Large boxes, 25 cents, at the drug stores.

Rhumatism and Indigestion.

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for dyspepsia and indigestion, relieves rheumatism and the rheumatoid diseases, such as gout, sciatica, neuralgia, and nervous headache. All of these diseases are probably related and all are probably due, in whole or in part, to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby *preventing the formation* of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

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

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

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

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

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

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

If you suffer from rheumatism or from any curable disease, accept the guarantee offer below by signing your name. Clip and mail to the

Shivar Spring,
Box 21D, Shelton, S. C.

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

Name .....

Post Office .....

Express Office .....

(Please write distinctly.)

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

Always Near Thee.

Distresed by dreary doubt
Oft we have been;
When all is dark without,
All dark within,
Then, as from Galilee,
A Voice we hear:
"Son, of good comfort be—
Lo, I am near!"

Although our sins appear
As black as night,
Which no repentant tear
E'er cleanses white,
Yet on Mount Calvary,
Its Cross of Pain,
"Thy sins forgiven be—
Sin not again!"

And when life's sorrow fills
Our heart with woes,
When Earth's sad cup of ills
Fast overflows,
In our Gethsemane
Of grief and tear,
"My son, come unto me—
Lo, I am here!"

—Charles Nevers Holmes.

Origin of the Submarine.

It is unknown who built the first submarine boat, but it is said that Alexander the Great was interested in submarine navigation. There is no doubt that types of submarine vessels were studied during the thirteenth and fourteen centuries. Early in the seventeenth century submarine boats were numerous, and in 1624 Cornelius Drœbel exhibited a submarine of his own design on the Thames. By 1724 fourteen types had been patented in England alone. In 1775 David Bushnell built his first submarine boat, with which Sergeant Lee attacked H. M. S. Eagle in New York Harbor. Fulton began his experiments in France and America in 1795, and from that time numerous forms of submarines were devised with more or less success. In 1863, larger boats, propelled by engines, were commenced in Europe, and the navies of the various countries began experimenting with submarines. The United States Navy had the submarine boat under consideration for several years. The first boat was ordered about 1895, but was never completed, and seven of the Holland type were ordered in 1900, and one purchased when nearly complete early in that year.—Christian Herald.

You Needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.

WORLD WAR IN PROPHECY

The Downfall of the Kaiser—The End of the Dispensation

By Dr. H. C. MORRISON

A startling, Scriptural, Patriotic, Timely Book that you must read. Price, cloth, 50 cents, paper, 25 cents.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky

RECEIVING WAR CROSS

The patriotic spirit and devotion with which American women have so far performed war-service work and made sacrifices has never been equalled in the history of any country. Mothers, wives and sisters support this burden with strength and fortitude. But those who are already miserable from the complaints and weaknesses which are so common to women, should take the right tonic for the womanly system.

If a woman is borne down by pain and sufferings at regular or irregular intervals, by nervousness or dizzy spells, by headache or backache, "Favorite Prescription" should be taken. "Favorite Prescription" can now be had in tablet form as well as liquid at most drug stores. Send to Doctor Pierce's Invalids' Hotel, Buffalo, N. Y., for a ten-cent trial package of tablets.

Slocomb, Ala.—"I have tried Dr. Pierce's Favorite Prescription and have derived wonderful benefit from its use. My health began to fail last November and grew worse all the time until I was not able to stay up. We called in the doctor in January and I was under treatment until February. Then he told my husband that nothing but an operation would save my life. I went to the hospital and remained there two weeks but had such a horror of an operation that I begged to return home. The doctors told me that if I didn't undergo the operation I had but a short while to live, but I returned home and my husband bought me a bottle of "Favorite Prescription" and when I had finished taking it I was able to sit up and when I had taken four bottles and used two boxes of the Strengthening Lotion Tablets I could do all my own housework, and I feel stronger and better than I have for years. I never suffer a pain now. I wish I could stand on the highest tower and shout it to the world of suffering women what Dr. Pierce's Medicines will do. Every bottle is worth its weight in gold."

—*Mrs. J. E. Grantham, Route 3.*

COUGHS and COLDS

disappear in a night and leave the chest free, clean, and well when

GOWAN'S

is applied. A pleasant, soothing, healing, exterior application for just such troubles. Ask your druggist. If he can't supply you, write Gowan Medical Co., Concord, N. C. $1, 50c, 25c. Pay no more.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth, and stomach headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by food fermentation due to excessive acid in the stomach.

A Young Preacher's Death.

BY ROBERT ALEXANDER.

Brother William Norman Luton, who was born on March 17, 1895, passed to his reward on the morning of October 25, 1918. Brother Luton obeyed the gospel at the age of eleven, and to those who knew him it is useless for me to say that he grew in faith and zeal for God. Nearly half of his Christian life was spent in the public proclamation of the gospel of the Son of God. Brother Luton was a graduate of the Nashville Bible School. Since finishing his course in the Bible School he refused several flattering business offers and chose to spend his time in spreading "the good news" in Western Kentucky. Brother Luton had spent the past summer in evangelistic work with great results. With the conclusion of his last meeting he took to his bed with influenza. Although he was carefully watched by a skilled physician and by his anxious parents, he developed a severe case of pneumonia, which resulted in death. Because of restrictions by the State Board of Health, only short open-air services were permitted. The funeral services were conducted by Brother Coleman Overby, of Murray, Ky., assisted by the writer. This death has removed from us one of the most consecrated and useful young men in Western Kentucky.

Earth is a garden of toil and care,
Where flowers both precious and worthless grow.
The Lord, our God, is the husbandman there,
And ever he watches his flowers. So

This Keeper all of his flowers knows,
And is able to tell which need to be plucked;
But from the rest the beautiful rose
Is taken and in His bosom tucked.

Weep not as those who have no hope,
For this young man who has gone before;
But in the Lord stay every hope,
And faithful be till life is o'er.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair I guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention. —Advt.

ARE YOU LOSING YOUR GRIP ON HEALTH?

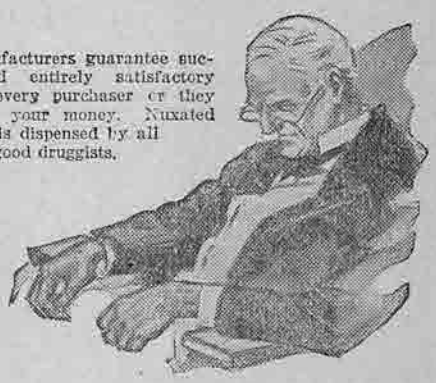
Your Blood May Be Starving for Want of Iron—Making You Weak, Nervous, Irritable and Exhausted.

Nuxated Iron, increases the Red Blood Corpuscles and builds up the strength, energy and endurance of delicate, run-down people in two weeks' time in many instances.

Thousands of men and women are impairing their constitutions, laying themselves open to illness and literally losing their grip on health, simply because their blood is thinning out and possibly starving through lack of iron.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital, says: "Lack of Iron in the blood not only makes a man a physical and mental weakling, nervous, irritable, easily fatigued, but it utterly robs him of that virile force, that stamina and strength of will which are so necessary to success and power in every walk of life. It may also transform a beautiful, sweet-tempered woman into one who is cross, nervous and irritable. To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron. It often increases the strength and endurance of weak, nervous' run-down people in two weeks' time." Nuxated Iron is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, former Secretary of the Treasury, and ex-Governor of Iowa; former United States Senator and Vice-Presidential nominee, Charles A. Towne; General John L. Clem (Retired), the drummer boy of Shiloh who was sergeant in the U. S. Army when only twelve years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others.

The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. Nuxated Iron is dispensed by all good druggists.



Keep the Children in School.

Clearly one of the things America must guard most carefully is the maintenance of standards of education and of labor in industry and agriculture. The President, Secretary of War, and many other officials and organizations are urging this. All Europe's experience proves the necessity of careful planning at this point. Let us help the nation's boys to distinguish between jingoism and true patriotism. We do not want another "Children's Crusade." For the sake of the future let us see that children remain in school as long as possible. This is all the more important in as much as the new Child Labor Law has been declared unconstitutional by the Supreme Court. It is to be hoped that this decision may be reversed or that at least some even better law may be passed at an early date, in spite of the continued obstacles which seem to be in the way.—Christian Herald.

Contentment without eternal honor is humility.—Nehemiah Grew.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-13
Murine Eye Remedy Co., Chicago.

Ruptured?

Throw Away Your Truss.

It is too heavy; too uncomfortable; too binding; too big; and it neither relieves nor cures.

The only truly comfortable and scientific device for holding rupture is the BROOKS RUPTURE APPLIANCE.

FREE TRIAL

If you have been wearing a truss you know too well how burdensome, painful, hard and inconvenient it is. The various metallic and hard rubber devices used are nerve racking, always in the way and often cause sores from rubbing, frequently misfit, doing more injury than good. The Brooks Appliance is not a truss but instead a comfortable little air pad securely but snugly supported in place so that it is never in the way, never slips and is so comfortable and natural that you forget you are wearing it. While the air cushion and supports are resiliant so that the appliance gives with every motion of the body its pressure is uniform at all times and as long as it is on the body keeps you absolutely safe against strangulation. It readily makes itself as near a part of the human body as nature permits, with no salves, no harness, and no inconvenience. Try it at our risk and you will never give it up until you are well. Fill out the coupon below and you will not only get full information about ruptures and the appliance but you will see also what thousands of other users think of it. The appliance doesn't cost you a cent if you are not entirely pleased and you are to be the judge.

AVOIDED OPERATION.

"Was Sure He Would Be a Cripple."

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:

Enclosed is a picture of my children, and the little man you see seated on the chair is the one who was cured by your Appliance.

He had been ruptured quite a while before we wrote you and I was sure that he would be a cripple the rest of his life. However, some helping hand showed me an ad. in a newspaper, with the result that he was in perfect health through the wearing of a Brooks Appliance for just three months.

The doctor advised an operation, which I would not consent to. Your advice was to put an Air Cushion Appliance on him, and I must say that it is worth ten times what it cost.

I wish you could have seen him before we used the Appliance and now, when he is fully as sound as he could be.

I cannot thank you too much for what you have done for my boy.

Yours respectfully,
OLIVER HANSON.
Ada, Minn.

RUPTURE HEALED AT THE AGE OF 81.

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:—

Less than a year ago I sent to you for an appliance which came promptly. I at once put it on and it fitted perfectly. I have worn the appliance not quite ten and a half months. It has cured my rupture.

I tried the other day while the appliance was off, to see if I could force anything out of the opening to make a break there but I could not though I tried hard.

Now I think this remarkable, as I am in my eighty-first year. I am an old veteran of the Civil War, born and raised in the town of New Boston, State of New Hampshire, from which place I enlisted in the 10th N. H. Vol. Inft. in Co. C, commanded by Col. M. T. Donahue.

I cannot feel but that I owe you this testimony for I had never expected to be cured. However, thanks be to God I found a cure through the valuable appliance you made for me.

Your friend,
E. A. RICHARDS.
Holly Hill, Fla.

NO MORE TROUBLE.

Mr. C. E. Brooks,
Marshall, Mich.
Dear Mr. Brooks:

Answering your letter, will say we need no more Appliances, as our son has been completely cured by wearing your Appliance.

We recently had him examined, and the doctor said the opening was entirely closed and that it wasn't necessary to wear it longer.

Thanking you for your kindness, I am,
Yours very truly,
Mrs. H. Tollman.
119 Towle Avenue,
Mishawaka, Ind.

PENNSYLVANIA MAN THANKFUL.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable God-send to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON,
80 Spring St., Bethlehem, Pa.

The above is C. E. Brooks, inventor of the Appliance. Mr. Brooks cured himself of Rupture over 30 years ago and patented the Appliance from his personal experience. If Ruptured write today to the Brooks Appliance Co., Marshall, Mich.

Ten Reasons for Superiority of the Brooks Appliance.

1. It is the only Appliance of the kind on the market today and in it are embodied the principles that inventors have sought for years.

2. The Appliance for retaining the rupture cannot be thrown out of position.

3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.

4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.

5. It is small, soft and pliable, and cannot be detected through the clothing.

6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.

7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.

8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.

9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.

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GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The Christians' Stock Company.

Money well invested grows. Even a very small capital for a beginning may make one rich if it is well invested. The problem of life, from the financial viewpoint, is the problem of investment. The key of success is the happy solution of how to invest. I should like to present to the readers of the Gospel Advocate the claims of a joint stock company of which Jesus Christ is the Head—not a mere figurehead, but, as Paul says, the "head over all things to the church." This body of which all Christians are members is a financial body, as well as a spiritual body. Christ has not only shown his love for us by giving us places of equal partnership with himself, but he has also demonstrated his confidence in us by placing the finances, to a great extent, in our hand.

The regular meeting of this joint stock company occurs, not once a year, but upon the first day of every week. At these meetings we are expected to teach and preach the word, pray, sing praises, partake of the Lord's Supper, and attend to the offering.

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The More Excellent Way.

Paul lays down the rule of giving for these regular meetings: "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." (1 Cor. 16: 1, 2.) This rule is divine, and, for that reason, the best ever given for its purpose. No man can improve upon it, and to attempt to do it is folly. The church that gives this rule a fair trial never goes into bankruptcy. The Mormons cling to the rule of the Old Testament and not only prescribe, but require, a tenth. As a result, they never seem to lack money for their various undertakings. But this is a better rule. It is admitted that we are living under the new covenant. By what process of reasoning can one figure that a covenant which is superior in every respect is inferior in point of giving? Is it possible that a perfect plan of salvation, bought "with precious blood, as of a lamb without blemish and without spot, even the blood of Christ," calls for a lesser sacrifice than an imperfect plan sealed by the blood of bulls and goats? Perish the thought! The church that follows this rule has money to give to missions, to the poor, to every good work. The beauty of the plan is found in the fact that the funds are ready. There is no need for a "special offering." The church that departs from this rule is compelled to resort to claptrap methods which bring reproach, leaving the impression upon worldly minds that God is a pauper, Christ is begging, and the church is bankrupt. We witness the spectacle of persons selling this thing and that thing "for the benefit of the church." People patronize these schemes because they are led to believe that the church is in dire straits. Gifts obtained in such a way are imperfect and are doubtless an abomination unto the Lord, such as those against which Malachi proclaimed: "Present it now unto thy governor; will he be pleased with thee? or will he accept thy person? saith Jehovah of hosts." The best way to prevent such humiliating schemes is to follow the teaching of Paul's rule.

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Some Distinct Advantages.

Let us consider some of its distinct advantages.

1. *The church is honored above any individual.* At the same time, every faithful member shares in the honor. The principles of giving taught by the Savior in the Sermon on the Mount are safeguarded. One does not give openly, thus attracting much attention to himself through his gift; but he gives through the common treasury, his gift mingling with the gifts of his fellow members, rich and poor alike. It is possible even in the public assembly to make one's gift in a manner so free from ostentation that the left hand does not "know what the right hand doeth." Jesus said: "When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do." The Pharisees, as a sect, have passed away, but the pharisaical spirit is very much alive. The Savior's ears often catch the screech of the brazen trumpet in a good many of the ways of raising and giving money which find favor today. Men have improved somewhat upon the methods of the Pharisees. It is no longer necessary for one to blow a trumpet before him when he does his alms. If he is tactful and "turns loose the cash," the newspapers will do it for

him. Certainly one of the distinct temptations to a Christian is to give where it will attract the most attention. A faithful observance of Paul's rule is the way of escape.

2. *This rule encourages all to give.* "Let every one of you" leaves no doubt on this point, provides for no exception. The poor must give, as well as the rich; boys and girls, as well as their parents. It is not a thing to be done by proxy. You can no more give for me than you can believe, pray, and partake of the Lord's Supper for me. Wives should not be content to allow their husbands to do the giving for them, if they have any money at their command. It is not a case of the same thing "because it's all in the family, anyway." Giving should create happiness in our own lives, as well as in the lives of others. What right, then, has a husband to deprive his wife of the happiness of giving, or parents their children?

3. *The part given is proportioned to the income.* Each must give "as God hath prospered him." If one's income varies from week to week, it is easy to see that the contribution will vary. It is the percentage, not the gross amount, that counts with God. That is why the poor widow who gave less than half a cent gave more than all the rest. She gave one hundred per cent of principal and income. This proportionate amount should be stored in a separate fund. Each must "lay by him in store." The reason is, "that no collections be made when I come." The blessing of the stored fund is found in the fact that the energy of the church is not taxed to the point of desperation trying to raise money; but the question is, how can we spend the money we have to the best advantage? The Lord wants us to be exceedingly careful, but never close-fisted, in the expenditure of his money.

Remember, you are going to get out of the church or the Christian religion just what you put into it. "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." If you are willing-hearted and follow the rules of the New Testament, you will soon discover that the church of Christ is a spiritual stock company that pays the greatest dividends. In fact, it is the only safe and sure investment.

Our Contributors

Does Death End All?

BY F. W. SMITH.

Perhaps no question has ever been fraught with such interest and anxiety as this, which receives no answer from those who have passed from this mode of existence. Some things we *know*, among which is self-existence. Here I am, but *whence* I *came* and *whither* I shall *go* are not matters that can be determined through the medium of knowledge. If I appeal to the universe about me, I am mocked by the echo of my own voice, and the very stars which gleam above me seem to look down upon me in helpless pity. Nature, draped in the gloom of winter or robed in the gorgeous splendors of spring, moves on in the cycles of time with hushed voice and sealed lips regarding the *origin* or the *destiny* of man. The beautifully tinted rose bursting from the grave of winter is no prophecy of a resurrection and a future life. Such changes and transformations as are continually taking place about us do not shed light on the momentous question: "If a man die, shall he live again?" Man is not a flower, but a sentient being with attributes different from all created things about him. He reasons, loves, hates, and wills—attributes not predicable of a flower that blooms in one short summer and whose leaves crumble into dreamless dust, never to be awakened by sun and shower. True, the principle we call "life," which clothed the flower with such marvelous beauty, symmetry, and fragrance, argues the existence of an infinite wisdom and power; but, with all of its delicately fashioned petals and its seeds of reproduction, it fails to reveal the nature and attributes of its Maker. Hence, with the scalpel of the scientist we may dissect every living, moving creature, and with the aid of the most powerful telescope sweep the fields of infinite space, without a gleam of light on the origin and destiny of man. What, then? Shall man give up in despair and weep without hope for his loved ones who slip through the shadows we call "death?" A thousand times *no;* for he can stand on the golden sunlit mount of Faith, from whose lofty peak he can see beyond the veil, with hope gleaming like a star between two clouds, illuminating his pathway through these low grounds of sorrow.

Knowledge and Faith.

Man is governed in all of his actions by either one of two principles—viz., knowledge or faith. He acts with the same degree of certainty upon faith as he does upon knowledge, and this fact proves that faith may assume the same degree of strength and certainty as if it were absolute knowledge. Some things we believe to exist as strongly and as certainly as if we had absolute knowledge of their existence. For example: I believe as firmly that George Washington lived, and that he lived in the time and country claimed by history, as if I had known him personally; and yet I have never seen nor talked with a single human being that ever saw or talked with any one who had seen Washington. Man, then, moves, lives, and has his being in what may be termed two spheres or realms of activity. This grows out of the fact that man is limited in his attributes and that, if he acted only upon knowledge, all the relationships of life would become so circumscribed as to dwarf his very being. Destroy the faith of the husband in the wife or that of the wife in the husband, and you at once remove that domestic felicity which makes home a paradise and crowns holy wedlock with conjugal bliss.

Man's Endowments.

Man is known to possess five senses, corporeal in their nature, and through which he takes cognizance of his surroundings. Thus, within certain limitations, he apprehends things whose nature and existence become matters of absolute knowledge. He possesses the sense of seeing, hearing, feeling, tasting, and smelling. Through these man is enabled to distinguish and classify the objects with which he comes in contact. But there is another realm to which man is related by social and business intercourse, into which neither of his corporeal senses can enter and which calls for the exercise of faith. Hence, much of what is called life exists in the realm of faith, and it may be truly said that we partly live by faith. Man—normal man—does not court death. Why? *Because he desires to live.* He craves continued existence, whether in this state of being or not, and his very soul grows sick and recoils at the thought of extinction or annihilation.

Whence Came the Desire to Live?

We have seen that in his corporeal being man is endowed with five senses, and that these are a part of his very being in this state of existence. Now, the desire for continued existence cannot be predicated of the pleasures growing out of the gratification of these senses; for the aged and infirm, within whom the fires of lust no longer burn, have the same desire to live as do the young. The desire, then, for continued existence is in no way related

to the flesh, but is above and independent of every fleshly impulse. Is the desire to live on beyond the crumbling and disintegration of the body of man's creation? No more than are his five senses, but is *innate* and as natural as it is for man to breathe. The inevitable conclusion, then, is that the same power that brought man into existence and endowed him with his corporeal senses implanted within him another sense—viz., a soul sense—from which springs the desire to live.

Gratification of Man's Senses.

Has man the sense of vision? Behold the beauties and glories of earth and sky upon which he can feast his eyes! The odors of fruits and flowers regale his olfactory nerves, while the blending harmonies of nature's orchestra play upon his auditory sensibilities. His sense of taste is appealed to by the rich flavor of his daily food, and the delicate sense of touch is made to thrill his being with pleasant sensations because of contact with corporeal objects. How wonderfully complete is the provision for meeting and satisfying man's corporeal senses! Must that other, inner sense, with its longings and cravings, go unfed and unsatisfied and left to perish? No—a thousand times no! Its food is faith, upon which it feeds from morn till night, and which enables the soul to look not at the things which are seen, but at the things which are not seen.

What Is Faith?

Man's own experience constitutes *indubitable* evidence of the power of *faith* over his actions in the affairs and concerns of life; hence, no proof is needed to establish the *existence* of faith. What, then, is that which we call "faith?" Nothing more nor less than the *simple belief of testimony*, and the strength of faith is in proportion to the strength of evidence on which it is based. The stronger the evidence, the deeper will be our conviction concerning the truthfulness of that which is affirmed. Moreover, belief is not a thing to be invited or rejected at the will or discretion of the individual; for when the evidence is *conclusive*, belief, or conviction, *forces itself* upon man. *He cannot help believing*, no matter whether that faith causes pain or pleasure. A man is on trial for his life, and the jury makes up its verdict on the testimony of witnesses, and that verdict is simply the *faith* of twelve men. That is what they *believe* concerning the guilt or innocence of the defendant, and that faith, or belief of testimony, determines his destiny. Now, the all-important question as related to the subject of this dissertation—viz., "Does death end all?"—is this: Is there any testimony from an adequate and reliable source of a future life on which man can base a hope? I maintain that there is, and that faith in that promise meets the *desire* of the sixth or "soul sense" in man, and that nothing else beneath the sun can satisfy that longing within. But has man a soul? He possesses something besides flesh and blood which causes him to desire a continuation of being, and we know of no better term by which to designate it than that of "soul."

Man Is by Nature Religious.

Man has within him a natural desire to *worship* some thing or being. As proof of this, no tribe or nation has ever been found without its objects of worship. The untutored and savage Indian worships the "Great Spirit" and dreams of the "happy hunting ground" beyond the gloom and darkness of the tomb. Man *will* worship or enshrine within the affections of his heart some object despite his disavowal of all religious feelings and sentiments. The classic scholar and matchless orator, R. G. Ingersoll, was a consummate idolater, notwithstanding his denial of a divine revelation and the truthfulness of Christianity. He toured the country lecturing on the genius of Shakespeare, and all the time that "genius" was his idol, before which he bowed with slavish worship and upon which he poured forth the adoration of his soul. Moreover, despite Mr. Ingersoll's *professed* antipathy to revealed religion, at times a pent-up faith in a future existence would leap from its prison walls and whisper to the world in a beauty of elegance and richness of rhetoric unequaled by mortal tongue. It whispered o'er the flower-bedecked casket of a loved one: "In the night of death, Hope sees a star and listening Love hears the rustle of a wing." This was the spontaneous outburst of an innate desire to survive the wreck of time and speed through the aisles of infinite space on the pinions of a bright-winged messenger to a world of unending bliss.

What Is That Promise?

It has been affirmed that we have a promise from an adequate and reliable source that man may live again, and I now submit that promise: "For bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come." (1 Tim. 4: 8.) This is the testimony of the book called "the Bible," in contradistinction to all other books. That such a promise has been made cannot be doubted, but some may question the credibility of the witness. The supreme question to be settled, then, is this:

Is the Bible What It Claims to Be?

The Bible claims to be of divine origin, revealing the origin, duty, and destiny of man. As the sun is the center of the great solar system around which revolve the planets, so is Jesus Christ, in whom is life everlasting, the grand center of revelation around whom revolve the prophecy and history of the Bible. His claims to be the Savior of men stand or fall with the Bible, for it was all written to develop and substantiate that one great fundamenal proposition. How far back, then, can justice and fairness demand that I shall go to begin the development of my proof that the Bible is a divine revelation?

The Possibility of a Divine Revelation.

I am not permitted to *assume* anything to begin with; hence, I have only raised the question of *possibility*, which can have no element of assumption in it. Now, from this premise I argue that the Bible is true.

1. The creation of matter presupposes a creative mind. There is all about us a material universe which constitutes the most perfect building that ever emenated from the brain of an architect. Beauty of symmetry and purpose of design are written in letters of gold upon every page of the book of nature. Common sense tells us there cannot be a building without first a builder, and neither can there be such a thing as design without a designer. Without a planner, there can be no plan such as is manifested in all created things with a degree of perfection beyond the skill of any mortal mind. I would not insult the common sense of the reader with even an intimation that the world about us, including man himself, was just a "happen so" or "mere chance." The evidence from the world about us forces upon us the conviction that there was behind it all a Master Mechanic with an infinite skill.

2. The adaptation of things. There is a complete fitness of means for the accomplishment of ends in all the workings of nature. Each life has a sphere suited to its existence—the fish for the water, the bird for the air, beasts for the forest, and man lord over all.

3. Man need not look away from himself to be convinced of a supreme and infinite Creator. He did not bring himself into existence, but is a dependent being; and a dependent being argues an independent Being. Now, is it not within the range of *possibilities* that the Being who created man and all things else could give a revelation of himself? Could not such a Being disclose to man—intelligent, thinking, reasoning man—a knowledge of his *origin*, *duty*, and *destiny*? To deny such a possibility is to *belittle* and *degrade* man in his own estimation.

(To be continued.)

Songs of Thanksgiving.

BY CARL F. PRICE.

(An Authority on Religious Hymnology.)

Our forefathers in Plymouth Colony, who founded the festival of Thanksgiving Day, were hymn singers. And their hymn singing was none the less hearty because the haughty Cavaliers back in old England with high scorn taunted the Puritans with being "hymn singers," as though it were a term of reproach. Those sturdy pioneers, despite the tempests of the sea, the "stern and rock-bound coast," the inhospitable wilderness, the biting climate, and the savagery of the natives, gave thanks to their Heavenly Father in full measure for all his blessings to them, and much of their thanks was expressed in song.

The First Song Books.

In those days the Puritans regarded as sacrilege the use in divine worship of any hymns, save those translated in metrical form from the word of God, and more particularly "the Psalms of David." And so it came to pass that the first songs of thanksgiving sung in that sturdy colony were metrical versions of the Psalms, first in old Henry Ainsworth's "The Book of Psalms—Englished both in prose and meter," later in the famous Sternhold and Hopkins psalm book, and still later in "The Bay Psalm Book" (1640). The first two of these praise books were brought with the colonists in their little ships from England. The Sternhold and Hopkins book, however, won the odious nickname of "Hopkins his Jigges," because it was felt to be a too free translation from the original Hebrew text of the Psalms. Accordingly, a new and more literal version of the Psalms was demanded, and "the chief Divines in the Country, took each of them a Portion to be Translated." The result of their versifying was the "Bay Psalm Book," the first hymn book ever published on American soil. A Cambridge poet of that day, as Cotton Mather tells us, gave to the metrical translators this much-needed advice:

"You Roxb'ry Poets, keep clear of the Crime
Of missing to give us very good Rhime.
And you of Dorchester, your Verses lengthen;
But with the Text's own Words, you will them strengthen."

How poetically these writers succeeded, the gentle reader may decide for himself from this average sample of their work, the One Hundredth Psalm, taken from this same "Bay Psalm Book"—one of the first of the songs of thanksgiving ever penned in America:

"Make yee a joyful noise unto
Iehovah all the earth:
Serve yee Iehovah with gladness:
before him come with mirth.
Know that Iehovah he is God,
not wee our selves, but hee
hath made us, his people & sheep
of his pasture are wee.

O enter yee into his gates
with prayse, & thankfullnesse
into his Courts: confesse to him,
& his Name doe yee blesse,
Because Iehovah he is good,
his bounteous mercy
is everlasting; & his truth
is to eternity."

Such was the song of thanksgiving on the Day of Thanks nearly three hundred years ago.

Hymns After War.

While Plymouth Colony was being established, Europe was distraught with the turmoil of the Thirty-Years' War (1618-48). Germany, bowed in head, but chastened in spirit, came to that deeper spiritual consciousness often produced by the vicissitudes and sorrows of war. When at last the Peace of Westphalia brought the long-yearned-for peace with victory, German Protestantism broke forth into a pæan of thanksgiving in Martin Rinkart's

"Now thank we all our God
With heart and hands and voices,
Who wondrous things hath done,
In whom the world rejoices."

The horrors of pestilence, famine, and military onslaught were suffered by Pastor Rinkart in the walled town of Ellenburg. Whether or not tradition is accurate in affixing the writing of this hymn upon the date of the Peace of Westphalia, it is certain that his sufferings and his intense joy and thanksgiving when those sufferings came to an end inspired this hymn, which voiced the thanks of God of all the German people. Throughout the years this hymn has been known as the German Te Deum.

Hymns of praise, of which Christian hymnody has a rich abundance, are in a certain sense often songs of thanksgiving. The essential motive for the praise and worship of God in these hymns is gratitude to the Divine Father for all "his goodness and his wonderful works to the children of men." The long-meter Doxology is the most instinctive, hymnic idiom of thanks. Just as the exclamation, "Thank God!" rushes to the lips of a devout man when his heart suddenly wells up with gratitude, so a congregation, moved by the same emotion, almost spontaneously bursts into singing: "Praise God, from whom all blessings flow!"

Praising God.

On the eve of the Fourth of July, 1876, which marked the one hundredth anniversary of the independence of this nation, a great multitude were gathered before the old Statehouse in Philadelphia, where the Declaration of Independence was signed. Just as the clock struck midnight, that vast throng, thrilled with the memories of a marvelous century of God's blessings since that historic event, sang with great emotion, "Praise God, from whom all blessings flow!" and those who were present declared it to be the most fervent song of thanksgiving they had ever heard.

Sankey used to tell the story of a little girl who accompanied her father to the top of Mount Washington. Owing to a thunderstorm below them, their view was limited to the rocks at the very summit and to the blue vault of the heavens, bathed in sunshine. "Well, Lucy," said her father, "there is nothing to be seen here, is there?" But the child, whose heart was filled with thanks to the Creator for the strangely wonderful vision, exclaimed: "O papa! I see the Doxology! All around seems to say: 'Praise God, from whom all blessings flow!'"

In the dark days of the Civil War, a group of prisoners brought to Libby Prison one night were giving way to the bitterest feelings of depression. One of their number, a Baptist minister, sat down, covered his face with his hands, and wept. Suddenly a voice from an upper window started the long-meter Doxology, a dozen joined in the second line, and soon the whole company of prisoners were singing the hymn of praise. At once the depression dissolved, and the song of thanksgiving spread the spirit of thanksgiving throughout the forlorn company and there was no more weeping.

Some of our more modern hymns not only breathe a spirit of thankfulness for all of God's blessings in general, but also specify certain definite blessings for which the soul returns thanks to God in song. Folliott S. Pierpoint's children's hymn, "For the beauty of the earth," renders "grateful praise" to Christ our God for the beauties of nature; for the love of parents, family, and friends; for

"the mystic harmony
Linking sense to sound and sigh;"

for the church of God; and for

"Thyself, best Gift Divine."

In her book of "Legends and Lyrics," published in 1858,

Adelaide A. Procter gave to the world a stirring song of thanksgiving that has passed into common use:

"My God, I thank thee, who hast made
The earth so bright,
So full of splendor and of joy,
Beauty and light.
So many glorious things are here,
Noble and right."

In the verses that follow she has offered thanks for the abundance of joy and gentleness and love, for pain and its ministry (a difficult verse, perhaps, for some to sing with sincerity), for the good things the Lord has in store for us, and even for the imperfectness of these lives of ours that can never find perfect satisfaction

"until they lean
On Jesus' breast."

HARVEST-TIME SONGS.

Harvest time and the abundance of the earth's fruitage naturally turn the hearts of the people toward thankfulness, of which in our own land Thanksgiving Day is the appropriate expression. Matthias Claudius, a poet dear to the German people, nearly a hundred and fifty years ago, caught up the spirit of this season in a sketch, "Paul Erdmann's Fest," published in his famous yearbook, "Wandsbecker Bote." Herein the people at harvest time are represented as coming to Paul's home and singing their Peasant's Song, from which has been translated by Jane M Campbell our song of thanksgiving:

"We plow the fields and scatter
The good seed on the land,
But it is fed and watered
By God's Almighty hand."

Dean Henry Alford has given to us a harvest hymn of even greater and wider spiritual application in the lines beginning:

"Come, ye thankful people, come,
Raise the song of harvest home;
All is safely gathered in
Ere the winter storms begin;"

and, next to our national hymn, this hymn is used more frequently than any other in worship on Thanksgiving Day.

The most heart-deep song of thanksgiving is that cry of joy that is uttered by the human soul upon realizing its full redemption from the curse of sin. David has uttered for the world the loftiest songs of gratitude for the salvation that comes from God alone; and these have been echoed in the metrical translations of the Psalms in successive centuries. Charles Wesley, that lyric hymnist of the very first order, never sang with deeper conviction than in his reminiscent hymn of praise—

"O for a thousand tongues to sing
My great Redeemer's praise;"

for this hymn was written upon the first anniversary of his conversion from sin, and bears within its lines many intimate references to that great event in his life. Indeed, many of our most inspiring hymns have derived their inspiration from that strange experience of the human soul, the new birth that banishes sinfulness and enshrines holiness in the heart. How inadequate are our songs of thanksgiving in the light of that greatest of miracles that God hath wrought! Some great day, when we shall come to a fuller realization of the eternal meaning of it all, earth's songs of thanksgiving shall be lost in the one great song of the redeemed of all the ages: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

All successful men have agreed in one thing: they were causationists. They believed that things went not by luck, but by law. Belief in compensation—or, that nothing is got for nothing—characterizes all valuable minds.—Emerson.

Thanksgiving Felicitations.

The last Thursday in this month should be a memorable Thanksgiving Day. The nation has more cause to be thankful than ever before. The prayers of thousands have been answered. Peace covers the world. Gratitude should live in every heart. The publishers of the Gospel Advocate extend their heartiest felicitations to all their readers, and we ask in turn that you felicitate your paper by sending in a new subscriber. It's a big problem for us to keep the paper going and in line with the high standard always maintained.

Let us hear from you before Thanksgiving.

Our subscription list is picking up considerably. Many whose subscriptions were due have sent us their renewals. Along with the money have come brief messages of encouragement which have assured us that they would "stand by" the paper so long as it is kept up to the present standard. We look forward and not backward in our plans for increasing the usefulness of the Gospel Advocate. Despite the fact that peace has been declared, the cost of printing is unprecedented, and it requires both faith and courage to keep things moving. These qualities must live, not only in the hearts of the publishers, but also in the hearts of our readers. We are glad to note the number of brave-hearted "backers" on our list. We wish you to know that your messages are appreciated, and we pray the Lord to make us more and more worthy of your confidence.

What we need especially at this time is new names on our list. If each reader would only influence one other person to subscribe, that would be a tremendous help.

To keep the paper at the present price, we must all pull together. Our government requires us to discontinue all in arrears. Patriotism will prompt our readers not to delay sending in their renewals. We have also been requested to discontinue all premium offers for the present. But we believe that the love of the truth and an earnest desire to spread the gospel will cause them to help this year without any extra inducement.

Let us hear from you before Thanksgiving.

PUBLISHERS GOSPEL ADVOCATE.

How About Thanksgiving?

One day especially precious in American history is Thanksgiving. With it are associated many of our finest traditions, and on this day in the year 1918 we have a special opportunity to make it significant. To quote Good Housekeeping for November: "Those of us who are fortunate enough to have our homes near an army cantonment or a naval base have a golden opportunity to show our patriotism by opening our homes on that day to soldiers and sailors who are too far away from their own homes to spend the day there. More than anything else, the boys like to be invited to a real home. So this year there is every reason for continuing the festival custom of a Thanksgiving dinner, but let the spirit of the day come to the front to make it truly festive. Plan the feasting on a sane, simple, and truly war-time basis. This can easily be accomplished without losing the real flavor of the old-time observance. It certainly is not a time for overloading the table with all the meats and goodies which precedent has heretofore demanded; nor is it at a time for overeating, a deplorable custom to which we have long been heir. Plan a dinner of only three courses; but have each one prepared with thoughtfulness and care, mingled with loyalty and patriotism."

We are fickle and uncertain, ever falling, ever liable to be disappointed and dissatisfied, often only because we have not realized our appointed mission and its necessities.—T. T. Carter.

It is not our wishes, but our needs, that God will eternally satisfy.—Lucy Larcom.

Georgia and the Far Southern Field

By S. H. Hall

Professional Robbery.

That the medical profession is a good thing and that it means much in the way of alleviating pain, prolonging life, and gladdening the hearts who anxiously administer to their loved ones, we must admit; but that many use it as a means of robbing the people is just as certain.

I have just got in from visiting a brother who has reached his seventy-second birthday. His wife has been dead for a number of years and all the children have married and left him, except one daughter, who is a most excellent Christian. They live alone, using two rooms to make rent cheap. She works six days in the week for their living, and he keeps house as best he can. He was cooking his dinner when I went in to-day (November 12), and he seemed so glad to see me.

About six or eight weeks ago, while at church, he called my attention to a cancer on his neck. I had heard of his trouble before, of course. It was some larger than the end of my thumb and looked very angry. It made my heart sick to think of this good old soul's having to have his last days spent with such suffering. He was already on our special prayer list.

To-day he told all about the cure and his experience in getting medical assistance. He went to one doctor, who is at the head of a sanitarium that bears his name, and was told that it was a cancer, and that he would have to stay four weeks, at least, in his institution, and that the best he could do for him was to take the case for one hundred and seventy-five dollars. This was out of the question. He then went to one of our office buildings and consulted another physician, who told him that it was a cancer, that it could be cured in about four weeks' time, and that it would cost him only five dollars. The first treatment was taken on that day, and to-day the place is as smooth as the skin on my hand and he is a happy old soul. How we all rejoice with this good brother!

But what about that first doctor? You say: "Well, he thought it was worse than it really was." It is not so. Some of the biggest humbugs on this earth you find in the medical profession, and "robbery" is hardly strong enough to apply to some of their acts in their profession. They are, indeed, professional robbers, protected by the laws of the land. I certainly think that more rigid laws should be made for this class of people—such laws, indeed, as would put all such out of business. I have seen too much to be mistaken here. The charges that some doctors make should be looked into. Along with this, some of the blunders they make in diagnosing cases should be considered.

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The Good Work Goes On.

The first Lord's day in this month was a very happy day with us all. Brother R. R. Brooks filled the pulpit at East Point for the beginning of his work with those good brethren. I do not think I have ever known a preacher and congregation to be so thoroughly satisfied with each other. We are expecting brighter days than ever before experienced by the East Point brethren. On the same day Brother John Klingman filled, for the first time, the pulpit at South Pryor and Vassar Streets. The brethren were delighted with him. He has moved to Marietta, Ga., out twenty miles from Atlanta, but can run in on the interurban car and help us on Lord's days. This he will do, as a rule, this winter; but we are looking forward to organizing the work in Marietta by the early spring, and then he will give his undivided attention to it and Pleasant Grove, out about four miles from Marietta.

In the afternoon of the first Lord's day a meeting of welcome was called to convene at the East Point house of worship for Brethren Klingman and Brooks. This was, indeed, an enjoyable occasion. In connection with our songs and prayers, short speeches were made by Brethren C. H. Paine, J. F. Bell, Brooks, and Klingman, and the writer.

On the second Lord's day in this month the crowds at all of our places of worship were considerably increased. We had some difficulty seating the audience at West End, which has spurred the brethren up in the movement for larger quarters. There was one confession and baptism. In the afternoon the writer and wife, accompanied by the Eaton and Hunter families in their cars, went to the country, to the home of Sister Lacy, with the Lord's Supper. She is one of our oldest members. She is now living in a house built before the Civil War, and in which she has lived for sixty odd years. She and here husband were baptized about ten years ago. Brother Lacy continued with us, after his baptism, for about six years, passing from us at the age of eighty. There is nothing that thrills me more than to look into the faces of those whom I have helped to lead to Christ, for whom I have not one doubt about their safety and security in Christ, and, with these, to think of the ones gone on before and who now await our coming.

After the enjoyable service in the home of Sister Lacy, our big-hearted brother, Frank Swinney, made us stop at his home, and he showed us his "pig"—he called it a "pig," but it looked very much like a "hog" to me—that he expects to kill about Christmas time, and his mountain of potatoes, corn, pumpkins, hot pepper, sweet pepper, and I know not what all. You should have seen the crowd as we returned to our cars—Hunter, Eaton, and the writer with a big pumpkin in each of our arms, Sister Eaton and Sister Hunter with big stalks of hot pepper in their hands, others with flowers, and Brother Swinney with two pecks of potatoes to place in our cars. It was certainly a big day for us all. I fear, though, it spoiled Hunter and Eaton; for they will be wanting to go to the country every Sunday afternoon, and we have a trip already arranged for next Lord's day.

Well, we have "lots" of good days like these here, and we enjoy them so much. It would be such a mistake to have such without embracing them and enjoying them in the name of Christ, "giving thanks to his name." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10: 31.) Such is a foretaste of heaven. If it means so much for a few of us to thus be together here, what will it mean when we are all together up there? The Lord help us to be appreciative for all his goodness here and to ever look forward longingly for the greater things above.

Pity and need
Make all flesh kin. There is no caste in blood,
Which runneth of one hue, nor caste in tears,
Which trickle salt with all; neither comes man
To birth with tilka-mark stamped on the brow,
Nor sacred thread on neck. —Edwin Arnold.

Silence a voice that doth the midnight dare—
Make fresh hopes spring from grave sod of despair—
Set free a tortured soul from memory's rack?
Though we repent, can any God give back
The dear, lost days we might have made so fair?
—Louise Chandler Moulton, in Scribner's.

The aim of man is not outward holiness by works, but life in God, yet this last expresses itself in works of love. —Selected.

Missionary

Pathetic Poverty.

A Japanese educator told the story of two brothers in the agricultural college of Sapporo, in the northern island of Hokkaido. One day one of these boys appeared wearing a woman's yellow and black striped padded coat, with a velvet neckband showing that the garment was ordinarily worn to support a baby carried Japanese fashion on the back. There was much tittering among the other students at this strange garb, and the instructors found their classes somewhat demoralized. At noon the young man was called into the faculty room for an explanation. His father was dead; his mother made a bare subsistence out of a small farm; she had managed to save enough to send her boys to school with clothes for the summer session, and nothing more. When winter came, the mother wrote that in vain she had tried to save enough extra money to buy them the necessary winter kimono, that in spite of every economy she had been unable to manage it—such was the story.

"So I am sending you my own kimono and coat," she wrote. "You must have your thin cotton ones washed and mended, though I know they must be nearly worn out by this time. Wear my heavy kimono underneath, and as soon as I can I will send you some money to buy new ones."

"But though I have mended my old kimono," the boy went on, "it is too ragged. There was only one thing to do—wear this one on the outside."

He was asked why, at least, he had not removed the telltale black velvet band.

"Last night," he replied, "I took the scissors and began to rip, but suddenly I remembered how my mother's hands had sewed those stitches, and how she had taken off her warm coat to send me, and how she was always working for us and thinking of us here, lonely for the sight of our faces, and I could not rip out the stitches of my mother's hands. I am sorry, *sensei*, but I had to wear it as it was."

Those same boys were later invited to live free of expense in a small dormitory donated by an American lady. The younger boy came to thank her, but to explain that acceptance would be out of the question.

"My brother is very proud," he said. "Besides, you do not understand. It is true that the paper shutters are torn and that sometimes it is cold, but we like our poor room. It is true that our lamp is small and the light is dim, but we study very well that way. It is for our education that we suffer. We are quite happy."—Gertrude Emerson, in "Asia" Magazine for October.

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Report from Tokyo, Japan.

BY J. M. M'CALEB.

Contributions received by me for the month of August were as follows:

For self: Portland Avenue, Louisville, Ky., $15; Fort Worth, Texas, $6; Scott's Hill, Tenn., $4; Donelson, Tenn., $10; Union City, Tenn., $10; Union Grove and Dexter churches, near Murray, Ky., $10.50; Murray, Ky., $14.55; by Christian Leader, $7; Mrs. Daisy Oldham, $3.50; Mrs. Gibson's family, Washington, D. C., $8; Lucas North, Tennessee, $4. Total, $92.55.

For Fujimori: Mrs. A. W. Bowman, $2.50.

For Literature fund: Lucas North, Tennessee, $1.

For C. G. Vincent's work: From C. G. Vincent, $60; South Side-Central Church, Fort Worth, Texas, $6. Total, $66.

For the Zoshigaya Sunday school: Peter's Chapel, by George W. Harvey, $21; Nashville church, by R. S. King, $15; Charleston, Miss., $6; Shelbyville, Tenn., $20.60. Total, $62.60.

During the month of September the contributions received were as follows:

For self: Portland Avenue, Louisville, Ky., $15; Beech Grove, Tenn., $12.50; Florence, Ala., $39.33; Waterford, Ky., $20.91; Sarah Williams, $1.25; J. H. Caldwell, Miss., $1. Total, $89.99.

For Lillie Cypert: By D. C. Janes, $32.29; Elwood Avenue, Louisville, Ky., $5.50; Concord, Ontario, Canada, $10; Sarah Williams, $1.25; by D. C. Janes, $28.05. Total, $77.09.

For Literature fund: J. H. Bowman, $2; Christiana, Tenn., $2. Total, $4.

For Sendagaya work: Mrs. B. F. Coulter, $30.

For C. G. Vincent's work: Nashville church, by R. S. King, $15; C. G. Vincent, $52.50; Nashville church, by R. S. King, $15. Total, $82.50.

For Zoshigaya Sunday school: Charleston, Miss., $5.

Though short in some points, the above figures are encouraging. The church at Florence, Ala., gives quarterly. The last offering came within sixty-seven cents of forty dollars. In each of their three gifts this year there has been a decided increase. Also the church at Waterford, Ky., a church not strong in numbers nor wealthy, sends $20.91. Portland Avenue, Louisville, Ky., is giving fifteen dollars a month this year instead of ten as formerly. In view of the numerous other lines of work they do, I can truly say that this is one of the most liberal churches I have ever known; yet there is not a wealthy member in it.

There were four more baptisms at the Kamitomi Zaka Church, Sunday, September 29. Our Bible classes at Zoshigaya are well attended. Fifteen were present last night (October 1). We have twenty-seven students in the Gakuin. The Zoshigaya Church is passing through a period of discipline. The attendance at Sendagaya is growing.

As stated already, I am preparing to sail for America by way of Honolulu on January 25. It will take two hundred dollars to land me in San Francisco. I have already paid fifty dollars on my ticket. I will need about two hundred and sixty dollars to reach my home in Louisville, Ky. "The Lord will provide."

Gethsemane.

The paschal moon hung in an April sky,
Bathing with silver light an olive tree
That grew apart where deepest shadows lie
In a walled-in garden named "Gethsemane."

Its rays fell gently, tenderly, upon
A slender, white-robed Figure, kneeling there,
Whose brow with drops of bloody sweat was wrung,
Whose hands were clasped in agony of prayer.

. . . . . .

The near approach of many hurrying feet;
A clamoring mob, with priests, and armed men
Whose hands bore twinkling lanterns, swords, and staves;
A hush; two words; the traitor's kiss—and then—

The paschal moon waned in the midnight sky.
Its dying light fell on the olive tree.
And long in benediction rested there,
Henceforth a sacred place—Gethsemane. —M. T. W.

When we form good habits, bad habits cannot so much as get a foothold, on the principle that good always overcomes evil, the good being positive and the evil negative.—Exchange.

AT HOME AND ABROAD

Brother and Sister Larimore will leave this week for Los Angeles, Cal., where they will spend the winter.

J. B. Nelson, of Dallas, Texas, was called home from his meeting at Belle Plain, Kan., on account of sickness in his family.

From W. E. Starnes, Dallas, Texas, November 9: "Fine work here. Several have taken their stand with us. One baptized last night."

A preacher, who lives at Tasmania, Fla., sent us a very interesting report, but neglected to sign his name. We will be glad to print the report when the writer's name is furnished.

A sister at McMinnville, Tenn., sent us a contribution for the work at Senatobia, Miss. We also received one from H. W. Jones, of Hardin, Ky. These funds have been forwarded.

F. B. Shepherd changes his address from Lometa to Amarillo, Texas. In addition to his regular evangelistic labors, he is serving a useful part in raising and forwarding funds for South African missions.

We are grieved to learn of the death of H. C. Kitchin, one of the elders of the Pearl and Bryan Streets congregation, at Dallas, Texas. He died at a result of hydrophobia. The Gospel Advocate extends sympathy.

J. O. Shannon, of Hiawatha, Kan., writes: "I have taken the Gospel Advocate for thirty years, and admire the bold, scriptural stand it has taken against the innovations practiced in the church and for its able presentation of the truth as taught in the Bible."

From T. B. Thompson, Avon Park, Fla., November 6: "If you know some brother who is a newspaper man and a practical printer, who would like to come South, please put him in touch with me at Avon Park, Fla. Everything looks good here. No shortage of oranges, grapefruit, etc. Plenty of the finest fish in the world; just had a mess for dinner. Some cases of 'flu' here, but no fatalities."

From W. S. Long, 46 R Street, N. E., Washington, D. C., October 10: "In my feeble way I have tried to present the need in Washington as it now stands and to set forth a plan by which the church might become a burning light in our national capital. I feel more like a missionary than I have ever felt before, as there are millions of people in this part of the United States that do not know what you mean when you tell them you are a member of the church of Christ."

From Mrs. Bettie Paine, Star, Texas, November 12: "I write to let you know how much I enjoy the dear old Gospel Advocate's weekly visits. I look forward each week for its coming as I would a dear friend, and I drink deeply of the truths expressed therein. I think it one of the very best papers published by the brotherhood. I am an old woman, nearly seventy-six years old, and my father took it long years ago when it was published by Fanning and Lipscomb."

One of our colored friends sent us an invitation to attend the "great Nashville debate" between "the Rev. J. W. Terry, S.T.D., D.D., from Huntington, W. Va., Baptist Church," and "the Rev. W. A. Dinkins, A.M., D.D., President Florida Industrial College Bible Training School, editor Christian Union Herald, presiding elder Jacksonville District, and a thirty-second-degree Mason. Admission, ten cents, with moving pictures each night." It should be worth a dime of anybody's money to attend this bout Just to see the theologs in action would be moving pictures enough.

From C. D. Crouch, Wellington, Texas, November 13: "We are now settled in our new location, and we are very well pleased with the situation here. I preached at Quail last Sunday, and shall visit that place each second Lord's day. I will be here at Wellington the remainder of the time through the winter and spring. I shall engage in evangelistic work at mission points in this county next summer and fall. Brethren living in this county near schoolhouses available for protracted meetings will please communicate with me, or the elders here or at Quail, about the work. These two congregations will coöperate with me in the work."

From F. P. Fonner, Buffalo, W. Va., November 18: "I have received help in my work as follows: From Mrs. Sarah Drummond, $1; Mr. and Mrs. W. W. Smith, $5; L. H. Bretz, $1; John F. Kemp, Sr., $1; Miss DeLaine Ferguson, $4; church of Christ, Kemp, Ill., $10. This help is highly appreciated. May God bless and prosper all the donors. At present I am cut off from everything on account of Spanish influenza. People are dying all around us. Many are perishing in their sins. This is awful. I can hardly stand it. Personally, I have reached the limit of human endurance both as to means and strength, unless I can get liberal help in my work now. Please do help me with your means, so that I can resume work as soon as the ban is lifted, if my own strength does not fail."

From A. W. Young, Box 464, Fort Worth, Texas: "I have given up the work with the South Side-Central church of Christ, this city. I have had a pleasant and successful year with these brethren, and gave up the work in order to have more time to attend to some affairs of my own during the week. They were good to me in every way, paid me all they promised and one hundred dollars more. I hope they will get a good preacher to take my place and that he may do more good than I have been able to do. I shall continue to make my home at this place for the present, and am open to preach on Sundays at near-by places and to hold meetings at a few places during the year. I expect to be in Tennessee in the fall, and have time for one or two more meetings in that State."

From G. S. Marsh, Pikeville, Tenn., November 12: "I have just returned from a trip through Cumberland County, visiting the churches which J. C. Mosley set in order last year. They are all in good working order. Now, brethren, as the 'flu' is checked and peace has come at last, let us get busy and win the victory for our Master. Just think, a soul won means a star for our crown, and I fear we will need all that we can send up. I met up with the young preacher, E. A. Simmons, and heard him. He is up to date. The churches ought to see that a young man like him stays in the field all the time. The church at Red Hill will help all we can to do this. We have had a load to carry for the last year in paying for our new house. Brethren, let us all consider this matter. Brother Simmons has not asked me to write this, but I do it for the good of the cause."

From R. E. L. Taylor, Decherd, Tenn., November 13: "I visited the congregation at Tracy City last Lord's day. The 'flu' ban had not been lifted. The brethren did not meet at the church house, but met in private homes. I met with some of them at Dr. C. B. Finney's and made a short talk. One man made the good confession. Bailey Brooks met with some of them at George Thorogood's and made a talk, and one man made the confession. Brother Brooks did the baptizing. Brother Brooks is a young preacher. J. D. Northcut took a great deal of interest in training him up to preach the gospel. Any one wanting a good young preacher would not make a mistake to call him. His home is at Tracy City. Some one will have to fill Brother Northcut's place. Who will it be? Brethren, let's encourage young preachers. Think of the older brethren who have died in the last year or two."

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EDITORIAL

Those who believe in ecclesiastical authority and power often criticize the church of Christ for its simplicity and lack of vested authority. It is sometimes contended that when one goes wrong there is no one in the church who has the authority to deal with him. Those who make such criticisms lose sight of the fact that the church of Christ has the authority to withdraw from all disorderly walking persons. The local church is expected to see that members who walk disorderly are handled as the word of God directs. If a local church fails to do its duty, the sentiment for the right usually becomes so strong and powerful that evildoers are placed in their true position before the public. A correct practice of the truth condemns evil.

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The man who accepts and practices the truth becomes a great power for good. His natural ability may not be great, yet a rigid adherence to the truth makes him strong with all who are disposed to obey God. On the other hand, a man may have great natural abilities; yet, if he ignores the truth, his influence is very little with all lovers of God's word. The little man who faithfully practices the word becomes great, while the great man who is unfaithful in handling the word of God becomes insignificant and of little consequence. Preachers sometimes attract great attention. Like as the blazing meteor flashes through the heavens, so for a time they are admired and applauded by the multitude; but whenever such cease to be loyal and true to God's word, they lose their prestige and power. The reason is self-evident. The man who is weak in his own estimation is strong in the strength of Jehovah.

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Men in their weakness do not ascribe their downfall to the right source. No man can bring ruin upon another man. A man's lack of influence and downfall is wrought by his own hands. Yet, after men have made failures and have made most grievous mistakes and, like Sampson, are shorn of their locks, they charge that others are responsible for their failures. They ascribe to others a power that God has never given them. Those who become wise in their own conceits and who unduly exalt their own wisdom and opinions grow weak and worthless because they do not reckon that the gospel is God's power unto salvation. The Holy Spirit, to encourage us to be faithful, assures us that all things work together for good to those who love the Lord and that nothing is able to separate us from the love of God.

The Evil Effects of Divisions Among Christians.

BY J. C. M'Q.

The religious press is discussing the evil effects of competing missions. It is contended that the old order must be perpetuated and strengthened or each nation be encouraged to express its Christian faith in ways most congenial to itself. William T. Ellis, as quoted by the Literary Digest, states the question in its simplest form by reference to China and America. He asks: "Shall all the various American denominations now conducting missions in China continue to propagate their own forms and faith among the Chinese, so that the converts to Christianity in China may soon have almost as many creeds as the United States; or shall the Chinese Christians amalgamate into one national Chinese church, irrespective of their original relationship to various denominational missions?" The general trend of religionists is toward union among the denominations. That union among Christians is scriptural and that for which Christ prayed will not be questioned. However, union among Christians and that union for which Christ prayed should be founded on the truth and not on error. Christ prayed, as recorded in John 17: 20, 21: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." The unity for which Christ prayed must come through a belief in God's word. Hence the great necessity of being guided by "it is written" in all that we do in the service of God.

While the religious press is discussing denominationalism and pointing out its evil effects, when we turn to the Bible we learn nothing of denominationalism or of different churches. The Holy Spirit declares in Col. 1: 18: "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preëminence. Also in Eph. 1: 22, 23 we read: "And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." Thus we learn that Christ is the head of the body, which is the church, and is the head of the church, which is the body, clearly showing that the church and

the body mean one and the same thing. Now, if we can learn that there is but one body, we learn at the same time that there is but one church. 1 Cor. 12: 20 states emphatically: "But now they are many members, but one body." So it goes without argument that there is but one church. All who obey the gospel of the Lord Jesus Christ and live as the Holy Spirit directs are in that one church. It is not the purpose of this article to discuss denominationalism or to say who is right and who is wrong, further than to emphasize that the man who obeys Christ becomes a member of the one body, or church, of the Lord Jesus Christ. As we have but one head, it is as preposterous to talk about different bodies being guided by that head as it is to talk about one body having different heads. Protestants are as inconsistent along this line as are the Roman Catholics.

The work of all Christians should be to bring the world to an agreement in harmony with the teaching of God's holy word. Christians certainly can agree with the Jew or with any other religionist in feeding the hungry, in warming the cold, and in visiting strangers; but Christians cannot agree with the Jew when he denies that Jesus is the Christ, the Son of the living God. The Holy Spirit plainly declares: "He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God." (John 3: 18.) While Christians may unite with Jews, Romanists, and even Mohammedans in doing the good works ordained of God, they cannot unite with them in denying that Jesus is the Christ, the Son of God, or in anything else that reflects unfavorably on his mission to the world. The prophet asks: "Shall two walk together, except they have agreed?" (Amos 3: 3.) The man is dishonest with himself who upholds that which he believes to be error. The Holy Spirit declares: "I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean." (Rom. 14: 14.) While the Holy Spirit is here considering things that are not wrong within themselves, yet he condemns a man who, believing them sinful and vicious, engages in them. In verse 20 of the same chapter, speaking of things that are indifferent in themselves, the Holy Spirit says: "All things indeed are clean; howbeit it is evil for that man who eateth with offense." But the man who disbelieves in Christ is already condemned and the anathemas of high heaven rest upon him.

That Christians be united in the truth is a consummation to be most devoutly wished; but for them to be united in error would prove a curse and not a blessing. When the kingdom was divided under Rehoboam, he came to Jerusalem and assembled a hundred and fourscore thousand chosen men that were warriors from the tribes of Judah and Benjamin to fight against the house of Israel to bring again the kingdom to himself. The people were living in error, having departed from God. So the word of God came to Shemaiah, the man of God, saying: "Speak unto Rehoboam the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the rest of the people, saying, Thus saith Jehovah, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house: for this thing is of me. So they hearkened unto the word of Jehovah, and returned and went their way, according to the word of Jehovah." (1 Kings 12: 23, 24.) Thus it is evident that God prefers division in error rather than unity in wrongdoing. Unity in evil gives strength as well as unity in righteousness gives strength. God forbid that Christians should unite with all sorts of evil and wrongdoing in a way that will uphold pernicious and vicious doctrines. Christ wants his people united in the truth, but divided in error, as Jehovah clearly showed in the case of Rehoboam. Paul pleads: "I therefore, the prisoner of the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." (Eph. 4: 1-6.)

The teaching of all religionists should be to lead the world up to the belief that as there is one God, one body, one Spirit, one Lord, one faith, and one baptism, so there is but one church. Our constant endeavor should be to lead people to know the truth in its simplicity and to do just what God commands to be done. We are not called upon to sacrifice any part of the truth in order to unite with those in error. The world should be encouraged to believe that all who know and do the will of the Lord Jesus Christ, no matter of what nationality, are members of the church of God. To be a member of the church of God is to be useful in this life and blissful throughout the never-dying ages of eternity.

Did God Appoint Vocal Music in the Worship of Christians?

BY M. C. K.

On page 1116 of this issue of the Gospel Advocate will be found a courteous and brotherly communication from the pen of Brother Z. T. Sweeney, of Columbus, Ind. It is in response to an editorial, entitled "Music in the Apostolic Age," which appeared in our issue of July 25, 1918, in review of an article by Brother Sweeney on that subject in the Christian Standard of April 27, 1918. After stating that God had legislated in the realm of music in Christian worship and had appointed vocal, and not instrumental, music to be used therein, we attempted to show, in a paraphrase of Brother Sweeney's language, as our readers may recall, that the use of instrumental music in that worship rests exclusively on the same authority on which infant baptism rests, and our review, challenging Brother Sweeney to show a flaw in either the logic or the doctrine of our position, closed with these words: "We gladly tender to him the use of our columns for the effort, the only condition that we feel it proper to stipulate being that both sides shall appear in the Christian Standard as well as in the Gospel Advocate."

Brother Sweeney, as explained in his article, was unavoidably delayed in his reply and did not send it to us until about the middle of October, and our illness immediately following caused still further delay in its publication. We regret, too, that the Christian Standard, owing to its crowded condition and the limitation placed by the government upon its space, does not think it best to admit the discussion into its columns. In reply to his request for its admission, Brother Sweeney received from the Standard editor the following explanation:

> The office editor has carefully gone over your letter and the one to Brother Kurfees, as well as the Gospel Advocate editorial, and he advises me that he does not think it would be possible for us to handle a discussion of this kind in our essay pages at the present time. The government has cut down our space from thirty-two pages to twenty-four to conserve paper, and we are finding it extremely difficult to handle current matters. I am sorry for this, as I feel sure that the discussion would be interesting. It may be that at some future time this discussion can be arranged for.

Forwarding to us the Standard's explanation, Brother Sweeney accompanied it with this generous comment: "Under the circumstances, you are under no obligation whatever to carry on the correspondence unless you see fit to waive the action of the Standard or accept the Christian-Evangelist as a substitute for the Standard. I think I can induce them to print the discussion if it meets with your

approbation." Duly appreciating, though regretting the necessity for, the Standard's explanation, we sent the following reply to Brother Sweeney:

Although, as you generously concede, we are under no obligation according to stipulations to publish your article in the Gospel Advocate, since the stipulated condition has not been met, nevertheless, the issue, as defined by me and accepted by you, has assumed such a unique and, as I think, interesting form that I am disposed to publish your article with editorial comment in the Gospel Advocate, whether the Christian Standard publishes it or not. . . . In the meantime, as you suggest, you can arrange, if practicable, to get it into the Christian-Evangelist.

Brother Sweeney's candor and fairness in accepting the issue as defined by the Gospel Advocate are so marked and commendable in the field of religious controversy, where they are often lacking, and the issue thus formed is so unique and unusual, that we were indisposed to decline its publication even if the stipulated condition had not been met.

Hence, we are now to discuss, not the question of instrumental music in the worship of God, but the question of vocal music in that worship. Just as the Gospel Advocate has denied that there is any divine legislation authorizing instrumental music in Christian worship, so Brother Sweeney now denies that there is any divine legislation authorizing vocal music in that worship. On the contrary, we respectfully affirm that there is divine legislation authorizing vocal music in Christian worship, and thus the issue is clearly and sharply defined. The reader will, therefore, see that Brother Sweeney and the Gospel Advocate are to discuss the music question; but, please pass the word all along the line of the organ and the antiorgan hosts, not the hackneyed theme of instrumental music, but the theme of vocal music in the worship of God. In the arena of religious debate, sometimes suggestive of the gladiatorial combats of ancient Rome, a thousand battles have been waged over the former and multiplied thousands of people have grown weary of the long-drawn contest; but in the present discussion there is not to be, directly and specifically, either defense of or opposition to instrumental music. Vocal music, and vocal music alone, is now the issue; and we believe such a discussion will do good. Our knowledge of the high character, unquestioned ability, and eminent Christian spirit of our opponent in this instance helps us to this belief; and hence, in a recent private note to him, we said: "Whether either of us convinces the other, or convinces anybody else, I am sure that our little exchange will be conducted as becomes Christian men, and that it will do good."

Hence, to a discussion of the issue that has been formed we now invite the reader's most careful and serious attention. Based on Brother Sweeney's candid and clear-cut denial, let us bring the issue distinctly before us by asking the question, has "God legislated upon, provided for, and appointed vocal music in the worship of Christians?" We affirm that he has, and Brother Sweeney denies. Responding, therefore, to the obligation which we have clearly assumed, we shall submit at once what we deem incontestable proof of this affirmative proposition. Concerning the institution of the Lord's Supper, Matthew and Mark both testify as follows: "And when they had sung a hymn, they went out into the mount of Olives." (Matt. 26: 30; Mark 14: 26.) The persons joining in this worship were Jesus and those disciples assembled with him; but he distinctly says: "I can of myself do nothing; as I hear, I judge; and my judgment is righteous, because I seek not mine own will, but the will of him that sent me." (John 5: 30.) It was, therefore, the will of Him that sent him that he should do this, which shows that the Father was in it all and authorized what was done. Therefore, the Father authorized the singing or vocal music that was used in that worship.

But was this kind of music used by divine authority in the worship of Christians after the establishment of the church? Inspired apostles shall give the answer. To the Ephesian church, Paul says: "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." (Eph. 5: 19.) This was vocal music. It was to be rendered by the Christians at Ephesus. It was to be rendered by them "to the Lord," which shows that it was to be a part of their worship of God. The instruction thus recorded is from a man "inspired of God," which means that he was guided by God through the Holy Spirit in what he taught and did, and hence the music thus specified by him was appointed by God as a part of the worship of Christians. This conclusion, as it appears to us from every conceivable point of view, is inevitable. If not, why not? Again, to the Colossian church he said: "In all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." (Col. 3: 16.) Here again is the worship with vocal music which Christians were specifically directed to render "unto God." But the instruction given was again from the apostle "inspired of God," which shows that God appointed the music that was specified and to be rendered to him in the worship of Christians.

Again, after their incarceration in the Philippian jail, we are distinctly told that "about midnight Paul and Silas were praying and singing hymns unto God." (Acts 16: 25.) Here were two Christian men who we are distinctly informed were worshiping God with vocal music. That it was done by God's authority and appointment is again shown by the fact that it was under the direction and guidance of a man "inspired of God."

We have now shown, from clear and explicit statements in the New Testament, not only that vocal music was sanctioned by Jesus in the worship of God at the institution of the Lord's Supper, but that, through inspired apostles, it was appointed by God for the worship of Christians after the establishment of the church.

What Should Be Our Purpose in Doing the Lord's Will?

BY E. G. S.

First, we will consider briefly what should not be our purpose. The word of the Lord plainly tells us what should not be our purpose. It says: "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven." (Matt. 6: 1.) This does not mean that it is wrong to give in the presence of men, but that it is wrong to give that we may be praised of them. If we do it simply to get the praise of men, we will get no reward from our Father who is in heaven. We must do what the Lord says do in obedience to his will, that we may be his faithful servants and thus place ourselves in harmony with his divine will. Nothing else will put us in harmony with the divine will. If we faithfully do what the Lord bids us do, then we may with full purpose of heart trust his divine promises. If we yield submission to the will of God simply to secure the praise of men, it will not be any real service to God and will not be so regarded by him; but if we do what the Lord says do with the pure purpose to obey and honor him, then we may be assured that we will receive the promised blessings.

We need never be uneasy about any failure in the promises of God if we faithfully obey him. We have no account of any failure in any of God's promises to those who faithfully obeyed him. When the ancient Jews obeyed him, they were abundantly blessed by him; but when they disobeyed him, they were punished for their disobedience. His promises never failed while they were faithfully doing

what he commanded them to do; but when they disobeyed him, the punishments threatened were sent upon them. This is the same principle upon which God will deal with us under the Christian dispensation. If we faithfully obey the commands given us, we may be sure we will receive and enjoy the promised blessings of the gospel; but if we reject and disobey the gospel, salvation will never be extended to us. There is no instance on record where people who faithfully obeyed the Lord were disregarded by him. Hence, we need have no fears of being rejected by the Lord under Christianity, if we continue to be faithful to him. But all that want to be blessed by the Lord must be careful to do the whole will of the Lord. If we are careful to obey and honor him, we may be perfectly sure of his precious blessings to rest upon us both in time and eternity. When God called the Jewish people into the land of Canaan, he blessed and prospered them as long as they were faithful to him; but when they turned away from him, he turned away from blessing and prospering them. If we live close to him, he will stay near to us; but if we forsake him, he will certainly forsake us. The only safety for the children of God is to continually live as the word of God directs, and then all will be well with them. When Christians begin to disregard the word of God, they begin to enter the danger line; and the further they go in that direction, the further they get from Christ, and the closer to the danger that they will be eternally lost.

Hence it is worth everything to the Christian to always cling to the plain teaching of God's holy word. When people begin to make short steps from the word of God, they begin to pave their way toward eternal ruin. They do not do this intentionally, of course; but these steps of departure gradually increase till they become so pleasant to them that they never cease to walk in them, and the outcome is the loss of their souls. It will not do, therefore, to begin to make departures with the idea that we will not go far that way. But to cling close to the word of God is always safe and will ultimately take all such to the glory land.

Brother Sweeney Accepts Our Challenge.

Dear Brother Kurfees: I have been absent for three months and have only been at home for three days. I find your letter in the Gospel Advocate of July 25 and embrace my first opportunity to reply. I said in my letter to the Standard which you reviewed: "That instruments were used in the early church is clear from the fact that some of the fathers opposed the use of them. They could not oppose such usage if such usage was not in existence." I stand by that statement, and I am sure you will not *deny it*. I also accept your counter illustration: "That infant baptism and sprinkling and pouring for baptism were used in the early church is clear from the fact that some of the fathers opposed the use of them. They could not oppose such usage if such usage was not in existence." I accept both of these statements as equally true, and am sure you do also. But that commits neither of us to the advocacy of them. I said in my article: "*Instrumental music is not authorized in the New Testament.*" I am glad also that you present a clean-cut and sharply defined issue in your review of my article—in your elegant and expressive English. It is in the following language: "In the realm of music there are two kinds—vocal and instrumental. We maintain that God legislated in this realm, and in that legislation provided for and appointed vocal music, but did not provide for and did not appoint instrumental music. *This, and this alone, is the issue.*" I accept the issue. I deny that God legislated upon, provided for, and appointed vocal music in the worship of Christians. *Now let us to the law and the testimony on that issue.* I do not own the Christian Standard, but I have some influence with it and feel safe in saying they will publish the correspondence.

Yours in the love of the truth, Z. T. SWEENEY.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$13,388.40
Oakland congregation, Montgomery County, Tenn.	119.00
Clifton Jackson, Mount Vernon, Ohio	5.00
Mrs. Guy Renfro, Montgomery, Ala.	5.00
C. J. Dugger, Columbia, Tenn.	5.00
Church at Cross Roads, Bells, Tenn.	15.00
R. C. Herren, Eldridge, Ala	5.00
W. C. Presley, Bono, Ark.	20.00
Marjorie Williams, Attalla, Ala.	1.25
Delia Roberts, Statesville, N. C.	1.00
Corinth congregation, near Germantown, N. C.	30.00
Mrs. M. E. Johns, Murfreesboro, Tenn.	1.00
Mr. and Mrs. W. L. Reeves, Winston-Salem, N. C.	2.00
Mrs. M. L., Nashville, Tenn.	5.00
Mr. and Mrs. James A. Patterson, Paris, Tenn.	5.00
Church at McMinnville, Tenn.	12.81
Mrs. J. L Everly, Corvallis, Mont.	1.00
Pleasant Grove congregation, Celina, Tenn.	4.30
H. H. West, Hopkinsville, Ky.	3.00
Church at Berea, Vienna, Ill.	50.00
J. O. Shannon, Hiawatha, Kan.	5.00
Beech Bethany congregation, Celina, Tenn.	14.35
Mrs. Bettie Paine, Star, Texas	2.00
Millwood congregation, Oakville, Ky.	10.00
"A Soldier," Agricultural College, Miss.	4.00
Church at Dasher, Ga.	55.00
Mrs. R. C. Shofner, Nashville, Ark.	2.00
James W. White, Highlandville, Mo.	5.00

The amount credited last week to Mrs. H. A. Elmore, McKinney, Texas, should have been $4 instead of $10.

"While we are rejoicing over peace," writes Brother Presley, of Bono, Ark., "we should never forget the dear ones that are suffering from hunger and the necessities of life."

The very generous contributions from the churches at Oakland, Montgomery County, Tenn.; Dasher, Ga.; Berea, Vienna, Ill.; and Corinth, near Germantown, N. C., deserve special mention. They reflect the mind of Christ in doing good. In fact, this is true of every contributor on our list.

"The most helpless victims of the war are the children, and their preservation in health is one of the most vital as well as the most appealing problems of the times, since on their conservation depends largely the failure of the Belgian nation. Among the many organizations for the care of children, The Little Bees, of Brussels, occupy a prominent place. The task of this organization, which might better be called 'The Busy Bees,' is no light one, since they assume the care of practically all the needy children of the city. Their principal activity is the conduct of canteens or dining rooms for more than twenty-five thousand children and nursing mothers, which provide a nourishing meal each morning. Some sixty canteens are established in the congested districts in any available place—in shops, private houses, garages, even cellars. Each has its allotted store of rice, beans, sugar, bacon, and other foodstuffs provided by the Commission for Relief in Belgium; but, in addition, it must purchase in the open market, and at prices almost prohibitive, the other foodstuffs necessary to the preparation of the meal—potatoes, fresh vegetables, meat. For these it must depend on financial aid from local and outside sources.

"The meals are prepared with constant regard to food values and the needs of the individuals are determined by medical examination. Within the narrow range of material available the menus are ingeniously varied to appeal to little palates. Potatoes are alternated with macaroni as the chief ingredient in the savory stew, and rice with phosphatine or biscuit for the dessert. All the labor of preparation and distribution is performed by volunteer Belgian women who have cheerfully carried on this work without interruption since the beginning of the war."

This interesting bit of information will give the readers of the Gospel Adocate an intimate idea of how the money contributed for the Belgians is distributed.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

How Get More Ministers?

The easy answer would seem to be: "Pray ye the Lord of the harvest, that he sent forth laborers into his vineyard." So far as I know, that promise has never yet been repealed. Is it then fair to infer that we do not pray? Why doesn't the church pray for our "laborers?"

The years now past appreciated neither the ministry nor the church. The rediscovered immanence of God, with the consequent insistence on the sacredness of all life and the divine vocation of every man in every business, has very nearly eliminated the divine altogether. Universal affirmation has a trick of becoming universal denial. God-in-all so easily becomes God-is-all, which is only another way of saying nothing is God. Insisting correctly that every Christian is "called" to serve God in all his life, we have forgotten that for this world the church and the ministry belong to the more sacred. We have quite forgotten the New Testament viewpoint that the "ministry" is a "gift" to the church, a "unique" office, a distinct work to which men are called by Christ and equipped by his Spirit. So we have ruled out the "uniqueness," we have made light of the "call," we have made it one of the "professions to be chosen." Then we have been amazed at the logicalness of young men who have taken us at our word and have chosen other professions in accord with the spirit of the age.

We have pared down the whole conception of the church. Gone is its "supernatural" founding; it is a "society" among other societies. Gone is its special work as the "body" of Christ; hence, joining the church rather than some other society is a matter of taste. The church has simply to take its chance with other organizations bidding for the service of young men; and within the church mistaken believers have insisted on limiting it to the "purely spiritual." They have narrowed religion down to the "spiritual," the spiritual down to the "emotional," or to the mere repetition of doctrines we dare not rethink. So we have robbed the church of its mission and the prophet of His message. We are no longer led by the vision of the church as the representative of Jesus, as in his stead prophet, priest, and king of redeemed humanity. We have lost the conception of the "church of the living God," the chosen instrument of the Master, touching in his name all of life to bring in the "Thy kingdom come, Thy will be done, on earth as it is in heaven."

Measured by our own valuation of the church, the gospel, the work of redemption; measured by the part we let the church play in our real life, how much does the church amount to? Why should we be surprised that choice young men often fail even to think of the ministry? To hold the pulpit of some of our churches is a job for a nincompoop, not for a live man. Young men still insist on being called to something worth while.

How, then, get more ministers?

Let's lay the blame on everybody except God. Our fathers and mothers are not "calling unto God night and day" to send their sons into the ministry. Where they do this, the sons come. But if the whole tone of the home life says that the church and its services count for little and the good things of life count for much, let us depend on it, the young men are shrewd enough to choose as their parents live. When the brother of Mary Slessor, who had been dedicated to the ministry, died, Mary knew she would have to take his place; she knew what her mother really wanted. In our homes we need to ask ourselves whether we believe in the church and the ministry. If we believe, we shall pray. We may well pray that we shall believe.

Let's tell our ministers that they should glorify their office. Jacob Riis had one ambition—to be the best police reporter in New York. Theodore Roosevelt, seated at his desk in the Presidential office, smiled over piled-up papers he had to wade through, and said: "I like my job." When a minister glories in his big job, when he shows what a man can do in such a job, he somehow gets and prays his own sons into the succession. And other people's sons.

But parents and ministers together have a hard time to pray men into the ministry in a dead church. Their success will be the exception, not the rule. We have made the whole business of getting ministers too much a matter of individual responsibility. The "office" of minister is given to the church; it is the consecrated form of what the church is. Let the church stand for its unique mission, its divine founding, its big enterprise in the name of Christ, its ringing message to every aspect of life; then, as the pulse beats evenly and strongly in a vigorous body, so will the supply of ministers, steady, sure, abundant, show the vigorous life in the church. The new campaign puts the responsibility back where it belongs—on the individual church. The ministry is given to build up the church, to lead the church; what if the church does not want building up? What if the church does not want leading? Dead churches kill the ministers we now have and steer thinking young men into other lines. Artists grow up in communities that give them a setting; culture of all kinds is not a guerilla business, but a community enterprise. So is religious culture. Live churches produce ministers. If the church can realize its great work, the imperative call today, it will pray for ministers, and God will give them. But if the church cannot realize its responsibility, there is only one hope left us. Let those who do feel the need pray God that these dead bones may live, because God breathes on them through prophets called as in the dispensation before the church by the miraculous supernatural call that was then the rule.—John E. Kuizenga, in Christian Intelligencer.

The foregoing article contains some most excellent suggestions, but should be read with a grain of salt. In the days of Christ the harvest was indeed plenteous, but the laborers were few. It is even so now. There are comparatively few who realize with Paul that "woe is unto me, if I preach not the gospel." With a devoted ministry, a rich harvest of souls would soon be garnered. Without Christian parents who love God and reflect the religion of Christ in their lives, we will never have sufficient laborers to gather in the sheaves ready for the sickle. The harvest still waits for laborers.

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On Filling the Pews.

It was a favorite saying of the celebrated London clergyman, Charles H. Spurgeon, that "it is the business of the preacher to fill the pulpit; it is the business of the people to fill the pews." Of course, Mr. Spurgeon did not mean that poor preaching will attract as many people as good preaching, although he understood that homiletical ability does not rank quite as high in the long run as character and charm of personality. But what Mr. Spurgeon meant to emphasize was the patent fact that even mediocre preachers have had comparatively good-sized congregations when they enjoyed the active coöperation and spiritual sympathy of a consecrated membership; while, on the other hand, some of the most brilliant preachers of every generation have been doomed to small audiences, sometimes during a part of their ministry, sometimes during all of it, because they did not get what they had a right to expect—the spiritual coöperation of a people who had a mind to work. Wherever you find large and growing congregations for a long continuing period, you may be sure that the efforts of the preacher are backed by earnest prayers and definite personal work on the part of the people. This is the Christian way to fill the pews. It is not Christian to allow a consecrated man of God to give his message in a "lumber yard."—Reformed Church Messenger.

The way in which the preacher fills the pulpit has much to do with the pews being filled. If the preacher gives little thought to the preparation of his message, those who fill the pews will give little heed to it. I heard a very able preacher say that "any one who could, had his permission to go to sleep while he was preaching." He had given so much thought, time, and preparation to his sermon that he believed no normal person would sleep during its delivery. The minister who sleeps instead of preparing his message may expect many to sleep during its delivery. When a minister who is devoted to the truth and who delights to tell the story after most thorough preparation is called upon to speak to empty pews, then he should seek other fields of labor. Either he has missed his calling or he is laboring with an unconverted people who do not appreciate his efforts.

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Glass of Hot Water Before Breakfast a Splendid Habit

Open sluices of the system each morning and wash away the poisonous, stagnant matter.

Those of us who are accustomed to feel dull and heavy when we arise—splitting headache, stuffy from a cold, foul tongue, nasty breath, acid stomach, lame back—can, instead, both look and feel as fresh as a daisy always by washing the poisons and toxins from the body with phosphated hot water each morning.

We should drink, before breakfast, a glass of real hot water, with a teaspoonful of limestone phosphate in it to flush from the stomach, liver, kidneys, and ten yards of bowels the previous day's indigestible waste, sour bile, and poisonous toxins, thus cleansing, sweetening, and purifying the entire alimentary tract before putting more food into the stomach.

The action of limestone phosphate and hot water on an empty stomach is wonderfully invigorating. It cleans out all the sour fermentations, gases, waste, and acidity, and gives one a splendid appetite for breakfast, and it is said to be but a little while until the roses begin to appear in the cheeks. A quarter pound of limestone phosphate will cost very little at the drug store, but is sufficient to make any one who is bothered with biliousness, constipation, stomach trouble, or rheumatism, a real enthusiast on the subject of internal sanitation. Try it, and you are assured that you will look better and feel better in every way shortly.

WORLD WAR IN PROPHECY

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Bless Me Also, O My Father.

Bless me also, O my Father!
Mine is Esau's humble cry,
Ere the evening shadows gather,
Ere the day of grace pass by.

Late I come, with bitter weeping,
After careless years of sin,
Years of sloth and years of sleeping,
Seek thy pardoning grace to win.

Birthright scorned and forfeit blessing,
Esau-like to thee I flee,
And its every fault confessing,
Rests my burdened heart in thee.

There is no extenuation,
Jesus is my only plea,
His dear cross my sole salvation;
Pleading this, I come to thee.

Bless me also, O my Father!
Mine is Esau's bitter cry,
Ere life's evening shadows gather,
And the day of grace pass by.

—Selected.

Preaching and the "Flu."

BY J. B. NELSON.

I have read with joy and admiration the acts of one of the Nashville churches that Brother A. B. Lipscomb has told the readers about. I am sure that church contains some of the "salt of the earth." Such acts ought to be published, as this case has been; it becomes an inspiration and an awakening to others.

I want to speak of another matter. During this epidemic many preachers, especially those dependent solely on preaching for a support, have suffered greatly, financially, on account of appointments for Sundays and meetings being canceled. I am able to speak from the preacher's side of the question.

I am glad to say that many churches went right on with their support and paid the preachers as though they filled the appointments. I think all the congregations of Christ in Dallas paid their ministers. The Oak Cliff Church, Dallas, Texas, paid its preacher, Brother Warren E. Starnes, regularly, though he had not yet moved to Dallas, but was at home with the "flu" (also two members of his family had it) and missed three appointments. I was to have held a meeting at Gould, Okla., but I took the "flu." The brethren gave me a liberal support, considering they have had two almost complete crop failures in that country.

"Notwithstanding ye have well done, that ye did communicate with my affliction." (Phil. 4: 14.) One man at Philippi came near killing himself to supply the church's lack of Paul's needs. (Phil. 2: 30.) I feel that all churches that had preachers employed during the epidemic and failed to support them owe a debt that they ought to pay. The church at Philippi supported Paul while in prison.

For three winters I preached at Trumbull, Texas; and when the

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

weather was so bad we would only have a few at communion service and no preaching, just a talk at the table, I received my support just the same. When I quit, the Trumbull church was paying me thirty dollars a Sunday just for two sermons.

In Dallas, one of my neighbors took the "flu," developed pneumonia, and died; and before he died, his boy took the same and was sick for several days after his father died. The firm for which this man worked sent a day nurse and a night nurse to wait on him and paid the bill. When the man died, this same house kept the day nurse with the boy. This was a noble act for a people that are not Christians. Why should the church do less?

Funds for the Church at Ridgely, Tenn.

BY A. H. LANNOM.

Since my last appeal in behalf of the congregation at Ridgely we have received the following contributions: Ro-Ellen congregation, $45; Yorkville, $10; Oak Ridge, $10; Jones Chapel, $10.70; H. D. Whitehurst and family, Brownsville, $3; T. M. Carney, Union City, Tenn., $5; P. T. Priestly, Greenville, Tenn., $1. We are certainly very thankful to the donors. We now lack one hundred dollars having money enough to meet the first payment on the seats, and the second payment of four hundred dollars will be due in four months. Do not forget us, brethren.

Brother T. M. Carney preached the first sermon in the new house last night (November 10), and I follow this week with a meeting.

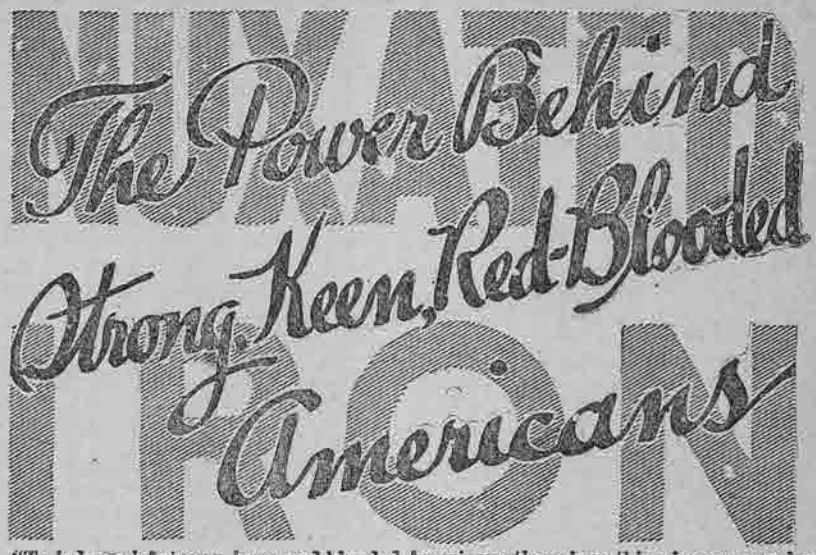
I will not believe that it is given to man to have thoughts higher and nobler than the real truth of things. —Sir Oliver Lodge.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention. —Advt.



"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, former Secretary of the Treasury, and ex-Governor of Iowa; former United States Senator and Vice-Presidential nominee, Charles A. Towne; General John L. Clemm (Retired), the drummer boy of Shiloh, who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington, and others. Nuxated Iron is dispensed by all good druggists everywhere.

TO WARD OFF PNEUMONIA Rub vigorously with GOWAN'S—the pleasant, effective, external application for colds, croup, pleurisy, pneumonia, etc. Soothing and healing. Ask your druggist or write GOWAN MEDICAL CO., Concord, N. C. $1, 50c, 25c. Pay no more.

Who Will Bear the Burden?

BY J. L. PUMMILL.

During the epidemic of influenza some of the churches were closed. During that time the expenses of the churches went on just the same, especially in the cities, where they have a regular preacher, and also where they have preaching once each month. People are so forgetful, no doubt they will forget these things and hinder the work of the Lord's work to a great extent. Shall the preacher and the poor and needy bear the burden? Very few churches have any money in their treasury to take care of the expenses at such times, and our preachers are seldom ever paid enough to have a very large bank account to fall back on. Who is going to pay his bills for the Lord's work (and that is much like other people; they eat, wear out clothing, use fuel, and have other expenses. These must be paid. Shall we ask him to quit preaching for a time until we can catch up with our finance? No, we would all say at once that people will not come if we do not have preaching; and that is true to some extent. Then, what is the remedy? Let each one who reads this article get his Bible down off of the shelf, brush the dust off, and read 2 Cor. 9; then let him go into his secret chamber and talk the matter over with the Lord, and say: "By the grace of God, I will do my best." Let us lay by in store as the Lord has prospered us; so, if one give one dollar each week for the Lord's work (and that that is a very small sum compared to what the Lord gave that we might have eternal life), but misses three Lord's days and attends on the fourth, he is due the Lord four dollars instead of one. If we keep back that which belongs to the Lord, we may have to pay in the judgment; but if we give heartily as unto the Lord, the Lord's work will go on, the man who gives will prosper, the gospel will be preached, sinners will be saved, saints will be built up, and God's name will be glorified.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Advt.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Puts an End to Catarrh Nuisance

A Direct and Simple Way That May Be Adopted with but Little Cost

There must be readers suffering from chronic catarrh who would like to know how they can stop catching cold after cold, for they must realize that sooner or later this may lead to serious deafness and injury to the system in general.

Dr. Blosser, a respected physician, and for forty-four years an enormously successful specialist in catarrh, is the discoverer of a pleasant, direct method that can be used by man, woman or child.

His Remedy is made from medicinal herbs, flowers and berries, which you smoke in a dainty pipe or cigarette, and inhale the vapor into all the air passages. It contains no tobacco, even though it is used in the same manner.

Dr. Blosser's Catarrh Remedy is equally effective in all forms of catarrh, bronchial irritation, asthma, catarrhal headache and ear troubles that may lead to deafness. You will breathe better and feel better after using it.

For ten cents (in coin or stamps) a small package will be mailed, containing some of the Remedy made into cigarettes, also some Remedy for smoking in a pipe and a neat little pipe. Month's supply, either form, costs one dollar and twenty-five cents. Address The Blosser Company, Box 4467, Atlanta, Ga.

The Giving Alphabet.

"All things come of thee, and of thine own have we given thee." (1 Chron. 29: 14.)

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3: 10.)

"Charge them that are rich in this world, . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate." (1 Tim. 6: 17, 18.)

"Do good unto all men." (Gal. 6: 10.)

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity." (2 Cor. 9: 7.)

"Freely ye have received, freely give." (Matt. 10: 8.)

"God loveth a cheerful giver." (2 Cor. 9: 7.)

"Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst with new wine." (Prov. 3: 9, 10.)

I will not offer "unto the Lord my God of that which doth cost me nothing." (2 Sam. 24: 24.)

Jesus said: "It is more blessed to give than to receive." (Acts 20: 35.)

"Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." (Eph. 6: 8.)

"Lay up for yourselves treasures in heaven." (Matt. 6: 20.)

"My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3: 18.)

"Now concerning the collection for the saints, . . . upon the first day of the week let every one of you lay by him in store, as God hath prospered him." (1 Cor. 16: 1, 2.)

"Of all that thou shalt give me I will surely give thee tenth unto thee." (Gen. 28: 22.)

"Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." (Luke 12: 33.)

"Quench not the Spirit." (1 Thess. 5: 19.)

"Render . . . unto God the things that are God's." (Matt. 22: 21.)

"See that ye abound in this grace also." (2 Cor. 8: 7.)

"The silver is mine, and the gold is mine, saith the Lord of hosts." (Hag. 2: 8.)

"Unto whomsoever much is given, of him shall be much required." (Luke 12: 48.)

"Vow, and pay unto the Lord." (Ps. 76: 11.)

"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3: 17.)

"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8: 9.)

"Zealous of good works." (Tit. 2: 14.)

Let honor be to us as strong an obligation as necessity is to others—Pliny.

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160 Hens—1,500 Eggs.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 6258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

Influenza? La Grippe?

Foley's Honey and Tar is just what every sufferer of influenza or la grippe needs now. It covers the rough, inflamed throat with a soothing, healing coating, clears away the mucus, stops the tickling and coughing, eases the tightness and bronchial wheezing. Day and night keep

FOLEY'S HONEY AND TAR

handy. It gives ease and comfort from the very first dose. Buy it Now.

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. **DR. CANNADAY, 1225 Park Square, Sedalia, Mo.**

TETTERINE

Drives Away Pimples

and leaves your skin soft and spotless. 50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

Established 1879

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 39 years of successful use. **Send postal for Descriptive Booklet.**

FOR SALE BY DRUGGISTS

THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada.

Every family should have ethics of fair dealing and honorable thinking. Each member of the family should feel his or her responsibility in maintaining the high standard of the family with a view of coöperation. By this means the children will take an interest in the farm, the home and their environments.—Exchange.

Your Eyes

Granulated Eyelids, Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-13 **Murine Eye Remedy Co., Chicago.**

"He Is Counting On You."

"He is counting on you"—
On your silver and gold,
On that treasure you hold;
On that treasure still kept,
Though the doubt o'er you swept.
"Is this gold not all mine?"
(Lord, I knew it was thine.)
He is counting on you,
If you fail him—what then?

"He is counting on you"—
On life, money, and prayer;
And "the day shall declare"
If you let him have all
In response to his call;
Or if he in that day
To your sorrow must say,
"I have counted on you,
But you failed me"—what then?

"He is counting on you"—
On a love that will share
In his burden of prayer,
For the soul he has bought
With his lifeblood, and sought
Through his sorrow and pain
To win "Home" once again.
He is counting on you;
If you fail him—what then?

"He is counting on you."
O, the wonder and grace,
To look Christ in the face
And not be ashamed;
For you gave what he claimed,
And you laid down your all
For his sake, at his call.
He had counted on you,
And you failed not. What then?
—Selected.

A Story With a Moral.

Once there was a man who had done a great wrong to another man—a very great wrong, indeed. But he was quite heartless about it, and never bothered much about the suffering he had caused until his victim suddenly died: and then, all at once, he found that he was conscious of a presence—a haunting, reproachful presence—that was with him at all times.

At first, being a typically story-book villain, he did not mind the presence that obtruded itself upon him. But as time wore on and he found himself waking from sleep with a start, and looking nervously into dark corners, and seeing curious resemblances to his victim on strange faces, he began to grow thin and worried. He began to wear a furtive look, a hunted expression; and then, finally, he became weak and ill; and at last, raving deliriously of eyes that kept following him, he died.

It was not a pleasant story. But one could not fail to see the moral that it pointed. For it was an allegory, and the villain in reality haunted by nothing but the knowledge of his wrong deed.—Margaret E. Sangster, in the Christian Herald.

Free Book About Cancer.

The Indianapolis Cancer Hospital, Indianapolis, Ind., has published a booklet which gives interesting facts about the cause of Cancer; also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.

AN IRRITABLE, fault finding disposition is often due to a disordered stomach. A man with good digestion is nearly always good natured. A great many have been permanently cured of stomach troubles by Chamberlain's Tablets after years of suffering. These tablets strengthen the stomach and enable it to perform its functions naturally. Try them. They only cost a quarter.

Chamberlain's Tablets

What Canals May Accomplish.

It is possible that by the construction of canals we may yet see the day when there will be great fleets away up in the country where once upon a time the highland clans held sway, where Rob Roy Macgregor raided for cattle and fought with the Clan Macfarlane, and where there is still the glamor that was thrown over it by the genius of Sir Walter Scott. If so, it will be one of the most remarkable transformations in the history of any country.—Selected.

"More Eggs" Paid the Pastor.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold forty-two and one-half dozen eggs last week, set four dozen, ate some, and I have one and one-half dozen left."—Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Don't delay. Send a dollar to-day to E. J. Reefer, 3258 Reefer Building, Kansas City, Mo., for a package of "More Eggs;" or, better yet, send him $2.25 and he will send you three packages of "More Eggs" tonic, prepaid. This is a season's full supply. A million-dollar bank guarantees that if you are not absolutely satisfied, your money will be returned on request without question. So send either a dollar or $2.25 to-day for this wonderful egg producer; or write Mr. Reefer for his FREE poultry book that tells the experience of a man who is helping a great many people make money with their poultry and who himself has made a fortune out of the poultry business.

Shun the habit of "putting off" as you would a temptation to crime.—Orison Swett Marden.

If we knew our brother as God knows him, we should never dare to despise him any more.—G. H. Morrison.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

For the HAIR—

To make it soft, fluffy, and free from dandruff, use

TETTERINE

50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Get a Feather Bed

Beds, 25-lb., $9.95; 30-lb., $10.95; 35-lb., $11.95; 40-lb., $12.95; two 3-lb. Pillows, $1.75. All new feathers, best ticking. We have $1,000 cash deposit in bank to guarantee satisfaction or money back. Mail order or write for catalog to-day.

SANITARY BEDDING CO., Dept. B, CHARLOTTE, N.C.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a small bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless, and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its luster, its strength, and its very life, eventually producing a feverishness and itching of the scalp, which, if not remedied, causes the hair roots to shrink, loosen, and die; then the hair falls out fast. A little Danderine to-night, now, any time, will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair. Try it!

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Dillard.

On March 31, 1843, Nancy C. Swain was born into this world, lived in it seventy-five years and four months, and her spirit has gone to the God that gave it and her body to the dust. She was married to William H. Dillard, with whom she lived for twenty years. She was the mother of seven girls; four are living. She obeyed the gospel at Watertown, Tenn., at which place she was buried after living a Christian life thirty years.

A. S. DERRYBERRY.

West.

Sister Lizzie West, wife of Brother W. T. West, departed this life on November 5, 1918. She was a faithful member of the church which meets at Morgan Chapel and will be greatly missed by her many friends and loved ones. She left a lovely little boy (six years old), a devoted husband, an aged mother, two sisters, four brothers, and a host of friends to mourn her death. She was laid to rest in the family burial ground at Wesley Chapel on November 6. Brother Y. B. Ragsdale conducted the funeral services.

H. P. MORGAN.

Baker.

On October 16, 1918, the angel of death kissed the baby son of Mr. and Mrs. J. D. Baker, of Napier, Tenn., and he fell asleep in Jesus. Baby Eugene was born on August 11, 1918; and though his stay here was short, he was loved by all. It is hard to give him up; but we should remember the words of Jesus when he said: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." He was laid to rest in Napier cemetery. To the bereaved father and mother I would say: Weep not; for though he cannot return to you, you can go to him.

C. H. BAKER.

McClannahan.

Mrs. Bessie McClannahan, daughter of Mr. and Mrs. L. W. Hinson, was born on June 8, 1892. Bessie was a loving and dutiful daughter and proved a faithful wife and mother. She was married to Tine McClannahan on July 7, 1907, and to this union were born two girls. She obeyed the gospel in July, 1918, under the preaching of Brother G. Dallas Smith, and lived a consistent Christian till the Lord called her from this world of cares on October 19, 1918. Her remains were laid to rest in the Downey graveyard, on Cane Creek. The writer tried to speak words of comfort to the bereaved.

S. M. SPEARS.

Goff.

Early in April, while engaged in his daily duties of life, Brother Goff, having suffered a stroke of paralysis, was picked up off the streets of Birmingham, Ala., in an unconscious condition. After several days he began to improve and got to where he could be rolled around in a chair. He seemed hopeful and cheerful and enjoyed talking with friends. But about the first of September he had another stroke, from which he never recovered, but passed from earth and earthly things on September 5, 1918. Brother Goff obeyed the gospel a few years ago, and I believe he rendered a faithful and conscientious service in his Master's vineyard to the end. To the faithful and heartbroken wife and children I would say: "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope." (1 Thess. 4: 13.)

JOHN T. LEWIS.

Williams.

J. B. Williams was born in Louisville, Ky., on February 20, 1840. He was married to Bettie S. Stivers, in Jefferson County, Ky., on March 14, 1865. He came to Alvord, Texas, thirty years ago, and resided there until his death, which occurred on October 5, 1918. He obeyed the gospel about thirty-five years ago, and lived a consistent Christian life all the time from the time he became a Christian. He was a quiet, unassuming man, but a man of strong convictions. His faith and loyalty saved the church at Alvord from serious error. He was widely known and generally loved by all who knew him, regardless of their religious or political faith. He reared an excellent family, and he and his good wife, who preceded him through the valley of death about five years, always had a home for the gospel preacher. His children all became Christians and are faithful. There were six children, five of whom survive him—Mrs. Tom Randle, C. C. Williams, Mrs. Ida O'Brien, Mrs. Ben Griffith, and Mrs. Clarence Byrd. One daughter, Mrs. Lula O'Brien, died several years ago. Brother Williams died, as he had lived, at peace with God and man. The writer conducted the funeral services at Alvord on October 6, and we laid his remains to rest in the Alvord cemetery. Truly a good man has gone to his eternal reward.

A. W. YOUNG.

Glaus.

On Friday, November 1, 1918, the sad news went forth that Brother Gottlieb Glaus had passed away. From the scenes of life's probation into the

realms of endless day, our brother has entered that rest awaiting the people of God. Gottlieb Glaus was born, in Switzerland, on December 14, 1853, and departed this life on Friday, November 1, 1918, in his sixty-fifth year. He was married to Miss Emma Eberhardt on December 8, 1884, to which union was born one son, Cleveland Glaus. He obeyed the gospel under the preaching of Elder David Lipscomb about forty years ago, and has, through the major part of that time, been an active, faithful worker in the vineyard of the Master. About twenty years ago I was privileged to meet this faithful soldier of the cross and his good wife, and have shared the hospitality of their home many times, and personally know of the ministrations of loving-kindness of their holy lives that have gladdened the hearts of others and led them toward Christ. Our brother has left us, and we shall miss him, because his was an example of helpfulness; his was a wise counsel, reflected from the life of Him who is our Redeemer, and his walk was "humbly before our God." He leaves to his family and friends a priceless heritage, "more precious than gold." On Sunday afternoon, November 2, at two o'clock, at the Cedar Grove Church, of which he had been an elder for many years, probably five hundred people gathered to pay a last loving tribute to the memory of their friend and neighbor, after which the remains were placed in a vault at Spring Hill Cemetery. Services were conducted by the writer. LYTTON ALLEY.

Smallest Farms In the World.

On the islands of Re and Oleron, near La Rochelle, France, are found the smallest farms in the world. Some of them are only one or two square yards in area, yet these tiny domains are carefully planted with a variety of crops, even including vineyards. The soil is extremely fertile. The repeated subdivision of estates among heirs and the dense population of the islands explain the existence of these Lilliputian properties.—Popular Science Monthly.

TREMENDOUS VALUE FOR 15c.

Washington, D. C.—(Special.)—An unusual offer is being made by the editor of the Pathfinder, to send the paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; and well printed in large type. It puts every thing clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send fifteen cents for thirteen weeks' trial subscription to the Pathfinder, 118 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

Mi-o-na

"Digestion's best friend"

WITH many hearty eaters the tendency is toward over-indulgence. Over-eating frequently produces uncomfortable after effects and results in disagreeable attacks of indigestion or dyspepsia. The most prompt and pleasant way to avoid serious trouble is by the use of Mi-o-na tablets. Mi-o-na brings instant relief and rectifies digestive troubles. It is pleasant, effective, convenient and inexpensive. If it relieves you it costs you 60c a box; if not, your druggist will refund your money. Sold in tablets, only under such a guarantee. Ask your druggist.

BOOTH'S HYOMEI CO. Ithaca, N.Y.

The depths of our misery can never fall below the depths of mercy.—Exchange.

160 Hens—1,500 Eggs.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 6258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

Depends on the Company.

As to whether one should walk alone or in company, authorities differ. For instance, Robert Louis Stevenson said that the only way to enjoy a walk is to take it alone. On the other hand, Mark Twain declared that the chief enjoyment of a walk lies, not in the walk itself, but in the talking that accompanies it.—Exchange.

Unimpeachable.—If you were to see the unequaled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood disease from which you are suffering.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach, or bowels, how much your head aches, how miserable you are from constipation, indigestion, biliousness, and sluggish bowels, you always get relief with Cascarets. They immediately cleanse and regulate the stomach; remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A ten-cent box from your druggist will keep your liver and bowels clean, stomach sweet, and head clear for months. They work while you sleep.

Better Than Pills For Liver Ills.

NR Tablets tone and strengthen organs of digestion and elimination, improve appetite, stop sick headaches, relieve biliousness, correct constipation. They act promptly, pleasantly, mildly, yet thoroughly.

NR Tonight, Tomorrow Alright

Get a 25c. Box.

A Boy's School Luncheon.

Mash the yolks of hard-boiled eggs to a powder and moisten with salad oil and a few drops of vinegar. Work this to a paste and season with salt and pepper and, if you like, a drop or two of tabasco sauce. The boy would probably prefer his sandwich without this piquant dash of flavoring. Now chop the whites of the eggs until they, too, are a coarse powder and mix them with the yolk paste. Spread between slices of buttered Graham or other brown bread.

Instead of soiling a napkin daily in preparing the boy's luncheon, provide yourself with an abundance of sheets of firm tissue paper and wrap the sandwiches in these, putting in an extra sheet to serve as a finger napkin when the meal is concluded.—Marion Harland, in the Christian Herald.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $2 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

Easy to Increase Acreage.

Not only can we greatly increase our acreage of useful food crops by such impressive and expensive methods as draining swamps and irrigating deserts and the homely one of plowing up pastures and brush patches; but the experts have also been faithfully telling us such unpalatable, but now hopeful and promising, truths as that our acreage yield of any of the great staples—wheat, oats, barley, potatoes—is barely half that of the average yield of any of the countries of Western Europe, so that we have plenty of room to grow and improve.

This inferior yield from our matchless American soil is due partly to less labor applied per acre, partly to less fertilizer. Here our experts come forward with another even more encouraging statement, and that is that there is now, in the light of modern agricultural science, practically no such thing as a poor soil, or as an exhausted soil.—Exchange.

Speaking the truth makes a good advocate.—Plato.

NEW TREATMENT THAT KNOCKS RHEUMATISM

A 50c Box Free to any Sufferer.

Up in Syracuse, N. Y., a treatment for rheumatism has been found that hundreds of users say is a wonder, reporting cases that seem little short of miraculous. Just a few treatments even in the very worst cases seem to accomplish wonders even after other remedies have failed entirely. It seems to neutralize the uric acid and lime salt deposits in the blood, driving all the poisonous clogging waste from the system. Soreness, pain, stiffness, swelling just seem to melt away and vanish.

The treatment first introduced by Mr. Delano is so good that its owner wants everybody who suffers from rheumatism or who has a friend so afflicted, to get a free 75c package from him to prove just what it will do in every case before a penny is spent. Mr. Delano says: "To prove that the Delano treatment will positively overcome rheumatism, no matter how severe, stubborn or long standing the case, and even after all other treatments have failed, I will, if you have never previously used the treatment, send you a full size 75c package free, if you will send your name and address with 10c to help pay postage and distribution expense to me personally."

F. H. Delano, 221-D Wood Bldg., Syracuse, N. Y. can send only one Free Package to an address.

Thanksgiving Appeal.

BY MRS. JENNIE CLARKE.

Dear Brethren and Sisters: We are naming Thanksgiving as a fitting day for you to express further appreciation for the cause of Christ and the orphans of Belle Haven, Luling, Texas, as the amount contributed was not enough to cover all losses caused by the cyclone.

Our new church house will soon be ready for seats, lights, and heaters, and it will take several hundred dollars to meet this expense, and we trust that you will please send a special offering for this purpose. Winter is fast approaching, and we are in need of a comfortable place for worship and school purposes.

Read 2 Cor. 9: 12; Gal. 2: 10; Rom. 15: 26.

"More Eggs" Paid the Pastor.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold forty-two and one-half dozen eggs last week, set four dozen, ate some, and I have one and one-half dozen left."—Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Don't delay. Send a dollar to-day to E. J. Reefer, 3258 Reefer Building, Kansas City, Mo., for a package of "More Eggs;" or, better yet, send him $2.25 and he will send you three packages of "More Eggs" tonic, prepaid. This is a season's full supply. A million-dollar bank guarantees that if you are not absolutely satisfied, your money will be returned on request without question. So send either a dollar or $2.25 to-day for this wonderful egg producer; or write Mr. Reefer for his FREE poultry book that tells the experience of a man who is helping a great many people make money with their poultry and who himself has made a fortune out of the poultry business.

Endeavor as much as you can to keep company with people above you. —Lord Chesterfield.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capitol, Makes Remarkably Attractive Offer.

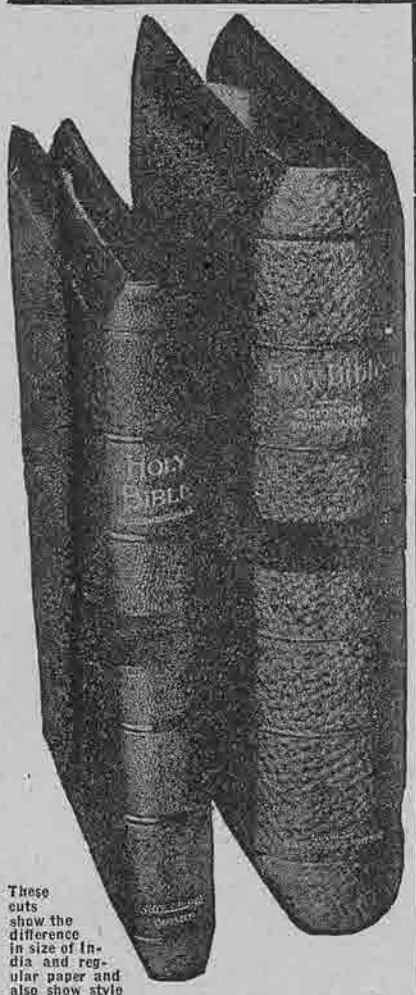
Washington, D. C.—(Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 135 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.—Advt.

MOST APPROPRIATE GIFTS

In celebrating the birth of Christ, nothing could be more appropriate for a gift than a nice edition of the Bible or a Testament.

Every man, woman and child ought to have an attractive, convenient edition of the Bible that they can call their own.

We have selected from the lines of all the different Bible publishers, some of the choicest styles and are offering them at below special net prices.



These cuts show the difference in size of India and regular paper and also show style of all the overlapping edge Bibles mentioned in this adv.

Old Folks' Bible

The Home Bible for daily devotional reading. Self-pronouncing. Contains The King James or Authorized Version of the Old and New Testament. A superb Family Record, and 17 maps printed in colors, compiled from authoritative sources, covering completely the geography of the Bible, and a Calendar for daily reading the Scriptures, by which the Bible may be read through in a year. This book fills the ever-increasing demand for a Bible with large, clear print, and a size that makes it convenient for family services. For aged persons with impaired eyesight it will prove a blessing and add pleasure to the reading of Gods Word.

It takes the place of a family Bible. Bound in a splendid quality, flexible morocco-tal, stamped in gold. Regular agents' price $3.50. Our price **$2.50**

By express, or if by mail add 25c extra for postage. Your name in gold, 35c extra.

Specimen of Type

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Our Ideal India Paper Bible

For Teacher Pastor or Friend.

It is printed with long primer type.
It is self-pronouncing.
It is bound in Persian morocco.
It is silk sewed, and guaranteed not to break in the back.
It is leather lined to edge.
It is printed on fine India paper.
It has references, concordance, maps.
It has silk head-band and marker.
It is 5½x5½ inches.
It weighs only 22 ounces.
It is only 15-16 of an inch thick.
It is sold regularly at $8.50.
Its Special Price, postpaid **$6.50**
It will last a lifetime, ordinary use.
Improved Thumb Index 35c extra.
Name Lettered in Gold 35c extra.

Specimen of Type

THESE *are* the sons of Is'ra-el; Reu'ben,' Sim'e-on, Le'vi, and Ju'dah, Is'sa-char, and Zeb'u-lun,

Remember, this is a Genuine Bagster Bible.

Extra Special

Same Style, contents and quality as above. Extra Special. Ideal Bible with the black face minion type, size 5½x7½, weight 20 oz. Regular agents' price, $7 or $8. Our special price **$5.00**
Greatest value ever offered in a Bible.

Specimen of Type

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

Genuine Leather Binding, Flexible.

The Greatest Value Ever Offered at the Price

ONLY $2.00.

Size of Bible 5¼x8¼ inches. Chapter headings on outside corner of pages, making the Bible self-indexed.

Self-Pronouncing Edition.

Bound in Genuine Seal Grain Leather with overlapping covers; titles in gold, round corners, Red Under Gold Edges, silk head-bands and purple silk marker, linen lined.

The Type is Large, Clear, Sharp and Black, and is printed on a good quality of paper. Easy to Read. Contains Concordance, 4,000 Questions and Answers, 16 Colored Plates, Maps of Bible Lands in Color, etc. Each Bible in a neat box with elastic band. A regular $3.00 value for, postpaid **$2.00**
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Give the Boy in Khaki

a clear Nutype Testament that they can and will read, with a personal message from President Wilson begging them to read it. This special edition also contains eight of the old songs in verse like "Nearer, My God, To Thee," "My Country," "Star Spangled Banner," "Onward Christian Soldiers," etc. Also References of Select Readings when lonely, fearful, introuble, in sorrow, or in danger, etc. Size 2⅝x4, weight 3 oz.

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No. 403 Craft Leather, Black, Round Corners, Gold Edges—50c.
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No. 405 Khaki Cloth Cover with Button Clasp—65c.
No. 423 French Morocco, Limp, Red Under Gold Edges—65 cents.
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Small Pocket Bible.

Size 3⅝x5½x⅝ of an inch thick; weight 8 ounces. Morocco binding, overlapping edges, clear, readable type, gold edges. Stamped in gold one side and back. Regular price $1.50. Our Special price postpaid **$1.25**
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Beautiful quality white Opaque India paper. Size 4¾x6¾x⅝ of an inch thick; weight 12 oz. Splendid Morocco binding, overlapping edges, silk headbands and marker, stamped in gold. Just the Bible for young people and ministers to carry in pocket. It contains references and maps only, minion type. $3.50 value, postpaid, for **$2.75**
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The Oxford Self-Pronouncing Bible.

Thickness 9-16 of an inch. Size 5¼x8 inches, weight 12¾ ounces. Printed on the famous Oxford India Paper, the thinnest, strongest, most opaque used in Bibles. Bound in best grade French Morocco leather, overlapping edges; leather lined to edge, silk sewed, silk head-bands and marker, red under gold edges. Self-pronouncing, clear minion type. References and beautifully colored maps. Our special net price, postpaid **$5.00**
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Size 3½x6⅛ inches. Clear, Black, Ruby type, strong, durable binding, at a price within reach of all. Contains Bible Atlas, comprising handsome colored lithographic maps of superior quality.

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Very large, clear pica type, printed black on Bible paper, bound in black cloth. Regular net price, $1.00. Special net price, postpaid **75c**
Same as above in fine Morocco binding. Price $1.50.

Testaments.

Cloth bound, self-pronouncing Testaments; red edges, clear long primer type, good paper, regular net price 50c. Our Special price, postpaid **25c**
A splendid imitation leather, vest pocket size Testament at 25c the copy or $2.00 per dozen.
Self-pronouncing vest pocket size, solid leather binding, good print. Regular price 50 cents. Our special price..... **40c**
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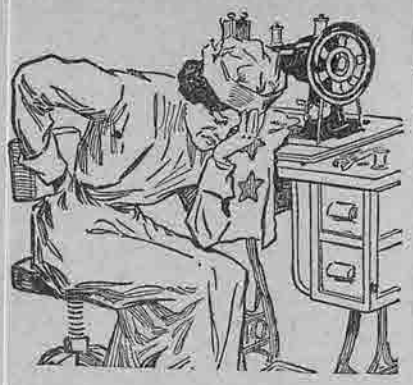
Red Letter Illustrated Combination Teachers' Bible

Words of Christ in red. Revised version in foot notes showing by a glance at bottom of page what the revised version says. Complete Bible helps, history, geography, and customs in Bible times, 40,000 references, concordance, maps, etc. Fine Morocco binding overlapping edges, linen lined to edge. Large, clear burgeois type with the self-pronouncing feature, round corners, red under gold edges with many beautiful colored illustrations, making it attractive for young and old. Regular price $5.50. Our special price, postpaid **$3.00**

Bible Dept., Pentecostal Publishing Co., LOUISVILLE, Kentucky

Largest Wholesale and Retail Bible Dealers in the South.



Your Labor Counts—every ounce of work you do helps some soldier who is fighting over there! This war is being fought as truly in the household and in the work-shop as it is in the trenches.

Some of our American women are borne down physically and mentally, by the weaknesses of their sex. They suffer from backache, dragging sensation, bearing-down pains, very nervous and pain in top of head. If they ask their neighbors they will be told to take a *Favorite* Prescription of Dr. Pierce's which has been so well and favorably known for the past half century.

Weak women should try it now. Don't wait! Today is the day to begin. This temperance tonic and nervine will bring vim, vigor and vitality. Send Dr. Pierce, Buffalo, N. Y., 10c. for trial pkg. tablets.

New Market, Tenn.—"About a year ago I was very poorly during expectancy. We called a doctor and I got relieved of my misery for a while, but the trouble soon came back and continued five weeks. I got weak and nervous and was in an awful condition. A friend of mine advised me to try Dr. Pierce's Prescription, and I did so. The first bottle cured me, but I continued taking it and it did me lots of good. Previously I had such trying experiences but this time I had practically no suffering. I was sick but a short time. I can highly recommend Dr. Pierce's Favorite Prescription to suffering women."

—*Mrs. Cora Cochran, Route 5.*

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

The Threshing Problem Solved

Threshes cowpeas and soy beans from the mown vines, wheat, oats, rye, and barley. A perfect combination machine. Nothing like it. "The machine I have been looking for for twenty years."—W. F. Massey. "It will meet every demand."—H. A. Morgan, Director Tennessee Experiment Station. Booklet 88 free.

KOGER PEA & BEAN THRESHER CO., 18 Koger Street, Morristown, Tenn.

Get Rid of That Persistent Cough

If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health-builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.

80c and $1.50 Bottles at all druggists or direct, postpaid. from

ECKMAN LABORATORY, Philadelphia

How Is It the Advocate Shall Remain Forever?

BY S. O. MARTIN.

Our Lord Jesus Christ came to earth and suffered the hardships of this world to save us from sin. Having overcome the world and the temptations offered to him, he appeared in heaven as our Advocate. After his life's work had been finished, and the time was approaching for him to be offered up on the cross, he foretold his passion, which made his disciples sorrowful and caused Peter to say: "Be it far from thee, Lord: this shall never be unto thee." However, Jesus knew for what purpose he had come into the world, and he allowed nothing to swerve him from his duty, knowing full well that the Jews would crucify him. Said he: "I will pray the Father, and he shall give you another Comforter [Advocate], that he may be with you forever, even the Spirit of truth: whom the world cannot receive." (John 14: 16, 17.) I have had the impression always from my brethren and religious teachers that in this instance Jesus meant to teach his disciples that the world could not be partakers of the Holy Spirit. That, of course, is taught throughout the Bible, as, for instance, in Rom. 8 and elsewhere; but since giving the passage in John 14: 17 a close examination, with the help of the Greek verb "lambano," which means to receive, snatch away by force, seize, etc., I have come to the conclusion that Jesus meant to comfort his disciples by telling them that neither the Jews nor the world could seize the Paraclete (Advocate, as the same word is translated in one of John's Epistles), but that it should abide forever. Jesus comforts his disciples by telling them that there is no chance for the world to receive (seize) the Comforter. Why? "For it beholdeth him not, neither knoweth him; for he abideth with you, and shall be in you." For that reason the world cannot seize him by force and crucify him as they did Jesus. Please read the context and see if you cannot, by laying aside your preconceived idea about this passage, find it clearer when understood as comforting the disciples on the ground that no one could take the Comforter from them. Then, always remember to speak of the Holy Spirit as "he" instead of "it." In verse 19 we have it made plain that the world beheld Jesus, but soon would be able to behold him no more; and, too, him whom Jesus would send could not be beheld by the world. It seemed necessary for the church to have an Advocate (Mediator, Comforter) on earth; for Jesus said: "If I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." Re-

THAT CHANGE IN WOMAN'S LIFE

Mrs. Godden Tells How It May be Passed in Safety and Comfort.

Fremont, O.—"I was passing through the critical period of life, being forty-six years of age and had all the symptoms incident to that change—heat flashes, nervousness, and was in a general run down condition, so it was hard for me to do my work. Lydia E. Pinkham's Vegetable Compound was recommended to me as the best remedy for my troubles, which it surely proved to be. I feel better and stronger in every way since taking it, and the annoying symptoms have disappeared." — Mrs. M. GODDEN, 925 Napoleon St., Fremont, Ohio.

Such annoying symptons as heat flashes, nervousnsss, backache, headache, irritability and "the blues," may be speedily overcome and the system restored to normal conditions by this famous root and herb remedy Lydia E. Pinkham's Vegetable Compound.

If any complications present themselves write the Pinkham Medicine Co., Lynn, Mass., for suggestions how to overcome them. The result of forty years experience is at your service and your letter held in strict confidence.

WANTED—To buy first-class photographs of cotton and corn or other field crops and agricultural photographs of vegetable or forage plants.

Agricultural News, Clinton, S. C.

YMCA

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WHICH is meaning so much to "our boys" here and "over there" has been serving men and boys for fifty years. An essential feature of its work is the promotion of books of inspiration and instruction prepared by trained men. A typical illustration is

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By LUTHER HALSEY GULICK, M. D.

Shortly before his recent sudden death, Dr. Gulick returned from abroad. This book, which describes his experiences with the American Expeditionary Forces in France, deals especially with the relation of morality to fighting efficiency. ($1.00).

Many other books—timely, helpful—are published by the publication department of the Y M C A

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If Hyomei Does Not Relieve, Your Money Will Be Refunded.

Catarrh is caused by germs.

The way to cure catarrh is to kill the germs; no one will deny that.

Stomach dosing, sprays and douches won't kill catarrh germs; they don't get where the germs are.

But Hyomei, the pleasant antiseptic air from the Eucalyptus forests of Australia, when breathed over the germ infested membrane, relieves catarrh. If it doesn't, you can have your money back.

A complete Hyomei outfit, including hard rubber inhaler, at any druggist's for $1.15; or direct, all charges prepaid, from Booth's Hyomei Co., Ithaca, N. Y.

Hyomei relieves Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever.

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When Nervous, try using

Dr. Miles Nervine

The Standard Remedy for many years for disorders of the Nerves.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

member, too, that he was not sending him unto the world, but "unto him." It seemed necessary for Jesus to tell his disciples what work the Holy Spirit would do, so that they would be even comforted in looking for the Comforter, and that they should be able to "try the spirits, whether they be of God." Please bear in mind that John has more to say about the Spirit, love, God, and God's side of the plan of salvation than any other apostle or writer of the New Testament, the others dealing more with the human side, proving from the Jewish standpoint that Jesus came into the world to save. In view of this, we might consider that John left the genealogy of Christ out of his gospel, except that he said he was (is) the Son of God.

Pitying Ourselves.

Have you heard of the man carrying a load of sticks, who, when he became tired, threw his sticks down on the bank of a river and, seating himself by them, said: "I am sick and tired of this. I wish death would come to relieve me?" Instantly Death slipped up and said: "Here I am, what do you want of me?" "I want you to help me put this bundle of sticks on my back again," said the surprised man. Pitying ourselves is cheating ourselves. Then flee from discontent and discouragement, for they are the hotbeds of deceit. Near them we think that which is not true and say that which we do not mean.—Exchange.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

Fewer Sea Eagles Seen.

That the monarch of the air, the sea eagle, has disappeared from Caithness, as well as from the Orkneys and Shetlands, is a well-authenticated fact. The sea eagle is not very uncommon in the Fest Highlands, and still builds its nests on various hills abutting on the cliffy coast. The sites of the nests are on the edge of some large and well-stocked sheep farms. The birds have always been accused of killing lambs, as well as hares and winged game, but the charge would be difficult to substantiate.—Exchange.

Recipe for Gray Hair.

To half a pint of water add one ounce of bay rum, a small box of Barbo Compound, and one-fourth of an ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded, gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Advt.

Letters From Rheumatics.

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

Hundreds of letters like the following have been received by the management:

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

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

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

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

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

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

If you suffer from rheumatism or from any curable disease, accept the guarantee offer below by signing your name. Clip and mail to the

Shivar Spring,
Box 21F, Shelton, S. C.

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

Name .....

Post Office .....

Express Office .....

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

Ruptured?

Throw Away Your Truss.

It is too heavy; too uncomfortable; too binding; too big; and it neither relieves nor cures.

The only truly comfortable and scientific device for holding rupture is the BROOKS RUPTURE APPLIANCE.

FREE TRIAL

If you have been wearing a truss you know too well how burdensome, painful, hard and inconvenient it is. The various metallic and hard rubber devices used are nerve racking, always in the way and often cause sores from rubbing, frequently misfit, doing more injury than good. The Brooks Appliance is not a truss but instead a comfortable little air pad securely but snugly supported in place so that it is never in the way, never slips and is so comfortable and natural that you forget you are wearing it. While the air cushion and supports are resiliant so that the appliance gives with every motion of the body its pressure is uniform at all times and as long as it is on the body keeps you absolutely safe against strangulation. It readily makes itself as near a part of the human body as nature permits, with no salves, no harness, and no inconvenience. Try it at our risk and you will never give it up until you are well. Fill out the coupon below and you will not only get full information about ruptures and the appliance but you will see also what thousands of other users think of it. The appliance doesn't cost you a cent if you are not entirely pleased and you are to be the judge.

AVOIDED OPERATION.
"Was Sure He Would Be a Cripple."

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:

Enclosed is a picture of my children, and the little man you see seated on the chair is the one who was cured by your Appliance.

He had been ruptured quite a while before we wrote you and I was sure that he would be a cripple the rest of his life. However, some helping hand showed me an ad. in a newspaper, with the result that he was in perfect health through the wearing of a Brooks Appliance for just three months.

The doctor advised an operation, which I would not consent to. Your advice was to put an Air Cushion Appliance on him, and I must say that it is worth ten times what it cost.

I wish you could have seen him before we used the Appliance and now, when he is fully as sound as he could be.

I cannot thank you too much for what you have done for my boy.

Yours respectfully,
OLIVER HANSON.
Ada, Minn.

RUPTURE HEALED AT THE AGE OF 81.

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:—

Less than a year ago I sent to you for an appliance which came promptly. I at once put it on and it fitted perfectly. I have worn the appliance not quite ten and a half months. It has **cured my rupture.**

I tried the other day while the appliance was off, to see if I could force anything out of the opening to make a break there but I could not though I tried hard.

Now I think this remarkable, as I am in my eighty-first year. I am an old veteran of the Civil War, born and raised in the town of New Boston, State of New Hampshire, from which place I enlisted in the 10th N. H. Vol. Inft. in Co. C, commanded by Col. M. T. Donahue.

I cannot feel but that I owe you this testimony for I had never expected to be cured. However, thanks be to God I found a cure through the valuable appliance you made for me.

Your friend,
E. A. RICHARDS,
Holly Hill, Fla.

NO MORE TROUBLE.

Mr. C. E. Brooks,
Marshall, Mich.
Dear Mr. Brooks:

Answering your letter, will say we need no more Appliances, as our son has been completely cured by wearing your Appliance.

We recently had him examined, and the doctor said the opening was entirely closed and that it wasn't necessary to wear it longer.

Thanking you for your kindn s, I am,
Yours very truly,
Mrs. H. Tollman.
119 Towle Avenue,
Mishawaka, Ind.

PENNSYLVANIA MAN THANKFUL.

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:—Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable God-send to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON,
80 Spring St., Bethlehem, Pa.

The above is C. E. Brooks, inventor of the Appliance. Mr. Brooks cured himself of Rupture over 30 years ago and patented the Appliance from his personal experience. If Ruptured write today to the Brooks Appliance Co., Marshall, Mich.

Ten Reasons for Superiority of the Brooks Appliance.

1. It is the only Appliance of the kind on the market today and in it are embodied the principles that inventors have sought for years.

2. The Appliance for retaining the rupture cannot be thrown out of position.

3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.

4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.

5. It is small, soft and pliable, and cannot be detected through the clothing.

6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.

7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.

8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.

9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.

10. Our reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and our prices are so reasonable, our terms so fair that there certainly should be no hesitancy in sending the free coupon today.

BROOKS APPLIANCE CO., 443 D. State Street, Marshall, Mich.
Please send me by mail in plain wrapper your illustrated book and full information about your appliance for the cure of rupture.

Name .....
Address .....
R. F. D. .....City ..... State.....

Clip and sign this coupon and mail it today.

NOTICE TO READERS.—When you finish reading this copy of the Gospel Advocate, place a United States one-cent stamp on this notice, hand same to any United States postal employee, and it will be placed in the hands of our soldiers or sailors at the front. No wrapping, no address.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Modern Oppression.

A span of two thousand five hundred years separates us from the oppression against the children of Israel. Yet who will say that these modern times do not know the meaning of oppression and starvation? There has been many a modern ruler who knew not Joseph nor Joseph's God. Early in 1918 conservative estimates made by American consuls and missionaries reveal some startling facts: 1,000,000 Armenians and Syrians in Turkey have perished during the past two years from massacre, deportation, exposure, starvation, and disease; over 2,000,000 are homeless and starving; 400,000 of these are orphans; 75,000 children under twelve years of age are starving in Syria and Lebanon alone; sufferers in the Lebanon district recently were dying at the rate of one thousand per day. As an instance of the terrible conditions, we are told how an American doctor coming down from the mountain of Lebanon noticed in the distance a throng of children and wondered why so many were gathered in one place. Upon coming nearer, he discovered that a camel had died by the roadside, and these famished children were in desperation picking the last shreds of flesh from the skeleton of the fallen beast. We cannot like Moses lead these children of oppression out of the land of bondage, but we can send them succor. This we can do without delay. The American Committee for Armenian and Syrian Relief has asked this paper to join with others in making a special campaign for funds to be forwarded before the Christmas holidays. Our readers have done a noble part already, and w feel sure that they are ready to respond again. It's a big proposition when one is told to pitch in and help to raise $30,000,000 before January 19. But I do not forget that the readers of our paper have big hearts.

Discipline.

The hardest lesson for Christians to learn is that discipline is good for them. Though old in service, we are often like fretful school children in our attitude toward the great Teacher. Thousands have just been given a lesson in adversity; but how many are ready to exclaim, "Blessed is night, for it reveals to us the stars?" It has been a terrible strain, we admit. But the very best lessons we learn are the hard lessons. The worst thing that can happen to a scholar is to give him easy lessons. Truly remarked "that nine people out of ten, when they speak of discipline, mean something disagreeable." The word "disciple" has an attractive and winning sound. Yet how can one become a real disciple without real discipline? Ponder this question. Then, in order to feel good toward God and everybody else, turn and read what the writer of the letter to the Hebrews has to say on the subject: "It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not? But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons. Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they indeed for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness. All chastening seemeth for the present to be not joyous but grievous; yet afterwards it yieldeth peaceable fruits unto them that have been exercised thereby, even the fruit of righteousness. Wherefore lift up the hands that hang down, and the palsied knees; and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed." (Heb. 12: 7-13.)

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God Picks the Busy Man.

Many have raised the question as to whether President Wilson is a man called of God to do a great work for the world. We do not attempt to analyze or set forth God's plans in regard to this matter. We believe, however, that he has acquitted himself with rare distinction in the fulfillment of some very trying duties. Certainly it is true that God called Abraham and Moses and Elijah and John the Baptist and many others named in the Bible to execute his divine wishes, and it is wonderful to consider how admirably they fitted in their respective spheres. God certainly knows how to pick a man. History shows that he invariably selected a busy man to execute his bidding. Moses was busy with his flocks at Horeb; Gideon was

threshing when the call came; David was caring for his father's sheep; Elisha was plowing with twelve yoke of oxen; Peter and Andrew were busy at their nets; Matthew was at the seat of customs; Paul was busy persecuting the saints. The reason why God prefers busy men is apparent. Jesus explained it when he spoke of a man's becoming a ruler over many things because he had been faithful in a few things.

Should not such examples encourage us to be faithful in the performance of our duties, however humble they may appear to be? Let us never forget that God can make them great. "Follow me, and I will make you fishers of men."

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Monuments.

Some one has said that "God accomplishes his miracles by means and trains his instruments with diligence." We know that history focuses itself in great names, the prophets and the patriots of the written page. Abraham, Moses, John the Baptist, Paul, Luther, Wesley, Alexander Campbell, Washington, Lincoln, and Wilson are synonyms of religious and civil epochs. Every great reform is first born in some man's heart, and truth, burning in his soul, thrusts him forth as its fiery advocate. The same is true of a great evil that spreads over the world or a false teaching that mars the peace and unity of the churches. It first starts as an unholy ambition in the breast of some misguided man, capable of leading into error. When the reformation or the evil thing begins to flourish, then there stands some kind of a monument to the man's life work. In the language of John Ruskin, let us so learn the lesson of service "that we also, careless of the monument by the grave, may build it in the world—a monument by which men may be taught to remember, not where we died, but where we lived." There is no better motto than Paul's: "For me to live is Christ; to die is gain."

On Distinguishing Between Good and Evil.

Man has received the knowledge of good and evil. It is good to obey God and to believe in him and to keep his commandment, and this is the life of man; as not to obey God is evil, and this is his death. Since God, therefore, gave to man such mental power, man knew both the good of obedience and the evil of disobedience, that the eye of the mind, receiving experience of both, may with judgment make choice of the better things; and that he may never become indolent or neglectful of God's command; and learning by experience that it is an evil thing which deprives him of life—that is, disobedience to God—may never attempt it at all, but that, knowing that what preserves his life—namely, obedience to God—is good, he may diligently keep it with all earnestness. Wherefore he has also had a twofold experience, possessing knowledge of both kinds, that, with training, he may make choice of the better things. But how could he have had any training in goodness if he had no knowledge of the contrary? For there is a surer and an undoubted comprehension of matters submitted to us than the conjecture that comes of mere surmise. For just as the tongue receives experience of sweet and bitter by means of tasting, and the eye discriminates between black and white by means of vision, and the ear recognizes the distinctions of sounds by hearing; so also does the mind, receiving through the experience of both kinds its training in what is good, become more tenacious of its preservation, acting in obedience to God; in the first place, casting away, by means of repentance, disobedience, as being something disagreeable and nauseous; and afterwards coming to understand what it really is, that is contrary to goodness and sweetness, so that the mind may never even attempt to taste disobedience to God. But if any one do shun the knowledge of both kinds and the twofold experiences of knowledge, he unawares destroys the man in him.—Irenæus.

OUR CONTRIBUTORS

Does Death End All?

BY F. W. SMITH.

Having demonstrated the "possibility" of a revelation such as the Bible purports to be, based upon the fact of creation—its existence, purpose, plan, design, and adaptation of means to ends—I propose another proposition—viz.:

THE PROBABILITY OF SUCH A REVELATION.

While the "possibility" of a thing's existence does not, within itself, prove the existence of that thing, it does, nevertheless, under certain conditions, open the way for the "probable" existence of it. Now the question resolves itself into this: Were there no existing circumstances following the creation of man upon which we can rest the conclusion of the probability of a revelation having been given to him? I think this can be clearly reasoned out upon the following grounds:

1. The moral structure of man. He is preëminently a social being, and that, too, of such a high order that nothing in the material universe could meet the demands of this social nature. There could be no intellectual communion between man and the lower orders of creation. These could, indeed, afford man a variety of pleasures and amusements, but further than this they could not go. With all of the animate and inanimate objects about him, man would still be thinking and reasoning, striving to know something of the Power or Being that brought them, with himself, into existence. This desire was not of his own creation, but was innate—implanted within him by the Author of his existence. 'Tis true that woman, man's complement, was created and placed at his side to be his earthly companion; but with all of her lovely charms, beauty of face, faultless form, and grace of manners, the demand for a higher communion has not been met. For woman, too, possessed of the same innate desire to know the *whence* and the *where*, could impart no information to her noble companion upon the subject.

2. A second reason for supposing the "probability" of a revelation is based upon that which we call "benevolence." This virtue runs, like a thread of gold, throughout creation, and the manifestations of its presence are seen and felt in every department of life. All fleshly desires manifesting themselves in the lower orders of creation have been met and satisfied by the Power that brought them into existence; and, as we have seen, man's corporeal desires, his natural appetites and passions, have been provided for. Shall a Benevolence capable of attending to the desire of sheep and oxen leave man to grope his way in darkness and ignorance of that which springs from the greatest desire implanted within the human soul? It does not stand to reason, but demonstrates most clearly the probability that a revelation has been given.

3. But a still more plausible reason to suppose that man received and enjoyed that higher communion is found in the fact of human speech. I shall not ask, "How came man with the 'power' of speech?" but, "How came man to talk at all?" A man may have the "power" to do a thing, and never do that thing because of the *undeveloped* power. Some extraneous power taught—yes, *taught*—man to speak, giving him a language, and to know the meaning of words. I knew a deaf and dumb husband and wife who were blessed with a child, and the child had to be placed with people who could talk in order to learn to talk itself. While with its parents it heard no one talk enough to learn, and it did nothing but make signs. While a child

possesses the power of speech, unless it is taught to use this power, it will never talk. Adam was no exception to this rule. A Being who could talk as certainly taught Adam to speak as any mother ever taught her babe to say "mother." How reasonable the statement with which the history of man begins—viz.: "And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2: 16, 17.)

THE CERTAINTY OF A REVELATION.

If we can establish the "probability" of a thing's having been done, it will encourage us to seek for still greater proof that it is an accomplished fact. As a witness regarding the certainty of a revelation having been given to man, the Bible itself is brought forward.

1. Its "composition" stands out *clearly* and *distinctly* over and beyond any other writings in the wide world. With all of the world's boasted learning, its wonderful achievements in art and literature, nothing has evolved from the brain and pen of man that remotely resembles the composition of the Bible. The artlessness with which its scenes are depicted, the general style of its narrations, and its seeming contradictions all go to show that it did not originate with man. In no human composition can be found anything approaching the parables of the Bible. Because of this and many other reasons, this most unique and strangest of all writings has challenged the profound admiration of philosophers, statesmen, sculptors, and artists in every age of the world. The sayings of the Bible are interwoven with the literature of every civilized nation on earth; and wherever a quotation from that Book appears, it is easily distinguishable from its settings because of its very style.

2. Its condemnation of sin and its exaltation of righteousness go to show that it was not the work of man. Such a book with no higher origin than man would be exceedingly unpopular and would soon have perished from the earth. Here is a book that condemns, exposes, and lays bare the sins and wrongdoings of its best and most noted characters. Its heroes and heroines are criticized, exposed, and punished for their sins. No human production would thus deal with its best characters. The men who wrote the Bible exposed and recorded the sins and crimes of those they loved almost to the point of worship, a thing that no uninspired man has ever done.

3. The Bible proposes nothing but good to man. All of its mandates are benevolent; it requires man to do nothing but what is for his good even in this life, and asks him to refrain from no course in life but will tend to make him a better man. It sanctifies, regulates, and adjusts every relation in life, enforcing a rule by which justice and equity come to all—viz.: "And as ye would that men should do to you, do ye also to them likewise." This principle runs from Genesis throughout the Bible—amplified, exemplified, and emphasized from page to page.

4. Its prophetic fulfillment is among the most marvelous things the world has ever known, and will forever stand against the battering-rams of skeptics and infidels. This one feature of the Bible should be sufficient to commend it to every age and every individual. It would have been absolutely impossible for uninspired men to have guessed with such correctness of future events. Time, place, persons, and things were predicted hundreds and thousands of years beforehand, which came to pass without the omission of the slightest detail.

5. The testimony of its witnesses furnishes an indubitable evidence of a divine revelation. These sealed their testimony with sufferings, hungerings, imprisonments, stripes, and their heart's blood. Men do not pay such a high price for propagating what they know to be false. Men may lie for human glory, power, or wealth; but none of these things were offered the witnesses of the resurrection and preachers of the gospel. It must be conceded, then, that those witnesses told the truth or else were the most woefully deceived men that ever lived. But what man would be willing to die for a thing about which there could be even the shadow of a doubt? The thought is *preposterous*, and the conviction of the truthfulness of their testimony sweeps down upon us like a mighty avalanche.

"What glory guilds the sacred page,
Majestic like the sun!
It gives a light to every age;
It gives, but borrows none.
The hand that gave it still supplies
Its gracious light and heat.
Its truths upon the nations rest:
They rise, but never set."

An Appreciation of J. D. Northcut.

BY H. R. MOORE.

Our friend and brother, J. D. Northcut, died at his home, in Tracy City, Tenn., on November 2, 1918. His illness, influenza followed by pneumonia, was short and painful, caused by giving almost continual attention to sufferers near him. He was cut down in the prime of an active and most useful life.

He was of Warren County pioneer stock, born on January 14, 1875, and reared on his father's farm, in Northcut's Cove. He was baptized when about fourteen years old by J. R. Stubblefield. He took a course of study at Terrill College, and was a great admirer of President James W. Terrill and a favorite of teachers and students. He taught as principal of Shook College at Tracy City for several terms. His faithful and efficient work was recognized and appreciated. While teaching he began to preach, when about nineteen years old. At the time of his untimely death he stood high as a popular and successful evangelist throughout Grundy and several adjacent counties, but only claimed to be a crossroads, school-house, mountain preacher. Much of his first work was, as indicated, in the rough, mountainous country at and adjacent to Tracy City. Often he went from ten to twenty miles on horseback, and would preach twice and sometimes oftener, and would then find his way back in the night, so as to be at school on Monday morning.

He was happily married to Miss Minnie Simpson in December, 1897, to whom he was very much devoted.

His faithful and efficient work as an evangelist in the mountain region where he labored appealed to the brotherhood, and his field of labor gradually widened. His services were in great demand, so much so that he gave up teaching, which he liked, for preaching, which he liked better. At the time of his death his services for protracted meetings had been engaged up to 1920. His manner of conducting a protracted meeting—say, of two weeks' duration—appealed most favorably to all concerned. Only an occasional sectarian thoroughly imbued with deep-seated prejudice could refuse to hear and approve his pulpit demeanor. He at all times had the courage of his convictions. He presented the whole truth without fear or favor. Never at any time would he evade, dodge, or compromise the Bible with the traditions of men; but his sermons were invariably delivered in such a plain, lucid, and respectful style as to offend no one, except some chronic kicker.

He held four annual protracted meetings for the Huntland congregation. Twenty were added by obedience to the terms of the gospel at his recent meeting. He had large and attentive audiences, although the air was full of the world-wide war news. His exhortations were forcible and impressive. Often he would hold the New Testament up and say: "I present nothing to you except what I can read in this little book. I beg you to accept it, to go where it

goes and stop where it stops. I beg you to stand with me on this God-given creed. If you cannot come to me on these terms, will you accept this book as your only guide and be only a Christian and let me go to you? Can't we be united as the Savior prayed we should be? If not, why not?" Immediately after the benediction he would hasten to the door and cordially greet all as they passed out.

Our departed friend and brother was eminently possessed by nature and by practice of prominent and distinct qualities well calculated to appeal to the masses and to the classes. He was a potent force for good among all with whom he touched elbows. He was well equipped for the active doings and busy scenes incident to the responsible relations of a useful life.

He was, as a husband, affectionate and companionable; as a father, he was tender, kind, and discreet; as a neighbor, he was social and accommodating; as a teacher, active, patient, and capable; as a friend, sincere and trustworthy; as a citizen, he was law-abiding and stood for the greatest good to the greatest number; as a Christian, he was considerate, zealous, and consistent; as a preacher, he was able, prudent, conscientious, untiring, and uncompromising. His memory will be fondly cherished for his faithfulness and efficiency in these different relations as the years come and go.

His premature death was a shock to all who knew him. The funeral services were conducted by Brother J. R. Stubblefield, aided by Brother Taylor, and attended by a large number of sorrowing relatives, friends, and brethren. Sweet music thrilled sorrowing hearts. His mortal remains were tenderly and solemnly consigned to the grave in a near-by cemetery, which was profusely adorned with rare flowers as tokens of love from various localities.

There comes a voice from the sad and unexpected departure of our brother that says that this thing called death is not the dreary end of our existence; it is the gateway to another and better state. All extend heartfelt sympathy and condolence to the bereaved widow, the four bright children, to the only brother and the aged mother.

The Future of the Church of Christ in Washington.

BY W. S. LONG.

The brotherhood of the church of Christ throughout the United States and Canada will rejoice over the statement that the church in Washington has determined to secure a centrally located lot and erect a house of worship. But the congregation is young and small, and in order to carry forth this determination we must have the fellowship of the true church of God everywhere.

In a business meeting, November 3, plans were made to start a building fund and put forth every effort to make it grow daily until the work has been accomplished. Five hundred dollars has been placed in the treasury, and we are going to do our best to add two hundred dollars to this amount every month. The next step is to buy a lot on Maryland Avenue, within walking distance of the Capitol and the Union Station, and, just as soon as a lot can be paid for and money collected, to begin the erection of the building. A lot in the best part of the city, such as the location just mentioned, will cost about forty-five hundred dollars. We are aware of the fact that it is a great undertaking to plant the cause in the city of Washington and to erect such a building as the cause demands, and yet, by the hearty coöperation of the congregations throughout the United States, it can be accomplished without delay. We owe this much to the young people who are leaving the quiet little cities and country towns to come here to make it their home and to serve their country. What a reflection on the church of Christ that we have no house of worship in our national capital, so the congregation has to assemble in a rented hall which cannot accommodate very many people! We have raised millions of dollars for temporal matters; then why should we neglect spiritual matters? Is not the cause of Christ the greatest work in the world? Does it not demand your first fruit and your best? "Now is the accepted time, now is the day of salvation." God's people ought to have begun this work forty years ago and must not put it off any longer. We believe that every congregation in the land will cheerfully respond to this call and have full fellowship in this work.

We are going to pray daily, and sacrifice, and work in harmony with our prayers; and now we throw the door open to the church throughout the world and beseech every congregation to make a liberal contribution to this work, either monthly or quarterly. There are one-half million people in the District of Columbia, and this is truly a mission field. May you take this matter to God in prayer and then say, as Nehemiah of old: "We will rise up and build."

Send all contributions to E. L. Mills, 2002 G Street, N. W.; T. F. Colvin, 2536 Eleventh Street, N. W.; or J. W. Gibson, 2500 Pennsylvania Avenue, S. E.

The War Sufferers' Fund.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$13,770.11
Church at Lavergne, Tenn.	31.40
Mrs. Julia Rankin, Belle Mina, Ala.	5.00
Mrs. Jesse N. Bonner, Morrison, Tenn.	5.00
Church at Pleasant Valley, Route 7, Athens, Ala.	10.00
Church at Rives, Tenn.	20.00
David R. Wells, Mount Olivet, Ky.	15.00
G. M. Whitaker, Gainesboro, Tenn.	5.00
Mr. and Mrs. J. G. Birdwell, Whitleyville, Tenn.	15.00
Church at Bardwell, Texas	1.65
Mrs. C. R. Willis, Celina, Tenn.	5.00
Mrs. John S. Spence, Chattanooga, Tenn.	1.00
W. S. Head, Fort Worth, Texas	1.00
Church at Charleston, Miss.	9.00
H. L. Deleshaw, Moulton, Ala.	10.00
Church at Spring Hill, Tenn.	8.25
Church at Campbell's Cross Roads, Ala.	8.00
W. R. Key, Buena Vista, Ark.	7.50
Church at Dugger, Ind.	39.50
S. T. Anderson, Little Lot, Tenn.	30.00
Mr. and Mrs. H. W. Williams, Sparta, Tenn.	15.00
A few members of the church at Schochoh, Ky.	88.00
J. E. Barbee, Yost, Ky.	2.00
N. E. Taylor, Fulton, Ky.	5.00
Church at Stewart's Creek, Tenn.	85.00
Mrs. D. N., Nashville, Tenn.	1.00
"Two Friends," Millville, Ark.	3.00
Mount Zion congregation, Newark, Ark.	25.00

The contribution of Brother S. T. Anderson represents the proceeds of a load of corn. He writes us this: "We have tried to meet our obligations to our government. Let us likewise meet our greater one to our God and our fellow man." This is a fine sentiment that deserves passing along. The gift of a few members at Schochoh, Ky., is indeed generous. Stewart's Creek congregation always does things well for the Master. No doubt there are smaller gifts acknowledged above which represent great sacrifice. For example, the contribution from the church at Bardwell, Texas, seems small; but when we know what distressing conditions its members have had to contend with, we can appreciate it all the more. It is delightful to note how many husbands and wives send their contributions in as one gift. "These twain shall be one," Jesus says.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Would You Give Two Dollars to Save a Soul?

If you knew that some friend of yours, or even somebody whom you have never seen, would be turned from the path of sin into the ways of truth and righteousness through reading some timely article in the Gospel Advocate, would you hesitate one moment to expend this small amount for a year's subscription? We know you would not. Well, it is our good pleasure to inform you that not once or twice, but time and again, this very thing has happened. We do not doubt it, because we could not without doubting the character of the good men and women who have written us letters of appreciation in which they testified to the splendid influence of their favorite religious journal. Not only have people been greatly helped to a better understanding of the plain and simple conditions of salvation as set forth in the New Testament and contradistinguished from sectarian teachings, but many have been taught to worship God more acceptably through reading the paper. Our readers tell us that where the Gospel Advocate is extensively read there is a deeper spirituality, a higher appreciation of the Bible, and a greater interest in missionary work. They also tell us that when the subscriptions lapse, interest in these important things decreases in proportion.

Solomon says: "He that winneth souls is wise." We win them first of all by teaching them the Bible. But there are other honorable and expedient ways that attract men to the Bible and make them feel the need of salvation. We know of none better than the circulation of a good religious paper. We have backed up this belief by years of struggle and sacrifice in an effort to improve the Gospel Advocate, that it may become more useful every year. Did we not know that the Gospel Advocate is doing this good work, we certainly would not continue it in the face of the tremendous cost of publication. Candidly, if we did not feel sure of the support of our readers, many of whom have stood nobly by us in past years, we could not assume the burden. Thus you see a *great deal* depends upon your *continuous* interest in the paper.

Help the publishers in the soul-saving business by sending us new subscribers. PUBLISHERS GOSPEL ADVOCATE.

Who Did Sin?

One of the things which is coming to be understood, in these days of enlightenment regarding the science of health, is that God does not send pain and suffering upon the children of men arbitrarily, as a punishment, in the sense that many earthly parents punish their children for wrongdoing. God has made man subject to certain well-defined laws, which, if observed, insure his physical, mental, and spiritual well-being; if broken, they bring their own penalty, which may fall upon the innocent as well as upon the guilty. Salvation is given from sin itself, not from its consequences. These temporal consequences must be suffered. Christ is giving to the world, to-day, knowledge that averts or mitigates physical suffering; he is teaching the world that by keeping the divine laws man may gain health and happiness. Man is learning that the sins of fathers are, physically and mentally, visited upon the children; that many are handicapped all through life by some weakness that renders them especially susceptible to temptations of various kinds; and that each generation has its own responsibility for the generations that are yet to come.

A clean, sound body makes for a clean, sound mind and soul; and one of the lessons of this war, with its military discipline brought to such a standard of perfection, is that it is possible to keep the laws that are the well-being of mankind and insure for coming years a generation that shall be fitted to perform the taxes of regeneration and renewal that shall come upon it.—Waterbury American.

"He Steadfastly Set His Face to Go to Jerusalem."

Comes there not a time in every Christian's life when these words acquire a deeper, a more personal meaning, when he, too, is called to set his face steadfastly toward Jerusalem, when, leaving those things that are behind, and reaching forth unto those things which are before, he, like the apostle, presses toward the mark for the prize of the high calling of God in Christ Jesus? It may be that the first half of his century has been reached—fifty years have gone—and surely, if such be the case, he cannot but realize that the end of his journey is drawing near—yea, may be nearer than he even dreams of. What then? Shall he stop at this milepost and wail and lament? God forbid. Let him look over the way that lies behind him, and remember the innumerable mercies God has showered upon him. Let him think of the deepest sorrow and of the sharpest pains he has been called to bear, and of the unfailing help which, in these dark hours, his loving Father has ever granted him. Let him acknowledge the wonderful love which sought, led, and blessed him up to this very day. And then, without a glance of regret at the receding past, with humble, yet bold confidence in God's unfailing love, he will steadfastly set his face to go to Jerusalem; and quietly await, in a busy life of service (if such be granted to him), the final summons of the Master: "Come, ye blessed of my Father."—Marie J. Bois, in Exchange.

I Know He Will.

I may not know the hour, nor yet the day,
But my dear Lord will come again some day—
  I know he will, I know he will.
I know that he will come out from the skies,
And that the dead in Christ will then arise;
I know that with a shout he will descend,
While saints and mighty angels him attend—
  I know he will, I know he will.

I know that Christ will come a second time
In flaming fire and majesty sublime—
  I know he will, I know he will.
The trump of God will sound with sudden blast,
And that great day of triumph come at last;
Just as he said, just as he went away,
The dear Lord Christ will come again some day—
  I know he will, I know he will.

I know that Christ will come to earth again
And glorify the ransomed sons of men—
  I know he will, I know he will.
With power and glory he will come again,
And every eye shall surely see him then;
In love and mercy he will judge his own,
And crown them kings and priests through him alone—
  I know he will, I know he will.

I know my Lord doth hear me when I pray;
I know that he will keep me till that day—
  I know he will, I know he will.
Then he will come and banish tears and pain,
And in my heart forevermore will reign;
From endless death he will deliver me,
And set my quickened soul forever free—
  I know he will, I know he will.

I know that Christ will keep me to the end,
And my unworthy soul he will defend—
  I know he will, I know he will.
I know my Lord will keep his word with me,
I know that true and faithful he will be;
And when at last his blessed face I see,
I know that he will intercede for me—
  I know he will, I know he will.

O precious soul, what he will do for me,
The Lord of life will surely do for thee—
  I know he will, I know he will.
He loved and loves thee even unto death,
He cares for thee and marks thy every breath;
O ask him now thine own dear Lord to be,
And when he comes he will deliver thee—
  I know he will, I know he will. —Selected.

QUERY DEPARTMENT

Brother McQuiddy: If a brother has been selected by a congregation for the office of elder and appointed by fasting, prayer, and laying on of hands, and should change his location and thereby change his membership, or move his membership, does he also move his eldership, or does it stop on account of his changing his location? Can an elder resign his office at his will? Please give some light on this and you will help one who desires to know the truth. W. J. JOHNS.

I know of no scripture, taken singly, that answers the above question; but taking the general tenor and spirit of the truth, the answer from the word of God is clear. A man must be fitted for an elder before he can do the work of an elder. The appointment, or the ordination by fasting, prayer, and laying on of hands, does not make him an elder. The man who is fitted for the work of an elder is fitted for that work regardless of his location. If a man is an elder and is so recognized in one community because he has the qualifications of a bishop, the change of locality does not alter his fitness, so he should be recognized as an elder in the changed relation. Neither the elder nor any other Christian can resign a duty. The man who is qualified to do the work of an elder will be held responsible if he ceases to do this work. The fitness to do the work makes it his duty to do it.

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Brother McQuiddy: Please explain what is meant in Rev. 1: 4 by "the seven Spirits." MRS. B. A. GOAD.

Rev. 1: 4 reads: "John to the seven churches that are in Asia: Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne." Our querist wishes to know the meaning of "the seven Spirits." I really am unable to answer the question and am afraid to guess, for I find that those who attempt to answer it give no proof for their answer and give one that is contradictory to that given by others. I will give the querist, however, the advantage of what B. W. Johnson says, and also of what Adam Clarke says. In commenting on "the seven Spirits," B. W. Johnson says: "'The seven Spirits.' The Holy Spirit. The numeral seven indicates fullness, perfection; it is the sacred number. The sevens are constantly repeated through Revelation. There are seven churches, seven Spirits, seven seals, seven trumpets, seven thunders, seven vials, etc." Adam Clarke says: "That seven angels are here meant, and not the Holy Spirit, is most evident from the place, the number, and the tradition. Those who imagine the Holy Ghost to be intended suppose the number seven is used to denote his manifold gifts and graces. That these seven Spirits are angels, see chapter 3: 1; 4: 5; and particularly 5: 6, where they are called 'the seven Spirits of God, sent forth into all the earth.'" Thus it will be seen that the commentators do not agree. I am unable to give any Bible information that shows definitely what is meant by "the seven Spirits."

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Brother McQuiddy: (1) Please give the meaning of 2 Cor. 12: 2. What does Paul mean by the "third heaven?" (2) How do we harmonize Prov. 26: 4, 5? M. D. CREWS.

(1) This passage (2 Cor. 12: 2) reads: "I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven." The Jews talk of seven heavens, but the Bible does not warrant any such claim. The claim that there are seven heavens is absurd. In the Bible three heavens only are mentioned. The first is the atmosphere or the firmament or expansion above us. We find reference to this in Gen. 1: 6: "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." The second is the starry heaven where are the sun, moon, planets, and stars; but these two are often expressed under the one term, the two heavens or expansions, and in Gen. 1: 17 they appear to be both expressed by "the firmament of heaven." The third heaven is the place of the blessed, or the throne of the Divine Glory. The Scriptures, however, afford us but little light on these subjects and the reader should not rely especially on this distinction. The thought of the passage, to my mind, is that the apostle meant to teach that he was favored with the nearest intimacy with God and the highest revelation relative to his will. It was his desire to impress on his readers that he spoke as one who knew and with the highest authority, as he had been so favored by Jehovah. (2) Prov. 26: 4, 5 read: "Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit." The answerer should not partake of the mannerism or the modes of disputation, buffoonery and scurrility; for if he were to do so, he would become like unto the fool. When advised to answer the fool according to his folly, the thought is that the answerer should confute the fool upon his own false principles by showing that they lead to conclusions very wide from, very opposite to, those impieties he would deduce from them. Such an answer would allay the fool's vanity and prevent his being wise in his own conceit. Thus the fool would be dishonored by having his own principles turned against himself and shown to be destructive of his own conclusions.

Georgia and the Far Southern Field

By S. H. Hall

A Beautiful Description of a Great Man and a Momentous Occasion.

Our readers, I am sure, will appreciate the following description of President Wilson and of the occasion of his address to Congress announcing the signing of the armistice, by John Temple Graves, editorial representative of the Hearst newspapers in Washington:

Washington, November 11.—Promptly at one o'clock today Woodrow Wilson, President of the United States and foremost citizen and official of the world, read to a vast assemblage in the hall of the House of Representatives the terms of the armistice, stipulated by the allied nations and presented by General Foch. He also announced their acceptance by Germany.

At the same hour precisely Georges Clemenceau, beloved Prime Minister and "Lion of France," said the terms and announced their acceptance to the French Chamber of Deputies in Paris. The second greatest event in the world's history was proclaimed in a simple formal ceremony consuming just thirty minutes of time.

Nineteen hundred and eighteen years ago there was staged in a lowly manger in Bethlehem of old Judea an event which has pulsed in human betterment through nearly twenty centuries of the human race; and the celebrants were the choir of angels chanting on the starlit plains of Bethlehem the never-dying song of "Peace on Earth, Good Will to Men."

STAGED IN STATELY HALL.

The event of to-day was staged in the stately hall of the greatest popular government on earth. The celebrants were the Representatives and the 110,000,000 freemen of the greatest world republic, joined in chorus, and the glad rejoicings of 150,000,000 of allied peoples across the seas and the collateral rejoicings of 1,500,000,000 people throughout

the world to whom it established liberty, freedom, justice, and enduring peace.

Between the two looms a great occasion, staged in well-named Philadelphia, the City of Brotherly Love, on July 4, 1776, which interpretated to a new nation the meaning of Bethlehem and Calvary.

To-day comes the world's mighty trinity of events. It was the sequel to the Crucifixion and the Resurrection.

WALKS TO THE DESK.

To-day, exactly at the appointed hour, a slender, sinewy man, garbed in the attire of an American gentleman, walked with quiet, unassuming modesty of demeanor along the lobby of the people's Congress, and with unpretentious dignity mounted the platform beneath the desk at which sat the Vice President and the Speaker of the House.

The Senate and the House were in front of him. The Supreme Court, with its majestic Chief Justice, sat directly at his feet. The galleries were thronged and swarming with a great audience of the people gathered upon the hour's notice of his coming.

The diplomatic galleries held the highest representatives of every allied and neutral nation of the earth. The first lady of the land and her chosen friends, the ladies of the Vice President and Speaker and the wives of Cabinet officers and dignitaries, all quietly clad, filled their accustomed places, and the galleries were full.

LONG BURST OF APPLAUSE.

There was one long, deep, universal burst of applause, through whose heaviest note there was evident a hush and reverence that spoke the soul of a people in their mightiest and noblest hour.

The chosen representative of the most important nation in the universe, spokesman here of the mightiest and most important drama in all the world's history, spoke to this great assembly in the tone of "wisdom, justice, and moderation," which is the emblem of their government. There was not the smallest effort at oratorical effect.

There was no flourish of the theatric, not a dramatic pose or gesture nor any garish note, as in clear, even tone the President read the terms of armistice one by one, each one an international judicial sentence which condemned to death the purpose which had plunged a world in blood in the mad ambition to rule a world by force, and the acceptance of those terms which vindicated and forecast the triumph of a statesmanship founded upon the beatitudes of the New Testament, rather than upon the revenge of the Mosaic laws.

NOTED DREAM REALIZED.

Idealist, "scholar in politics," and constitutional pacifist—the idealist has realized his noblest dreams, the scholar has vindicated his learning in surpassing diplomacy, the great peace President has materialized into the greatest of war Presidents, and now again the greatest of peace Presidents facing the millennium in which "wars will be no more."

After 1,565 days of war, the great day of peace has come, and the President's manner was as lowly as the Nazarene's when he spoke the beatitudes.

For fifteen minutes of hushed and reverent hearing the illustrious speaker held this illustrious audience, and then amid the liberated thunder of the people's enthusiasm Woodrow Wilson quietly, as he came, walked down the aisle into God's pure air to take his place in history with the immortals.

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"And Wars Shall Be No More."

In the foregoing beautiful description of our President by Mr. Graves, you notice he thinks we now face the "millennium in which 'wars shall be no more.'" Just how true this is, of course, I dare not say, for the very good reason that I do not know; but that before us there is an age that will be devoted to the study of agriculture, the manufacturing industries, and the moral and physical development of man, and not so much to the stud of how to kill each other, I have not a doubt. Whether the prophecy of Isa. 2: 4, where it is declared, "They shall beat their swords into plowshares, and their spears into pruning hooks," shall now have its fulfillment, that this prophecy points directly to the age ahead of us, I do not know; but that the time is at hand when swords shall be beaten into plowshares, and spears into pruning hooks, I have not one doubt; for most of the steel, etc., that is needed for such implements of agriculture is tied up in weapons of warfare, hence will have to be drawn upon to meet the demands.

I was talking to one of our best preachers recently about this prophecy, and he said he thought it was fulfilled when the "house of the Lord" was established as mentioned in the preceding verses. He said that when people enter the church of God, the house of God (1 Tim. 3: 15), their swords, if they have any, must be turned into instruments of peace and industry; that war, if they had ever learned it, must be taught to them no more; that the prophecy has not so much reference to a reign of peace between the nations as it does to the reign of peace between the subjects of the different nations called out of the kingdoms of the world into the "house of God," the kingdom of the Prince of Peace. When we think of this position in connection with Christ's teaching to Peter in the garden of Gethsemane, when he told Peter to put up the sword into its place, that all they that take the sword shall perish with it, it makes us give it a favorable consideration, to say the least. Of one thing I am perfectly sure—viz., that no man who claims to be a minister of the gospel of Christ can produce one scintilla of authority from God upon which to justify himself in teaching people the art of war or even any interest in any such art. Now, if we have any minister in the brotherhood who thinks he can produce the authority, we call for it, with the promise of giving it the most unprejudiced consideration.

But if this wonderful prophecy in Isa. 2: 4 does refer to a condition that shall certainly be established between the nations of the earth, and these nations have reached such peaceful conditions through the influence of the "house of the Lord," "the church of God" that has been established among them and has been working as a little leaven upon them, then, where is this "house of God?" Who constitutes its membership? If I am not mistaken, one of the theories is that nations would ultimately come to "beat their swords into plowshares, and their spears into pruning hooks," because of the leavening influence of the church. If this be true, and the nations are now seeking peace because of the gentle influence of the church, what is this church that has been doing this work, and where is it? Will some one point it out, indentify it for us? Some of the bodies that call themselves "churches" have been rampant for war. That body of people who call themselves "the house of God," "the church of God" (with which body I claim to be identified), could hardly say they have done it; they appear to me as a very negligible quantity just now. This is the way I feel and see things; and if it hits hard, let's take the medicine though the dose be bitter. It occurs to me that the Bible, unused to a painful degree by God's people, has had its influence upon the hearts of men, in spite of our neglect, and that God has had to step in and beat the love of peace into the hearts of men with a slaughter of more than ten million souls, thus sickening and disgusting man with war, blood, and carnage, and forcing him to cry out for peace, and now to desire to use differently the iron and steel tied up in weapons of carnage.

Of course, kind reader, you notice I am taking no position; I am meditating and wondering, hoping to get all the light there is on these questions, and am passing my meditations on, hoping it will result in getting more capable minds to thinking and writing along these lines.

Each of us has some special talent. As we make the best use of the talent we already possess, we shall gain more talents. God is our unfailing source of supply, and by living his life we shall develop all our talents to the utmost.—Selected.

AT HOME AND ABROAD

E. E. Shoulders has moved from Corsicana, Texas, to Montrose, Colo.

L. L. Yeagley has closed an interesting meeting with the Green Street congregation, this city.

James A. Allen reports the baptism of a very fine young man at Lawrence Avenue, this city, on Sunday.

T. B. Larimore's trip was delayed a week. His address will be 2645 Pasedena Avenue, Los Angeles, Cal.

We enjoyed a visit last week from A. G. Freed. He reports the school at Henderson, Tenn., to be in excellent condition.

Mrs. W. P. Hunter, of Ravenscroft, Tenn., cannot keep house without the Gospel Advocate. She has ordered it sent to her new home.

B. C. Goodpasture, of Shelbyville, Tenn., was in the office Monday. He is well pleased with the growth of the work in his section of the State.

L. L. Brigance, Henderson, Tenn., has moved to Murray, Ky. He will preach for the churches at Murray, Hazel, Green Plains, and Hardin. These churches are reported to be in fine condition.

F. B. Shepherd changes his address from Lometa to Amarillo, Texas. He is doing a fine work in stirring up interest in South African mission work. Brother Shepherd is worthy of our confidence.

Our good friend, J. B. Nelson, of Dallas, Texas, calls attention to the fact that the Lord made the first submarine and Jonah took the first voyage. This is in accord with Webster's definition. We believe every word of it.

From J. Y. Lowe, Burns, Tenn.: "I here state that fifty-one years ago this month Isaac Sewell baptized me into Christ, so I have been fighting the battle of faith ever since. I hope this will find you well and hearty. May the good Lord ever abundantly bless you." Brother Lowe is loved and esteemed by all who know him.

From Miss Sarah Andrews, 17 Nakatomizaka, Koishikawa, Tokyo: "The literature received. Thank you very much indeed. The class is well attended and interest is manifested. I trust others will soon become obedient to the faith. I also wish to thank you here for sending the Gospel Advocate. I do enjoy it so much. May God bless you."

The president of a bank, when asked by a young clerk how he could distinguish the bad bills from the good, said: "Get familiar with the good bills, and you will recognize the bad bills at sight." Here is a vast volume of wisdom summed up in a simple sentence. This homely advice applies not only to the detection of counterfeit money, but with equal force to the detection of the counterfeit in all departments of life.

We are grieved to learn of the serious illness of G. A. Dunn. A brother from Houston, Texas, writes, under date of November 20: "G. A. Dunn is now confined in the Baptist Sanitarium, Room 617. He did well from the operation, but complications have set up, which have kept him in the hospital seventeen days with an unbroken fever. We are hoping for a change to the better daily. Friends and brethren in Houston are rendering every kindness and assistance possible. He asks the prayers of friends and brethren."

A man asked Jacob Riis to find a poor widow with five children the ages of his own children, that the two families might be mutually helpful to each other. He wished each of his children to be interested in another child that was growing up along with him. Mr. Riis searched long for the right family, and at last found it in an East Side tenement. The brave mother was supporting her large family by scrubbing in an office building, and it was the very building where this business man had his office, and it was his own floor where she worked.

From A. O. Colley, 2018 Bennett Avenue, Dallas, Texas, November 16: "We have to-day buried H. C. Kitchen, the oldest elder of Pearl and Bryan Streets Church. L. S. White, of Sherman, Texas, was called to assist me in the funeral services. He had labored with Brother Kitchen so long that the family and the church were glad to have his assistance in this sad hour. His death was a peaceful going to sleep. He was in his seventy-fifth year. He was one of the most useful men of the church, and we shall miss his wise counsel and Christian example very much. We are confident that he rests in the home of the soul."

Married, at the home of the bride's father, Samuel Wilson, at 749 North Stephenson Street, Pasadena, Cal., Mr. Gowan E. Evans and Miss Amy L. Wilson. The beautiful ceremony, double ring, was performed by G. W. Riggs, of Los Angeles. The groom is a native of Williamson County, Tenn., and both young people are members of the church of Christ. Their new life began under auspicious omens. They were married on November 11, a grandly beautiful day in Southern California, the day of peace when the whole world was happy, also the birthday of each, being of the same age. The groom's only brother is in France, serving in the artillery."

From J. G. Allen, 1412 Baltimore Avenue, Muskogee, Okla., November 19: "Thank God, the world war has come to an end! The 'flu' has also subsided so as to give us all more time to think and plan for greater things along church-work lines. Please tell the brotherhood through the Gospel Advocate that we are still needing help to build a house. The 'flu' and war both have hindered us in the work to a very great extent, but we start out with thankful hearts to the Giver of all good to man, believing that all things works together for good. We are anxious to get in a house of our own, so we can use our energy in holding tent meetings in and around this city."

From J. G. Malphurs, Avon Park, Fla.: "The church in Avon Park has many things to be thankful for: not a member has died with the influenza, not a death in town; many members coming here from the States north; not a crank in the whole congregation. Our hearts are set on 'greater things for God.' Brother Thomson is with us now, and is doing some excellent preaching on Lord's days, but expects to hold a meeting as soon as all danger of influenza is over. Watch us grow. If you are interested in finding a warm climate where school and church advantages are excellent, we invite you to come to Avon Park, if you love the Lord and have a mind to serve; but if you are a crank, please do not come here."

From R. E. Wright, Wartrace, Tenn., November 23; "I will be at Camp Sevier, Greenville, S. C., after November 25, and will be interested in all our young men in that camp. If you know of any one there who is a member of the church, please write me, giving me his name and address, and I will be glad to look him up. Do not let any one think that this kind of work is over yet. Our men in camp will have to be kept there some time yet, and the next few months will be the hardest months of the war on them. We truly have the hardest work of the war ahead of us now, and to forsake them is to be in every sense of the word a slacker of the worst type. We were told last week in the Y. M. C. A. Training School, Blue Ridge, N. C., that the War Board of the Y. M. C. A. needed now five thousand more men for Europe. Brethren, our hardest work is ahead of us and will not be over until every man in Europe and America is at home. Address me at Camp Sevier, Greenville, S. C., in care of the Y. M. C. A."

GOSPEL ADVOCATE

EDITORS.

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MANAGING EDITORS.

J. C. McQuiddy. A. B. Lipscomb.

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Do We Need More Preachers or More Consecrated Preachers?

BY J. C. M'Q.

In last week's Gospel Advocate, on the "Spirit of the Press" page, we published a good article from the Christian Intelligencer, entitled "How Get More Ministers?" When we see so many preachers advertising for positions, we conclude that there are more preachers than there are places for them. There are many churches that have not preachers and are wholly unable to secure the services of a minister. This suggests that there is something wrong either with the preachers or with the churches, perhaps both. I think the latter conclusion is more likely correct and that there is something wrong with both the preachers and the churches. If the churches were as active and consecrated as they should be, and if all preachers had the spirit of self-denial and sacrifice that should characterize all faithful ministers, we would find religion more flourishing everywhere. There can be hardly a doubt on this subject. But from the days of Christ until now "the harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Matt. 9: 37, 38.) The people are more ready to be saved than the laborers are to make the sacrifices necessary for their salvation. The preacher is not always ready to give and proclaim the unsearchable riches of the Lord Jesus Christ. It took the miracle on the housetop to convince the apostle Peter that he should go and preach the gospel to the Gentiles. Many preachers to-day, as there are no miracles on the housetop, remain unconvinced and do not realize that it is their duty to preach the gospel to the poor and illiterate who are perishing for the bread of life. As it was in the time of Christ, so now the problem is to get laborers to reap the harvest. Many reasons may be assigned why it is so hard to secure laborers, a few of which are here given.

1. A lack of consecration and devotion on the part of all who profess to be followers of the Christ. There are so many who claim righteousness, yet so poorly practice its principles. It is so much easier to preach than it is to practice in harmony with the preaching. There is such a dearth of practical religion in the homes of our country. Many children do not know what it is for the head of the family to conduct family worship. There is little Bible reading and apparently little prayer in the home. It does not take the young mind long to be impressed with the truth that parents are more interested in temporal things than in eternal things. So long as father and mother put such a high estimate upon the world and so low an estimate upon the church of the Lord Jesus Christ, it should not be a matter of surprise that we have so few young men who are willing to enter the ministry. I was reading in the Literary Digest a few days ago that in German universities they required medicine to be studied first and theology last. It was said that there were very few who were studying theology. This brings to mind the teaching of Isaiah when he said: "And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the creditor, so with the debtor; as with the taker of interest, so with the giver of interest to him." (Isa. 24: 2.) Christians who fail to pray and who fail to comply with the Christian religion, who fail to make sacrifices in order to advance the kingdom of Jesus Christ, will produce an indifferent ministry. We can produce a better crop of preachers by creating more devout and godly homes. If those in our homes had the spirit of Job and were ready to cling to God as did he when he said, "Though he slay me, yet will I trust in him," the preachers that would go out from such homes would exhibit the spirit of the Lord Jesus Christ. Christians must honor Christ more than they honor the world. They must by their deeds of sacrifice and devotion lead the world up to a purer life before we have any right to expect the consecration and devotion which should characterize a minister. So long as every man seeks his own and not his neighbor's good, it is not possible to lead the world up to the lofty ideals and noble living required by the religion of Jesus Christ. Christian parents and Christians generally must learn and must be able to practice as did Paul when he said: "Even as I also please all men in all things, not seeking mine own profit, but the profit of many." (1 Cor. 10: 33.) As "like people, like priests," we should get the thought that in order to have consecrated preachers we must have devout and godly homes. If we had in our homes more men like Abraham, Isaac, and Jacob, and more women like Sarah, Rebekah, and Hannah, we would have more preachers after the Pauline type.

2. Parents should teach their children the superiority of spiritual good over temporal good. Moses should be held

up to them as an example. "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward." (Heb. 11: 24-26.) His faith and his conception of right led him to give up the palace of the king in order to endure affliction with the people of God. So those who will wear the crown over there must bear the cross in this world. The Savior says: "If any man would come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16: 24.) The man who is not ready to practice self-denial and who esteems the pleasures of sin and the treasures of this world of greater value than reproach for Christ's sake will be a curse to the ministry. The church is far better off with him out of the pulpit than with him in it. The man who is not willing to endure hardness, who is not willing to pass through trials and tribulations, should not consider entering the ministry. Paul admonished Timothy: "Suffer hardship with me, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier." (2 Tim. 2: 3, 4.)

3. Those who enter the ministry should love the truth, and should be so much in love with the truth that they are ready to make great sacrifices in order to advance it in the world. Without this, no man can succeed as a minister of the gospel of Christ. Those who proclaim the unsearchable riches of Christ should, like Paul, realize that woe is unto them, if they preach not the gospel. Like Paul, they should rejoice in infirmities, in weaknesses, and in stripes for Christ's sake. When the church by godly living shows that it appreciates these truths, then, and not till then, will we have consecrated preachers, and far more consecrated preachers than we now have. When all shall have been brought to a full realization of the truth and to the practice of its principles, then, and not till then, will we have sufficient laborers to gather in the sheaves.

The Mission of the Church After the War.

BY E. A. E.

Now that the war has ended, what is the mission or work of the church?

I mean by "the church" just what the New Testament means by "the church:" just what it means by "the church of God," "the body of Christ."

Our readers know that Christ built his church; they know the foundation on which it was built (Matt. 16: 18; 1 Cor. 3: 11; Eph. 2: 19-22); they know that Christ bought it with his own blood, having loved it, and having given himself up for it, "that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (Acts 20: 28; Eph. 5: 25-27); they all know that it is the house, the building, the temple, and habitation of God through the Spirit (1 Cor. 3: 16, 17; Eph. 2: 19-22; 1 Tim. 3: 15; 1 Pet. 2: 4, 5; 1 Cor. 3: 9); they all know that *in it* Christians are to offer all their spiritual sacrifices and render all their spiritual services (1 Pet. 2: 4, 5); they all know that it is "the pillar and ground of the truth" (1 Tim. 3: 15); and they all know that in it God is to be glorified "unto all generations forever and ever" (Eph. 3: 21).

In the light of these facts, the above question is as foolish as would be this question: Now that the war has ended, what is the mission of water, or of the air, or of the sun? The war has not changed the mission of the sun, the properties of water, the elements of the air, or the nature of the law of gravitation. But it has changed these just as much as it has changed the mission of the church.

The gospel is the power of God unto salvation to every one who believes it now, as it was before the war, as it has been since Christ established it, and as it will be unto the end of time. Obedience to the gospel remains the same. The conditions of entrance into Christ's kingdom remain the same. (John 3: 3-8; Mark 16: 15, 16; Matt. 28: 19, 20; Acts 16: 31-34; Acts 2: 37, 38; Acts 22: 16.) The Christian life and the worship of God in spirit and truth remain the same.

God set the church in order "at the beginning" (Tit. 1: 5) with scripturally qualified elders, deacons, and other members; made it his habitation; made Christ head over all things to it; and made *it* "the pillar and ground of the truth." Thus it must remain and work forever.

God's word is truth. (John 17: 17.) One word of God is as much the truth as another; all the words of God are the truth. The church is the pillar and support, not of a part of the church, not of some words of God, but of all the truth—of all the will of God. It is not the pillar and support of anything else. It is not the pillar and support of political theories and platforms, of the prejudices and ambitions and passions of men, and of various conflicting religious dogmas.

When the church refuses to support "the whole counsel of God," "all things that pertain unto life and godliness," it fails in its mission, turns back from following God, and rebels against him as much so as the children of Israel did in wanting a king.

To set the church aside, to make it secondary even to anything, to attempt to turn it from its God-appointed work, is to set the gospel, Christ, the Holy Spirit, and God aside, and to count the blood of the covenant an unholy thing.

No upheavals of nations, wars, pestilences, or other calamities or conditions of the inhabitants of the earth can change the necessary and specific remedy for sin and means of growth in the grace of God—the gospel; the church with its divine construction, the true worship of God, and Christian life entire—"a tranquil and quiet life in all godliness and gravity."

The church of God is not a human construction that it must change with human conditions to suit the ways and thoughts of men; it has not the spirit of the world; and it cannot be subject to the wisdom of the world. Its mission is to change the conditions of the world until "the kingdom of the world is become the kingdom of our Lord and of his Christ: and he shall reign forever and ever." (Rev. 11: 15.) God "would have all men to be saved, and to come to the knowledge of the truth" (1 Tim. 2: 4); it is not the will of God that the truth be changed or even modified to fit the conditions of the unchristian world or adapted to the ways and wisdom of any age. Christianity—the pure and true worship of God and implicit submission to his will—goes on the same forever.

Religious people like to have a semblance of authority from God for that which they do; hence, they make a most inconsistent effort and egregious blunder in trying to adapt the gospel of the gentle Nazarene and the true worship of God to the ways and passions and bloodshed of the world. For instance, it has always been right and a part of Christianity to feed the hungry, to clothe the naked, to relieve the burdened, to comfort the distressed, to nurse the sick, to visit the fatherless and widows in their afflictions, to care for the dying regardless of how they came to death, and to even feed and give drink to enemies; but it is inconsistent to first starve and kill enemies and make widows and orphans and afterwards to quote the Scriptures to feed and clothe them. Everybody knows that the command to feed enemies and to give them to drink is the opposite, as the Bible so plainly uses it,

to taking vengeance; and everybody knows that that is one way of overcoming evil with good. The church of God is ever ready to feed enemies and all hungry people and to help the helpless, but never to destroy life and to make widows and orphans.

Religion is not necessarily Christianity. (See Acts 25: 19; 26: 5; Gal. 1: 14; James 1: 26, 27.) The work of the church is to *practice* and to *teach* Christianity—"pure religion and undefiled before our God and Father," one element of which is to keep "unspotted from the world." The world and the governments of the earth are not the authors of Christianity and cannot set the pace for the church. Christ is the author of Christianity; and to be a Christian, one must deny self and follow Christ. Christ is the light of the world, the water of life, the bread of heaven, the head of the church, the King of his kingdom. He is the author of eternal salvation unto all who obey him. (Heb. 5: 7-9.) He has all authority in heaven and on earth. (Matt. 28: 18.) No one can speak concerning the salvation of the race, except him. No one who studies the New Testament can doubt that the world, many church members, and not a few preachers need to learn the difference between religion and Christianity, and "religious services" and the worship of God in spirit and truth. On this side the war this lesson will be more difficult to teach. Different things conspire to make this so. One thing is the course some have pursued who know the mission of the church and the worship of God "as it is written."

The failure to obey God in *giving* "*diligence* to keep the unity of the Spirit in the bond of peace;" the failure to obey God in being of one mind, of one accord, of "one heart and soul;" the failure to obey him in placing this unity and peace above all things and in presenting an unbroken front to the world—the church has lost an opportunity of a generation. Instead of the church's humbly and solemnly consulting together as to the wise and safe stand it should take and the course it should pursue which would be well pleasing to God; instead of studying the Bible as never before in order to know the will of God in regard to matters so grave and issues of such far-reaching results; instead of devoutly and constantly praying together "with one accord" that all may have the Spirit of Christ and may speak the same thing and be perfected together in the same mind and the same judgment (1 Cor. 1: 10); instead of seeking *first* the kingdom of God and *his* righteousness and making the church supreme, to a great extent, the church was placed in the background, the spirit of the world predominated, and the institutions and ways and wisdom of the world were more preached than the gospel. Never has "the unity of the spirit in *the bond of peace*" been less regarded or the consciences of others more trampled upon. Conscientious convictions against the use of instrumental music in worship is a small matter compared with this.

The war may have done much toward obliterating denominational lines and denominationalism itself, and for this God be praised; but at the same time it may have done more toward wiping out the line of demarcation between the church and the world. We thank God most sincerely for all chastisement and for every other means which serves to purify the church, deepen and widen the difference between the church and the world, and to draw the church closer to God and nearer together in Christian love and fellowship.

Another lesson now to be taught and emphasized is that denominationalism is not Christianity. And another is that merging or uniting all denominations of the earth in one huge federation or organization under some general management after the wisdom of men is not "the unity of the Spirit in the bond of peace" for which Jesus prayed—God in Christ, Christ in them, and all one in Christ and God, just as God and Christ are one. (John 17: 21-23.) The desire now to wipe out denominational dogmas and creeds and to work and worship together may lead to great good and even now furnishes a propitious opportunity to the prudent and wise and faithful in Christ for presenting the one foundation of the unity of the gospel. Here it is as stated by Paul:

> There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. (Eph. 4: 4-6.)

There can be no union *with* Christ and God and "unity of the Spirit in the bond of peace" *in* Christ in disobedience to God and in disregard of any of his appointments.

A fearful responsibility rests upon the church, especially upon the teachers and public preachers, and this responsibility will have to be met at the judgment. Seemingly this fearful fact has been overlooked by many. The issues of this war will not be settled *finally* until God settles them at the judgment, when HE will decide the eternal destiny of each individual actor. It will be an unutterably awful thing to have to meet the souls of millions of slaughtered innocent and helpless boys before the just and righteous Judge of all the earth.

Thoughtful men are studying these matters in the light of the word of God and for God's glory and the salvation of the souls of men, and not for the justification of the wisdom of the world and the passions and glory of men. Brother A. B. Lipscomb copied in the issue of this paper of November 14 a very earnest and thoughtful and well-written article from John R. Gunn, a Baptist preacher, of Fort Wayne, Ind. In this article Brother Gunn truly says:

> During the war the church has freely given of its strength and means to foster the war programs of outside agencies. Many have failed to recognize this, and consequently they have magnified these agencies and minimized the church.

This quotation is repeated in order to emphasize the fact that others see that the church has been minimized as "outside agencies" have been magnified. Brother Gunn speaks truly of the church's maintaining "its place of primacy in the hearts and affections of the people" and of its making good use of "this hour of opportunity." The church, as such, pure and simple, as a "working agency," is less appreciated generally than ever before by the present generation.

What now is the wise and proper course to pursue? It is this: Regretting our mistakes; repenting of our sins; confessing our faults; showing all kindness and forbearance and love; putting away "all bitterness, and wrath, and anger, and clamor, and railing, . . . with all malice;" and being "kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave" us" (Eph. 4: 30-32), "let us follow after things which make for peace, and things whereby we may edify one another" (Rom. 14: 19), give "all diligence to keep the unity of the Spirit in the bond of peace," preach nothing but the gospel, seek first the kingdom of God and his righteousness, and make all possible effort to place the church before the world in its full strength, its all-sufficiency, and power. Also, let us rejoice with exceeding great joy with all parents whose children, and with all young wives whose husbands, will soon be returned to them, and pray for these children and husbands a safe journey home, and let us in deepest sympathy weep with all who must walk in grief for evermore. Let us thank God for peace, and let us devoutly pray that the nations of earth, in submission to "the Prince of Peace," may turn their weapons of war into agricultural and other useful implements and learn war no more.

The only reward of virtue is virtue; the only way to have a friend is to be one.—Emerson.

Spirit of the Press

By J. C. McQUIDDY

The Hand of God.

I.

The sun stood still upon Gibeon, and the moon was stayed, five kings fled and hid themselves in the cave of Makedah, and the Amorites were delivered unto Joshua.

There came also another time when the sea was divided and the children of Israel passed dry-shod between the walls of the parted waters. And, when the hosts of Pharaoh followed, the waters closed in upon them, engulfed their chariots and swallowed up the armies of the Egyptians, foot, horse, and dragoon, to the last man.

And upon still a time again, amidst the revelry and the drunken feast, the doom of Babylon was written against the candlestick on the plaster of the wall in the palace of Belshazzar.

It was all very long ago, in the days of old, and the hand of God was on the world.

And things like unto these have happened now, and in every thoughtful mind the question arises: Is the hand of God upon the world again?

We have the facts above related from history. They are chronicled in the Bible, which, among other things, is the best authenticated history in existence. The statements must be true. No scholar now disputes the statements set down in the Bible, irrespective of his religious beliefs, or whether he have religious beliefs at all.

It being a perfectly authenticated fact that there were times in the past when God interfered with or directed the affairs of men in this world, is it not logical to suppose that he may well do so again?

It is the same old world that God flung out of the hollow of his hand. Man is the same being of soul and body now that he was before the pyramids were builded or Noah set out in the ark on the vast adventure of the deluge.

Surely there is as much reason to suppose that the hand of God is, therefore, upon the world now as in any other time of the past.

And, if it be true, the least thoughtful man that breathes the breath of life to-day may well be sobered to the most serious contemplation of this manifestation.

If it be true, then it must also be true that there is a God and that he still rules the world; and, this being true, every other fact of which we have possession sinks into trifling insignificance.

II.

Without attempting anything far-fetched, is it possible for one who has knowledge of both old times and new to find parallels in Bible history with the events of the past four years?

Not only is this possible, but the parallels are so sharp and so striking as to leave one almost breathless with astonishment.

Is it far-fetched to liken the heroic stand of Belgium against Germany in this war to the day the sun stood still on Gibeon in order that Joshua might have more time?

The war would have ended with victory for Germany in less than three months after it began had not Belgium barred the path of the Hun as he rushed with his mighty armies to Paris. Neither France nor England was ready. It all depended on Belgium to make the sun stand still until they could be ready.

And that is just what Belgium did. In all the annals of wars there has never been a stand so heroic. Albert of Belgium is the Joshua of our times.

And again, even as the sea was parted for the children of Israel, and they passed safely between the parted walls of the waters, so have the great ships passed with two million Americans through mine-sown billows and shoals of deadly submarines, reaching the shores of France almost unharmed and with scarcely the loss of a man.

It was the boast of Germany that we could not land an army in Europe to fight against her, and she was well prepared to carry out her boast. But, our army was landed. Its flag unfurled its stars of glory on Flanders' fields; its arms turned the tides of battle to victory on the Marne.

There will be explanations of the wonder of this by those who make maps and diagrams and who deal in the chemistry of depth bombs and the machinery of engines. But, will their explanations wholly satisfy? Will there not still be something miraculous about it?

And, lastly, are not the kings seeking again the shelter of the caves? Has not the writing been seen on the walls of the palace of the Huns' All-highest King, playing like forked lightnings amidst the battle lusts of his reborn Babylon?

III.

Now that we know the stupendous scheme on which Germany planned this war, and, knowing also how thoroughly prepared she was to carry her plans to a successful conclusion, and knowing also how ill prepared the rest of the world was to withstand the onslaught, how shall we explain Germany's utter defeat?

It was the hand of God that defeated Germany. There is no other explanation that can ever hope to satisfy the mind of any sane man.

With her allies armed to the teeth and trained down to the last minute, Prussia would have crushed the world had only man opposed her.

Say what you will, you cannot escape this conclusion when all the facts are before you. The power of man in all the rest of the world stood futile to bar the path of Prussia and the Central Powers when they set forth, four years ago, to lay the whole earth subject at their feet.

But, there is a greater power than man. And that is all that could or did save the world. The hand of God reached down from the high heavens and barred the Prussian's path. And it has sent him now reeling, bloody and broken, back to the waters of the Rhine.

Is it not all very plain and easy to see? Go back upon the fiery pathway of the past four years and you will have no trouble to find an answer to every doubt.

You will come upon that hour when the nations of the heroic and forever immortal Entente were at their last gasp. And then America stepped in.

America had voted to stay out of the war. Her people, with one voice and one mind, had determined to keep hands off. It was in no way a quarrel of ours.

And yet, what happened? Day by day we saw ourselves being drawn in. Incident after incident occurred to force us into the fight. Germany, egged on by what can be explained only as fatality, acting against her own reason and every element of common sense, flung one insult and injury after another in our very faces till we simply had to fight.

What was that but the hand of God directing and ordering the affairs of men?

For, from the very moment that America declared war against Germany, the unholy cause for which Germany contended was irretrievably and forever lost.

Yet, Germany did not fear us. Her allies did not fear us. They knew we had no army. And they knew we had no ships to carry an army to Europe, though we would raise an army up. And those were the facts.

But, in less than one year we had both the army and the ships. In less than a year the brood of the bald eagle had broken Germany across its knees.

Wherefore, shall we ask the engineers and the map makers and the chemists to explain to us how was done this thing that the greatest engineers and map makers and chemists in the world said could not be done?

They cannot give the answer. We must instead look up to the mystery of the stars and try to see the hand of God reaching down through their majestic and infinite traceries.

IV.

In this wonderful hour—the most wonderful that the world has ever known, save one—even the most elemental intelligence must bow humbly down in acknowledgment of the Lord God of the Ages.

When we think of Armenia, safe after more than a thousand years from the incessant butchery of the filthy and unspeakable Turks; when we think of Poland freed at last from the nameless and indescribable torture of Prussia and the awful curse that Bismarck put upon her; when we think of one enslaved people after another shaking now the shackles from their limbs and standing once more radiant and glad in the loving and all-embracing sun, we behold miracles not less than any told in holy writ.

Therefore, the inevitable conclusion must be that God is still in his heavens. His hand is still upon us.

And, this being plainly the case, it is for the peoples of the world to vow themselves to God for all time to come. They must never again surrender their liberties to kings or to groups of statesmen or soldiers. They must have no king but God.

Out of the ashes of this blackened and broken world that lies under our feet to-day, there must be made a new world in which there shall be no more hatreds, no more wars.

Under the banner of the Prince of Peace, all men must be as brothers, else the hand of God has come again upon the world for naught.—Los Angeles Times.

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The Churches and the "Flu."

BY E. C. FUQUA.

Christians are sometimes, in the providence of God, so placed that it calls for both diligence and wisdom to "obey God rather than men," while at the same time also to "be subject to the higher powers." This is one of those times. The so-called "Spanish influenza" has so overrun the West that stringent steps have been taken to counteract it. These steps included the unconditional closing of all churches throughout the State—the "unconditional surrender" of the kingdom of Christ to the civil government for the time being, so it would seem.

Aside from desiring to coöperate in the work of checking the malady, the church of Christ desires also to "be in subjection to the higher powers" in the matter; and yet the church must be loyal to Him who has said: "Not forsaking the assembling of ourselves together." Just how to be loyal to all was rather perplexing, but it was solved in my mind for this community thus: The authorities have not forbidden all intercourse. We are allowed, under certain restrictions, to visit in the homes. Carefully observing these restrictions, we feel free to meet a few brethren in a private home and worship according to the New Testament teaching. The assembly thus formed is not unlawful, and the worship rendered is lawful to God; hence in this we combine loyalty to both. We meet in one private home one Lord's day, and in another on the next. Only those meet with us who are determined to "obey God rather than men." While "men" are not disobeyed, this, nevertheless, requires the same courage that one would be compelled to exercise in a case where such were the result.

One of the hardest things to teach this generation is the authority of Christ. They seem to think that, where the civil law speaks in such a manner as to make obedience to Christ unhandy and inconvenient, we should seize the occasion as a good excuse for forsaking obedience to Christ. But in all matters where the State has spoken, in my experience I have yet to find a case where the State enjoins anything that really leads to hostility to Christ in any matter. This is true of the present "flu" situation, and it was true of the draft into military service. In neither case has the State demanded disloyalty to Christ. "Where there is a will, there is a way" to obey the Lord under all circumstances, which, of course, involves also the obedience to "the higher powers."

But the first lesson Christians need, with respect to such matters, is to learn to first remember to obey Christ—that he must be obeyed—and then cast about for a way also to obey the "powers that be." Under no circumstances must Christ be ignored, where his will seems to be in conflict with the State; but where conflict seems to thus exist, it is well to remember that in every temptation there exists "the way of escape" to God's trusting child. (1 Cor. 10: 13.) It is there, but it must be discovered, and this is the Christian's duty under such circumsances. He who seeks for this "way of escape" will certainly find it; and it will be found also to be both logical and honorable.

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Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Advt.

Another Tribute to a Noble Preacher.

BY J. L. HINES.

It was with a sad heart that I read of the death of our estimable brother, J. D. Northcut, of Tracy City, Tenn. As I read that sad message the tears poured out from my aching, burning soul, for I knew that a good man had fallen in Israel. I had known Brother Northcut only a short time, but it was my privilege to be associated with him in two meetings last year—namely, at Pikeville and Dunlap, Tenn. We talked often and freely of the cause and of things that pertain to life and godliness. I loved him as a man and as a God-fearing preacher of the gospel, and I know that he fought a clean fight, and by the eye of faith I can behold him over there among the redeemed of the Lord. The brotherhood has lost a good, pure man; but he has won the crown. To his loved ones I would say: Trust in God, and sorrow not as those who have no hope, but through the burning, bitter tears look to Jesus and take refuge in his cause.

Greatness lies not in being strong, but in the right using of strength, and strength is not rightly used when it only serves to carry a man above his fellows for his own glory.—Exchange.

Women all over the world realize more and more that their work at home will help the men at the Front. It involves great sacrifices, hard work and unusual physical strength. Women at home should study nursing for war and for the home. A good way to learn is to ask your druggist for a copy or send 50c to publishers of the "Medical Adviser," 663 Main St., Buffalo, N. Y., and get a copy of their 1,000 page book bound in cloth, with chapters on First Aid, Taking Care of the Sick or Wounded, Physiology, Hygiene, Anatomy, Sex Problems, Mother and Babe. Nobody, man or woman, can do good work when health is impaired. If a woman is nervous or has dizzy spells, suffers from awful pains at regular or irregular intervals she should turn to a tonic made up of herbs, and without alcohol, which makes weak women strong and sick women well. It is Dr. Pierce's Favorite Prescription. Send Dr. Pierce, Buffalo, N. Y., 10 cents for trial package.

Federal Point, Fla.—"I can highly recommend Dr. Pierce's medicines and it is a pleasure for me to do so. I only used five boxes of the 'Favorite Prescription' and the 'Golden Medical Discovery Tablets' but they certainly helped me. Before that I suffered with pain in my side, but after I took these medicines I haven't had any more pains. Today I am once more a healthy woman. Am enjoying the best days of health that I have since I have been married, and I have great faith that there is nothing equal to Dr. Pierce's Favorite Prescription. I will endeavor to encourage others to take it. Dr. Pierce has my most heartfelt thanks for the great benefit I have derived from the use of these remedies, also for the kind letters of advice which I received."
—*Mrs. Mabel Johnson.*

The Threshing Problem Solved Threshes cowpeas and soy beans from the mown vines, wheat, oats, rye, and barley. A perfect combination machine. Nothing like it. "The machine I have been looking for for twenty years."—W. F. Massey. "It will meet every demand."—H. A. Morgan, Director Tennessee Experiment Station. Booklet 38 free. **KOGER PEA & BEAN THRESHER CO., 18 Koger Street, Morristown, Tenn.**

McShane Bell Foundry Co. BALTIMORE, MD. CHURCH, CHIME and PEAL BELLS Memorials a Specialty

Words.

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matthew.)

Pure waters do not flow from an impure fountain.

In some respects, words are a surer indication of character than deeds. In the very economy of things it is necessary that one must do some good, honest deeds in order that he may earn his living and maintain at least a residence among his fellows. It is true that he must give voice to some pure words also for the same reason; but he may come nearer making all his utterances vile, or at least impure, and still be called "respectable," than he can his deeds, for the reason that were he who is given to impure thoughts to be guilty of as many wicked deeds in proportion as he is of wicked words, those about him would soon make it necessary that he find another place of habitation.

"Out of the abundance of the heart the mouth speaketh," said One who knew utterly the hearts of men; and he said also: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." This is why one's conversation is a sure index to his character. People do not talk about those things concerning which they are not interested; therefore, if "the abundance of the heart" consists of good, one's speech will be good; if evil, his conversation will be evil. There is no gainsaying this statement. If the fountain of thought be impure, the words which flow from it will be vulgar and vile.

The person who is guilty of obscene conversation has in proportion a mind which is a reservoir of impurity.

The teller of dirty stories is a mental and moral vulture.

The mind, like the palate, feeds on that which it likes, and the mind which carries about a collection of vulgar yarns will poison the mental atmosphere in which it exists. Not only are his stories and conversation repulsive to those who think purely, but the fact that he presumes that those about him like his stock in trade just as he does is an insult to every one to whom he undertakes to impart his putrid mental pabulum.

He assumes that the ear of his listener is a moral garbage can into which he may dump all the filth he has on hand. "An ungodly man diggeth up evil: and in his lips there is as a burning fire."

One of the most subtle, most insidious, and, therefore, most mischievous of these foul birds is the one who is guilty of sugar-coating his impure thoughts by putting them in the form of insinuations and suggestions which

"More Eggs" Paid the Pastor.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold forty-two and one-half dozen eggs last week, set four dozen, ate some, and I have one and one-half dozen left."—Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Don't delay. Send a dollar to-day to E. J. Reefer, 3258 Reefer Building, Kansas City, Mo., for a package of "More Eggs;" or, better yet, send him $2.25 and he will send you three packages of "More Eggs" tonic, prepaid. This is a season's full supply. A million-dollar bank guarantees that if you are not absolutely satisfied, your money will be returned on request without question. So send either a dollar or $2.25 to-day for this wonderful egg producer; or write Mr. Reefer for his FREE poultry book that tells the experience of a man who is helping a great many people make money with their poultry and who himself has made a fortune out of the poultry business.

are capable of a double construction, but with the leaning toward the vulgar just a little stronger than toward the wholesome. Then, if accused, he will say that he had no idea of such a construction being placed on his words, thus adding a lie to his other offense. "A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue."

But the teller of dirty stories, the utterer of impure conversation is not the only guilty one. He who gives ear to such things is also culpable; for if there were no one to listen, there would soon be no one to tell, and the purveyor of moral filth would soon find his occupation gone. He who listens to him is, as the lawyers say, particeps criminis in the offense. "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

The apostle James pays a splendid tribute to the man who is pure in his conversation when he says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body;" and the same apostle says: "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body."

The psalmist had a full apprehension of the necessity for purity of thought, as evidenced by many of his beautiful expressions in regard thereto. For example, he says: "If I regard iniquity in my heart, the Lord will not hear me." As much as to say, the prayers of the impure cannot be heard, for they are the prayers of the wicked; and we are told that "the prayers of the wicked availeth noth-

For Colds and Grippe Doctors Advise

The Improved Calomel Tablet That Is Entirely Purified of All Nauseating and Dangerous Qualities.

Physicians are warning the public against trifling with colds, influenza, and grippe. They say that a brisk calomel purgative, preferably Calotabs, the new and improved calomel tablet, should be invariably taken at bedtime and repeated the second or third night, if necessary. In the earliest stages, one Calotab is usually sufficient unless the case is particularly severe.

Physicians say that it is a waste of time and is dangerous to experiment with other laxatives, as calomel is absolutely necessary sooner or later. One Calotab on the tongue at bedtime, with a swallow of water—that's all. No salts, no nausea, nor the slightest interference with diet, work, or pleasure. Next morning your cold has vanished and your whole system is purified and refreshed. Calotabs are sold only in original sealed packages; price, thirty-five cents. Recommended and guaranteed by druggists everywhere. Price refunded if you are not delighted.—Advt.

WANTED—To buy first-class photographs of cotton and corn or other field crops and agricultural photographs of vegetable or forage plants.

Agricultural News, Clinton, S. C.

DRUGS EXCITE YOUR KIDNEYS, USE SALTS

If Your Back is Aching or Bladder Bothers, Drink Lots of Water and Eat Less Meat.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In twenty-four hours they strain from it five hundred grains of acid and waste; so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water; you can't drink too much. Also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids in urine so it no longer is a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which every one should take now and then to keep their kidneys clean and active. Try this; also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

ing"—not just a little, but nothing. Again he pleads: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Also, he exclaims: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me."

But the foulest, the vilest, the most thoroughly mischievous and despicable of impure talkers is he who is given to repeating scandal, to echoing gossip, particularly such as involves the good name of his victim in immorality or suggests that he might be capable of immoral practices. Only a breath or so of this kind of infamous conversation, even from one who is known to be a scandalmonger, has oftentimes ruined the reputation of one who was pure and good. It is pretty safe to assume that one who will peddle scandal will indulge in things that are scandalous. How necessary it is to heed the admonition of the apostle to "abstain from all appearance of evil."

He who is really pure in mind and thought will flee from such moral vultures as the dirty story-teller, the scandalmonger, the gossip purveyor, the singer of suggestive songs, and the reader of salacious literature as he would from one afflicted with the plague, for moral contagion is worse for his eternal welfare than is physical affliction. The peddler of scandal and gossip is a host for all sorts of immoral germs; and unless those with whom he associates are well provided with mental and spiritual prophylactics, they are liable to infection.

"Blessed are the pure in heart: for they shall see God."—Dallas Morning News.

The Bible not only dwells on the rights of property and the duties of labor, but, for once that it does that, it preaches ten times over the duties of property and the rights of labor.—Charles Kingsley.

Scientific Treatment for Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism, it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless, but effective. Positively guaranteed by money-back offer. It is a Godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief. Too much cannot be spoken in behalf of Renwar for rheumatism." Sold by druggists; price, 50 cents; or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

Got 117 Eggs Instead of 3

Says one of Our Readers

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, Reefer Building, Kansas City, Mo., for a $1 package of "More Eggs" tonic; or send $2.25 to-day and get three regular $1 packages on special fall discount for a season's supply. A million-dollar bank guarantees if you are not absolutely satisfied, your money will be returned on request and the "More Eggs" costs you nothing. Send $2.25 to-day, or ask Mr. Reefer to send you free his poultry book that tells the experience of a man who has made a fortune out of poultry.

One of our subscribers says: "'More Eggs' increased my supply from 3 to 117 eggs." Mrs. H. M. Patton, Waverly, Mo., another subscriber, writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days."

Poultry Raisers Write From All Parts of U. S. Wonderful Results of More Eggs.

Five Times as Many Eggs Since Using "More Eggs" Tonic.

Since using "More Eggs," do not think there is one chicken that is not laying. We get from forty to fifty eggs per day. Before using "More Eggs" we were getting eight and nine eggs per day.

A. P. Woodward, St. Cloud, Fla.

"More Than Doubled in Eggs."

I am very much pleased with your "More Eggs" tonic. My hens have more than doubled up in their eggs.

L. D. Nichols, Mendon, Ill.

126 Eggs in Five Days.

I wouldn't try to raise chickens without "More Eggs," which means more money. I use it right along. I have thirty-three hens, and in five days have gotten ten and one-half dozen eggs, or 126.

Mrs. J. O. Oakes, Salina, Okla.

Never Saw Anything Like the "More Eggs" Tonic.

I gave the "More Eggs" tablets to my hens, and in three weeks they began laying and layed all winter. I never saw anything like them in the world.

Mrs. Albert Smith, Lackawanna, N. Y.

75 Per Cent Layed Every Day.

The "More Eggs" I ordered from you last winter proved out very satisfactory. Fully 75 per cent of my hens laid every day.

H. C. Rader, Greeneville, Tenn.

Twelve Tablets Cured the Flock.

In the spring a disease broke out in my hens, and I lost fourteen. I had twelve or thirteen "More Eggs" tablets left, and I used them in their drinking water, and the rest of the sick ones got well and went right on laying.

Mrs. Emma Wright, Memphis, Neb.

"More Eggs" Gives Entire Satisfaction.

"More Eggs" tonic has given me entire satisfaction and has increased my egg production at least 80 per cent.

F. W. Scarborough, Kosciusko, Miss.

Write To-Day

You want to know all about this wonderful egg producer. Don't delay, but write to-day to E. J. Reefer, the poultry expert, 5th Floor, Reefer Building, Kansas City, Mo. Send for a dollar package to-day; or, better still, send $2.25 and get three of the regular $1 packages on special fall discount for a full season's supply of this remarkable egg maker and profit producer. If you don't want to try this bank-guaranteed egg producer, be sure to at least send for Mr. Reefer's free poultry book. It tells the methods of a man who has made a fortune out of poultry. Don't put this off. Write to-day.

SAVES MONEY AND BACKACHE

FOLDS LIKE A POCKET KNIFE. ONE MAN with the **FOLDING SAWING MACHINE** saws down trees—saws any kind of timber on any kind of ground. One man can saw **more** timber with it than two men in any other way, and do it **easier.** Send for **free** illustrated catalog No. D145, **showing Low Price** and latest improvements. In use 30 years. First order gets agency.
Folding Sawing Machine Co., 161 West Harrison St., Chicago, Ill.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

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

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

Stop That Headache! It's Stopping Your Work

Use Dr. Miles Anti-Pain Pills

For Any Ache or Pain.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

What to Preach.

BY D. P. CRAIG.

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." (1 Cor. 2: 1, 2.)

I have often wondered why these profound words of the inspired apostle have not been faithfully lived up to by the modern teachers of the way of salvation. We rejoice to know that a few faithful preachers of the word are seeking with all their might and zeal to cause the world to see the importance of ever keeping in view the passage quoted above. But there are still hosts of men and so-called "ambassadors of Christ" who seem bent and determined on following the world in all classes and divers innovations. All the Bible reading and warnings in the world seem powerless to constrain men to narrow their preaching down to the simple story of the cross. Paul came not unto the Corinthian brethren with a vain display of oratory, of excellency of speech, of the wisdom of man, in order to make clear and open the testimony of God, but determined to forget all human knowledge and the hosts of man-made creeds and oracles and simply know and commit himself only to a crucified, risen, and glorified Lord.

Now, what other information need to be given to any man as to what he must know in order to make known the way of eternal life? We have no instance in the divine record of the apostles and early inspired teachers preaching anything, save "Christ, and him crucified." To forever eradicate all the vain speculations of men and magnify the glory and power of the gospel was the aim and purpose of all the apostles. Peter says: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." (2 Pet. 1: 16.) It is implied, as the same apostle continues to reason, that the word of God is inspired, and was thus a demonstration that all the cunning fables of man's devising were inadequate to effect what the gospel does actually cause and effect. If any man preach or receive any other gospel than that of Christ, let him be accursed, says Paul. In anything that man commits himself to teach as the power of God to life and salvation, he must have the divine approval of the one best Book. That Book is the word of God, and dwells upon Jesus Christ as its one and peculiar theme. It would be a curious book, indeed, telling us, as it does, that Jesus was its only and

Nadine Face Powder

(In Green Boxes Only)

Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. **By Leading Toilet Counters or Mail, Dept. R. P. National Toilet Company Paris, Tenn.**

COMB SAGE TEA IN HAIR TO DARKEN IT

Grandma Kept Her Locks Dark, Glossy, and Youthful With Sage Tea and Sulphur.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked, and faded hair is grandmother's recipe, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product, improved by the addition of other ingredients, called "Wyeth's Sage and Sulphur Compound," for about fifty cents a bottle. It is very popular, because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears; but what delights the ladies with Wyeth's Sage and Sulphur Compound is that, besides beautifully darkening the hair after a few applications, it also produces that soft luster and appearance of abundance which is so attractive. This ready-to-use preparation is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation, or prevention of disease.

Physician for 42 Years

"L. M. Gross: I have practiced medicine for 42 years and I have had a great deal of experience in the treatment of Rheumatism, but I have not found anything that equals G. S., and I take great pleasure in recommending G. S. for rheumatism in any form."—R. M. Osborn, M.D., and Specialist on Dropsy, Fort Smith, Ark.

G S is guaranteed for one bottle to benefit any case of Rheumatism, Pellagra, or any blood, liver, or kidney disease, or money refunded and no questions asked. Why suffer? Sold by all druggists, $1.00 per bottle, or six bottles for $5.00. Dealers order G. S. from your jobber.

L. M. GROSS,

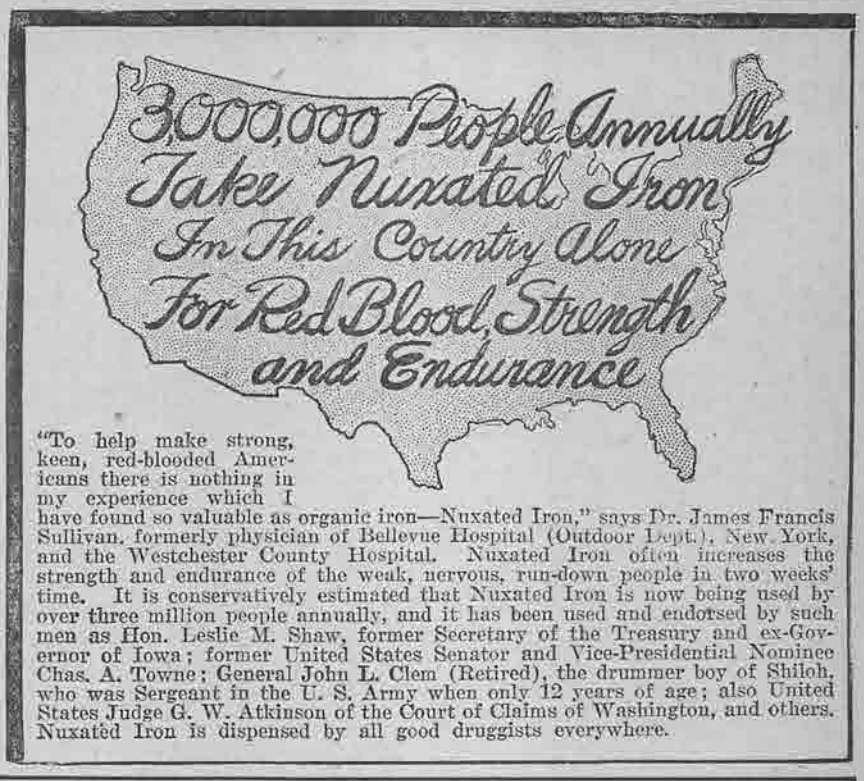
Box 17. Little Rock, Ark.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

solitary theme, if it should turn aside to such foolish jestings as all the cavilings of uninspired man have during ages and ages. But in it there is no such inconsistency. Then, I say our theme should be Jesus Christ, and him crucified, and we should determine daily to know him only as he is revealed to us in and through the written revelations of the Spirit.

A systematic and intelligent reader perceives the analogy existing between our text and a large portion of Paul's letter to Timothy. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The preaching of the gospel must not be corrupted with the foolish reasonings of man, but presented simply as the truth is in Christ and the gospel. Paul seems persistent in warning Timothy of things that withstand the word of God. He opposes all word and authority, save that of Jesus. No doctrine is able to free man from the guilt and pollution of sin, save the one that speaks of a crucified Christ. False and sectarian teachers have demonstrated the inability of human creeds to do so. The gospel is "the power of God unto salvation to every one that believeth." The preaching of the cross is the power of God. God forbid that any man "should glory, save in the cross of Jesus Christ." Paul rejoiced in his last days that he had kept the faith. He recognized that all the teachings of man must be condemned and showed openly in order for the word of life to have free and unhindered course. His sole purpose in instructing Timothy to remain at Ephesus was to charge some that they teach Christ only, and that no other doctrine be permitted to enter. No fables and endless genealogies were to be tolerated. All such only led to questions and destroyed all faith in Christ and godly edifying. All experience has shown us, since the days of Jesus and the apostles, that even devout men have given heed to seducing spirits and doctrines of devils, and thus rob the gospel of its power to save on certain prospective Christians. When preachers learn to give themselves wholly and without reserve to God's word, meditating upon its teaching as he is commanded to meditate upon them, taking heed to all the gospel of Christ, then we will have men of the true Pauline example. The record informs us that Philip "preached unto him [the eunuch] Jesus." Paul preached unto the Philippian jailer "the word of the Lord." Peter preached unto the centurion and his household that word which began to be propagated from the very beginning. Lydia earnestly attended unto the things which were spoken by Paul, and we know it was "Jesus Christ, and him crucified." Preachers, as well as other men, must be mindful of the words of the inspired apostles long since written for our salvation. It is possible for us to let the divine words slip from us and find ourselves involved in the maze of sectarianism. We must ever go back to the divine testimony and let the facts of the gospel be the basic foundation of all our sermons; to know Him only is enough. Paul was indignant when he learned that men were honoring their spiritual leaders rather than Him in whom we have obtained redemption and forgiveness of sin. It was Apollos, Cephas, or Paul, rather than the name of our blessed and adorable Redeemer. There is salvation in none but him, for his name is the only name in heaven or among men whereby we must be saved. The longer I serve in the harvest of the Lord and the nearer I approach my home eternal, the conviction grows more forcible that men have failed to know Jesus, and him crucified. Many talk much about the story of Jesus and his boundless love, but have failed to preach and teach the real truth as it is in Jesus and as it was first given by the primitive heralds of the cross.

A word to those who are members of the church of Christ. While you seek to show to the world the contrast between the law and the gospel, pray, brother, see that your mind is made free of misconceptions that would hinder the gospel of Christ.



"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of the weak, nervous, run-down people in two weeks' time. It is conservatively estimated that Nuxated Iron is now being used by over three million people annually, and it has been used and endorsed by such men as Hon. Leslie M. Shaw, former Secretary of the Treasury and ex-Governor of Iowa; former United States Senator and Vice-Presidential Nominee Chas. A. Towne; General John L. Clem (Retired), the drummer boy of Shiloh, who was Sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington, and others. Nuxated Iron is dispensed by all good druggists everywhere.

Get on the Right Road at Once.

It often requires courage to turn back when we have taken a wrong step; but it is easier to turn back after the first than after the second or third, and much safer and pleasanter.—Exchange.

TREMENDOUS VALUE FOR 15c.

Washington, D. C.—(Special.)—An unusual offer is being made by the editor of the Pathfinder, to send the paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; and well printed in large type. It puts everything clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send fifteen cents for thirteen weeks' trial subscription to the Pathfinder, 118 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

If there is a quarrelsome person in your neighborhood, do not fool with him. He is sure to involve you in some of his quarrels, if you are not careful.—Exchange.

Free Book About Cancer.

The Indianapolis Cancer Hospital, Indianapolis, Ind., has published a booklet which gives interesting facts about the cause of Cancer; also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

HOW MRS. BOYD AVOIDED AN OPERATION

Canton, Ohio.—"I suffered from a female trouble which caused me much suffering, and two doctors decided that I would have to go through an operation before I could get well.

"My mother, who had been helped by Lydia E. Pinkham's Vegetable Compound, advised me to try it before submitting to an operation. It relieved me from my troubles so I can do my house work without any difficulty. I advise any woman who is afflicted with female troubles to give Lydia E. Pinkham's Vegetable Compound a trial and it will do as much for them."—Mrs. MARIE BOYD, 1421 5th St., N. E., Canton, Ohio.

Sometimes there are serious conditions where a hospital operation is the only alternative, but on the other hand so many women have been cured by this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, after doctors have said that an operation was necessary—every woman who wants to avoid an operation should give it a fair trial before submitting to such a trying ordeal.

If complications exist, write to Lydia E. Pinkham Medicine Co., Lynn, Mass., for advice. The result of many years experience is at your service.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn, and distress at once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness, or belching of gas, or eructations of undigested food, no dizziness, bloating, foul breath, or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and, besides, it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by fermentation due to excessive acids in the stomach.

Get Rid of That Persistent Cough

If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health-builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.

50c and $1.50 Bottles at all druggists or direct, postpaid, from

ECKMAN LABORATORY, Philadelphia

Don't Wait.

If you have a friend worth loving,
Love him—yes, and let him know
That you love him—ere life's evening
Tinges his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If your work is made more easy
By a friendly helping hand,
Say so. Speak out brave and truly,
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

—Selected.

The Right to Be Well Born.

With problems of construction and reconstruction absorbing the minds of those who are conscious of society's ills, the various aspects of childbirth are becoming increasingly important. Good Housekeeping publishes in the November issue a timely article by Olivia Howard Dunbar. She says:

"Prenatal care does not merely mean healthier babies. It means more of them. By actual proof it has been shown greatly to reduce the sum of tragedies known as infant mortality. It means also a very considerable life-saving among mothers of unborn babies; and at present the United States, among the sixteen leading nations of the world, ranks fourteenth in this important particular. The case is that, as Dr. Ralph Lobenstine has put it: "Thirty-five per cent of the deaths that occur during the first year, sixty per cent of those occurring the first three months, and a larger proportion of the deaths during the first month result from conditions arising before birth or accidents at birth." The time may not be far distant when cities, in making out their budgets, will not only include what they owe to the unborn child, but will place that first of all; and the truth is, of course, that if every condition, sanitary, economic, legal, whatever you please, were adjusted with scrupulous reference to the interests of the unborn, the well-being of the entire population would thereby be assured, so fundamental and comprehensive is this matter of prenatal welfare. The trouble with civilization may be that we began at the wrong end of life."

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-13
Murine Eye Remedy Co., Chicago.

Influenza? La Grippe?

Foley's Honey and Tar is just what every sufferer of influenza or la grippe needs now. It covers the rough, inflamed throat with a soothing, healing coating, clears away the mucus, stops the tickling and coughing, eases the tightness and bronchial wheezing. Day and night keep

FOLEY'S HONEY AND TAR

handy. It gives ease and comfort from the very first dose. Buy it Now.

PARKER'S HAIR BALSAM
A toilet preparation of merit.
Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair.
50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

TETTERINE
for the COMPLEXION

50c. at your druggist's or from Shuptrine Co., Savannah, Ga

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

The pleasant things in the world are pleasant thoughts, and the great art in life is to have as many of them as possible.—Bovee.

160 Hens—1,500 Eggs.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 6258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

Puts an End to Catarrh Nuisance

A Direct and Simple Way That May Be Adopted with but Little Cost

There must be readers suffering from chronic catarrh who would like to know how they can stop catching cold after cold, for they must realize that sooner or later this may lead to serious deafness and injury to the system in general.

Dr. Blosser, a respected physician, and for forty-four years an enormously successful specialist in catarrh, is the discoverer of a pleasant, direct method that can be used by man, woman or child.

His Remedy is made from medicinal herbs, flowers and berries, which you smoke in a dainty pipe or cigarette, and inhale the vapor into all the air passages. It contains no tobacco, even though it is used in the same manner.

Dr. Blosser's Catarrh Remedy is equally effective in all forms of catarrh, bronchial irritation, asthma, catarrhal headache and ear troubles that may lead to deafness. You will breathe better and feel better after using it.

For ten cents (in coin or stamps) a small package will be mailed, containing some of the Remedy made into cigarettes, also some Remedy for smoking in a pipe and a neat little pipe. Month's supply, either form, costs one dollar and twenty-five cents. Address The Blosser Company, Box 4467, Atlanta, Ga.

For HEADACAE

Take the Old Reliable Liquid Remedy. 20 Years Success Behind it

CAPUDINE

No Acetanilide Heart Depressant. It Relieves Quickly—Try it

Soldiers Soothe Skin Troubles with Cuticura

Soap, Ointment, Talcum 25c. each. Samples of "Cuticura, Dept. M, Boston."

COUGHS and COLDS

disappear in a night and leave the chest free, clean, and well when

GOWAN'S

is applied. A pleasant, soothing, healing, exterior application for just such troubles. Ask your druggist. If he can't supply you, write **Gowan Medical Co.**, Concord, N. C. $1, 50c, 25c. Pay no more.

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

The New Hope in Palestine.

Few events in the course of the war have made a deeper impression upon the public mind than the pledge given to restore Palestine to the Jewish nation and establish the ancient land as a national Jewish home. But it now appears that the program includes much more. It carries with it the restoration of those nations and lands over which the infidel Moslem power has ruled rough-shod for many centuries—the Jews, the Arabians, and the Armenians. With the progress of the war men's views have broadened of the value of nationality, and the right of the ancient races, equally with the modern, not only to exist, but to govern themselves, and their right also to be aided by all civilized peoples in working out their own destiny.

The eyes of the world are centered, however, upon Palestine, where the dawn of a new freedom has risen. Palestine's agricultural colonies, its industries, its sanitation, its water supply, its transportation problem, its reforestation, will be among the constructive tasks of the immediate future. To its development the wealth and influence of the nations will be tributary, in the great hope of a rejuvenated Israel.—Christian Herald.

"More Eggs" Paid the Pastor.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold forty-two and one-half dozen eggs last week, set four dozen, ate some, and I have one and one-half dozen left."—Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Don't delay. Send a dollar to-day to E. J. Reefer, 3258 Reefer Building, Kansas City, Mo., for a package of "More Eggs;" or, better yet, send him $2.25 and he will send you three packages of "More Eggs" tonic, prepaid. This is a season's full supply. A million-dollar bank guarantees that if you are not absolutely satisfied, your money will be returned on request without question. So send either a dollar or $2.25 to-day for this wonderful egg producer; or write Mr. Reefer for his FREE poultry book that tells the experience of a man who is helping a great many people make money with their poultry and who himself has made a fortune out of the poultry business.

SAVE
W.S.S.
WAR SAVINGS STAMPS
ISSUED BY THE
UNITED STATES
GOVERNMENT
SERVE

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted, and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when positive relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 477E Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

EVER SALIVATED BY CALOMEL? HORRIBLE!

Calomel Is Quicksilver and Acts Like Dynamite on Your Liver.

Calomel loses you a day! Do you know what calomel is? It is mercury—quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones, and should never be put into your system.

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

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

DANDRUFF

QUICKLY DISAPPEARS WHEN

Tetterine

Is Applied. Fragrant and Soothing.
50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

WORLD WAR IN PROPHECY

The Downfall of the Kaiser—The End of the Dispensation

By Dr. H. C. MORRISON

A startling, Scriptural, Patriotic, Timely Book that you must read. Price, cloth, 50 cents, paper, 25 cents.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky

How Shivar Mineral Water Relieves Rheumatism.

According to the standard medical books, rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate, and these irritate and inflame the delicate linings of the joints, the heart, and other organs. To relieve rheumatism, it is, therefore, necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If *you* suffer with rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder, or liver, uric-acid poisoning, or any condition due to impure blood, read the following letter, then sign it, inclose the amount, and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring,
Box 21B, Shelton, S. C.

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Address .....

Shipping Point .....

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

KILLS CATARRH GERMS

Famous Hyomei—Mr. Booth's Wonderful Discovery.

Some years ago, the noted Richard T. Booth, founder of the blue ribbon movement and temperance orator and leader of international fame who induced over a million men to sign the pledge, developed a very serious catarrhal trouble. Seeking to regain health, he went to inland Australia where he breathed day and night the antiseptic balsams as given off by the Eucalyptus forests.

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to medical science—Hyomei, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vapor, absolutely harmless but wonderfully effective in the treatment of Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages, a balsamic air that destroys germs and bacilli of bronchial catarrh in the breathing organs, soothes and allays irritation and enriches and purifies the blood. All druggists. Booth's Hyomei Co., Ithaca, N. Y.

Land Beautiful in Summer.

Political exiles, the severe winter (fifty degrees below zero), and the immense stretches of snow have done much to give a bad impression of Siberia. Siberia is thought of by many as the most dismal and God-forsaken wilderness, where bears and cut throats parade in the placid moonlight. Nothing is unfairer than that.

It is a most beautiful place, the parallel of which you can scarcely find elsewhere. In winter the groves of white birches on the wide stretch of pure snow lit by moonlight is a scene most holy and sublime. And the lake of Baikal, with its depth of six thousand feet, the severest of winters can never deprive of warmth. The River Selenga that flows out of it never freezes and the water is pure as crystal.

But the most glorious season is certainly summer, says a writer in the New East. Summer is early in Siberia. In late June the whole verdure blooms out in wild luxury, and for thousands of miles the plain is covered with a glorious carpet of wild flowers—yellow, crimson, purple, and what not. I have never seen the equal in the world. The tropics cannot beat it; the cherries of Yoshino, never!

What "Old Glory" Means.

When you hang out the colors, spare a minute to think of it—of the places it has been, of the things it means. It has given new hope to the proud and to the poor everywhere in this world. It is the symbol and the achievement of the two noblest human attributes—strength and compassion. It springs from the enduring good that is in the heart of humanity. It stands for the liberation of all men. And it can never fail, it can never be humbled, because that motive lies deep in every human consciousness as permanent, as sure, as inevitable, as tears or laughter or hope or faith in God.—Philadelphia Evening Public Ledger.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

A Jogger from Muskogee, Okla.

BY J. G. ALLEN.

To churches of Christ in the United States: It is with a thankful heart to God that we send this little jogger to you through the Gospel Advocate. We have a loyal band of sixty-one members in this thriving town of about sixty-five thousand people, with no house in which to meet. Some brethren have responded nobly thus far, but we are still in need of help, and pray God that he will put it in the hearts of his children to answer this call for help and respond at once. I have been here since March, 1917, doing mission work at my own charge, and God has been most gracious to me. I have a splendid home, with all that makes life happy here, and have given of my time and money to build up the cause that is so badly needed. Please encourage the work with a small contribution, and it will be acknowledged through the Gospel Advocate, Christian Leader, and the Firm Foundation. Send money to C. L. Hanan, 320 West Okmulgee Avenue, or to the writer, 1412 Baltimore Street.

160 Hens—1,500 Eggs.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 6258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

The victory of success is half won when one gains the habit of work.—Sarah K. Bolton.

A Southern Product.

Originated in North Carolina, manufactured in Tennessee, by Southern men, from Southern products, sold to the nation, and soothing and healing the cuts, burns, bruises, scalds, and sores of the world, is the record of the well-known family salve—Gray's Ointment. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. It is antiseptic as well as healing. Telephone your druggist. If he hasn't it, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and you will receive a liberal sample *free* by return mail, postpaid.—Advt.

CHURCH NEWS

Florida.

Miami, November 17.—Two splendid services here to-day. Two placed their membership with the local body. We are planning for more mission work.—H. M. Phillips.

Texas.

Ennis, November 18.—Large and enthusiastic crowds attended three services at the Ennis Avenue Church yesterday. There were three additions. Our workers have worked the harder during these late strenuous days and the church continues to grow. We have a happy and contented people. Large offering for the orphans yesterday.—Ben West.

Nocona, November 18.—I filled my regular appointment at Montague on Saturday night and yesterday and last night, preaching in the courthouse; also went out to Lone Star Schoolhouse and preached in the afternoon. We had a fair hearing at both places. I came home this morning and went sixteen miles in the afternoon to preach the funeral of Mr. Griffith's little child. The "flu" is better here and things are getting back to normal again. My wife is still very sick, hardly able to sit up, and I am tied at home closely to attend her; yet I am busy all the time for the church here. It is wonderful what a man can find time to do when he tries hard or has to do it.—Tice Elkins.

Penalty of Disuse.

Nature has a way of insisting that her gifts must be prized. "When she finds that we really do not care to use a thing, she usually takes it away from us," says a scientific writer. The unused muscular strength dwindles; the skill acquired by the fingers departs with disuse; a singer who sought to save her voice by refusing to sing, except upon very rare and notable occasions, found, to her surprise, that through lack of exercise it was losing its power and sweetness.

This law of nature holds good in the world of the spirit. The generosity we put aside as too costly, the faithfulness and goodness we are going to put into life some other day, when we are not so busy, fade away. The faith and reverence that we fondly dream will flower into beauty sometimes are shriveling into nothingness while we wait.—Selected.

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

Indigestion

DO YOU KNOW that indigestion can be cured, permanently cured, so that you can eat any kind of food that you crave? It has been done not only once, but in almost every case when Chamberlain's Tablets are used. An instance: Mr. J. Pominville, Stillwater, Minn., who had spent over $2,000.00 for medicine and treatment was permanently cured by these tablets.

Chamberlain's Tablets

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES.

Happiness Through Kindness.

Life for some is a hard and weary journey. From the cradle to the grave many must grapple with overwhelming odds. Those of us blessed with health and vigor should occasionally think about this truth; and if we know that it lies within our power to make lighter such a person's burden, we certainly should do so and we would realize a deep happiness through our little act of kindness. Whatever efforts we make to give somebody else happiness and good cheer will come back to us in boomerang fashion a hundredfold.—Selected.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capitol, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 135 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.—Advt.

True Education.

Education is not learning; it is the exercise and development of the powers of the mind. There are two great methods by which this end may be accomplished; it may be done in the halls of learning or in the conflicts of life.—Princeton Review.

We forget what we ought to remember, and remember what we ought to forget. We need schools of memory; but we need schools of forgettery even more.—Ralph Parlette.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention. —Advt.

Famous Old Recipe for Cough Syrup

Easily and cheaply made at home, but it beats them all for quick results.

Thousands of housewives have found that they can save two-thirds of the money usually spent for cough preparations, by using this well-known old recipe for making cough syrup at home. It is simple and cheap to make, but it really has no equal for prompt results. It takes right hold of a cough and gives immediate relief, usually stopping an ordinary cough in 24 hours or less.

Get 2½ ounces of Pinex from any druggist, pour it into a pint bottle, and add plain granulated sugar syrup to make a full pint. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, keeps perfectly, and lasts a family a long time.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the membranes, and gradually but surely the annoying throat tickle and dreaded cough disappear entirely. Nothing better for bronchitis, spasmodic croup, whooping cough or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its healing effect on the membranes.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

TETTERINE

Makes hair beautiful, free from dandruff, and keeps the scalp healthy.

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

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Catalogues — a Specialty

HOME OFFICE:
CLINTON, S.C.

The Master's Vineyard

Indiana.

Dugger, November 18.—I have accepted work in Missouri for next year and will move there the first of the year. My address will be Browning, Mo. There is a splendid opening here at Dugger for the right man. We have been here for two years, and our stay here has been very pleasant. While the church here is not perfect, yet it has many true and loyal brethren. We shall always remember them with love and best wishes, and our stay here will always be remembered with pleasure. Any one interested in the work here should write to E. O. Choning or Pleas Jones, Dugger, Ind.—E. P. Watson.

Kentucky.

Chaplin, November 20.—The gospel work in this community is beginning to move along nicely since the "flu" ban has been lifted. Many cases of the disease have been reported lately; however, we hope and pray that the work will be in full sway soon. Now that peace has come, I feel that brethren everywhere should bow their faces to the earth and thank God for his care and protection during the dark and gloomy days that we have passed through. Instead of wrangling and fussing as we have been doing, we should rid our hearts of all malice and try to love as Christian brethren should. This war has taught us a great lesson of sacrifice. Men have died unflinchingly for the good of mankind. I appreciate the love of these soldier boys, and I fail to find words that will adequately express that appreciation. But the great lesson of sacrifice was given by our Savior when he died for the world, and it is that sacrifice that encourages me every day to live closer to God. By sacrificing himself, Christ purchased the church, the only institution through which we can glorify God. To work in or through some other institution for the good of mankind only lowers one's estimation of the church. How brethren who have contended for the "old paths" in the past can be influenced by these temporal organizations to give them their influence is more than I can understand. I do not for one moment question the motive of these brethren; I believe they are honest and sincere; but the all-wise God has chosen one, and only one, organization through which we are to give him the glory. God expects every man who has named the name of Christ to defend this great institution. Much is being written about the new religion of the future. Loyal brethren should be afraid of these new things. A new religion means a new church. Satan is ever conniving and scheming and putting forth new propaganda, but God is the same yesterday, to-day, and forever. Brethren, let us not wrest and twist the Scriptures, but let us abide in its plain, simple teaching. I want the prayers of every loyal disciple to ascend to God to-day and ask him to bring us closer to him and to each other.—R. A. Craig.

Mississippi.

Senatobia, November 14.—My fourth year in this field closes this month. We had a fine service at old Thyatira last Sunday. At the close of the service one of the elders, T. C. House, arose and said: "Brother Lowrey, in behalf of Thyatira Church, I want to assure you that we appreciate your labors with us during the past four years, and I want to announce to you that it is the wish of the church, without one dissenting voice, that you continue your work with us for another year." This I take as a compliment. I will send a report of our work for publication as soon as time will permit. I was never more busy. A full school to look after, Lady Grace (our daughter) in hospital in Memphis with the "flu" and pneumonia, wife away from home with Lady Grace—well, I am just some busy.—J. P. Lowrey.

Texas.

Dallas, November 19.—The brief announcement in the last issue of the Gospel Advocate of the death of Brother J. D. Northcut came to me like a keen clap of thunder in a clear sky. I never was more surprised, and, of course, was much grieved that such is so. I thought he was yet young, stout, and healthy, and bid fair for many, many more years in the service of the Lord here, doing as he has been doing, a most wonderful work in pointing the lost, ruined, and recreant to the Lamb of God that taketh away the sins of those who call on him out of a pure heart. May God bless his wife and children. I never met Brother Northcut but two or three times, but these were enough to love him for his work's sake. I most gladly arranged for a little part of his trip through Texas last year—1917. He recommended me for one meeting in Tennessee in 1917. I know the church where I arranged for him to go in 1917 was well pleased. I cannot say so much for the church to which he recommended me. The church seemed to be pleased, but I did not know for sure.—J. C. Estes.

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Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $2 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

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"Was Sure He Would Be a Cripple."
Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:

Enclosed is a picture of my children, and the little man you see seated on the chair is the one who was cured by your Appliance.

He had been ruptured quite a while before we wrote you and I was sure that he would be a cripple the rest of his life. However, some helping hand showed me an ad. in a newspaper, with the result that he was in perfect health through the wearing of a Brooks Appliance for just three months.

The doctor advised an operation, which I would not consent to. Your advice was to put an Air Cushion Appliance on him, and I must say that it is worth ten times what it cost.

I wish you could have seen him before we used the Appliance and now, when he is fully as sound as he could be.

I cannot thank you too much for what you have done for my boy.

Yours respectfully,
OLIVER HANSON.
Ada, Minn.

RUPTURE HEALED AT THE AGE OF 81.
Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:—

Less than a year ago I sent to you for an appliance which came promptly. I at once put it on and it fitted perfectly. I have worn the appliance not quite ten and a half months. **It has cured my rupture.**

I tried the other day while the appliance was off, to see if I could force anything out of the opening to make a break there but I could not though I tried hard.

Now I think this remarkable, as I am in my eighty-first year. I am an old veteran of the Civil War, born and raised in the town of New Boston, State of New Hampshire, from which place I enlisted in the 10th N. H. Vol. Inft. in Co. C, commanded by Col. M. T. Donahue.

I cannot feel but that I owe you this testimony for I had never expected to be cured. However, thanks be to God I found a cure through the valuable appliance you made for me.

Your friend,
E. A. RICHARDS.
Holly Hill, Fla.

NO MORE TROUBLE.

Mr. C. E. Brooks,
Marshall, Mich.
Dear Mr. Brooks:

Answering your letter, will say we need no more Appliances, as our son has been completely cured by wearing your Appliance.

We recently had him examined, and the doctor said the opening was entirely closed and that it wasn't necessary to wear it longer.

Thanking you for your kindn s, I am,
Yours very truly,
Mrs. H. Tollman.
119 Towle Avenue,
Mishawaka, Ind.

PENNSYLVANIA MAN THANKFUL.
Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:—Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what posiion I was in.

It would be a veritable God-send to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON,
80 Spring St., Bethlehem, Pa.

The above is C. E. Brooks, inventor of the Appliance. Mr. Brooks cured himself of Rupture over 30 years ago and patented the Appliance from his personal experience. If Ruptured write today to the Brooks Appliance Co., Marshall, Mich.

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2. The Appliance for retaining the rupture cannot be thrown out of position.

3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.

4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.

5. It is small, soft and pliable, and cannot be detected through the clothing.

6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.

7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.

8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.

9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.

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GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Symbols.

In the first Corinthian letter the apostle Paul describes the atonement by saying: "For our passover also hath been sacrificed, even Christ." In this passage he encourages us to study the Jewish passover as a type of what Christ means to us and what we must do to render acceptable service to him. We must understand, of course, that it is the study of a symbol. It requires research and patience and prayer to get very much out of the symbols of the Bible. A person who skims over its pages in a thoughtless way will never see very much of their fitness and beauty. Even to the devoted mind of the student some of the symbols will seem at first to be vague and indistinct, but perseverance will bring them out in their true light.

You have heard, perhaps, of Prang's famous pictures and art work. For illustration, let me describe a visit to his lithographic plant. The visitor is first shown a stone on which is laid the color for the making of the first impression toward producing the portrait of a great public man—let us say, President Wilson. But on this first stone you can see only the faintest possible line of tinting. The next stone deepens the color a little, but still no trace of the man's face is visible. Again and again the sheet is passed over successive stones. At last, after some twenty impressions have been made from as many stones, the portrait of the distinguished man stands forth so perfect that it seems only to lack the power of speech to make it living. Thus it is that Christ is revealed from the pages of the Bible. We read one passage, and his face seems to be in deep shadow, marred more than the face of any man; we read another passage, and he appears "as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him." But patient study of all the symbols taken in connection with the correlated accounts of the New Testament will bring out the likeness until at length he will be seen fair as the lily of the valley and bright as the morning sun, in the "fullness of him that filleth all in all."

Our Passover.

What is the meaning of our passover? The best way to answer that question is to discover what the passover meant to Israel and then apply the type to Christ, and not too literally, but in perfect harmony with the teachings of the New Testament. It is plain enough that the passover was a type of Christ in his atoning work. The sacrificial offering of the passover was a lamb; Christ is the Lamb of God. Jesus bore this name before he came into the world, while he lived in the world, and after he ascended to the Father. Isaiah (53: 7) said of him: "He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb." When John the Baptist saw him coming in the distance, he exclaimed: "Behold, the Lamb of God, that taketh away the sin of the world!" (John 1: 29.) Twenty-seven times this title is applied to Christ in the book of Revelation. If we reach heaven at last, it shall be after we have washed our robes and made them white in the blood of the Lamb. Every created thing, we are told, shall join in the saying: "Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever." (Rev. 5: 13.)

The passover lamb must be a lamb without blemish. We can readily understand this provision and appreciate its application. If it bore the mark of the slightest deformity or even deficiency, it would have been unfit to represent Him of whom Peter said: "Ye were redeemed . . . with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." (1 Pet. 1: 18, 19.) The passover lamb was physically perfect; Christ was morally and spiritually perfect. He "did no sin, nor was guile found in his mouth." (1 Pet. 2: 22.) God's ordinance provided that the Israelites might select either a lamb from the sheep or a kid from the goats; but there is no trace anywhere of the use of a kid. The selection of a lamb for a sacrifice became universal.

In preparation for the Passover, the lamb was set apart four days before the feast began; Christ entered Jerusalem four days before the day for the offering of the paschal lamb.

The passover lamb was to be slain and roasted with fire; Christ was crucified for us and received the fire of God's wrath for sin in our stead. Paul says: "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." (2 Cor. 5: 21.)

✡ ✡ ✡

No Bone Broken.

Again, the lamb was roasted whole, and no bone was to be broken. In John's account of the crucifixion, he takes particular pains to explain that while the Roman soldier broke the legs of the two malefactors between whom Jesus was crucified, yet they did not break the legs of Jesus.

"For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be broken." (John 19: 36.) Thus we see how the passover lamb preserves its fitness on the day of crucifixion. It is a custom among many of the older brethren, when they preside at the Lord's table, to break the communion bread into pieces before giving thanks and to preface their prayer with the quotation: "This is my body broken for you." (1 Cor. 11: 24.) May I not suggest without being presumptuous that John solemnly bore witness to the important fact that Jesus' body was not broken? The Revision translates this passage differently. It reads: "This is my body which is for you." His side was pierced, but his body was not broken. Had Jesus' bones been broken, we would have lost a beautiful type. His physical body unbroken suggests to a thoughtful mind the oneness of his spiritual body, the church. There are many people who would like to split and divide that body into various segments, each bearing a different name, but God never intended for any such division to be made. The Holy Spirit speaks plainly on this point, saying: "There is one body, and one Spirit, even as also ye were called in one hope of your calling." (Eph. 4: 4.)

While we are on the subject of the Lord's Supper, let me point out another thing that is portrayed by the passover type. No one was to celebrate the feast alone. If a family was too small to eat a whole lamb, their neighbor was to join in with them. Sometimes we are asked whether or not it is possible for a Christian to celebrate the Lord's Supper by himself in his own home. I do not think so. This type makes no such provision. Jesus said: "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18: 20.) I can conceive of three persons celebrating the Lord's Supper, or even two, but there is no provision for one. He may pray alone, may read the Bible alone, but the Lord's Supper requires a company of at least two persons.

Unleavened Bread. ✡ ✡ ✡

It was required that they eat the passover lamb with unleavened bread and with bitter herbs. The unleavened bread symbolized three things. First, the haste in which they fled, not waiting for the bread to rise. (See Ex. 12: 34, 39.) We know that when a good housewife leaves the house before the bread rises, there is something terribly exciting to take her away. So it was with the Israelites. Second, the unleavened bread symbolized their sufferings in Egypt, for such trial is called the "bread of affliction." (See Deut. 16: 3.) Third, and chiefly, the unleavened bread stood for their purity as a consecrated nation, intended to show the Israelites that they were to leave behind them in Egypt all the wicked and idolatrous practices with which they had been implicated. Israel Zangwill, in his "Children of the Ghetto," tells how the stricter Jews even yet sweep under their beds, and comb their beards, lest a crumb should lurk somewhere. It is because the leaven stands for sin.

It is easy to find the parallel to these thoughts in the New Testament. Jesus spoke of the leaven of the Pharisees and of Herod. (Mark 8: 15.) The kingdom of heaven is likened in one of his parables to leaven. (Matt. 13: 33.) Paul said: "A little leaven leaveneth the whole lump." This occurs in the very passage where we are told that Christ is our passover. We are exhorted to "purge out the old leaven." "Wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." (1 Cor. 5: 6-8.) As God intended and made provision for Israel to become a consecrated nation, so he purposes that Christians shall be a peculiar and consecrated people. "Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty." (2 Cor. 6: 17, 18.)

The passover was to be eaten with bitter herbs as a reminder of the bitterness of Egyptian bondage; we must feed upon Christ's words with humiliation and sorrow for our days of sin and rebellion.

Pilgrims. ✡ ✡ ✡

The passover must be eaten in the posture and garb of travelers. On this point the directions were very explicit. "And thus shall ye eat: with your loins girded, your shoes on your feet, and your staff in your hand." (Ex. 12: 11.) Each one of these directions indicates preparation for a long journey. I wonder how many Christians feel this way about their stay in the world, and how many are ready to take their departure for the heavenly Canaan. Is it not true that the most of us have set our affections upon things below, and not upon the things above? Is it not true that the most of us are striving for the things that perish? If we are not ready, it is not because we failed to receive warning. Time and again we are exhorted to gird up our loins and be ready. Jesus solemnly reminds us that no man knoweth the day nor the hour of his coming, no, not even the angels in heaven. In such an hour as ye think not he will come. Paul says: "For we have not here an abiding city, but we seek after the city which is to come." (Heb. 13: 14.)

It is hard for us to imagine at this distance just what were the feelings of the children of Israel when the death angel passed over the land scrutinizing the doorposts of every home. It is harder still to think what must have been the grief and lamentation of those Egyptians on the morning after, when they found their first-born dead. Thus two homes were set before us. In one there would be life and joyful expectancy, but in the other there would be death and mourning. "The wages of sin is death; but the free gift of God is eternal life." It is a beautiful commentary upon Israel that not a single home was left unprotected. Every one of them went out of the land of bondage. Not a hoof was left behind. This goes to show that a whole nation of people can obey God when it wants to do it. ✡ ✡ ✡

Be Sure of the Blood.

There is an old legend that on the night of the exodus a Jewish maiden, the firstborn of the family, was so troubled on her sick bed that she could not sleep. "Father," she said, "are you sure the blood is on the doorpost?" He replied that he had ordered it put there. But she was not satisfied till she was carried out to see for herself, when—lo!—the blood was not there. Immediately it was placed there. Then she was safe, and she fell asleep.

It would not have been sufficient for an Israelite to say: "I belong to the people of Israel, and God intends to slay only the Egyptians. There is no need of my troubling myself to put blood on my doorpost. My home is safe." God stated his condition of deliverance, and it must be fulfilled. "When I see the blood, I will pass over you." No Israelite dared to trifle with that command. We learn from the eleventh chapter of Hebrews that they kept the passover as an act of faith.

The beloved John assures us that "the blood of Jesus his Son cleanseth us from all sin." (1 John 1: 7.) The only way that any man can receive and apply the blood of Jesus is to obey his blood-sealed commands and enter into his blood-sealed institution, the church of the Firstborn. If you have not applied the blood of Jesus to your heart and to your home according to the terms of the gospel, then you are not ready for the death angel to pass. Longfellow says:

> Angels of Life and Death alike are his;
> Without his leave they pass no threshold o'er.
> Who, then, would wish or dare, believing this,
> Against his messenger to shut the door?

Our Contributors

Jesus Christ, the Generalissimo.

BY J. D. WALLING.

By the above heading I mean that Jesus Christ is the Supreme Commander in the army of the Lord. The Literary Digest of November 9 has an article on the "Evil Effects of Competitive Missions," which also shows the evil effects of denominationalism. It begins:

Shall denominations be nationalized or nations be denominationalized? Such a question puts in somewhat cryptic form the impending transformation in missionary fields. Either the old order must be perpetuated and strengthened or each nation be encouraged to express its Christian faith in ways most congenial to itself. Mr. William T. Ellis poses the question in its simplest form by reference to China and America. "Shall all the various American denominations now conducting missions in China continue to propagate their own forms and faith among the Chinese, so that the converts to Christianity in China may soon have almost as many creeds as the United States; or shall the Chinese Christians amalagamate into one national Chinese Church, irrespective of their original relationship to various denominational missions?"

If Mr. Ellis and all other denominationalists would spend just a little of their time in trying to find just "where we are at," they would soon learn that all denominations, whether they be national or international, are evil; that Jesus Christ is "the head over all things to the church, which is his body" (Eph. 1: 22); that Jesus Christ is not the head of denominationalism, therefore denominations are not Christian. Instead, therefore, of "perpetuating and strengthening" the "old order" of denominationalism, let us go to the Christ and learn his will, and let us encourage the Chinese and all others to do the same. Encourage all nations to make Christ their creed, and all such questions as "amalgamation" of Christians will be relegated to the bats and owls. But Mr. Ellis continues:

Chinese Christians are getting together in a Chinese Church, and the missionaries are abetting them in it. Already something like ten separate Presbyterian denominations from the United States, Canada, and Great Britain have organized themselves into one ecclesiastical body without the word "Presbyterian" in its name, and both the British and American Congregationalists are asking to be taken in also. Property and pride and prestige are all deemed insufficient to prevent this great merger, which is avowedly only the forerunner of still greater consolidations. Indian and Japanese Christians had already effected notable unions.

As a matter of common sense, the Chinese Christian does not care a copper cash for the distinctive names and forms of the American denominations. Why should he? His sense of humor long ago pointed out the absurdity of perpetuating in China Northern and Southern Presbyterian denominations, Northern and Southern Methodist denominations, and Northern and Southern Baptist denominations, the only difference being a war in America half a century ago between Northern and Southern States!

It would take a rare Chinese scholar indeed to find an ideograph to express "Old-Two-Seed-in-the-Spirit Baptist Church"—for there really is such a denomination listed by the United States census, though, I believe, it has no missions in China. The "Holy Rollers" have missions in China, as have others of the newest and most eccentric type of American denominations. Shall we, therefore, have Chinese Dowieites and "Holy Rollers?"

There are in China at the present time seventy-eight denominational missionary societies at work, and, as Dr. James L. Barton points out, "under their leadership seventy-eight different kinds of Protestant churches have been created and are being perpetuated. To many of the Chinese, this array represents seventy-eight different kinds of Christians. Few, indeed, of the Chinese Christians have any conception of the real reason why they bear a name which to them has no significance and which none of them can accurately pronounce."

It is just right for all Chinese Christians to get together in a Chinese Church, and for all missionaries to abet them in it. Now, if the missionaries and the Chinese can learn that Jesus Christ is Marshal and that Peter and Paul are generals, it may yet be possible for them to conduct a great gospel campaign in which they may force all denominations to ask for an armistice. Dr. Barton "laid down a barrage" when he said: "The vital question is, are we justified in perpetuating a custom that is manifestly divisive, often destructively competitive, and for which there is no warrant in scripture?" Just so, there is no warrant in scripture for anything that is "divisive," "destructive," or "competitive." The strange thing is that Drs. Barton, Ellis, and all other denominationalists had not long ago learned this. The Scriptures are not contradictory, are not the author of confusion, or division. While the army of the Lord may be in various sectors, it is one and the same army, under the one Supreme Commander. The one command is: "That ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.) The strange thing is that men like Dr. Barton can see that denominations are "manifestly divisive, often destructively competitive, and for which there is no warrant in scripture," and yet encourage, perpetuate, and foster denominations. But Dr. Barton is striking at the right trail in the following:

I do not believe the rank and file of our churches and the intelligent supporters of our foreign missionary enterprises, if they understood the facts, would favor our continuing to propagate divisions abroad in order that they may have the satisfaction of knowing that their gifts are aiding in making Christians who bear the same denominational label as that borne by the contributor.

The conduct of the war in France, for the first three years and more, when each one of the allies acted separately under its own leaders, in coöperation, but as independent units, shows the wastefulness and inefficiency of that line of action. This mistaken method of conducting a great military campaign has now been corrected by the most revolutionary military readjustment history records. If governments can bring about this unprecedented and even revolutionary change in order to overcome a common enemy, cannot the church do as much in order to create a single agency for the spiritual conquest of the world?

Now, if we can just get the Doctor to see that the church of Christ has only had "a single agency for the spiritual conquest of the world, and that Jesus Christ is the agent and the gospel is the means, there is yet hope of a successful "spiritual conquest of the world." Jesus said: "I am the Alpha and the Omega, he who is, and who was, and who is to come, the Almighty." Peter, at one time, had something of a worldly idea of the church, when, under the impulse of the moment, he wanted to "make three tabernacles; one for thee, and one for Moses, and one for Elijah;" but the record says he did this, "not knowing what he said." (Luke 9: 33.) I fear that too many of our learned friends, under a like impulse, are moved to say and do much, "not knowing what they say" and do. But God said to Peter: "This is my Son, my chosen; hear ye him." That is to say: "You need not build any tabernacles to Moses or Elijah, but this my Son will build his church; he will be the head over it; hear him." Paul says that Christ is the author and perpetrater of our faith." Peter says that Jesus was that "prophet" of whom "Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be, that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the

people." (Acts 3: 20-24.) May I not, therefore, refer Doctors Barton, Ellis, and all others to the fact that, while Pershing, Haig, Diaz, Petain, and other officers looked to Foch as the supreme commander of the allied governments, long centuries before this did Peter, Paul, and the other apostles look to Jesus as the Supreme Head of the church? So much so that they said: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9.) What the world needs now is not a union of denominations, but that all men should honor the Head. And as all subordinate officers were loyal to Pershing, Haig, Petain, and Diaz, so should all missionaries and ministers be faithful in preaching only that which the apostles preached. The denominations, with their sectarian ideas and habits, have so cheapened the church that the world has little respect for it. As long as preachers look to Calvin, Wesley, Luther, and others as anything more than men, and teach their peculiar doctrines, there will continue to be denominational divisions. These were great and good men. Coming from under the "Dark Ages," they only saw a glimmer of the truth. There is no reason now for any one to grope his way in darkness. The gospel is God's power to save, and preachers are instructed to "preach the word." Yea, Paul said: "Woe is unto me, if I preach not the gospel." When all preachers now learn this lesson and follow it as did all subordinate officers follow the commands of Pershing, Haig, and others, then will all questions of denominationalism be silenced, and the Chinese and all others can be brought to the Christ; and no one will ask what they are, for the good reason that they will all be the same thing. Christians, and nothing but Christians, preaching of Christ, and him only, will make only Christians. Why not?

"Alexander Campbell's Errors."

BY F. W. SMITH.

It was a foregone conclusion with me that when my friend Moore undertook to *define* "Campbellism," he would find himself at sea without chart or compass. He was *compelled* to admit that A. Campbell *originated absolutely nothing in the way of religious teaching and practice*, but gave what he terms "four errors that he got from other sects antedating his day." I took up these so-called "errors," and showed that the Baptists themselves practiced at least two of them, and challenged my friend to show that the others did not come from the word of God. As a reply, here is what he says:

Alexander Campbell got no truth that he could not have gotten with the Baptists.

Alexander Campbell got error galore from other sects around him. Such errors as I named in my reply in the Advocate of October 17. I named four errors that he got from other sects antedating his day, and Smith admits that he believes them.

No, no, Friend Smith, if Campbell had gathered only truth, he would have been a Baptist.

Yes, if you had just held a few nonessentials with Campbell, it would not entitle you to the name, but you have affirmed all the cardinal tenets of Campbell. Jesus Christ commissioned but one system of faith, and that he committed to his church, and Alexander Campbell says that was with the Baptists up to his day, eighteen centuries before Campbell, and I know the Baptists never did commission his kind. Who commissioned Campbell to start his sect, when the Baptists were here and had been here all these past centuries, so Campbell says? I believe Campbell told the truth when he said the kingdom was with the Baptists up to his call. I am unable to say what Campbell told Mr. Luce before he baptized him. I suppose he thought he was a Christian, as Baptist churches had no commission to baptize any one else.

It matters not with me whether you show me that Baptists sprinkled for baptism or not—for thousands of lies have been told on Baptists as to what they have done—you have the Baptist faith now confronting you, and you must attend to it. You affirm that the word of God not only teaches the possibility of apostasy and warns against it, but actually gives examples of some who did apostatize. (F. W. Smith affirms, T. F. Moore denies.)

The case of apostasy given is found in 2 Tim. 2: 17, 18. The charge Paul alleges against these was an error in faith. They thought the resurrection had passed.

I will not enlarge on the magnitude of this error, but use it as an example. Brother Smith virtually either believes this was a sin against the Holy Ghost, or all Christians believing an error do apostatize. Which position do you assume, Brother Smith?

If you affirm the former, that Hymenæus and Philetus committed the sin against the Holy Spirit, or the unpardonable sin, then you enlightened the world on a most difficult topic, and if you can prove it, you will have settled one question—"What is the sin against the Holy Ghost?"—that has been asked for many hundreds of years. Do you know any further revelations concerning the lives of these two men? If not, how can you prove that they committed the unpardonable sin? So far as revelation is concerned, these two men may have prayed and been forgiven and died in the triumphs of a living faith. If the latter be true, then perfection must take place at salvation, or the whole Christian race is hopelessly lost. That is, if to err in our beliefs causes us to apostatize, we are all gone.

In the first place, not one of us knows all truth, and no one can believe truth until said truth is made known to us; therefore all of us believe some error for lack of the knowledge of all truth.

Brother Moore says: "Alexander Campbell got no truth he could not have gotten with the Baptists." What a sweeping claim! The Baptist sect in Campbell's day was the repository of all known truth! If that assertion could be demonstrated as the truth, we are driven to the conclusion that the Baptist Church has drifted far from shore, for it has about as much error as any sect in the land. For my friend's information, I will state that Alexander Campbell *never was a member of the Baptist Church*. If he thinks so, let him prove it.

Brother Moore makes one statement to which I can most heartily subscribe—viz.: "Jesus Christ commissioned but one system of faith, and that he committed to his church." I feel sure that he will agree with me, also, that the church to which that "system of faith" was committed is the one mentioned in the New Testament; but when he undertakes to prove by Alexander Campbell that it was the Baptist Church of his day, *I reject the testimony of his witness*. My friend must prove the identity of his church with that of the New Testament with documentary evidence of an *inspired* nature, instead of by weak and *fallible* man.

On the matter of Baptists sprinkling for baptism he says: "Thousands of lies have been told on Baptists as to what Baptists have done." Well, if this be a *lie*, one of the most scholarly and most noted Baptists in the South told it—viz., Dr. Whitsitt, once president of the Baptist Theological Seminary, of Louisville, Ky. If my friend denies this, I will furnish him the proof.

On the question of the "possibility of apostasy," I submitted one passage that so clearly taught an actual case of apostasy that I felt sure none others were needed, and in this I have not been disappointed. My friend has demonstrated his inability to do anything with it. He talks about "sin against the Holy Spirit, or the unpardonable sin," with the *assumption* that one must commit that sin before he can apostatize and be lost. He seems not to know that sin of any nature, *unforgiven*, will result in the loss of the soul. He says: "The charge Paul alleges against these [2 Tim. 2: 17, 18] was an error in faith," and then tries to *minimize* this error by saying: "If to err in our beliefs causes us to apostatize, we are all gone."

In his commentary on the Epistles, James Macknight, Presbyterian, says, in his translation of 2 Tim. 2: 17, 18, this: "And this doctrine will eat, will destroy the souls of men, as a gangrene destroys the body. Of this sort of ungodly talkers are Hymenæus and Philetus, who from the

true Christian doctrine have wandered, affirming that the resurrection hath already happened; and by this impious babbling have overturned the faith of some concerning the resurrection of the body, and a future life." To deny the resurrection was to deny a part of the gospel—namely, the resurrection of Christ—the very thing the apostle says renders their preaching vain, the faith of men vain, leaving them in their sins. (1 Cor. 15: 13-18.) Our resurrection is predicated upon the resurrection of Christ, and to deny our resurrection is to deny his. Now, in the face of all this, my friend denies that such characters have apostatized! He tries to save his sinking ship with this: "So far as revelation is concerned, these two men [Hymenæus and Philetus] may have prayed and been forgiven and died in the triumphs of a living faith." *This is the very thing my friend's doctrine demands him to prove;* but he has no way of doing it, except with the exceedingly uncertain "may have." Since there is no evidence from God's word that they did "pray and receive forgiveness and die in the triumphs of a living faith," my friend has no right to entertain a hope of their final salvation. I have shown that they apostatized from "the faith," and now let him show that they "prayed and were forgiven and died in the triumphs of a living faith."

Brother Moore says, "You have the Baptist faith now confronting you, and you must attend to it." I think our readers have had no trouble in seeing that I have been doing that very thing, and that, too, in a way that has given Editor Moore much worry. They have no trouble in seeing his persistent refusal to answer many very plain and pertinent questions.

Brother Moore says with reference to Elder Luce baptizing Campbell: "I suppose he thought he was a Christian, as Baptist churches had no commission to baptize any one else." I remark, first, what *evidence* did he have that he was a Christian, in the absence of the Baptist test, "I believe that God for Christ's sake has pardoned my sins?" Second, while Brother Moore repudiates baptism in order to the remission of sins, let no one conclude that he repudiates any efficacy attaching to that ordinance, for he tells us it *converts a Christian into a Baptist.* He says one is a Christian before a Baptist preacher baptizes him, but after that performance he is a Baptist. Mark you, if a Methodist preacher should immerse one of these Christians, it would not make him a Baptist. The thing must be done by a Baptist preacher to bring about this transformation, thereby demonstrating the great efficacy of water in the Baptist system! I will ask my friend the same question again that was in the reply to which he claims he has replied—viz.: Produce one passage in the word of God that teaches one to be baptized *because* of the remission of sins.

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Sin may talk loud and bluster, but at heart it is a coward; it skulks away at the show of a strong resistance. There may be hard work at first; but, in the event, purity, and straightforwardness, and charitableness, and reverence will win the battle; opposition will melt away into silence, silence into respect, respect into sympathy, sympathy into imitation.—H. P. Liddon.

Missionary

A Christian Wedding in India.

BY E. S. JELLEY.

July 18 was my fortieth birthday. It found me in the Deccan (I was compelled to go down at the workers' expense, although they could ill afford it), in Ghogargaon, where the preachers and bishops set to study the word of God and to discuss the future of the work, it being understood that I am about to return to America.

On the same date there was a marriage in Ghogargaon. Nothing strange about that, as marriages are common among the Mangs at all times, except when there is a famine. The remarkable thing was that the marriage should be a Christian affair; for, as Kipling says, "The West is the West and the East is the East," or something to that effect. Certain it is that Western forms of marriage do not please the East, and sectarian Mangs regularly (and disciples—alas!—too often) have heathen marriages. Perhaps Dr. Hume's interference with the first Christian marriage at Vambori, April 8, 1914, when he lodged false information that an unauthorized person was about to perform a ceremony of marriage, has had something to do with discouraging Christian marriages. At any rate, here was a Christian marriage insisted upon by the Mangs of Ghogargaon because the woman (a Congregationalist) has a disciple father. The bridegroom expressed no objection, although the disciples of his village had celebrated several heathen marriages; and to show that they had reverted to heathenism in revenge for my refusing to interfere when they were sent to jail, most of them (but not the groom) wore heathen marks.

About 3 P.M. a toot or two of an instrument announced that the bridegroom's party had arrived. I expected more music, as heathen weddings are heralded by a lot of it; but there was no more. The groom then went to the river, had a bath, donned new clothing, and all was ready. Brother Paulas Thokal performed the ceremony, after which I made a brief address on the uplifting character of Christian faith and practice. I referred to the heathen custom of marrying children with no choice in the matter and of their designating widow marriages by another name than marriage, and the expression that red lead (married women put it on the forehead) belongs to marriage and cow dung to widow marriage, whereas the Christian faith makes no distinction, pronouncing every marriage holy.

Soon all sat down to a marriage feast (there were about eighty persons present), at which there was considerable wrangling about the food, which consisted of unleavened bread, melted butter, and raw sugar. The wrangling was because the Ghogargaon people tried to feed the guests more sugar than they wished (sugar is cheaper than bread), while the guests were inclined to want unreasonable quantities of butter, of which nearly three dollars' worth had been purchased.

There occurred at the supper an incident which was quite novel to me. Different persons arose and recited poetry every now and then. Paulas Thokal recited in English:

"Dance, little baby, dance up high;
Do not fear, for mamma is nigh."

At the close of each recitation, instead of shouting, "Hari, and Vithoba!" (names of demons) the reciter said, "Let everybody shout, 'The triumph of the Lord Jesus Christ;'" and everybody joined in the shout with a will, just as they formerly shouted, "Hari and Vithoba!"

After the ceremony a slight difficulty arose about the marriage fee (about forty-two cents), the groom saying his people had never paid fees. He paid it, however.

After the supper, I had a talk with the people of the bridegroom's town. They reproached me with paying no heed to their difficulties when they were arrested for theft. I replied, "I understand you were really prosecuted because you refused to carry out a corpse of a plague victim," and reminded them that, being poor, they must obey the authorities unless they seek trouble. They replied that my surmise was correct, and humorously added: "Just tell the townspeople to allow Mangs to touch their corpses now. (At present there is no plague; Mangs are untouchables.) The corpse was in the townspeople's temple; they do not allow us to set foot in it; how could we enter?" I also explained to them that I received their telegram, but that their town Mangs had a reputation for gambling which extended as far as Yeola (a long distance), and that those who gamble indulge in highwaymanry or burglaries to secure money to gamble with. I also reminded them that when I was there I had seen a fist fight between two sections of the Mangs and had been advised to go away, as murder was imminent. I said: "Therefore, when I got your telegram that six Christians were in jail, I thought this: It is probably an echo of the old quarrel—either D——'s enemies have given information against him for robbing or he has given information against them." This mollified them and they made up with me.

☼ ☼ ☼

July and August Report.

BY SARAH SHEPHERD ANDREWS.

July.—Mrs. A. W. Bowman, $5; Class No. 3, Russell Street Church, Nashville, Tenn., $10; church at Belzoni, Miss., $14.75; through I. B. Bradley, $50. Total, $79.75.

August.—David Lipscomb College congregation, Nashville, Tenn., $45; sisters at Donelson, Tenn., $2; through I. B. Bradley, $50; church at Belzoni, Miss., $8.60. Total, $105.60.

This report shows liberality, for which I am very grateful. "My God shall supply all your needs according to his riches in glory by Christ Jesus." It is gratifying to note that as our needs and the needs of the work increase, the hearts of God's people are moved to contribute accordingly. My continual prayer is that I may be a faithful stewardess, using what is sent just as God would have me. May each of the above donors be blessed.

The work at the Kamitomizaka Church is moving on nicely. There are to be several baptisms next Lord's day. Brother Hiratsuka is a consecrated man and a splendid worker. I am glad to note that the McMinnville church has assumed his support. Oiki San, the young Christian girl who expects to help me in the work and who was ill for several months, has recovered and has assumed her study in school. We were very glad that she was admitted after having been absent almost a whole term. She expects to finish her school work next April and will then be able to give her entire time to Christian work among her people. Please pray for us, that God's purpose may be fulfilled in us.

The purity which will fit us to grow into the full likeness of the adorable Vision we shall then behold is prepared here, is growing onward even now in the true elect; and their future more matured growth into his perfected life will be the consequence of their earthly discipline, the crowning glory of the incipient sanctity slowly and painfully nurtured while on earth.—T. T. Carter.

Georgia and the Far Southern Field

By S. H. Hall

Are You Sure You Are Right With God?

There is a thought that has been continually on my mind of late; so I will write it off, if I can. It is this: I am strongly persuaded that many people think they are right with God when they are not—not our religious neighbors just now, if you please, but you, my brother, my sister, who claim to be identified with the church of Christ.

It makes me shudder at the idea of forgetting my wrongs when God has not forgotten them! Is there not such a thing as this? Can I not just drop from my mind my wrongdoing, my neglect, my mistreatment of others, and actually do right from now on, till all these wrongs get out of my mind and I will come to think I am a pretty good fellow, enjoy hope, look forward to the coming of my Lord, when all that past record of wrongdoing has never been forgiven? Is it not possible? Have not thousands of souls made this colossal mistake? If I read the Bible aright, in order for God to forget, there must be whole-hearted repentance of the sins we have committed, a confession of these sins, and atonement made for the wrongs we have done, as far as we are able. Is this not correct? But here is a person that has continually misrepresented his brethren in Christ, has even tried to pull down his brother in the estimation of others by telling untruths about him—and you, too, sister. Well, the backbiter decides he will stop this, the slanderer decides he will stop slandering. He may have noticed that the ones he has tried to slander were so well liked that it only made others think less of him to be continually saying ugly things about him. Anyway, he quits, and a more commendable course in this respect you could not desire than his record from then on. He comes to be well thought of; he establishes a character that is free from such iniquity and sins and comes to enjoy really living right; but he never really repented of the evils he did his fellow man, never one time confessed his wrongdoing to God or man; he just grew out of the habit and forgot, practically, all about it. But has God forgotten? And is there not such a thing as this brother who thinks he is right with God being undeceived to his eternal condemnation at the judgment? I fear there is too much "whitewashing the sins" that we ourselves commit and that others commit and becoming satisfied when God has not been satisfied. Brother F. L. Rowe was lamenting conditions, sometime ago, in one of his articles in the Christian Leader, and suggested that we just forget the past, bury it, and start anew. His article was commended by many, and, as a whole, it was very good; but I wanted to "butt" right into the middle of his statement and insist that God only can bury the past, and woe to us if we allow ourselves to bury it when God has not done so!

I will tell you, my kind reader, that going to heaven is the thing that we must let stand mountain high above everything else; and remember that if at the end of life's journey we have missed the way, it is missed forever. May God help us to burn the thought into the hearts of every one we try to teach.

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A Most Worthy Example.

The following letter is submitted, upon which we wish to make a few timely suggestions:

Brother Hall: I am inclosing you herewith check for forty dollars, which is the amount of our Lord's-day contributions on hand for 1918 to date. It was our purpose, in the beginning of the year, to give one dollar each Lord's day, and, if nothing serious happens to prevent it, we will be able to accomplish our purpose; so there will be a balance of twelve dollars, which I hope to send to you sometime in December. You may apply this as you see fit, and may the Lord bless the progress of the West End Church. I love that church as I do none other.

Yours in Christ, H. J. Jones and Wife.

This is given to our readers for the purpose of calling the attention of every child of God to the fact that it is our duty to *give*, and that under no circumstances are we relieved from this duty, except not having money to give after we have made a faithful effort to make it. "Upon the first day of the week let each one of you lay by him in store, as he may prosper," is the command. (See 1 Cor. 16: 2.) "For if the readiness is there, it is acceptable according as a man hath, not according as he hath not." (2 Cor. 8: 12.) So there is but one thing that exempts us—viz., the fact that we do not have it to give, if this be, indeed, a fact. "But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9: 6, 7.) "Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not ope you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3: 8-10.)

Could language be plainer than the above scriptures? I am glad to say that, notwithstanding the fact that Brother and Sister Jones have been in South Carolina for a number of years, with no congregation with which to meet, they have had the Lord's Supper in their home and their regular offerings have come to the treasury here. This is exactly as it should be. How can it be right for God's children to eat the Lord's Supper and lay by in store on the first day of the week, regularly, when privileged to meet with a regularly organized congregation, but this cease to be a duty so soon as we move to where there is no congregation? Here is where so many of our elders have failed to properly teach the members over which they have been appointed as overseers; hence, when their members move from them into a community where there is no congregation, they seem not to know what to do. Our large tent and chairs that we have been using for three years in our summer campaigns are the gifts of Sister Oliver Maxwell, who has not been situated so she could attend the regular meetings of the church. But she remembered to keep in mind her duty to God on giving to extend his cause; hence, she wrote me a few lines more than three years ago and told me that she had quite a bit on hand that she had been laying by in store. I suggested that she put it into a tent and chairs. She mailed me a check for above two hundred dollars, the most of it to be used for tent and chairs, and the balance to send "The Friendly Visitor" and other literature into the waste places of this State. I am glad to say I could name dozens of such souls among the Atlanta and Georgia saints.

It does my soul good to think of such soldiers of the cross. They are, indeed, the salt of the earth and the light of the world. Why every member cannot see duty that so plainly looks them in the face is strange to me.

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The Lord willing, Brother Silas E. Templeton will join our forces by the middle of next month.

On the night of November 22, Brother N. A. Hunter threw open the doors of his spacious home for our young people to give our soldier boys an entertainment. It was a glorious success. We are so glad the war is over, it seems, but we are sorry that our boys here have to leave us.

AT HOME AND ABROAD

X. W. Morgan, of Paul's Valley, Okla., is visiting in our city.

H. C. Clark, Bagdad, Tenn., writes: "I think the paper is just fine."

J. H. Murrell, of Tennessee City, Tenn., was among our callers last week.

I. C. Hoskins reports several additions at the regular services at Florence, Ala.

Change of address: W. E. Daugherty, from Harlan, Ky., to Box 391, Rockwood, Tenn.

Mrs. Mattie Setliff, of Lynchburg, Tenn., thinks the Gospel Advocate is too good to miss a copy.

J. T. Harris came to see us last week. He has moved from Florence, Ala., to Lawrenceburg, Tenn.

We were very much grieved to learn that J. W. Chism, of Hillsboro, Texas, had lost a son, who died in the service of his country. A suitable notice will appear later.

Ben West, of Ennis, Texas, says: "Of course, I want the Gospel Advocate all the time. It brings refreshing news and the gospel message in love. It's a great paper."

From Carl A. Gardner, Bardwell, Texas: "I appreciate the spirit of the Master which is so fitly exemplified in the many able articles which continue to grace the pages of your excellent weekly."

Married, at the bride's residence, at Hohenwald, Tenn., Friday, November 29, at noon, Miss Lemma Peery and Mr. C. C. Boles. H. Leo Boles, the father of the bridegroom, officiated. The Gospel Advocate extends congratulations.

From G. W. Jarrett, Box 37, Fort Towson, Okla.: "Any congregation in Tennessee, Alabama, Mississippi, Georgia, or Kentucky that wants a sound, gospel preacher to locate or evangelize should write me. I have written recommendations."

Ira L. Winterrowd, who is kindly remembered as one of the teachers at David Lipscomb College, now lives at Norman, Okla. He writes: "I am always glad for the Gospel Advocate to come. I hope it will continue as good as it has been and now is."

P. W. Carter, of Stanford, Ky., writes us that he has been a subscriber to the Gospel Advocate for many years, but is "now nearing the journey's end." Then he adds: "I love to read good, sound doctrine yet." We feel sure that the time will never come when our beloved brother will not be able to endure sound doctrine.

From Clementine Ivie, Des Moines, N. M.: "I had not seen a copy of the Gospel Advocate since coming to New Mexico till a few weeks ago. As I once lived in Tennessee and know so many of the places and preachers, it is like reading a letter from home to read the Advocate, aside from the scriptural teaching it contains."

S. A. Carman, of Fountain Head, Tenn., writes: "I appreciate the Gospel Advocate more than any paper we have, and it is a great comfort and help to me because it is true to the Book, and it grows more instructive and interesting as it grows older. I have been reading it ever since its publication, and a subscriber most of the time."

From Oscar Mason, Decherd, Tenn., November 25: "On the third Lord's day in this month the church here had the pleasure of having R. E. L. Taylor with us. He preached morning and evening. At the close of the morning service one young lady made the noble confession and was baptized in the afternoon. Brother Taylor has developed into a good preacher and is doing much good for the church."

F. O. Howell, of Fulton, Ky., writes: "I will engage in a debate with S. C. Swinney, Missionary Baptist, at Stephens, Ark., beginning on December 10 and continuing four days. We shall discuss propositions setting forth the differences between Baptists of the missionary branch and Christians. Those expecting to attend from a distance should write J. N. Hudiburg, at Stephens, Ark. Mr. Swinney is said to be a preacher of some ability. We are expecting a great time."

The Belmont Church, corner Sixteenth and Grand Avenues, Nashville, announces a special series of lectures and discussions on the life and teaching of Christ. The studies will be directed by Morgan H. Carter and will be conducted each Friday evening at eight o'clock. A number of short, interesting addresses will be delivered by different preaching brethren. The course is especially planned to meet the needs of Sunday-school teachers and others interested in a deeper knowledge of the person and message of Jesus. A real welcome awaits you. Come, and bring your friends.

From J. A. Klingman, Marietta, Ga., November 27: "It was a trying day for me and my family when we said farewell to the brethren and sisters of the church of Christ at Lebanon, Tenn. We spent three happy years with the good people at that place, and shall ever think of them with fond recollections. I began preaching for the South Pryor Street church of Christ, of Atlanta, on the first Lord's day in November. J. A. Harding and family are members of that congregation. I rejoice greatly in having fellowship in the work of the Lord with these tried and true disciples of Christ. There are only a few disciples of Christ's body at Marietta. S. H. Hall, of Atlanta, and I are contemplating holding a tent meeting here next spring with the view of establishing a congregation. Pray for us, that we may accomplish a great and glorious work, with the help of the Lord."

The following report from William Rucker was delayed because he omitted his name. He writes to say: "I have said but little about my work this year, although it has been the busiest and, I believe, the best year of my life. I have held eighteen meetings, and started one and had to close on account of sickness in town. That was at Bell. The last meeting I tried to hold, I came home from there and have been resting some. I believe there were additions in all but one of the meetings. In all, it was a very pleasant year, all spent in Florida and Georgia. I had an attack of fever, also had a bad case of Spanish influenza, but am well and enjoying the sunshine here now. There were nine meetings waiting when I came home. I will be out again when matters settle a little. Those expecting to use me in 1919 should write me at once. My address is Tasmania, Fla."

From J. L. Newman, Flint, Mich., November 27: "Please allow me space in your valuable paper for a worthy appeal to the brethren in Christ for aid in building a church in Flint, Mich. We have it started, but are out of funds and are needing help very much. We are meeting in a dwelling house at present, but cannot hope to get it very much longer. There are restrictions in the deed. The congregation is small in number and weak financially, but strong spiritually. This is my first time to appeal for aid. I came here from Tennessee, and any one wishing information regarding myself can get it from the church of Christ at Sale Creek. Brethren, please consider this call, for it is very much needed. Any amount will be greatly received, and I will acknowledge all donations through the Gospel Advocate if permitted to do so. Send all donations to J. L. Newman, 822 Conover Street, Flint, Mich."

From John T. Smith, Dickson, Tenn., November 25: "You will kindly note that my address has been changed from Sparta to Dickson, Tenn. We came here about a month ago, and are beginning to get settled down to our new work. We deeply regretted that it was necessary to leave our good friends of Sparta and White County, but conditions indicated that it was best now. We are firmly convinced that some of the best people we have ever known—indeed, some of the best in all the world—live in White County. But good friends sometimes have to part; and since we had to leave the good people of Sparta, we are fortunate and happy in finding such an excellent band of brethren and sisters here. They have treated us kindly since we came and we are beginning to feel at home. This is the home of the princely and magnanimous I. B. Bradley, who has labored with and for this congregation for thirteen or fourteen years. That he has not laboed in vain is attested by the fact that the congregation of disciples is the largest congregation worshiping in this little city. They number about four hundred members. Brother Bradley and his good wife are held in the very highest esteem by the entire church, as well as by the entire town. Though he is not laboring with the congregation here directly now, yet while here he is willing and ready to do whatever his hands find to do for the cause of our Master. He is small of stature, but great in soul. Instead of manifesting a spirit of jealousy, when I came, he gave me a warm, hearty welcome before the church. It is a pleasure to work with a man who has such a spirit, the spirit of Christ."

GOSPEL ADVOCATE

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EDITORIAL

Is a General Missionary Society on a Par in Principle With a Committee in a Local Church?

BY M. C. K.

This question is suggested by a communication called out by the two editorials, entitled "Common Sense and Business in Methods of Mission Work," in our issues of September 19 and October 3, 1918. The writer, whose name is withheld at his own request, says:

Now, as to the indictment of the so-called missionary society on the grounds that it exclusively assumes control over the disbursement of funds and the sending, control, and recall of the missionary, thus contravening the individual control belonging to the local churches in these matters, is not the fundamental issue involved that of the *direct* control by churches, on the one hand, and their *indirect* control, on the other? And as there is no objection to the church in a local sense controlling her work through special committees, why should there be any objection to the church at large controlling her work in the same way? Is not the convention of delegates a committee of the church at large? And does not the Board of Control work in harmony with this convention-committee always? And is not the "control" exercised by this board thus *advisory* in spirit, subject at all times to the "control" of the convention-committee, which is, in turn, subject to the "control" of the churches from which its representatives come? To use a well-known figure, we have in the local committee a wheel within a wheel—the local church, and in the convention-committee a wheel within a wheel—the church at large. But are not both inner wheels the same in principle and spirit of action?

And as to the voice of the churches on certain matters being expressed through the majority vote, is there any principle of the divine order contravened so long as the convention-committee votes on *matters of mutual advisement merely*? And what are such matters as the sending, recall and paying of an evangelist, but matters of mutual advisement, when a number of churches are working together?

And suppose that some decision of this convention-committee (in harmony with which the official board must necessarily act) were deemed by some particular church as inexpedient in the extreme or even as a perversion of some matter of faith, so that said church feels justified in withdrawing its fellowship for the time being from such coöperation, is the *principle* of voting in convention thereby incriminated? Must we not distinguish between the agent and the work that it does?

And finally, as to the line of communication to be maintained between the churches and the evangelist whom they support, since there is no method specified, why may it not be of an indirect nature? Why not through the convention-committee as it is in substance done by the missionary society in question?

To those who are familiar with all the facts in the case, these questions suggest at once their own complete answer; but, for the benefit of those who have not studied the point at issue in all its bearings, we shall carefully examine them one by one.

1. "Is not the fundamental issue involved that of *direct* control by churches, on the one hand, and their *indirect* control on the other?" No, emphatically no, for the simple reason that in the one case there is *full control* by the local church, and in the other it has *no control at all*. Two situations could not be more diametrically adverse the one to the other. The question assumes, without proof, the very point in dispute, thus reasoning on a thing as a fact which is not a fact at all. In the case of the missionary society, as the term is used in this discussion, the local church has no control at all, either *direct or indirect*. It surrenders to the society *all* control, and, in this particular respect, is left itself utterly powerless, with no control at all over the work or the workers, or even over its own missionary funds.

2. "As there is no objection to the local church controlling through special committees, why should there be any objection to the church at large controlling her work in the same way?" Simply because, for some reason satisfactory to himself, God provided for and appointed the local control and steered clear of the other. If God had appointed general or centralized control at all, there could be no consistent objection to exercising it through a committee; but this is precisely the point at issue and at which the whole assumption breaks down. There is no such thing, in all the New Testament, as general or centralized control in church affairs. In the most pronounced sense, such control is a departure from, and an addition to, the divine order. In all our discussions and devising of plans, we may as well make up our minds to face this stubborn fact, for like a Gibraltar it stands out in vivid outline everywhere in the New Testament. Moreover, as a matter of fact, in the society, neither "the local church" nor "the church at large" has any control over the work, the workers, or the funds in missionary work, for the simple reason that entire control in these matters has been transferred from the churches to the general board.

3. "Is not the convention of delegates a committee of the church at large?" Suppose it be granted that it *is* such a committee, that fact does not change the one radically wrong feature about it—namely, the establishment of general or centralized control in church affairs where God, for reasons satisfactory to himself, as just observed, confined all control to the local churches with a board of supervision and management appointed in each local church for that specific purpose. Hence, no matter whether it be called "a wheel within a wheel" or what not, whenever and wherever general or centralized control is established over the churches for any purpose whatever, whether it be in a province, a State, a nation, or the world, there is a plain contravention of the ecclesiastic order clearly and distinctly revealed in the New Testament.

4. On the matter of committing the churches to certain measures by a majority vote of the convention, he asks: "Is there any principle of the divine order contravened so long as the convention-committee votes on *matters of mutual advisement?*" It is the very fact of committing the churches to the principle of being controlled by centralized authority and power instead of the authority and power divinely vested in each local church that is wrong. When the churches of a province, a state, or a nation are once committed to that principle, then the way is open to fasten upon them, not "matters of mutual advisement merely," but any other matters which a majority of those holding such authority and power may decide to fasten upon them. To curb man's inclination and to limit even the possibility of his exercise of power seems to have been

a wise thing in all the ages. In both church and state, history discloses a thousand illustrations of man's weakness to abuse power when it is placed in his hands; and, for aught we can know to the contrary, this may have been the divine reason for establishing an ecclesiastic order in Christianity which precludes this possibility. At any rate, the order revealed in the New Testament not only does preclude this possibility, but reduces the possibility of evil in all directions and on all lines to a minimum.

5. On communication between churches and missionaries he says: "Since there is no method specified, why may it not be of an indirect nature?" No matter how "indirect" it may be, so long as no intervening agency usurps the power which God has placed in the churches and which, therefore, rightfully and exclusively belongs to them. So far as the mere matter of the communication between churches and workers is concerned, if, for any reason, money contributed by a church to a missionary should even pass through the hands of a half dozen intervening agencies, no principle, so far as we can see, would be violated so long as the said agencies are shorn of such power.

Finally, it is our clear and firm conviction that, if our society brethren could see their way to properly consider the one great and vital principle involved in the matter of authority and control which, as we solemnly believe and have herein respectfully attempted to show, is essential to the ecclesiastic polity of the New Testament, we believe the way would be open to find a common ground on which all could work in harmony in the great field of missionary endeavor. We devoutly hope and pray that they will give it such consideration.

The Farm of the Tennessee Orphans' Home Sold.

BY J. C. M'Q.

As men have different standards of right, so they have different ideals. All men desire happiness, but all do not look to the Source from which true happiness comes. Some look to wealth for happiness, only to be disappointed. Ahab was wealthy, but coveted Naboth's vineyard and was wretched and miserable. Some rely on wisdom for happiness. Ahithophel was wise and counseled Absalom wisely; but when his counsel was rejected by Absalom, he despaired of success, and, returning to his own home, "put his household in order, and hanged himself." Some lust for power; but Naaman was a mighty man of valor, yet unhappy because he was afflicted with leprosy. Some look to the pleasures of sin for happiness; but not so with Moses. "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward." (Heb. 11: 24, 26.) In the midst of the bitter disappointments of the world, how inexpressibly sweet is the assurance, "Godliness with contentment is great gain!" (1 Tim. 6: 6.) Christians, like Paul, should "press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Phil. 3: 14.) Contentment comes only through doing the will of the Lord. With right ideals and faithfully doing God's will, one may say with Paul: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want." (Phil. 4: 11, 12.)

"Some build their hopes on the ever-drifting sand;
Some on their fame, or their treasure, or their land;
Mine on the Rock that forever shall stand—
Jesus, the Rock of Ages!"

A contented spirit will extract honey from a rock and will make the wilderness bloom like the rose. A sour, restless, discontented spirit will lend its curse to fame and wealth and will transform an earthly paradise into a hell. But when one acknowledges God in all his ways and his steps are directed by Jehovah, he finds much joy in reading such comforting assurances as these: "The Lord is full of pity, and merciful." "Many are the afflictions of the righteous; but Jehovah delivereth him out of them all!" "Weeping may tarry for the night, but joy cometh in the morning." When Christ conquered Satan, angels ministered unto him. So when we conquer self and all lust for temporal gain and power, God will guide our feet and will use us in the great work of the redemption of the world.

A Great Responsibility.

Those who have been intrusted with the management of the Home have undertaken a noble work and are cheerfully performing their duties as to the Lord and not to men. God forbid that any one connected with this institution should serve it with the hope of temporal reward. Such a motive would be as sordid and base as was that of Gehazi when he took two talents of silver and two changes of raiment from Naaman when Elisha had healed him by the power of God. I firmly believe that all the directors, matrons, and workers at the Home are moved by aspirations far nobler and purer than a monetary reward. Numbers of the directors give thought, labor, and money without any hope of earthly reward. They believe that the laying up of treasure in heaven will bring them a far nobler and more enduring reward. It is to be hoped that those who serve at the Home will always be inspired and guided by such pure and heavenly considerations. If all connected with the Home will continue so unselfish and faithful, we are safe in saying that the Home is in the incipiency of its usefulness. In the ages yet unborn thousands will rise up to call the laborers and servants blessed. Indeed, the directors have a priceless trust, and may God forbid that any one of them shall ever be recreant to that trust! With a faithful and united service, eternity alone can reveal the good that the Home will have accomplished.

The Farm Was Donated to the Home.

The farm was given by Brother W. W. Gant, of Shelbyville, Tenn. It is distant a little over five miles from the Home. Brother Gant had money that he determined to use while living for the honor and glory of God. He chose to glorify God by feeding, clothing, and fitting orphan children for life. To be "the helper of the fatherless" is a noble work that cannot be in vain. I dare say that Brother Gant has never reaped as much happiness from the same amount of money spent in any other way. He will never regret helping the motherless and fatherless. It is when we lose sight of our own selfish interests that we begin to live as God wants us to live. This is applied Christianity. When one warms and feeds the orphan child, angels rejoice and Christ approves. To stimulate us in the doing of such work, the Spirit declares: "In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." (Acts 20: 35.) While it is a pleasure to receive a gift, it is far more inexpressibly sweet to be the donor. To make others useful and happy fills one with unspeakable joy. If God has endowed us with money, with the endowment comes the responsibility of its right use. It is a fearful thing to hoard money while souls are starving for the bread of life and while the bodies are starving for food and freezing for lack of clothing. "If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth

it profit?" (James 2: 15, 16.) "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (1 John 3: 17.) "For he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." (1 John 4: 20.)

WHY THE FARM WAS SOLD.

When the farm was donated to the Home, the expectation was to have it cultivated by the boys in the Home. Future developments demonstrated that it is not prudent and wise to keep boys in the Home over twelve years old. Having no one to cultivate the farm, it became necessary to secure a tenant. The rental price was less than six per cent on the price which the directors believed the farm would bring. The sale proved the correctness of their judgment, for the farm sold for $15,750, six per cent of which is $945, whereas the rental for one year was only $750. The farm needs improving, which would not be done so long as it was rented. It is the decision of the directors to keep this amount intact, to loan it at six per cent with a lien on real estate, holding the first-mortgage notes. The purpose of all is to make the farm or the proceeds bring as much revenue as possible to the Home. The principal is not to be drawn on for the running expenses of the Home.

THE FIRST LORD'S DAY IN JANUARY, 1919.

On the first Lord's day in October of this year the contribution was lighter than usual on account of the influenza. Many churches closed on that day. The churches have been liberal in the support of the Home. They have acted cheerfully and heartily. It would be well to begin the new year right by making a liberal contribution to the Home on the first Sunday in January, 1919. If you do not wish to contribute to the Home on that day, by all means, contribute as the Lord has prospered you. There is much that should be done. Don't wait until it is too late. Think of the souls that may be lost through our negligence. "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" (Matt. 16: 26.) Mail your contribution to the Tennessee Orphans' Home, Columbia, Tenn.

Must Be Born Again.

BY E. G. S.

Jesus said: "Except a man be born again, he cannot see the kingdom of God." (John 3: 3.) When Jesus uttered these words, the people did not understand just what he meant and were astonished at him. He then explained further by saying: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." With all the light that is given in the New Testament, it is easy enough now to understand the passage. When people obey the gospel as given in the New Testament, they are thereby "born again," "born of water," as taught by the Holy Spirit. This passage, therefore, shows beyond a doubt that any one that leaves out water baptism is not in the kingdom of God, and, therefore, not saved. These facts put an importance on water baptism that all the wisdom of this world cannot take away.

Men may say that water baptism is a nonessential as much as they please; but still this passage stands in force in the New Testament, and is, therefore, the word of God, and uninspired men have no right to change it. If they do leave it out in their obedience to the gospel, they are not in the kingdom of God, and, therefore, not saved, and cannot be saved, if this passage be true; for there is no other way of entering given in the New Testament. What an awfully dangerous thing it is, therefore, to thus tamper with the inspired word of God—to leave out baptism and put sprinkling in its place! And yet many thousands and millions are doing that very thing to-day. Those that leave out immersion and put sprinkling in its place leave themselves outside of the church, for the New Testament shows are plainly told that we are baptized into Christ, but we no way of getting into Christ if baptism is left out. We are not told of any other way to get into him. Why not, then, accept the New Testament way of being baptized into him?

We do not mean, however, that baptism alone will put people into Christ, and it must not be so understood. Baptism must be preceded by faith and repentance. There is nothing that will save sinners if repentance is left out. Repentance comes in before baptism; and if repentance be left out, no sinner can get ready to be baptized. The New Testament way of becoming Christians includes faith, repentance, and baptism. All three are necessary in becoming Christians. Faith cannot be left out, because Jesus says: "He that believeth not shall be damned." Neither can repentance be left out, for Jesus also says: "Except ye repent, ye shall all likewise perish." Hence faith, repentance, and baptism are all joined together in the conversion of the sinner, and he has not the shadow of a promise of being saved if he leaves any one of them out. We need not trouble ourselves about which is the most important of the three, since all are necessary. We must do all that God commands us to do before we can claim the promise of pardon; but when we yield obedience, the promise is sure. Jesus says, "He that believeth and is baptized shall be saved;" and what he says ought to be enough for all.

As a matter of fact, men are to be directed only by the word of God in the matter of becoming Christians. What uninspired men say amounts to nothing, because they have no power to save. They claim that men can "get religion" by going through a process of mourning and prayer without having been baptized. What they mean by "getting religion" is that the Lord gives pardon by direct power worked in their hearts. But this is only what uninspired men say; the Lord does not say so. If we could find anything of that sort in the New Testament, we could safely rely on it; but we cannot find it there. One great trouble is that many people entertain and express opinions as to the meaning of certain passages, and that they and others seem to rely upon those opinions as if they were actually expressed in so many words in the Bible; but their opinions are worth nothing at all. Many people have the opinion that sprinkling a few drops of water upon a person is baptism, and they follow that opinion instead of the Bible. This is the cause of many of the divisions in the religious world. If all would drop their opinions and go by the word of the Lord, these divisions could be avoided and all would be perfectly safe. The Jewish people were always safe under his care as long as they obeyed his word; but whenever they departed from his word and begun to walk in their own ways, then troubles and chastisements began to overtake them, and never let up so long as they continued to reject his word. When Jesus gave his commands, he promised blessings to those that would obey and punishments upon those that refused to obey. When he said, "He that believeth and is baptized shall be saved," he also said, "but he that believeth not shall be damned." There is nothing more dangerous for our eternal welfare than to drop out what God says and put in what uninspired men say, and yet that is just what men do when they drop out the positive command to be baptized and put sprinkling in its place. No man can tell by his own wisdom what he needs to do to be saved, but we can easily learn by reading the word of God. Hence, all ought to read the New Testament and follow what it says, and then they will be perfectly safe both in time and in eternity.

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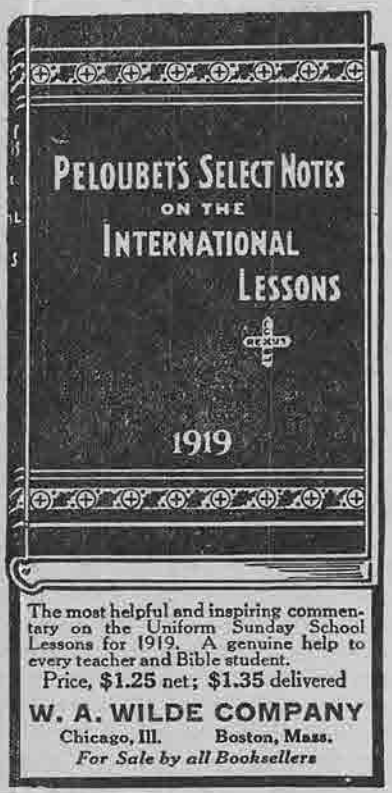

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OBITUARIES

Allen.

Brother Harvey Reagan Allen died at Berkeley, Cal., on October 25, 1918, aged nineteen years. He was the oldest child of Brother and Sister Chyrus Allen, of Madera, Cal., and a grandnephew of Brother E. G. Sewell, of Nashville, Tenn. Brother Harvey enlisted in the army of the Lord about three years ago, and a few months ago he enlisted in the Students' Army Training Corps of the University of California. He was a victim of Spanish influenza, a relapse causing his death. He leaves a sorrowing father, mother, two sisters, and one brother, besides many friends, to mourn their loss. Their loss is his gain, for "blessed are the dead who die in the Lord." Our dear brother was the possessor of a fine character, a steadfastness and earnestness of purpose which promised to bring him into prominence in the busy "workshop of this world," he being "not slothful in business, fervent in spirit, serving the Lord." His body was laid in Madera cemetery to await the resurrection.

MRS. C. A. MARSHALL.

Grigsby.

On Sunday, October 13, 1918, at 5:40 A.M., the same day of the week and near the same hour of the day that our Savior arose from the grave, "bringing life and immortality to light through the gospel," the soul of Archer L. Grigsby left his mortal body and went into the hands of God who gave it. Archer was born on November 25, 1889, lacking a few days being twenty-nine years of age at his death. At the age of nine, while his father and mother were sick, he gathered his clothing in his arms and went unto Brother Wooten, who baptized him into Christ, thus remembering his Creator in the days of his youth. Few there are who have lived his length of years on earth who have given so much time and service as he to the Lord. There is a reason for this: his father and mother had taught him the word from his youth. His mother, the sister of Brother E. A. Elam, was a true and faithful mother to him, a home builder and keeper. To know and associate with Archer was to be convinced that he was blessed with one of the best mothers of earth. He was not simply in the church, but an ardent supporter of it with all he had in his power. He never had any "wild oats" to sow, and with him there was no halting between two opinions; but, fixed and settled in his heart, he said: "God will I serve." He had been the regular leader of song service in the church at Paris, Texas, for years. Archer was always on time to the minute and put his whole soul in everything he did. In his business he was a genius. Everybody who knew him respected him, had confidence in him, and considered him a Christian in the true sense every day. His employer for nearly ten years made the simple, but impressive, statement at his death: "Archer was every inch a man." On account of his pure life and his faithfulness to duty, others have said that no one—man or woman, young or old—would be missed so much as Archer Grigsby. In this work, Archer's death is like taking my right arm from me. Never did he fail us; always ready and always so useful. Hence, Paris churches realize their loss and mourn over it. But no one doubts his preparedness. His mother is dead; his father, two sisters, one brother, his Aunt Minnie Elam and one uncle live here, and all are Christians and very true. Perhaps saddest of all is the parting from his faithful wife and three little children; but I am sure if any here can raise these children as Archer was raised, it is his faithful wife, Sister Nina Grubbs Grigsby. Brethren Garrett and Carlton conducted the funeral services.

J. W. DUNN.

Northcut.

The subject of this sketch was born on June 14, 1875, and died on November 2, 1918. On November 4, at the Tracy City cemetery, the writer, with the assistance of Brethren Brooks, Taylor, and Long, conducted the funeral in the presence of a large crowd of relatives and friends who had assembled to do him honor and mingle their tears in sorrow and sympathy for the dear wife and children, bereft of a father's care and companionship. J. D. Northcut grew up to young manhood on his father's farm in Northcut's Cove, Grundy County, Tenn. I have known him from childhood, and our relationships have been very intimate and pleasant, for he was my pupil in the public school of his community for six years, and my son in the gospel, being the firstfruits of my preaching, and in touch with me either by association or correspondence during his life. During the period of my school work, which began in 1885 and ended in 1891, and often during the ensuing years, Brother Northcut's home was my home, and his father and mother treated me as one of their own. I began to preach in 1886, and baptized Brother Northcut when he was eleven years old. He was among

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Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 6258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

my best pupils and made rapid progress in his studies. During my school work he developed quite a talent for public speaking, composing his own orations, and debating successfully with those many years his senior. He attended Terrell College at Decherd three or four years, then went to the Nashville Bible School the year 1895-1896. At intervals he taught successfully in the public schools of Grundy and Warren counties. In 1903 he became a member of the faculty of Shook School, at Tracy City, and remained there nine years, being principal of said school for four years. He began to preach at nineteen years of age, and did much good sowing the seed of the kingdom in the territory near his school work; but in 1911 he gave up the principalship of Shook School that he might give his entire time to the proclamation of the gospel of Jesus Christ. During all these years a more earnest, consecrated, conscientious man I have never known. On December 23, 1897, I was called to Tracy City by Brother Northcut and joined him in holy wedlock to Sister Minnie Simpson, a most excellent young woman, who has been his worthy companion and help all these years. To this union were born five sweet children, four of whom still survive their dear father. Working together, like two mated birds, D. and Minnie had, by economy and thrift, built them a nice home, a pleasant place to visit, where the law of love reigned supreme. Brother Northcut's success is, no doubt, largely due to the faithfulness and devotion of his companion. It gives me great pleasure to review the life of such a man and meditate upon such a character. He was an obedient child, a devoted husband and father, a good citizen, and a faithful servant of God. The last conversation I had with him was in McMinnville a few weeks before his death. On this occasion he talked of home and loved ones, and spoke regretfully of his necessary absence and the hardships entailed upon his dear wife. He spent much of his time looking after the welfare of others, visiting the sick and comforting the distressed. His was the spirit of sacrifice. Unselfishness characterized the man. His life, though short, has been progressive. His efficiency increased with the years. He has been instrumental in building up churches in destitute places and making weak churches stronger. Working from Tracy City as a center, he has broadened his field of work till he was in demand in regions beyond, having all his time taken up for over a year ahead. Socially, Brother Northcut was rather jolly, a good mixer, gentle toward all, and a great lover of children. Chaste in conversation and careful in deportment, he was respected and loved by all he associated with. Truly, "a prince and a great man is fallen in Israel." He has been faithful until death. The crown of life is his. May there rise up a man to take his place in the work of the Master. Brother Northcut is survived by his wife and four children, his mother, one brother, and a host of relatives and friends. May the dear Lord deal gently with his mother and brother, who were in Florida at the time of his death, and may Sister Minnie live to rear her precious children in the way their father has gone. May we all so live as to be ready, when called from the walks of men, to enter into the rest that remains for the people of God.

J. R. STUBBLEFIELD.

One in Four of Our Men Called for Draft Examination Was Physically Deficient

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In commenting on this serious condition of affairs, Dr. James Francis Sullivan, formerly Physician of Bellevue Hospital, New York, and the Westchester County Hospital, said: "The probability is that many of these cases were due solely to lack of sufficient iron in the red blood corpuscles. When the iron goes from the blood, you can have most any kind of symptoms varying from a weak, nervous, run-down state, to those of most serious maladies; the volume of blood often increases, thereby imposing an extra heavy burden on the heart. Contrary to general opinion, lack of iron in the blood does not necessarily mean you do not have enough blood, but it means your blood is not of the right kind."

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Dr. James Francis Sullivan, formerly Physician of Bellevue Hospital, (Out-door Dept.) New York and the Westchester County Hospital.

DR. SULLIVAN SAYS

One-fourth of the people are sick—not up to the normal health mark as shown by General Crowder's reports to Congress on the draft examination. I strongly advise everyone who feels weak, nervous or run-down at times, to go to their family physician and have a blood examination made. Thousands suffer from iron deficiency and do not know it. In my opinion there is nothing like organic iron—Nuxated Iron—to help give increased strength and energy to the weak, run-down and aged.

Dr. A. J. Newman, late Police Surgeon of the City of Chicago and former House Surgeon, Jefferson Park Hospital, Chicago, in commenting on the value of Nuxated Iron, said: "This remedy has proven through my own tests of it to excel any remedy I have ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorder. The manufacturers are to be congratulated in having given to the public a long felt want, a true tonic, supplying iron in an easily digested and assimilated form. A true health builder in every sense of the word."

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"All Kinds of Twisting and Turning Done Here."

BY H. W. JONES.

Where? Acts 2: 38. Why? To avoid the plain teaching of holy writ that baptism is a condition of salvation from past (or alien) sins the same as faith in the Christ and repentance from sins. I have seen and heard men emphasize the importance of faith and repentance, and try hard to show that repentance comes before faith and that "baptism is a nonessential," etc.; but, for the life of me, I have never seen one single thing in Acts 2 ("the beginning" or foundation) that would cause any one to have the least hint of an idea that repentance precedes faith, or that faith and repentance are of more importance than baptism. They were, all three, uttered, indited, and required by the same inspired men of God. Then, if one be essential, why not all? Or if one be "nonessential," then why not all?

Of all the theological "twisting and turning done here" (Acts 2: 38), that of one James H. McConkey, in a little book on "The Threefold Secret of the Holy Spirit," is about the limit of absurdity as well as audacity. It is about as good as any "twisting and turning down here," as to that; but his mistakes and errors are so glaring that it makes the plain truth shine brighter to all those who "will to do God's will." (John 7: 17.)

True, the author of the little book sent me says many good things; but when he comes to Acts 2: 38 he makes a "wild break" for "the traditions of men," instead of accepting the plain teaching of God's holy word. He says: "The simple conditions of salvation are repentance from sins and faith in the Lord Jesus Christ. Now, to keep a truly penitent soul in the attitude of seeking or praying for forgiveness, instead of simple faith in God's word that he has been forgiven in Christ, is a ruinous mistake, and leads to darkness and agony, instead of the light and joy that God means him to have. On the other hand, to try to get an impenitent soul to 'only believe,' instead of first repenting of his sins, will keep him in equal darkness and make his nominal acceptance of Christ a mere profession and hypocrisy."

Now, in the foregoing excerpt he certainly "hits the nail on the head" when he says that "to keep a truly penitent soul in the attitude of seeking or praying for forgiveness, instead of simple faith in God's word that he has been forgiven in Christ, is a ruinous mistake, and leads to darkness and agony, instead of the light and joy that God means him to have." But will he "stick to that" and let God's

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word be the witness as to who "has been forgiven in Christ?" Of course, when one is "in Christ," he is "forgiven," saved, adopted in the family of God on earth. So the question is: How do men get into Christ? Paul says we are "baptized into Christ." (Rom. 6; Gal. 3.) Hence we are "forgiven in Christ" *after* baptism, and not *before*, as many think and affirm. Rom. 6: 3 and Gal. 3: 27 are plain, and the only passages of holy writ that tell, in so many (or few) words, how we get "*into* Christ."

But Mr. McConkey evidently does not believe this scripture; for, after quoting Acts 2: 38, he comments as follows: "It is evident from many passages in the word that baptism was here an ordinance administered upon faith in Christ as a sin bearer, and thus God here taught through Peter this great truth: the two great conditions of receiving the Holy Spirit are repentance and faith in Christ for the remission of sins. No other conditions are required. Repent of your sins, believe in the Lord Jesus Christ for the remission of your sins (being baptized thereupon), and ye shall receive the gift of the Holy Ghost. Two things for us to do, and then one thing God does."

Now, there you have it (Acts 2: 38) McConkeyized! Yes, by a new "twist and turn" he has eliminated baptism and added faith in its stead! Did he not know that *faith* was commanded, in the strongest terms, in verse 36? Yes, but that gets their faith *before* repentance, which upsets his theory. So he "doctors" on it to get repentance before faith and leave baptism as "a nonessential." Wonderful feat, this! He evidently went to Acts 2: 38 with a fixed theory in his mind; hence, God's word must be "fixed" to correspond and agree with his darling theory even if he has to "add to and take from it." (See Rev. 22: 18, 19.) Why not accept God's word at par value and believe just what it says and then say just what it says? Jesus says, "He that believeth and is baptized shall be saved;" and the inspired apostles or ambassadors of Christ, on the day of Pentecost, told the inquiring multitude, who believed in Jesus as both Lord and Christ: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto [or into] the remission of your sins." (Acts 2: 38.) So it is plain that the divine order is: (1) Faith in Jesus, (2) repentance from sins, (3) baptized into Christ.

Don't think because you have taken many remedies in vain that your case is incurable. Hood's Sarsaparilla has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia, and general debility. Take Hood's.

Rhumatism and Indigestion.

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for dyspepsia and indigestion, relieves rheumatism and the rheumatoid diseases, such as gout, sciatica, neuralgia, and nervous headache. All of these diseases are probably related and all are probably due, in whole or in part, to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby *preventing the formation* of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

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

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

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

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

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

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

If you suffer from rheumatism or from any curable disease, accept the guarantee offer below by signing your name. Clip and mail to the

Shivar Spring,
Box 21D, Shelton, S. C.

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

Name .....

Post Office .....

Express Office .....
(Please write distinctly.)

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

FREE TO
Pile Sufferers

Don't Be Cut—Until You Try This New Home Cure that Any One Can Use Without Discomfort or Loss of Time. Simply Chew Up a Pleasant-Tasting Tablet Occasionally and Rid Yourself Permanently of Piles.

LET ME PROVE THIS FREE.

My internal method for the treatment and permanent cure of piles is the correct one. Thousands upon thousands of cured cases testify to this, and I want you to try this method at my expense.

No matter whether your case is of long standing or recent development, whether it is chronic or acute, whether it is occasional or permanent, you should send for this free trial treatment.

No matter where you live, no matter what your age or occupation, if you are troubled with piles, my method will relieve you promptly.

I especially want to send it to those apparently hopeless cases where all forms of ointments, salves, and other local applications have failed.

I want you to realize that my method of treating piles is the one infallible treatment.

This liberal offer of free treatment is too important for you to neglect a single day. Write now. Send no money. Simply mail the coupon, but do this now—TO-DAY.

FREE PILE REMEDY.

E. R. Page,
430-B Page Bldg., Marshall, Mich.
Please send free trial of your method to:

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HISTORY OF THE WORLD WAR

An Authentic Narrative of The World's Greatest War

By FRANCIS A. MARCH, Ph.D.

In Collaboration With

RICHARD J. BEAMISH,
Military Expert and Special War Correspondent.

With an Introduction by

GEN. PEYTON C. MARCH,
Chief of Staff of the United States Army.

Illustrated with Reproductions from the Official Photographs of the United States, British, and French Governments.

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Seventh and Pine Streets, St. Louis, Mo.

HISTORY OF THE WORLD WAR

Most complete and official book published. Best terms. Biggest outfit sent for 20c mailing expense. **Ziegler Co.**, 5 Y, East Harrison, Chicago.

God the Author of All Things.

BY DR. G. N. MURPHEY.

In May, 1917, I saw advertised for sale a book on "Cell Intelligence and Evolution," by Nels Quevli, Mason City, Iowa. The advertisement stated that the book would be sent, postpaid, on ten days' trial; and if it was then not desired, it could be returned to the publisher without charge, etc.

I sent for the book and found it a most interesting study. I agreed with the writer in all he said about the intelligence of the cell that makes all animal and vegetable matter, but took no stock in his theory of evolution or the spontaneous origin of the cell. Mr. Quevli repudiated God as the creator of anything and ascribed the origin of all things to natural forces, cell intelligence and its evolution through thousands or even millions of years. I believe in God, because it is easier for me to explain the universe with him than without him, because it is easier to believe that the wonders which I see all about me are the results of a great creative Intelligence than it is for me to believe that they just happened.

After reading Mr. Quevli's book twice, I destroyed it and wrote him the following letter, to which he never replied:

Paducah, Ky., July 17, 1917.—Hon. Nels Quevli, Mason City, Iowa.—Dear Sir: Inclosed find $1.50 to pay for the book, "Cell Intelligence and Evolution." I have read your book twice, and I find it of more than usual interest. In fact, I consider it, from a scientific and literary viewpoint, one of the great events of the present time. When I say that you are a master of language and argument, I am not trying to flatter you, but speak the truth.

I agree with you in regard to cell intelligence. I even go further and say that I believe that there is an intelligence, not only in all animal and vegetable matter, but in all matter whatsoever, organic and inorganic. If not, whence comes the power of cohesion that binds into concrete bodies the infinitesimal particles as the ions of which even the atoms and molecules are composed? I cannot agree with you, however, that the cell with its intelligence came into existence by chance or was self-generated. Neither do I believe in the theory of evolution. I believe that the first cell that ever existed was endowed with just as much intelligence as the last one created this moment.

You say that the cell that makes man differs in no way in form, size, and intelligence from that which makes the amœba, the lowest and simplest form of life. Then, if there is no difference in the cell intelligence that creates animal and vegetable bodies, why do some of these organisms show more intelligence and force than others? Why would the intelligent cell that builds itself into a horse or elephant, with its superior size and strength, allow puny man to capture and enslave it? Nothing but a superior intelligence could even enable man to do such things.

When God created this world and all things contained in it, he then created man and gave him dominion over all things which he had created.

Please consider the harmonious arrangement of all his works on this earth: Mountains, hills, valleys, and plains; oceans, lakes, rivers, and brooklets; forests and vegetable matter in general—all the earth, for that matter—teeming with its great variety of animal life.

Also note the useful things of the mineral kingdom. God knew that man would need more of certain kinds of minerals than of others, such as iron, copper, coal, oil, gas, stone, and marble; hence, he made these in greater quantities and placed them in the most accessible places for him. The more precious minerals, as gold, silver, diamonds, etc., he placed in more inaccessible places and in smaller quantities, to prevent avaricious man from accumulating them too fast and thereby destroying their value.

Note the regularities of our seasons—spring, summer, autumn, and winter—also the marvelous arrangement of our solar system, besides thousands of other solar systems plainly visible with the telescope, and then say whether you believe all these things could come about by chance, cell intelligence and evolution.

Our Bible teaches us that God created all of these things and that he knows all the countless stars by name and number, and I believe every word recorded in this holy book. "The heavens declare the glory of God, and the firmament showeth his handiwork." God is a Spirit of intelligence and power that fills all space. His existence is from everlasting to everlasting.

You speak of the great intelligence of the little ant. Solomon knew the intelligence of the ant and admonished the sluggard to go and observe its

"More Eggs" Paid the Pastor.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold forty-two and one-half dozen eggs last week, set four dozen, ate some, and I have one and one-half dozen left."—Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Don't delay. Send a dollar to-day to E. J. Reefer, 3258 Reefer Building, Kansas City, Mo., for a package of "More Eggs;" or, better yet, send him $2.25 and he will send you three packages of "More Eggs" tonic, prepaid. This is a season's full supply. A million-dollar bank guarantees that if you are not absolutely satisfied, your money will be returned on request without question. So send either a dollar or $2.25 to-day for this wonderful egg producer; or write Mr. Reefer for his FREE poultry book that tells the experience of a man who is helping a great many people make money with their poultry and who himself has made a fortune out of the poultry business.

ways and be wise. God has imparted his intelligence as far as it is necessary to all things which he has created.

I have read both the Old and New Testament Scriptures through many times, and I find in these wonderful records a parallel for every possible experience and condition of life. That cannot be said of any other book that was ever written. That fact alone ought to be sufficient to convince every reader that these books are inspired and that the spirit of God inspired them.

I do not know that anything I could say could change your opinion in regard to the existence of a personal God who is the author of all things; however, I would feel much more comfortable about your future and eternal welfare if you believed as I do.

Trusting that you will accept what I have written in the same good faith in which I offer it, I am,

Sincerely yours,
G. N. MURPHEY, M.D.

A Real Thanksgiving.

BY JOHN H. ARMS.

Of course, all days should be days of thankfulness to the Most High for his constant watch care and providence, mercy, and love; but is it not fitting at this especial time to observe—especially the church—a general thanksgiving? Not a mere formal feast either at church or in the home. Really, not a feast at all, but a thanksgiving.

Let us suppose that, instead of the usual feasting and merrymaking, we were to work it out on the order of a truly Bible fast. For example, as taught in Isa. 58: 6-9: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am."

But some one may say: Why fast at Thanksgiving? Will you allow me to ask, why feast, when millions of men, women, and children are starving? Will God accept our words of thanks from mouths filled with feasting, while our fellows, our brothers, are crying to us for food? It is appropriate to remember the rich man and Lazarus at this time.

Suppose—O, that it might be a reality!—that, instead of a *feast* to satisfy our own appetites and those of our friends who are associated with us, or a church gathering to offer words of thanks only, either in prayer, prose, or poetry, every church and every Christian in this great and God-favored land would leave off self-satisfying feasting and make a truly thank offering in behalf of those who by the cruel fortunes of war are destitute of daily food, and do it in the name of Christ, who made the great sacrifice for us. O that we who claim to be children of God may see—and not only see, but embrace—the opportunity that our gracious Heavenly Father has granted us in this world crisis of human suffering and destitution—the opportunity to prove our love for him, our loyalty to him, our appreciation of the great and wonderful sacrifice of our blessed Savior!

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

TO WARD OFF PNEUMONIA Rub vigorously with GOWAN'S—the pleasant, effective, external application for colds, croup, pleurisy, pneumonia, etc. Soothing and healing. Ask your druggist or write GOWAN MEDICAL CO., Concord, N. C. $1, 50c, 25c. Pay no more.

YMCA

THE RED TRIANGLE

ASSOCIATION PRESS announces the following new

"Books with Purpose"

Christian Ethics in the World War, W. D. Mackenzie.	$1.00
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In selecting your Christmas gifts remember ***"Books with Purpose,"*** particularly the EVERYDAY LIFE SERIES, which are made so *personal* by the daily use feature. At your booksellers or catalogue on request.

BOOKS WITH PURPOSE AP

ASSOCIATION PRESS, 347 Madison Ave., New York

Recipe for Gray Hair.

To half a pint of water add one ounce of bay rum, a small box of Barbo Compound, and one-fourth of an ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded, gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Advt.

One ship drives east, another drives
west,
While the selfsame breezes blow;
'Tis the set of the sails, and not the
gales,
That bids them where to go.

Like the winds of the air are the wars
of the fates,
As we journey along through life;
'Tis the set of the soul that decides the
goal,
And not the storm or the strife.

—Selected.

160 Hens—1,500 Eggs.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 6258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

FIRST AID TO DIGESTION

In cases of indigestion or dyspepsia, the contents of the stomach, for lack of a proper supply of digestive juices, first ferment, forming gases, and later decompose. This process is attended with more or less discomfort and reacts to the injury of all the digestive organs, with the result of poisoning the entire system, a condition known as auto-intoxication. Three prime considerations arise in treatment of such conditions:

First, the process of decomposition must be arrested, by neutralizing the acid condition of the stomach, thus giving prompt relief from pain.

Second, the salivary glands and other glands which produce the various digestive juices must be stimulated into active secretion in order that the food may be properly digested.

Third, the stomach nerves must be toned up into a healthy state and inflammatory conditions of the membranous lining allayed.

Mi-o-na tablets do this work with remarkable efficiency. So good are they for quick relief and for permanent restoration that they are sold only under guarantee of satisfactory results to the user. Your druggists charges 60c per package; but is under instructions to refund to any customer who is not amply satisfied. If your druggist can not supply Mi-o-na, write direct to the manufacturers, Booth's Hyomei Company, Ithaca, N. Y.

LetCuticuraBe YourBeautyDoctor

All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

The Threshing Problem Solved

Threshes cowpeas and soy beans from the mown vines, wheat, oats, rye, and barley. A perfect combination machine. Nothing like it. "The machine I have been looking for for twenty years."—W. F. Massey. "It will meet every demand."—H. A. Morgan, Director Tennessee Experiment Station. Booklet 88 free.
KOGER PEA & BEAN THRESHER CO.,
18 Koger Street, Morristown, Tenn.

Get Rid of That Persistent Cough

If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health-builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.
80c and $1.50 Bottles at all druggists or direct, postpaid. from
ECKMAN LABORATORY, Philadelphia

"Able Ministers of the New Testament."

BY C. PETTY.

The great apostle to the church at Corinth speaks of "able ministers of the new testament." They were ministers of the new testament only. (1) The law was fulfilled and nailed to the cross. (Col. 2: 14.) (2) The law was dead, and was no more than a dead husband to a wife. (Rom. 7: 3.) (3) The law "was added because of transgressions, till the seed should come to whom the promise was made" (Gal. 3: 19); and "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster" (verses 24, 25). When the gospel came, the law was of no more use at all, for its purpose was served, and it passed away because it could not give life and could not save. Paul tells us that the blood of animals could not take away sin (Heb. 10: 4), and because of the weakness of that blood they were always conscious of sins under the law (Heb. 9: 9). But now, under the gospel age, by reason of the strength of its blood, persons are not conscious of sins, because their hearts are sprinkled from an evil conscience and their bodies are washed with pure water. (Heb. 10: 22.)

I heard a preacher say that the apostles preached the old Scriptures, because the New Testament was not written. But Paul tells us this: "For the priesthood being changed, there is made of necessity a change of the law." (Heb. 7: 12.) The New Testament is that changed law, and it is the grace and truth that came by Jesus Christ. (John 1: 17.) Paul says that we "are not under the law, but under grace." (Rom. 6: 14.) Besides this, the Savior told the apostles that when the Spirit should come it would bring to their minds all things that he had taught them, and not the things Moses taught. There was, of course, no use preaching something that no one was under.

The reason that the preacher referred to preached the law as in force was to get its sprinkling and claim this as the baptism of the New Testament, for he said the Savior was baptized into his priesthood according to Lev. 8. By turning to verse 30, any one can see that there was no water used in the consecration of priests, but it was blood and oil only. He said that Ezek. 36: 25 was fulfilled at Pentecost when the three thousand were baptized. But the sprinkling of Ezekiel was the ashes of a red heifer mixed with water, and was to be sprinkled on the Jews when the Lord gathered them out of all the provinces

Puts an End to Catarrh Nuisance

A Direct and Simple Way That May Be Adopted with but Little Cost

There must be readers suffering from chronic catarrh who would like to know how they can stop catching cold after cold, for they must realize that sooner or later this may lead to serious deafness and injury to the system in general.

Dr. Blosser, a respected physician, and for forty-four years an enormously successful specialist in catarrh, is the discoverer of a pleasant, direct method that can be used by man, woman or child.

His Remedy is made from medicinal herbs, flowers and berries, which you smoke in a dainty pipe or cigarette, and inhale the vapor into all the air passages. It contains no tobacco, even though it is used in the same manner.

Dr. Blosser's Catarrh Remedy is equally effective in all forms of catarrh, bronchial irritation, asthma, catarrhal headache and ear troubles that may lead to deafness. You will breathe better and feel better after using it.

For ten cents (in coin or stamps) a small package will be mailed, containing some of the Remedy made into cigarettes, also some Remedy for smoking in a pipe and a neat little pipe. Month's supply, either form, costs one dollar and twenty-five cents. Address The Blosser Company, Box 4467, Atlanta, Ga.

Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles Heart Treatment

is a Tonic and Regulator recommended in Functional Heart Disorders.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Get the Habit of Drinking Hot Water Before Breakfast

Says we can't look or feel right with the system full of poisons.

Millions of folks bathe internally now instead of loading their system with drugs. "What's an inside bath?" you say. Well, it is guaranteed to perform miracles if you could believe these hot-water enthusiasts.

There are vast numbers of men and women who, immediately upon arising in the morning, drink a glass of real hot water with a teaspoonful of limestone phosphate in it. This is a very excellent health measure. It is intended to flush the stomach, liver, kidneys, and the thirty feet of intestines of the previous day's waste, sour bile, and indigestible material left over in the body, which, if not eliminated every day, become food for the millions of bacteria which infest the bowels; the quick result is poisons and toxins which are then absorbed into the blood, causing headache, bilious attacks, foul breath, bad taste, colds, stomach trouble, kidney misery, sleeplessness, impure blood, and all sorts of ailments.

People who feel good one day and badly the next, but who simply cannot get to feeling right, are urged to obtain a quarter pound of limestone phosphate at the drug store. This will cost very little, but is sufficient to make any one a real crank on the subject of internal sanitation.

Just as soap and hot water act on the skin, cleansing, sweetening, and freshening, so limestone phosphate and hot water act on the stomach, liver, kidneys, and bowels. It is vastly more important to bathe on the inside than on the outside, because the skin pores do not absorb impurities into the blood, while the bowel pores do.

A Pretty Face

should not be marred

PALMER'S SKIN-SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to

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IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1225 Park Square, Sedalia, Mo.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

of the Babylonian empire where they had been scattered for seventy years (see Nehemiah and Ezra), and this was centuries before Pentecost. But if what he said was true, the apostles must have had a lot of ashes on hand on the day of Pentecost.

Baptism is a command of the gospel and not a command of the law. John the Baptist was the first to preach it. Hear Mark tell of John's work: "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." (Mark 1: 5.) Do you see any one mixing ashes and water for John? No. Baptism is absolutely a New Testament command, and John did the first baptizing in the river away out in the wilderness, a good way from Jerusalem, where the sprinkling of the law had to be attended to. Besides, John was no priest and could not sprinkle any one into the priesthood. Listen: "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water [not oil and blood], he saw the heavens opened, and the Spirit like a dove descending upon him." (Mark 1: 9, 10.) Now turn to Lev. 8: 30 and contrast it with this, then you will see no truth in the preacher's statement.

The apostles preached the gospel of Christ as God's power to save, and it embraced the death, burial, and resurrection of Christ as the facts of this gospel; and they preached faith, repentance, and baptism as the commands of the gospel; and when men believed and obeyed their preaching, they were saved from their past sins. Paul says: "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts 13: 39.) This means that men could be saved by the gospel of Christ, but not by the law. He who preaches the law as binding to-day must tempt the Lord as Peter said teachers did in his day. (See Acts 15: 10.)

First Impressions.

Be careful that you do not make a disagreeable impression on people at your first meeting. If you are unsocial at first acquaintance and finally decide that those people will repay in smiles and politeness, you will have to exert yourself more than a little to do away with the first impression made by your unresponsiveness. It will take many months of faithful work to counteract in the mind of your employer that first unfortunate impression you made before you woke up to the fact that your position held promises for the future.—Selected.

Got 117 Eggs Instead of 3

Says one of Our Readers

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, Reefer Building, Kansas City, Mo., for a $1 package of "More Eggs" tonic; or send $2.25 to-day and get three regular $1 packages on special fall discount for a season's supply. A million-dollar bank guarantees if you are not absolutely satisfied, your money will be returned on request and the "More Eggs" costs you nothing. Send $2.25 to-day, or ask Mr. Reefer to send you free his poultry book that tells the experience of a man who has made a fortune out of poultry.

One of our subscribers says: "'More Eggs' increased my supply from 3 to 117 eggs." Mrs. H. M. Patton, Waverly, Mo., another subscriber, writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days."

Poultry Raisers Write From All Parts of U. S. Wonderful Results of More Eggs.

Five Times as Many Eggs Since Using "More Eggs" Tonic.

Since using "More Eggs," do not think there is one chicken that is not laying. We get from forty to fifty eggs per day. Before using "More Eggs" we were getting eight and nine eggs per day.

A. P. Woodward, St. Cloud, Fla.

"More Than Doubled in Eggs."

I am very much pleased with your "More Eggs" tonic. My hens have more than doubled up in their eggs.

L. D. Nichols, Mendon, Ill.

126 Eggs in Five Days.

I wouldn't try to raise chickens without "More Eggs," which means more money. I use it right along. I have thirty-three hens, and in five days have gotten ten and one-half dozen eggs, or 126.

Mrs. J. O. Oakes, Salina, Okla.

Never Saw Anything Like the "More Eggs" Tonic.

I gave the "More Eggs" tablets to my hens, and in three weeks they began laying and layed all winter. I never saw anything like them in the world.

Mrs. Albert Smith, Lackawanna, N. Y.

75 Per Cent Layed Every Day.

The "More Eggs" I ordered from you last winter proved out very satisfactory. Fully 75 per cent of my hens laid every day.

H. C. Rader, Greeneville, Tenn.

Twelve Tablets Cured the Flock.

In the spring a disease broke out in my hens, and I lost fourteen. I had twelve or thirteen "More Eggs" tablets left, and I used them in their drinking water, and the rest of the sick ones got well and went right on laying.

Mrs. Emma Wright, Memphis, Neb.

"More Eggs" Gives Entire Satisfaction.

"More Eggs" tonic has given me entire satisfaction and has increased my egg production at least 80 per cent.

F. W. Scarborough, Kosciusko, Miss.

Write To-Day

You want to know all about this wonderful egg producer. Don't delay, but write to-day to E. J. Reefer, the poultry expert, 8th Floor, Reefer Building, Kansas City, Mo. Send for a dollar package to-day; or, better still, send $2.25 and get three of the regular $1 packages on special fall discount for a full season's supply of this remarkable egg maker and profit producer. If you don't want to try this bank-guaranteed egg producer, be sure to at least send for Mr. Reefer's free poultry book. It tells the methods of a man who has made a fortune out of poultry. Don't put this off. Write to-day.

GOOD NEWS

A Lady in Texas Tells How She Regained and Keeps Her Health.

Every householder should have at hand all the time a dependable remedy with which to fight catarrh and catarrhal conditions.

The experience of Mrs. M. E. Berkley, No. 1322 Twenty-seventh Street, Galveston, Texas, is not unique, but her letter does carry a vigorous "safety-first" suggestion to every American home: "I wish to tell you of the good Peruna has been to me. I have used it five years, and have never found it other than satisfactory as a remedy for colds, catarrh, indigestion, and many other ailments. I am never without Peruna."

Coughs, colds, catarrh, grip, and influenza cannot safely be neglected. Any disease due to catarrhal inflammation of the mucous lining, whether of the nasal passages, throat, lungs, stomach, bowels, kidney, bladder, or other organs, is to be feared. Catarrh is always a menace to the general health, and on account of its prevalence must be fought, and fought hard, all the time.

Thousands place their entire dependence upon the well-known, time-tried remedy—Peruna. Dr. Hartman began selling Peruna for catarrh forty-five years ago. Try Peruna first and avoid possible disappointment and expense.

Tablet or liquid form. Sold everywhere.

The Master's Vineyard

District of Columbia.

Washington, November 24.—This has been an interesting day in the service of Christ for the church here. There were ninety-nine present at 11 A.M., and the Bible classes were well attended. Our Lord's-day contribution was fifty-seven dollars and fifty cents, and to this was added fifty-seven dollars which came through the mail to help us build a house of worship. The first to make donations are: E. E. Joynes, Philadelphia, Pa., $1; Sister Baker, New Mexico, $5; F. E. Dennis, $1; Sister M. J. Jones, Nashville, Tenn., $50. Many thanks to you. I hope others will follow your good example. The building fund is growing. Brother and Sister O. B. Curtis, of Louisville, Ky., are with us, and are of valuable help in the song service and other ways. Brethren, do not forget to pray for the work in Washington, and be sure to remember us on December 22—"Washington Day." Read the Gospel Advocate and become a faithful worker.—W. S. Long.

Louisiana.

Amite, November 27.—The work here is growing, and we are thankful that our Lord has blessed us in our mission work. Several mission meetings have been held, one congregation started, and we trust to see great results from our efforts in other places. The church here has increased its number to twenty-two this year and is still working at its building fund. I trust that we may soon accomplish our desires. Pray for us.—W. J. Johnson.

Oklahoma.

Hollis, November 24.—Seeing so many accounts of deaths of my old friends in the Gospel Advocate and also some notes from Brother Marsh, of Pikeville, Tenn., whom I baptized just before leaving Tennessee, I thought I would report my work for the first time. For forty-three years I have been trying to teach the gospel to those who would hear it, but I never thought my work worth reporting. Now that I am old, no one can think I am trying to get before the public. I decided on the first of last January to give all I got this year to the cause of Christ, and wife and I would make our own living. I preached every Lord's day until the last of June and gave every cent to others. In July I began a protracted meeting in Harmon County (my home county), and baptized one. Then I went to Union County, N. M., and held a meeting at Thomas, baptizing twenty-one. Then I attended Brother Jackson's meeting at Antioch, where four were baptized and three restored. Then I went to Horn Schoolhouse for another meeting, but was rained out. Then I came home, where I got into a debate with a Seventh-Day Adventist. We did not get to finish the debate on account of the "flu." Since that time I have baptized three more, making twenty-five in all this year. I am still able to preach and make my own living, though I am nearly sixty-seven years old. If any of my old friends see this and write me, I would appreciate it. I lived at Spencer twenty years. I have been living here at Hollis eight years. I have lots of friends and brethren here, but I often dream of the happy bygone days of my early life. I have been a reader of the Advocate for over forty-five years.—R. L. Gillentine.

Tennessee.

Lebanon, November 27.—I closed an eight-days' meeting with the church at Granville last Lord's-day evening. The inclement weather and quite a good deal of sickness hindered in the way of attendance very much, though the brethren claim the attendance was even better than they expected. There was one restored to the fellowship, the congregation seemed to be very much encouraged and strengthened spiritually, and a good lot of prejudice was broken down. This was a very pleasant meeting to me. Having engaged in school work there for three years, twenty-five years ago, getting to meet some of the old friends and acquaintances and quite a goodly number of my old students made it a pleasant meeting indeed.—George W. Farmer.

Decherd, November 27.—Having been kept at home on account of the "flu" for about four weeks, I preached to my home congregation after the "flu" ban had been lifted on the third's Lord's day in November. One young lady made the good confession and was baptized. I visited the Dunlap congregation, in Sequatchie County, on Friday night before the fourth Lord's day, and preached on Saturday night following at Atpontley, Bledsoe County; on Lord's-day morning I was at Bethel, at Lee's Station in the afternoon, and at Atpontley at night. Two young ladies made the confession and were baptized.—R. E. L. Taylor.

Texas.

Ennis, November 25.—We had excellent services yesterday at the Avenue Church, with two additions. Brother W. T. Kidwill preached last night to enthusiastic listeners on his great theme, "God Experiments with Men." Brother Kidwill preached for this church in its "babyhood" days, and they all love him. He preaches for the Garrett Church at North Ennis, and is doing good. Our midweek services are well attended, and the men and boys unaccustomed to the platform are developing a liking to it and show much study and care in preparation of lessons on vital themes.—Ben West.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

POCKET S. S. COMMENTARY

For 1919, SELF-PRONOUNCING Edition on Lessons and Text for the whole year. Right-to-the point practical HELPS and Spiritual Explanations. Small in Size, Large in Suggestion and Fact. Daily Bible Readings for 1919, also Topics of Young People's Society, Motto, etc. Red Clo. 25c, Mor. 35c, Interl. for Notes 50c, postpaid. Stamps Taken. Agents wanted. GEO. W. NOBLE, MONON BUILDING, CHICAGO, ILL.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $2 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

Depository Dots.

BY J. H. WHISNANT.

But little has been said of the Christian literature depository since its move in early spring from Atkins, Ark., to Coal Hill, Ark., owing to its manager's being busily engaged in farming, printing, and preaching. However, we have taken care of the orders which came in and are now ready to turn more attention thereto.

Now that the people's minds are released for the usual life problems, allow us to suggest that it is a good time to distribute gospel literature and put forth extra efforts to get the true way before the people. We have recently reprinted Brother John T. Hinds' four excellent gospel leaflets and have more than a dozen other good ones which we are still furnishing at fifty cents per one hundred, assorted if desired.

Our "Church of Christ Educational Calendar for 1918" was published with the thought that, if a success, one would be published for each following year. Many commendations were offered and few criticisms, those being in regard to its being so constructed that the subject-matter came off with the expired month. That feature is eliminated in this calendar; for, when the year is done, its several gospel subjects are neatly bound in pamphlet form for future reference, by cutting off back cover with front. Its size is eight and one-quarter by twelve inches, and it is artistically designed and printed in deep red and bronze blue on good stock. Do not think of it as being an ordinary calendar. It is the only calendar published directly in the interest of the church of Christ and her doctrines. Each one is a preacher for the year, and invites and exhorts every one who looks at it to attend the church of Christ services in its community. Owing to paper conditions and others, not a large edition is being published, and this may be the last notice you will see of it. Prices, prepaid: One, twenty-two cents; three, fifty-five cents; six, one dollar; twelve or more, fifteen cents each. For brevity, you may address the writer at Coal Hill, Ark., Box 115.

Holiness in the Street.

Holiness is always a very unimpressive weakling if it cannot face and endure the rigors and inclemencies of the streets. It has the inevitable paleness of all cloistered virtue. It never gets beyond the wanness of a prison plant. It is an invalid which never goes forth on daring ventures. And it was in reference to this peril of spiritual invalidism that our Lord prayed we might have deliverance: "I pray not that thou shouldst take them out of the world."—J. H. Jowett.

Headache

THOUSANDS OF WOMEN suffer miserably from periodic attacks of headache, never dreaming that a permanent cure may be had. Headache nearly always results from some disorder of the stomach, liver or bowels. Take Chamberlain's Tablets. They will correct these disorders and there will be no more headache. Many have been permanently cured by Chamberlain's Tablets.

Chamberlain's Tablets

Be Courteous Always.

Next to honesty, courtesy is the best asset. Remember few people or firms have such a monopoly of products that they can afford to be discourteous. There are thousands of people who prefer courteous treatment to superior goods. There is no reason why they should not have both. But if one or the other must suffer, the courteous chap will win out. That explains why the store with the highest grade of goods does not always have the crowds. People like to be treated as though they counted in the world's economy. Whether they do or not makes little difference. Let them think they do and they will boost your business to people who do. You secure their good will through courtesy and they join the ranks of your advertisers. Men of business insight have learned this long ago.—Selected.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Advt.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

The Power of Nature.

Everything in nature contains all the powers of nature. The world globes itself in a drop of dew. So do we put our life into every act. Every act rewards itself. A man cannot speak but he judges himself. With his will or against his will he draws his portrait to the eye of his companions by every word. Every opinion reacts on him who utters it. You cannot do wrong without suffering wrong.—Emerson.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention. —Advt.

For Insight.

Lord, as I thread the ways of life
Amid confusion, toil, and strife,
The sting of ill, the mystery
Of hearts concealed beneath the eye;
Help me to know the kindness meant,
The purpose born of good intent;
To feel amid distrust and fear
The faith of loyal souls sincere,
Whose grace, though oft I knew it not,
My sins discerned, forgave, forgot.

Give me the patient skill to guess
What words have perished to express;
To realize how a heart is wrung
In anguish hidden by the tongue;
To feel the cheer of prayers unheard,
The gentle wish that hath no word,
The sympathy too deep for sound;
And know in truth that these abound
For him who will his duty do
And to his fellow man be true.
—Charles Poole Cleaves.

"As a Man Thinketh in His Heart."

BY S. O. MARTIN.

"As he thinketh within himself, so is he." This scripture will enable a man to weigh his own life in the balances of truth; for the kind of thoughts that one has will surely bring forth that kind of deeds. The wise man has said: "Keep thy heart with all diligence; for out of it are the issues of life." When we stop to think and ponder well this wonderful saying, we are brought face to face with the whole truth of it. There is not an action which God places to the credit of man or against him that was not first formed in the man's thoughts. One cannot move the tiniest muscle without the action of the mind or heart. It is useless to take time here to show that the heart and mind are the same when speaking of the seat of the intellect. One cannot so much as wink the eye or nod assent to an evil or good without the idea first originating in the mind. The brain acts in all we do, if we will let it.

We hear a great deal of preaching as to how a man should conduct himself in the Christian life; but, to my mind, there should be more preaching in regard to keeping the heart. If the heart is filled with good thoughts, then there is no room for evil desires and tendencies, and thus the whole life will be transformed by the thoughts. Christ said: "Out of the abundance of the heart the mouth speaketh." The "abundance of the heart" must mean the kind of thoughts that one thinks or that with which the heart is filled. If the heart or mind is filled with murderous thoughts, we need not look for anything but evil from that heart. I am not speaking of the random thoughts that come to us, but I am speaking of the keeping of the heart. We often hear people say: "O, well, we can't help the kind of thoughts that we have." I say we can; if not, then the wise man was wrong in admonishing us to "keep thy heart with all diligence."

I believe one of the finest admonitions that Paul gave to his brethren is found in these words: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you." (Phil. 4: 8, 9.) Please notice that the reading is, "As a man thinketh in his heart, so is he;" but a man is not always what he thinks he is. Not what we think we are, but as we think, so are we. Therefore, "keep thy heart with all diligence: for out of it are the issues of life."

Hyomei
THE BREATH of the FOREST
THAT KILLS CATARRH GERMS.

While lecturing in London, the noted Richard T. Booth, founder of the blue ribbon movement, and temperance orator and leader of international fame, who induced over a million men to sign the pledge, developed a very serious catarrhal trouble.

He went to inland Australia, where he breathed day and night the antiseptic balsams as given off by the forests, especially the Eucalyptus trees. This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment,—Hyomei.

Hyomei is a germ killing vapor treatment formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. This medicated air is especially effective in treating Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever. It destroys the catarrhal germs and restores health.

Sold on a positive guarantee of satisfactory results or money refunded. Complete outfit $1.15; extra bottle inhalant 60c. At druggists or by mail, if your druggist cannot supply it. Booth's Hyomei Co., Ithaca, N. Y.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

Fine Mental Exercise.

The finest mental exercise we can think of is the practice of doing that which you dislike to do. If you will switch from kicking yourself every day into doing certain things that you must do, to going at them with a relish and a vim, you will be surprised at the difference it will make in your disposition.—Selected.

I have learned to hope, instead of to regret; to give, instead of to accept; to aid, instead of to complain. I have learned to look upward, not downward; to look forward, not backward. Thus my path was easier and I was less weary.—Queen Marie, of Roumania, 1917.

"More Eggs" Paid the Pastor.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold forty-two and one-half dozen eggs last week, set four dozen, ate some, and I have one and one-half dozen left."—Mrs. Lena McBroom, Woodbury, Tenn.

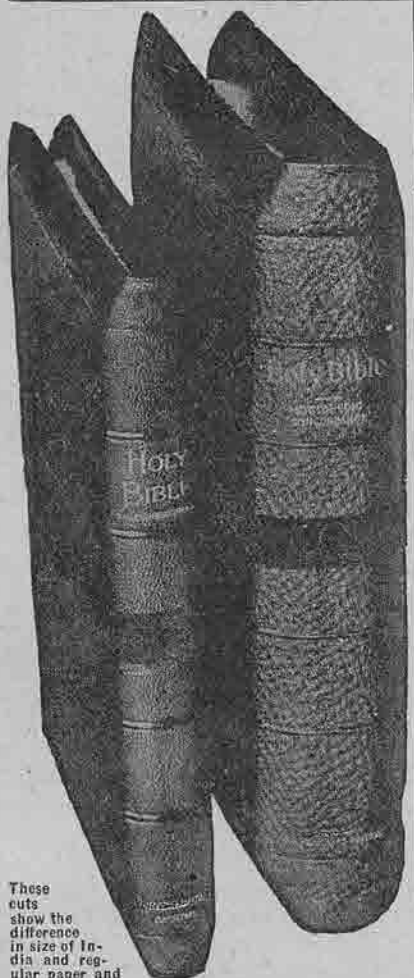
E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Don't delay. Send a dollar to-day to E. J. Reefer, 3258 Reefer Building, Kansas City, Mo., for a package of "More Eggs;" or, better yet, send him $2.25 and he will send you three packages of "More Eggs" tonic, prepaid. This is a season's full supply. A million-dollar bank guarantees that if you are not absolutely satisfied, your money will be returned on request without question. So send either a dollar or $2.25 to-day for this wonderful egg producer; or write Mr. Reefer for his FREE poultry book that tells the experience of a man who is helping a great many people make money with their poultry and who himself has made a fortune out of the poultry business.

MOST APPROPRIATE GIFTS

In celebrating the birth of Christ, nothing could be more appropriate for a gift than a nice edition of the Bible or a Testament.

Every man, woman and child ought to have an attractive, convenient edition of the Bible that they can call their own.

We have selected from the lines of all the different Bible publishers, some of the choicest styles and are offering them at below special net prices.



These cuts show the difference in size of India and regular paper and also show style of all the overlapping edge Bibles mentioned in this adv.

Old Folks' Bible

The Home Bible for daily devotional reading. Self-pronouncing. Contains The King James or Authorized Version of the Old and New Testament. A superb Family Record, and 17 maps printed in colors, compiled from authoritative sources, covering completely the geography of the Bible, and a Calendar for daily reading the Scriptures, by which the Bible may be read through in a year. This book fills the ever-increasing demand for a Bible with large, clear print, and a size that makes it convenient for family services. For aged persons with impaired eyesight it will prove a blessing and add pleasure to the reading of Gods Word.

It takes the place of a family Bible. Bound in a splendid quality, flexible morocco:al, stamped in gold. Regular agents' price $3.50.
Our price **$2.50**

By express, or if by mail add 25c extra for postage. Your name in gold, 35c extra.

Specimen of Type

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Our Ideal India Paper Bible

For Teacher Pastor or Friend.

It is printed with long primer type.
It is self-pronouncing.
It is bound in Persian morocco.
It is silk sewed, and guaranteed not to break in the back.
It is leather lined to edge.
It is printed on fine India paper.
It has references, concordance, maps.
It has silk head-band and marker.
It is 8½x5½ inches.
It weighs only 22 ounces.
It is only 15-16 of an inch thick.
It is sold regularly at $8 50.
Its Special Price, postpaid **$6.50**
It will last a lifetime, ordinary use.
Improved Thumb Index 35c extra.
Name Lettered in Gold 35c extra.

Specimen of Type

THESE *are* the sons of Ĭs'ra-el; Reu'ben,[1] Sĭm'e-on, Lē'vĭ, and Jū'dah, Ĭs'sa-char, and Zĕb'u-lŭn,

Remember, this is a **Genuine Bagster Bible.**

Extra Special

Same Style, contents and quality as above. **Extra Special.** Ideal Bible with the black face minion type, size 5½x7½, weight 20 oz. Regular agents' price, $7 or $8.
Our special price **$5.00**
Greatest value ever offered in a Bible.

Specimen of Type

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

Genuine Leather Binding, Flexible.

The Greatest Value Ever Offered at the Price

ONLY $2.00.

Size of Bible 5½x8¼ inches. Chapter headings on outside corner of pages, making the Bible self-indexed.

Self-Pronouncing Edition.

Bound in Genuine Seal Grain Leather with overlapping covers; titles in gold, round corners, Red Under Gold Edges, silk head-bands and purple silk marker, linen lined.

The Type is Large, Clear, Sharp and Black, and is printed on a good quality of paper. **Easy to Read.** Contains Concordance, 4,000 Questions and Answers, 16 Colored Plates, Maps of Bible Lands in Color, etc. Each Bible in a neat box with elastic band. A regular $3.00 value for, postpaid **$2.00**
Name in gold 35c extra.

Give the Boy in Khaki

a clear Nutype Testament that they can and will read, with a personal message from President Wilson begging them to read it. This special edition also contains eight of the old songs in verse like "Nearer, My God, To Thee," "My Country," "Star Spangled Banner," "Onward Christian Soldiers," etc. Also References of Select Readings when lonely, fearful, introuble, in sorrow, or in danger, etc. Size 2⅝x4, weight 3 oz.

STYLES AND PRICES POSTPAID.

No. 403 Craft Leather, Black, Round Corners, Gold Edges—50c.
No. 403K Craft Leather, Khaki Colored, Very Durable and Waterproof, Round Corners, Brown Edges.—50 cents.
No. 405 Khaki Cloth Cover with Button Clasp—65c.
No. 423 French Morocco, Limp, Red Under Gold Edges—65 cents.
No. 423 Brown Pig Grained Leather, Limp, Brown Edges—65 cents.
No. 2138XS. Fine Leather, Light Tan, India Paper; the Prettiest Testament you ever saw—$1.50.
No. 2137X. Extra Fine Brown Leather Lined, India Paper, Self Pronouncing—$1.75.
Khaki Bound Bible, size 3½x5½, with Button Clasp—$1.00.

Small Pocket Bible.

Size 3⅝x5⅛x⅝ of an inch thick; weight 8 ounces. Morocco binding, overlapping edges, clear, readable type, gold edges. Stamped in gold one side and back. Regular price, $1.50. Our Special price, postpaid **$1.25**
Same style of Bible, **Oxford India** paper, weight only 6 ounces. Net price $1.75. Your name in gold 35c extra.

India Paper Pocket Reference Bible

Beautiful quality white Opaque India paper. Size 4¾x6¾x⅝ of an inch thick; weight 12 oz. Splendid Morocco binding, overlapping edges, silk headbands and marker, stamped in gold. Just the Bible for young people and ministers to carry in pocket. It contains references and maps only, minion type, $3.50 value, postpaid, for **$2.75**
Name in gold, 35c extra. Index, 35c extra.
Same Bible as above with Concordance, $3 25.

Thinnest Bible in the World

The Oxford Self-Pronouncing Bible.

Thickness 9-16 of an inch. Size 5¼x8 inches, weight 12¾ ounces. Printed on the famous **Oxford India Paper,** the thinnest, strongest, most opaque used in Bibles. Bound in best grade French Morocco leather, overlapping edges; leather lined to edge, silk sewed, silk head-bands and marker, red under gold edges. Self-pronouncing, clear minion type. References and beautifully colored maps. Our special net price, postpaid **$5.00**
Name in gold, 35c extra.

Dark Maroon Color.

Illustrated Sunday School Scholar's Pocket Bible.

Size 3½x6⅛ inches. Clear, Black, Ruby type, strong, durable binding, at a price within reach of all. Contains Bible Atlas, comprising handsome colored lithographic maps of superior quality.

Divinity Circuit Binding. Genuine Solid Leather cut from heavy, soft hide. Burnished Edges, Gold Titles; each in a box.
Publisher's price, $2.25;
Our Special Price **$1.75**
Postage 10c extra. Name in gold 35c extra.

Old Folks' Testament and Psalms.

Very large, clear pica type, printed black on Bible paper, bound in black cloth. Regular net price, $1.00. Special net price, postpaid **75c**
Same as above in fine Morocco binding. Price $1.50.

Testaments.

Cloth bound, self-pronouncing Testaments; red edges, clear long primer type, good paper, regular net price 50c. Our Special price, postpaid **25c**
A splendid imitation leather, vest pocket size Testament at 25c the copy or $3.00 per dozen.
Self-pronounding vest pocket size, solid leather binding, good print. Regular price 50 cents. Our special price..... **40c**
Same style as above with illustrations and overlapping edges. Special Price..... **50c**

Red Letter Illustrated Combination Teachers' Bible

Words of Christ in red. Revised version in foot notes showing by a glance at bottom of page what the revised version says. Complete Bible helps, history, geography, and customs in Bible times, 40,000 references, concordance, maps, etc. Fine Morocco binding overlapping edges, linen lined to edge. Large, clear burgeois type with the self-pronouncing feature, round corners, red under gold edges with many beautiful colored illustrations, making it attractive for young and old. Regular price $5.50. Our special price, postpaid **$3.00**

Bible Dept., Pentecostal Publishing Co., LOUISVILLE, Kentucky

Largest Wholesale and Retail Bible Dealers in the South.

Ruptured?

Throw Away Your Truss.

It is too heavy; too uncomfortable; too binding; too big; and it neither relieves nor cures.

The only truly comfortable and scientific device for holding rupture is the BROOKS RUPTURE APPLIANCE.

FREE TRIAL

If you have been wearing a truss you know too well how burdensome, painful, hard and inconvenient it is. The various metallic and hard rubber devices used are nerve racking, always in the way and often cause sores from rubbing, frequently misfit, doing more injury than good. The Brooks Appliance is not a truss but instead a comfortable little air pad securely but snugly supported in place so that it is never in the way, never slips and is so comfortable and natural that you forget you are wearing it. While the air cushion and supports are resiliant so that the appliance gives with every motion of the body its pressure is uniform at all times and as long as it is on the body keeps you absolutely safe against strangulation. It readily makes itself as near a part of the human body as nature permits, with no salves, no harness, and no inconvenience. Try it at our risk and you will never give it up until you are well. Fill out the coupon below and you will not only get full information about ruptures and the appliance but you will see also what thousands of other users think of it. The appliance doesn't cost you a cent if you are not entirely pleased and you are to be the judge.

AVOIDED OPERAT ON.

"Was Sure He Would Be a Cripple."

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:

Enclosed is a picture of my children, and the little man you see seated on the chair is the one who was cured by your Appliance.

He had been ruptured quite a while before we wrote you and I was sure that he would be a cripple the rest of his life. However, some helping hand showed me an ad. in a newspaper, with the result that he was in perfect health through the wearing of a Brooks Appliance for just three months.

The doctor advised an operation, which I would not consent to. Your advice was to put an Air Cushion Appliance on him, and I must say that it is worth ten times what it cost.

I wish you could have seen him before we used the Appliance and now, when he is fully as sound as he could be.

I cannot thank you too much for what you have done for my boy.

Yours respectfully,
OLIVER HANSON.
Ada, Minn.

RUPTURE HEALED AT THE AGE OF 81.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—

Less than a year ago I sent to you for an appliance which came promptly. I at once put it on and it fitted perfectly. I have worn the appliance not quite ten and a half months. It has cured my rupture.

I tried the other day while the appliance was off, to see if I could force anything out of the opening to make a break there but I could not though I tried hard.

Now I think this remarkable, as I am in my eighty-first year. I am an old veteran of the Civil War, born and raised in the town of New Boston, State of New Hampshire, from which place I enlisted in the 10th N. H. Vol. Inft. in Co. C, commanded by Col. M. T. Donahue.

I cannot feel but that I owe you this testimony for I had never expected to be cured. However, thanks be to God I found a cure through the valuable appliance you made for me.

Your friend,
E. A. RICHARDS,
Holly Hill, Fla.

NO MORE TROUBLE.

Mr. C. E. Brooks,
Marshall, Mich.
Dear Mr. Brooks:

Answering your letter, will say we need no more Appliances, as our son has been completely cured by wearing your Appliance.

We recently had him examined, and the doctor said the opening was entirely closed and that it wasn't necessary to wear it longer.

Thanking you for your kindn s, I am,
Yours very truly,
Mrs. H. Tollman.
119 Towle Avenue,
Mishawaka, Ind.

PENNSYLVANIA MAN THANKFUL.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable God-send to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON,
80 Spring St., Bethlehem, Pa.

The above is C. E. Brooks, inventor of the Appliance. Mr. Brooks cured himself of Rupture over 30 years ago and patented the Appliance from his personal experience. If Ruptured write today to the Brooks Appliance Co., Marshall, Mich.

Ten Reasons for Superiority of the Brooks Appliance.

1. It is the only Appliance of the kind on the market today and in it are embodied the principles that inventors have sought for years.

2. The Appliance for retaining the rupture cannot be thrown out of position.

3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.

4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.

5. It is small, soft and pliable, and cannot be detected through the clothing.

6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.

7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.

8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.

9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.

10. Our reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and our prices are so reasonable, our terms so fair that there certainly should be no hesitancy in sending the free coupon today.

BROOKS APPLIANCE CO., 443 D. State Street, Marshall, Mich.
Please send me by mail in plain wrapper your illustrated book and full information about your appliance for the cure of rupture.

Name .....

Address .....

R. F. D. .....City ..... State.....

Clip and sign this coupon and mail it today.

NOTICE TO READERS.—When you finish reading this copy of the Gospel Advocate, place a United States one-cent stamp on this notice, hand same to any United States postal employee, and it will be placed in the hands of our soldiers or sailors at the front. No wrapping, no address.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Another Exchange With Brother Riley.

Brother L. R. Riley, of the Baptist denomination, sends us the following:

Trezevant, Tenn., September 16, 1918.—Mr. A. B. Lipscomb.—My Dear Sir: I notice your criticism in the Baptist Builder, wherein you say that I think I have performed a feat of some note. I only failed to understand you, that is all.

As lengthy discussions are unnecessary where there is just one point involved, I want to ask you some questions as a student of the Bible, and in no bad spirit whatever.

1. Do not Jesus Christ and his merits constitute the way to heaven?

2. Does human merit enter into the plan of salvation at all?

3. Do you believe that *his righteousness* or our righteousness saves?

4. Does not God offer the world a complete salvation in Christ?

5. Is it not a fact that as every sin deserves a death penalty, that if we are depending on what we do for salvation, we must of necessity live above sin to get to heaven?

6. If a good life is necessary to our entrance into heaven, please tell us how good a life it takes.

7. Why did Jesus have to live a perfect life for us, if we have to live it for ourselves?

No, repentance and faith are not part of the way. They are means of getting into the way. Jesus Christ, and he alone, is the way to heaven, no matter how much man may want to claim part of the honor himself. Eternal life is a gift. (Rom. 6: 23; John 10: 28.)

I am glad to worship a God who gives salvation to men, not put it and sell it as some claim. L. R. RILEY.

Brother Riley claims to have written "in no bad spirit whatever." It is difficult, indeed, to harmonize this statement with the last sentence in his communication wherein he says: "I am glad to worship a God who gives salvation to men, not put it and sell it as some claim." He would leave the inference that the Gospel Advocate holds to such doctrine. But we will answer his questions in the order he propounds them.

1. "Do not Jesus Christ and his merits constitute the way to heaven?" His meritorious sacrifice is the "procuring cause" of salvation, and this salvation is "appropriated" by man when he believes in and obeys Jesus Christ. It takes the entire scheme of salvation to constitute the way to heaven. Without the shedding of Christ's blood, there could be no salvation for any one, but the shedding of his blood alone could save no one. Will Brother Riley deny this? If not, does not whatever else is essential to getting to heaven constitute a part of the way?

2. "Does human merit enter into the plan of salvation at all?" No.

3. "Do you believe that his righteousness or our righteousness saves?" Human righteousness can save no one. "But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Tit. 3: 4, 5.) Brother Riley will not dare assert that the mercy of God saves without faith and repentance on the part of man. His whole effort is to get man to heaven without baptism. Unfortunately for his position, Paul teaches the reverse. The "washing of regeneration" is nothing else than baptism; and instead of its being classed among works of human righteousness, it is put over against such works, and the Holy Spirit says God saves us through such means. The trouble with Brother Riley is, he does not know or does not wish to see the difference between works of legal righteousness, by which no one can be saved, and obedience to the commands of the gospel, which is but a confession of sin and a begging of God's mercy and pardon.

4. "Does not God offer the world a complete salvation in Christ?" Most assuredly. But how do men get into Christ in order to become subjects of this salvation? "For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 27.) Again: "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" (Rom. 6: 3.) Can it be possible that Brother Riley is ignorant of this truth? Will he contend that men will be saved out of Christ? If not, does not whatever is necessary to bring one into Christ become a part of the way to heaven?

5. "Is it not a fact that as every sin deserves a death penalty, that if we are depending on what we do for salvation, we must of necessity live above sin to get to heaven?" To be saved by the law of human righteousness, one would have to live an absolutely perfect life from the moment of his accountability before God to the day of his death, without violating a single item of his law. But no one could

keep such a law or live such a life. Hence, Christ fulfilled that law, nailing it to the cross, and put us under the law of grace, or the gospel. Acts of obedience to the gospel are a part of the law of grace, or the law of faith. (See Rom. 3: 27.) Faith, repentance, and baptism constitute parts of the law of faith by which men are justified.

6. "If a good life is necessary to our entrance into heaven, please tell us how good a life it takes." We will give God's answer: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21.) "So, then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." (Phil. 2: 12.) "Though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." (Heb. 5: 8, 9.) "And one said unto him, Lord, are they few that are saved? And he said unto them, Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able." (Luke 13: 23, 24.) "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city." (Rev. 22: 14.) This is the kind of life God says one must live in order to be saved. Just how much allowance he will make for the shortcomings of those who make an honest effort, no one knows.

7. "Why did Jesus have to live a perfect life for us, if we have to live it for ourselves?" Jesus had to live an absolutely perfect life to meet the demands of the law and in order to become an adequate sacrifice for the sins of the world. We are not required to live an absolutely perfect life, but a relatively perfect one. If the perfect life of Jesus is all that is necessary to save man, then all men will be saved and Universalism must be true. Is Brother Riley prepared to stand by the consequences of his doctrine?

We have gone to some length to enlighten our critic, and until he harmonizes the points here submitted with his idea of things he must excuse us from a further effort to set him right.

Our Contributors

T. F. Moore's Admissions.

BY F. W. SMITH.

The following reply from the editor of the Baptist Flag contains some admissions worthy of note:

Brother Smith's title is the only thing that will indicate my dissatisfaction to the reader. Nothing in my articles will show that I am dissatisfied with my position.

I can say again, if these chief rulers were genuine believers, they must have previously repented, as repentance precedes faith in Christ. This does not help my brother in his order of mention. His hanging on to the chief rulers shows that he has to say something on some subject, as he cannot stick to the one he undertook.

I could yield to your claim to Matt. 21: 32 and then have three to your nothing left—three that you dare not question.

Brother Smith reminds me of the old servant who greased his master's wagon, and then reported that he had greased all over the wagon except the little things that worked in the hubs, and said he could not get to them. Brother Smith takes up and discusses almost any scripture but the ones that teach faith in Christ before repentance toward God, and he can't get to these for the reason that they are not even in the hubs, saying nothing of the Book.

After a long effort, he claims to have discovered one or two. What are they? Pentecost is one. "Didn't you believe in the existence of God when you were seeking after him through repentance?" To be sure, I did, Smith; but how does that help your contention? Will you tell your readers in your next reply that that faith is the faith you are contending for before repentance? If so, we are agreed and have been all the while. If that is your real faith, my friend, why are you contending against the scriptures I cite on the subject and trying to impress the readers that these scriptures do not mention them in order, when you believe with me that faith in Jesus comes after repentance? The Ninevites believed God and repented afterwards. Yes, Nineveh believed Jonah's preaching, and it brought about the repentance in the Ninevites. Note, will you, Brother Smith quoted the scripture right where it says, "and the people of Nineveh believed God." Then a little further along he says "they believed in God." Smith can't produce such a scripture, for it is not there. I deny it and demand the proof.

Brother Smith's faith is only a belief that God is, and hence he does not believe in Jesus before his baptism. This demonstrates that Smith baptizes condemned men, children of unbelief.

No, I do not believe Methodists and Presbyterians are in the kingdom, but I do believe that many of them are Christians. You say we bar this class from the Lord's table. We do no such thing. The law of approach is laid down by the New Testament, and we will not violate this law; while you and your people run roughshod over it by allowing unqualified men to approach this ordinance. Baptists will not do it.

I note your expression: "And yet he puts water between a child of God and one of the nearest approaches a child of God can make to him in this life." This is a very curious expression. It may be the nearest approach you and your people do approach to God in this life; but if that was the nearest approach that I ever got to God in this life, I would most certainly believe, like you, in doing the commands of my Lord for my salvation. But I know a more sure way than ordinances. When I can steal away from the business cares of life and shut myself up with God only, in prayer, then it is that I come nearest my God. Of course, ordinances should be observed in a prayerful mood; but when I want to commune with him, I don't want any ordinance between my Savior and me. The sweet hour of prayer is more precious to me than the observance of any ordinance in his house.

Had you noticed that Brother Smith used over half his space on the chief rulers, in order to keep the thoughtful reader away from his failure to find one single scripture where the two words are found together that faith in Jesus ever precedes repentance toward God? He is a courageous disputer, however. He claims to find the scripture that so teaches. Matt. 3: 1, 2, he says: "John was talking to people who already believed in God." That is funny to have John calling on believers in God to repent of their sins, etc. If Brother Smith will prove his statement that Jerusalem, and all Judea, and all the region round about Jordan, were believers in God, I can prove from his testimony that this same class both killed and crucified the Prince of life. It is admitted that this class believed in his existence, but did not believe in him. If I can't get you to see the difference in faith in a fact and faith in God, I will have to give you over to a reprobate mind, that you may continue in unbelief and be lost. Don't you know that what a man believes, he is at work at? Men say they believe things they do not.

Take your own case. You believe that one must be baptized and so far as possible keep the commandments of the Savior in order that one may be finally saved. Are you not trying to live that kind of life before your fellow men? Sure you are. This is what you believe; you are honest in it. Then don't you believe that all men who are honest like you, who do the commands, will be saved? Yes, you know you do. Well, do you believe that a dishonest man will?

Take your Pentecostians and what Peter called on them to do, and to the jailer. Can't you see that the jailer was in a penitent state and was told to believe on the Lord Jesus Christ, while the Pentecostians were impenitent and were told to repent and be baptized in the name, etc.? Would they yield to this demand without trusting in that

name? Sure they believed the preaching which produced conviction, and they discovered their lost condition and asked what to do. Peter said: "Repent ye, and be baptized in the name [trusting in the name]."

Can't any one see that genuine faith in Jesus must follow true repentance toward God? With the former you renounce and turn away from the devil; with the latter you accept the Lord Jesus—another Lord.

I have neither said nor intimated that my friend was "dissatisfied" with his *position*, but, on the other hand, regard it as a case of "Ephraim joined to his idols." I said: "It seems that Brother Moore is not satisfied with his efforts on repentance before faith." I did not enter this discussion with any hopes of converting my friend, but simply to show any of his readers who may be open to conviction the errors of Baptist doctrine along certain lines. I shall pass Brother Moore's "anecdote" without any attempt to reply, for two reasons. In the first place, the matters under consideration are of too grave and solemn importance to be *joked* about; and, in the second place, an "anecdote" is a poor substitute for argument. Hence, I will ask our readers to excuse me from any effort to be "funny." I will now note his admissions. He says: "Yes, Nineveh believed Jonah's preaching, and it brought about the repentance in the Ninevites." Here he admits that faith *preceded* repentance, and that *that* faith *brought about*, or was the *cause of*, repentance. I thank him for this candid admission, and also for saying with reference to the Pentecostians: "Sure they believed the preaching which produced conviction, and they discovered their lost condition and asked what to do. Peter said: 'Repent ye, and be baptized in the name [trusting in the name]." Now, what was the preaching he says they believed? Listen: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." (Acts 2: 36.) My friend says the Pentecostians believed this so strongly that it "produced conviction" in their hearts, causing them to cry out: "Brethren, what shall we do?" All this he now admits preceded their repentance, and I ask for no more, *for this is all that I have ever claimed*. Of course they were baptized "in the name" (by the *authority*) of Christ. Peter qualified the command to be baptized with the clause, "in the name of Christ," to show by whose authority they were to be baptized. After admitting that believing the message of the apostles concerning the character and mission of Christ *preceded* the repentance of the Pentecostians, he tries to "differentiate" between their faith *before* and *after* their repentance. The latter he terms "genuine," and I suppose he would have us to understand that faith strong enough in the character and mission of the Lord Jesus Christ to drive conviction to the heart and produce repentance *is not genuine*. Hear him: "Can't any one see that genuine faith in Jesus must follow true repentance toward God? With the former you renounce and turn away from the devil; with the latter you accept the Lord Jesus—another Lord." He admits a faith preceding repentance, which leads to repentance, causing one to "renounce and turn away from the devil," and I must not be so uncharitable as to ask more, for I am abundantly satisfied on this point; only, I hold that a faith that will do all that must be "genuine." I have said that faith is progressive—a principle of growth, that continues on beyond repentance, leading to baptism and every act of worship and service to God. Hence, if my friend contends for a *degree* of faith after repentance that leads us on to obedience, I have no objection. If he contends that what may be properly termed "saving faith"—that is, that *degree* of faith that brings us to salvation from past sins—comes after repentance, I have no objections, for this is what I *believe* and have *taught* all these years. When Brother Moore cannot meet the argument, he gives us something like this: "Brother Smith's faith is only a belief that God is, and hence he does not believe in Jesus before his baptism. This demonstrates that Smith baptizes condemned men, children of unbelief." He thus does himself great injustice in the estimation of every intelligent reader of his paper, for they all know better from this discussion.

2. I can but regard the following as an indirect admission: "No, I do not believe Methodists and Presbyterians are in the kingdom, but I do believe that many of them are Christians." Whether my friend intended it or not, the above is a *complete surrender of his contention on the design of baptism*, and a yielding of the very pith of this discussion. Let us analyze his statement in connection with what the Master taught. (1) If his language teaches anything at all, it teaches that baptism puts one in the kingdom. Why do I say this? Well, *he* claims to be in the kingdom, and the only thing that separates him from Methodists and Presbyterians is *baptism;* therefore it must have been the act of baptism that put him in the kingdom. I confess my inability to see any possible way of escape from this conclusion. (2) Since, according to my friend, his baptism put him *in the kingdom, and the* Master *inseparably* connects the "new birth" and the kingdom, it follows conclusively that baptism is essential to salvation, unless, indeed, Brother Moore will contend that one is saved *before* and *independent* of the "new birth." The Master said: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) Now, if the new birth does not put one into the kingdom of God, will Brother Moore *please, without fail*, tell us what it is that does? He tells us that people, Methodists and Presbyterians, are Christians outside of and independent of the kingdom, and I will ask him: *How, then, do people enter the kingdom, and what blessings are bestowed upon one entering the kingdom?* Will he answer?

Some Thoughts.

BY JAMES E. SCOBEY.

The Bible is the most important of all the books one may possess. There are thousands of other books, many of them of special worth and value to man; many of great service in all that pertains to the temporal, economic welfare of the race. Books of history, science, art, etc., have been, and still are, prime factors in intellectual development and culture necessary to civilized life. Scientific knowledge is essentially necessary in this age in which we live.

Man has done wonders in his study of the laws of nature, and his discoveries and inventions have contributed largely to his comfort, convenience, and pleasure. But his wisdom drawn from this source has not been able to pierce the realm of the spiritual. Man would know nothing concerning his origin or his destiny, if left to his wisdom, derived from the study of natural laws. While he might have vague ideas of some great supernatural power, he would be wholly ignorant of the great God who created the heavens and the earth.

The Bible is the source from which we must derive any and all truth concerning the origin of all things, celestial or terrestrial, and their end. The Bible specifically states the manner of man's creation and traces the lineage of Jesus of Nazareth up the stream of time to the first man, Adam. It gives us the history of the coming of the Messiah, who brought life and immortality to light by his resurrection from the tomb, and thus taught man that this life which we live here below is not all the life we may have. There is a life beyond the grave that may be attained, filled with everlasting honor, glory, and gladness.

The New Testament is that part of the Bible which appeals to us as of singular importance. It teaches us of

the importance of the soul. The Savior himself said: "What is a man profited, if he shall gain the whole world, and lose his own soul?" It clearly states that there is a heaven and a hell, and that eternity is to be passed in one or the other. Indeed, all we know in reference to our spiritual well-being for time and eternity must come from the revealed word of God. There is no spiritual truth to be obtained from any other source.

Jesus came to establish a spiritual kingdom. He chose men whom he prepared to be his apostles and ambassadors in its establishment among men. After his death on the cross, his burial, resurrection, ascension to heaven, and coronation as "King of kings and Lord of lords," his disciples and apostles, assembled in an upper room in Jerusalem, received a most wonderful baptism of the Holy Spirit on Pentecost and began making citizens by inducting them into his kingdom. Peter, the ambassador of the Christ, convinced his Jewish brethren, who were the chief instigators of the crucifixion of Jesus, that he was, indeed and in truth, their anxiously looked-for Messiah; and they then desired to know what they must do. Peter did not mince words, but told them clearly what to do to become citizens of the kingdom. (See Acts 2: 38.)

The kingdom is also called "the church." We are fully taught in God's word that the church is called "the body of Christ;" and it to-day, as it ever has been, is "the pillar and ground of the truth," which is God's revealed word. The church is the manifestation of the power and influence of this word on the hearts and lives of all loyal citizens of the kingdom. The church should not only be a nursery for helpless babes, but a home and a fortress for strong men and devoted women engaged in a warfare on all unrighteousness. Dr. Thomas Arnold has given us a pretty fair, practical definition of a church. He says: "It is a society engaged in making men like Christ, earth like heaven, and the kingdoms of this world like the kingdom of God."

Jesus is to reign till he puts all enemies under his feet, and this will be done through the church; for its members are soldiers of the cross, whose "weapons of warfare are not carnal, but mighty through God to the pulling down of strongholds: casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ," who is the head of this body. He is the King from whom orders have been issued to carry on the warfare he had planned for the redemption of man from the bondage of sin. Through his ambassadors (the apostles) and the supernaturally endowed prophets and evangelists of the early church, he has recorded his will and law as to the terms upon which the alien may surrender and become a citizen of his kingdom and a soldier of the cross. Every detail of service, both of work and worship, in which his soldiers may engage, has been clearly set forth. He has not left man free to do something for service which he might suppose would do just as well as, perhaps, a little better than, that which is embodied in the orders of the great Captain and Commander issued to his army. Paul, the apostle, says in his letter to the church at Ephesus: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

The work in which the Christian may be engaged has been ordained of God. It is not man's work, so far as the institution and direction of the work is concerned; but it is his to do, to the honor and glory of his Lord and Master. The church of to-day, if it would affect the world for the highest good, must be to the world in spirit and service what Jesus was to it in the days of his pilgrimage on the earth. He went about doing good. The church should at all times be responsive to suffering humanity, whether it be the suffering of the body or of the famine of the soul for the want of spiritual light. The church has been charged with the work of spreading this spiritual light in the world by sounding out the word. The plain, simple gospel, as applied to the needs of the sinner as well as to the saint, will reach the hearts of men and cause them to turn to God. What is most needed is to get Jesus in the hearts of his people, that they may manifest his spirit in their lives. We all should want to become "more and more like Jesus."

What We Wish for Christmas.

Not only one, but a great host of volunteers are wanted. A very great host is more desirable. With an active worker at every post office, our list of subscribers to the Gospel Advocate will increase very rapidly.

In this way our readers can coöperate with us in advocating the gospel of Christ. This is a splendid opportunity for doing good that is presented to every reader of this paper. We are confident in the belief that many will readily coöperate in this work. We all need fruit to abound to our account. Say a reader becomes an agent and secures a number of subscribers to the Advocate. Out of the number, one or more may learn the truth and obey the gospel of Christ. This has been done. "My brethren, if any among you err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." (James 5: 19.) The salvation of one soul is a great work. We often make a woeful mistake by turning away from the opportunities at our doors and looking far away for something great to do. Here is an opportunity brought to you.

Christmas will soon be here!

At this season of the year gentle hints are given out as to what gift would please the most. Those who give and those who receive are doing what they can to avoid "misfits." Parents wish to gladden the hearts of children; husband intends to give wife the very thing she craves, but is too modest to ask for; wife would surprise "dear old John" with the thing he is not looking for; everybody is trying to make it the happiest possible holiday season for everybody and yet keep within the bounds of good sense and economy.

The publishers of the Gospel Advocate here and now throw out a strong hint as to what they wish from their readers. We won't be backward about it. We take you into our confidence and speak of our heart's desire. We mention plainly the very favors we expect from our readers.

(1) *We wish that every reader in arrears would renew at once.*

(2) *We wish that every reader would send us a new subscriber.*

(3) *We wish and confidently expect the loyal friendship of our readers.*

In short, we wish *every reader to volunteer.*

PUBLISHERS GOSPEL ADVOCATE.

Growing Old.

A little more tired at close of day,
A little less anxious to have our way;
A little less ready to scold and blame,
A little more care for a brother's name;
And so we are nearing the journey's end,
Where time and eternity meet and blend.

A little more love for the friends of youth,
A little more zeal for established truth;
A little more charity in our views,
A little less thirst for the daily news;
And so we are faring down the way,
That leads to the gates of a better day.

—Selected.

THE WAR SUFFERERS' FUND

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

For Pity's Sake, Listen!

I am dying for the want of a bit of bread.
Feel my arms—they are skin and bone.
Look at my eyes—they are ready to fall out of their sockets.
Look at my body, and then look at yours.
Feel my dried, shriveled skin—then feel your own.
Take my hand in yours—it is like that of a dead man's.
Look at my thin, white lips—then look in the glass at yours.
Look at what little blood I have left running from my shoeless feet—then look at your own.
Look at my rags—then look at your warm clothing.
Look at my fingers—then look at yours with their beautiful rings.
Look at my home in ruins—then go to yours.
Look into my face and see death staring at you, and then look at your loved ones and see health and life smiling back at you.
Look at my loved ones, my friends, and my neighbors—dead—dying—homeless—starving—sick in body and soul; then look around at your home, and see healthy, happy, well-fed, well-clothed people.
Please—for pity's sake—put your hands under my miserable arms and help my tired body into your home—let me sit at your table and enjoy again a little food—give me just enough clothing to cover my body and protect it from the cold—let my cold body warm itself in front of your fire—and let me sleep just a few nights in a clean, comfortable bed.
God has given you everything—please, for pity's sake, share just a little of it with me.
I am one of the starving millions of fatherless children of France—one of the homeless, dying millions of Jewish war sufferers—one of the millions of Armenians and Syrians that cry out for your immediate aid.
Go without some little luxury.
Give up just one bit of pleasure.
Go without your cake that I may have bread.
Please—for pity's sake—if you have one spark of appreciation in your heart for all that you have—if you have one drop of red blood in your body—please give me this aid before I die of hunger and disease.

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A Christmas Gift for the Fanning Orphan School.

BY E. A. E.

The hearts and hands of the people generally are more widely open to calls to help the orphans and other needy now than they have been in a generation or in several generations. This is a very encouraging and hopeful truth. Especially is this true of Christians. Just before Christmas, Christians are more than ever anxious to help the needy. I am not saying they should be more helpful than at any other time. I refer to the fact. The Fanning Orphan School owes in round numbers two thousand dollars; besides, it needs far more money to help and to teach still more orphan girls. A good brother says his congregation wants to give one hundred dollars Christmas to this school. He also requests us to appeal to twenty other congregations to give as much, and to other congregations, then, to give more or less for other work of the school; but, above all, to let 1919 dawn brightly on the school clear of debt. Let the fourth Sunday in December be the Sunday when all will attend to this. All acting then together, the amount will more than be raised. Send all contributions to A. N. Trice, treasurer, Washington Manufacturing Company, Public Square, Nashville, Tenn.

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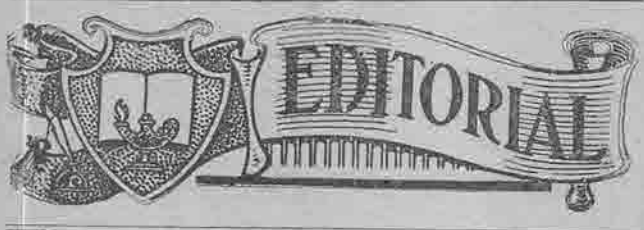

"Imperfect Religion in the Y. M. C. A."

BY E. A. E.

Under this impressive heading the Literary Digest of November 16 gave what a writer in The Churchman has to say by way of criticism of the religious work of the Y. M. C. A. among the soldiers. On account of the widespread and still growing irreverence for God, want of respect for his word and worship, and tendency to minimize the church, this article should be read by all with all seriousness. Let us note in advance some criticisms the author of the article has made:

1. The Y. M. C. A. cannot "be relied upon completely to satisfy the religious longings of our enlisted men."

2. The man who made this criticism in three different places was each time reported to certain officials "who formally protested to those over him against his disloyalty;" but "a 'Y' officer higher up, with a sense of humor, put a stop to what might have proved an embarrassing episode."

3. "A flood of criticism is already commencing" against the claim for the Y. M. C. A. as a perfect institution.

4. "All of this is perfectly well known to the Religious Work Council of the Y. M. C. A.," and "a careful and impartial study of what such work really amounts to now" is being made and an "investigation, it is no secret to say, is already in progress."

5. "There is a lack of distinction between religious services and recreational activities."

6. "There is no such thing as reverence in most 'Y' religious meetings."

7. But for the sake of showing our readers what some men call preaching and teaching religion and for the opportunity of warning all against such, I most certainly would not pen the following language: "Once," says this critic, "I heard one of them talk to the men about 'a God with guts.' He also criticized the use of "gutter language" and "a vicious tendency abroad to imitate Billy Sunday." Note the prayer of a secretary.

8. There is too much "sentimentalized revivalism," and "'conversions' are sought which mean absolutely nothing." Men are asked to "'accept Christ' without any explanation to them of what such an acceptance may involve." All the evidence the boys give in some places of their acceptance of Christ is to shake hands with the speaker. Because eighty-one did that one night the speaker said, "Eighty-one souls saved." This work, says the critic, lacks "downright sincerity." He says "the preponderating majority of 'Y' religious secretaries" are of this type.

But here is the article. Read it; read it thoroughly and note what is said about slang being sissy—goody good—manly and decent speech, true piety, quiet, peace, reverence, drawing nigh to God, etc.

The Y. M. C. A. has reached so near to the heart of the soldier that any criticism brings forth his instant protest; yet no institution is perfect, though in some places such an assumption is noted. A writer in The Churchman (New York) refers to articles appearing in the New Republic and elsewhere in criticism of the Y. M. C. A. as "deserved because of its assumption of impeccability." Dr. Mott and men like him, say this writer, have been "too wise to make such a claim;" but he maintains that it has "been all too common to have the Y. M. C. A. presented as the one perfect organization in a world at war, with no flaw or defect or spot or any such thing to mar it." The writer does not give his name, though The Churchman regards him as a "trustworthy observer," and he speaks after having "personally studied in a quiet unofficial way the religious work, and particularly the Y. M. C. A. religious work, in three of the largest cantonments of the country." His friends, he tells us, have supplied him with full information of the nature of such work in six more. Also he "has been in a position where he has had written to him many letters, some of them very frank, from officers, Y. M. C. A. men, chaplains, and enlisted men upon this and related subjects. He writes:

"It has been all too frequent, that attitude which almost accuses a man of pro-Germanism who ventures in the least to suggest how Y. M. C. A. work may be improved. One of the author's friends recently talked in three different cities in the interest of the Chaplains' Support Fund, and said in each place that the Y. M. C. A. could not be relied upon completely to satisfy the religious longings of our enlisted men. His speech was reported in all three places to certain officials of the Y. M. C. A., who formally protested to those over him against his disloyalty. A 'Y' officer higher up, with a sense of humor, put a stop to what might else have proved a very embarrassing episode. Whenever any organization cries, 'We are perfect,' sooner or later people of brains are going to say, 'You are not perfect,' and in their resentment at the attitude are going to criticize more bitterly than facts warrant. That flood of criticism is already commencing.

"All of this is perfectly well known to the Religious Work Council of the Y. M. C. A., and they have already taken steps to improve the religious work in the camps. The first step in this endeavor is the making of a careful and impartial study of what such work really amounts to now. This investigation, it is surely no secret to say, is already in progress. Much is sure to come of it.

"Now, possibly, with all this by way of introduction, it may be well to state what are the principal defects of Y. M. C. A. religious work in the camps as one observer sees them.

"First, there is a lack of distinctness between religious services and recreational activities. Often they are on the same night and immediately in conjunction with one another. The writer was present at one meeting where a very eminent and inspiring preacher was sandwiched between a jazz-band concert and a Chaplin movie. He has seen prayer-meetings tacked on the end of stunt nights with no intermission. He has been present at sings where 'Nearer, My God, to Thee,' was sung between 'The Henry Clay' and 'Katie.' He has been astonished to find that many of the secretaries, far from thinking this sort of thing objectionable, delight in it as 'showing how religion and life are bound up together.' It may seem that way to them; but to the ordinary decent-minded enlisted man it seems, as one of them once expressed it in this writer's hearing, 'a damn insult to the A'mighty.'

"This brings us to the second criticism. There is no such thing as reverence in most 'Y' religious meetings. I remember a certain English captain who visited one of these meetings and afterwards said: 'Those men are like your Billy Sunday, very chummy with God. That sort of thing won't go down for a minute with us who have seen, in the white heat of battle, a vision of the clean, white, holy Christ.' The services are so conversational, the prayers are so smugly smiling, the talks are so casual! How rarely does one find moments of quiet, or responsive prayers, or penetrating times of self-examination! There is no atmosphere. The men are tired of noise and restlessness. They dearly prize peace. Yet the services are always endeavoring to be 'hearty' and 'full of red-blooded pep.' It is not easy to be reverent in leading services. It is easy to 'get down to the men.' Well, the men don't want God and things holy brought down to the level of the barracks nearly so much as they wish to be lifted up out of the barracks into the peace of heaven, and feel the quiet arms of God beneath them. If more complete separation of services and amusements is the first need, more emphasis upon quiet devotion is the second."

The third criticism, supported by examples, is in the nature of a variation of the second. One comes to wish, the writer says, that secretaries could preach without going out of their way to be slangy:

"Once I heard one of them talking to the men about 'a God with guts.' This is possibly the worst offense against decency ever heard in a 'Y;' but why some men think it necessary to use gutter language to win men to God is beyond understanding. There is a vicious tendency abroad to imitate Billy Sunday. One can be strong, virile, effective, without this kind of talk. Even the men from the slums instinctively resent it. And the same thing applies to prayers. Addressing the Most High demands such reverence, surely at least, as one would render a commanding general. The secretary who began a prayer, 'O God, we men in the depot brigade are lonely to-night and homesick for mother. We'd give a lot to see her and eat a piece of the good old home made pie once more,' was probably, certainly, an exception; but his sort has been given too much free play so far in 'Y' work.

"The fourth criticism is that there has been too great a narrowing of leadership to men of one, and that to many a highly objectionable, type of piety. If one were to seek to characterize it in words, perhaps it might do to say it is 'the type of sentimentalized revivalism.' Its sole aim seems often to be to get men to 'accept Christ' without any explanation to them of what such acceptance may involve. 'Conversions' are sought which mean absolutely nothing. I know how in one camp there was an eminent 'Y' leader—in his own estimation—who used to stand at a narrow door and say: 'All who wish to accept Christ to-night shake my hand as they walk out.' Of course, most of the boys, to be polite, shook hands. One night he said, after the meeting: 'Wonderful, wonderful! Eighty-one accepted Christ this evening. Eighty-one souls saved. Eighty-one conversions.' The signing of decision cards and 'war rolls' is, as it is usually done, a fruitless, a meaningless thing. And yet that seems to be the principal endeavor in much of the religious work. There is in it neither the thoroughness of the sacramental method nor the downright sincerity of the evangelical method.

"This one type of conventional leaders, the type of the preponderating majority of 'Y' religious secretaries, conduct, naturally, a sentimentalized type of prayer meeting. They talk in a sentimentalized pseudo-evangelical way. Perhaps this is why many of the lads unhesitatingly say that while the 'Y' men are fine fellows when they meet you any other way, they are all sissies in religion. One of the keenest young noncoms I have ever known, who had served in five camps, told me that in his opinion the 'Y' religious work amounted to nothing save with a certain exceptional type of boy whose previous religious training had been of the same sentimental sort. 'We all go to the Y gladly,' he said, 'except when they are likely to shove on the religion. Then we stay around the barracks or slip over to the K. of C.'s.' This boy was a religious boy and a good boy. His comrades who agree with him I have known by the hundreds. The 'Y' should provide scope for differing types of religious expression and not seek to bring all men to one type of piety, and that a type not particularly attractive to virile men."

In suggesting improvements the writer places emphasis on the matter of "better leadership." The religious leader he recommends to give all his time to this work and other men do the stamp selling, sweeping out, cashing checks, running shows, etc. Then as to methods:

"First, have religious services distinct from all other activities. Clear the building for them. Let no men write or otherwise hang around the edges. Let decency and quiet prevail, and let every one know just what they are getting into when they come. This will not mean smaller crowds. From what I have seen in most camps, the crowds at religious services could not be much smaller than they are.

"Secondly, let the services be deeply reverent, with due simplicity and a restrained sincerity as their dominant note. Let the prayers be simple, short, and quiet. Let the whole thing breathe the power of 'Him who sits between the cherubim, be the earth never so unquiet.'

"Thirdly, let the speeches be couched in manly but decent terms, and let them deal of noble things without bombast, conventional pieties, or explosive emphasis.

"Fourth, encourage the boy who thinks sacramentally to find his sacraments, the man who has found Christ in the study to find him so still, the fellow who is esthetic to find a Christ of beauty. Let the whole thing not be narrowed down to a certain piety of a neo-evangelistic sort."

Some people, it seems, to put it charitably, are incompetent to see the difference between widely different things and to draw distinctions. It is almost impossible to read the above article without giving expression to the following likeness of facts: Just as the man who dared to criticize some methods of the Y. M. C. A. was adjudged "disloyal" and reported to the authorities, so preaching on the all-sufficiency of the church to do all God has committed to it and glorifying him "in the church" and quoting the Scriptures on some features of the Christian life have been erroneously considered by some church members, who know more about other things than they do about the spirit and teaching of the meek and lowly Jesus and "the gentle Nazarene," as speaking against the government. It is not brave, loyal to the government, or Christian—rather, it is cowardly—for church members, claiming to be Christians, to threaten to report other church members or Christians to civil authorities and to try to get them into trouble for their conscientious efforts to teach the whole truth. Christianity teaches men to love and help one another, not to seek one another's condemnation.

This language of the slums, language of the gutter, cursing language, these "smugly smiling" prayers, being "chummy with God," this "sentimentalized psuedo-evangelical way," and "sissies" for preachers are growing outside the Y. M. C. A. and spreading in places in the church. The lack of reverence and awe for God and respect for his will are alarming to all who tremble at the word of God.

Not long since I heard a preacher of no mean ability deliver a speech to a large audience. In a day or two he approached me on the subject of his speech and invited me to hear him again. I asked him if he was still cursing people.

Everybody knows that the words "damn," "damnable," "damnation," "hell," "hell-fire," "the devil," "Jesus Christ," "My God," "God Almighty," etc., can be used to convey the

very truth of the Bible and as the Bible uses them; or they can be used as profane language, which some preachers, it seems, take advantage of the pulpit to use, and which the Bible condemns.

The Bible says: "Bless, and curse not." It is the duty of preachers to solemnly warn people against sin by pointing out in the language of the Bible the consequences of sin; but it is not their province to judge and to pronounce the curse, and that, too, in a revengeful and condemnatory spirit.

Again, not many months since, I heard a preacher of the church of Christ, of ability and influence and of twenty years' experience, say in regard to the manner in which some pray that, *if he were God*, he would stop his ears. That expression almost took my breath. It made me shudder. Immediately and involuntarily I sought the reason for his saying that. He, God! Men and women praying to him! He surely did not know what he was saying. He is more humble and better than that language implies; for how can a mortal, a sinful man, an ignorant human being, a poor worm of the dust, presume to say: "'If I were God,' I would act thus and so!" It grieves me that one who should lead in humility and reverence should make such a statement, even in an unguarded attempt to emphasize what he was saying.

Not a month since a preacher of the church of Christ, just home from his Y. M. C. A. work in the camp, dressed in his soldier's uniform, was preaching on Sunday morning, and used such language that many of his audience left the room in the midst of his talk.

It speaks well for them that they showed thus disapproval of such irreverence and disobedience to God in the pulpit. This act and this article taken from the Literary Digest are strong indications that people do not intend to receive and uphold such things for the gospel and the worship of God.

We feel with more force than ever God's command to use "sound speech, that cannot be condemned" (Tit. 2: 7); to "hold the pattern of sound words," which Paul used and teaches all to use (2 Tim. 1: 13); and to use "sound words, even the words of our Lord Jesus Christ." On the other hand, God declares that the man who does not consent to use such language "is puffed up, knowing nothing, but doting [is sick, and *makes others sick*] about questionings and disputes of words, whereof cometh envy, strife, railing, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain." (1 Tim. 6: 3-5.)

Notwithstanding the above criticism and the others to follow, many young men, no doubt, will return from camp with the desire that the church shall conduct its worship and do its work after the manner of this religious entertainment and recreation and "sentimentalized revivalism." Hence, it behooves the church to give the more diligence to preach the gospel, to teach what the true worship of God is, to impress upon all the fear of Jehovah, and to make clear the difference between recreation and the services of God, entertainment and the worship of God in spirit and truth, religion and Christianity. Now is the time to begin to do this.

Let all take for a text the following command:

> Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well pleasing to God [not to ourselves or the world] with reverence and awe: for our God is a consuming fire. (Heb. 12: 28, 29.)

The most needed criticism yet, and the one which involves the most, is that the "religion in the Y. M. C. A." is not only "imperfect," but the Y. M. C. A. itself is not the church. It is one thing and the church is quite a different thing. The Y. M. C. A. furnishes the boys in camp a place of comfort, rest, reading and writing rooms, recreation and entertainment with a religious tinge, and, used simply as such, it would prove, no doubt, a great blessing to them. But it is not the church or any part of it, neither can it take the place of the church. Furthermore, it is used to ease boys' consciences against engaging in carnal warfare in any form. Men are religious, and want the authority of religion for what they do. Nations waging war must maintain a religion which encourages men to fight, not one which teaches against destroying human life. Hence, no preacher can hold a place in the Y. M. C. A. or as a "camp pastor" who teaches that it is wrong for Christians to engage in carnal warfare in any form.

Not speaking irreverently, but speaking the truth in the fear of God, I say there is "a god with guts," which not a few worship. The New Testament speaks of those who are "the enemies of the cross of Christ; whose end is perdition, *whose god is the belly*, and whose glory is in their shame, who mind earthly things." (Phil. 3: 18, 19.) Paul declares that some, who, "by their smooth and fair speech," "beguile the hearts of the innocent," worship this god. (Rom. 16: 17, 18.) This is a popular god, and his worship, appealing to the flesh, is popular.

According to what standard are the investigations referred to above to be made? Should they be made according to the Bible and with it as the standard all the way through, great and glorious results would follow.

But, regardless of that, will the church and preachers of the church cling at all times and in all things to the Bible? Will they speak "as it were oracles of God?" Will they preach nothing but Christ crucified, and will they preach all of that?

With all this before us from thoughtful men of religious denominations, the wonder is, how can men who claim to speak where the Bible speaks and to be silent where it is silent, who know what the church is and what its mission and work are, who claim to preach nothing but the gospel and who know quite well what the gospel is, who know what the acceptable worship of God is and who claim to worship him "as it is written" in the new covenant sealed by the blood of Christ, place themselves under, or work in connection with, a human religious institution, and especially with one subject to so many criticisms?

The one thing now to do is to cling to the church, the pillar and ground of the truth, as it has always been and always will be; to preach Christ crucified, and nothing else; to study and pray together until all are of one mind and heart and soul; to endeavor "to keep the unity of the Spirit in the bond of peace;" and to glorify God "in the church and in Christ Jesus unto all generations forever and ever. Amen." (Eph. 3: 21.)

Does Fighting and Dying for One's Country Atone for Sin?

BY J. C. M'Q.

It has been suggested that our young men who have been called upon to shed their blood in France, fighting and contending in the cause of right, are thereby purified and saved. John Oxenham, of England, says:

> For blood that is shed in the cause of right
> Has power of old to wash sins white.

Far be it from me to detract anything from the splendid valor and glory attained by our young men for their love of freedom and the truth and for their determination to uphold the right. For them I have only words of praise and commendation. A good brother, however, requests me to write an article showing the fallacy of the position that our young men are saved simply because they died in fighting for the right.

It is not possible for one man to die for the sins of others. Jesus Christ is the only possible sacrifice or atone-

ment for sins. When bowed in the garden of Gethsemane beneath the sins of the whole world, he prayed the Father to "let this cup pass away from me," "if it be possible," which shows very clearly that there was no other sacrifice that could atone for the sins of the world. There have been many theories seeking to explain the atonement, but none of them explained. The wisest, simplest, and best thing to do is to accept just what the Bible says about it, which declares: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3: 16.) On this subject John S. Sweeney, in "Sweeney's Sermons," pages 86-88, says:

No man has ever been able fully to explain the sufferings and death of Jesus; and, possibly, the mystery may remain unsolved for all time. Then let it be called a mystery. That the just should have to suffer and die for the salvation of the unjust is a mystery, turn it any way you will. It is better to allow that it is beyond human comprehension than by attempted explanations to make it only more incomprehensible and objectionable. But is the doctrine to be rejected simply because it is a mystery? Is the fact that it is incomprehensible sufficient proof that it is false? Are we to reject as false everything that is to us mysterious? This will hardly be affirmed by the most rationalistic among us. For there is a great deal in nature as well as in grace that is full of mystery. Whoever attempts to bring all the ways of God within the comprehension of the human mind will ultimately find his attempt futile.

There are not only mysteries in nature wherever we look with our eyes open; but mysteries very much like that of the just suffering for the unjust, as taught in the Bible. All nature suffers, bleeds, and dies for man. Turn where we will, we see this. The very bosom of the earth has to be ripped up and torn open, and scratched about all the season, that man may be blessed—that he may live. Without this chastisement, she yields only thorns and thistles and noxious weeds. The seed, too, must be threshed and smashed, and put to death, before it will reproduce itself for man's life and comfort. And somebody must toil and sweat, and hunger and thirst, and be worn out—and this is generally vicarious suffering—in producing the harvest. And when, after all, the harvest of grain is gathered, it must be threshed and mashed, and bolted and baked, before it becomes a blessing for man. Then the tree and the vine must be pruned and bled that they may bear their fruit, and then the fruit must be mashed and squeezed to death that we may enjoy the juice or wine. Then, too, the beasts of the field, the fowls of the air, and the fish of the waters, are continually bleeding and dying that man may live. In fact, all good comes to us through toil and labor and sufferings. All life comes out of death. Every being comes into existence through pain and suffering of other beings. The man, therefore, who goes through this world with his eyes and ears open, looking upon the writhings and listening to the wails of nature for man, ought not to stumble and fall over the sufferings and death of Jesus for the salvation of sinners. Explain vicarious sufferings we may not even to our own satisfaction, but see it we must.

Somehow—and this should be enough for us—somehow, Jesus died to save sinners. It is God's plan. Is not that enough? Suppose we say that he could not be just and save the sinner in his sins, just as he cannot be just and bless the sluggard in his indolence and laziness; that he could not be just to the sinner himself; and that it was, in his wisdom, necessary that Jesus should live, and suffer, and die, to reach and reclaim him; should not even this view—imperfect and heterodox, as many would call it—inspire our hearts with love and gratitude? The sufferings of Jesus, as they relate to God, in the scheme of redemption, we may never understand; but, as they relate to us, we can see and feel a power in them. We can understand that the heart that feels something of the power of the sufferings and agony of Gethsemane and Calvary will be made a better heart for this world. Have not those scenes touched and tendered millions of hearts and made them better? Who will suffer willingly for the good of men, like those who believe the story of Gethsemane and the cross? As it relates to us, then we can see wisdom and power in the cross. As it relates to God and other beings in the universe, we may never fully comprehend it. The cross of Christ has turned thousands of hearts in streams of love toward sinners, that, before they felt the power of the love of Jesus, were like stones. But to conclude this side of our subject: If we can be content and satisfied with the simple New Testament statements on this subject, we shall avoid a great deal of unnecessary and bitter internal controversy and have less external opposition.

We may be assured that Jesus made salvation possible for all men and that without the shedding of his blood there is no remission. He is the only atonement for sin. "So Christ also, having been once offered to bear the sins of many, shall appear a second time apart from sin, to them that wait for him, unto salvation." (Heb. 9: 28.) "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive." (1 Cor. 15: 21, 22.) Jesus once for all robbed death of its sting and the grave of its victory. Through his death and resurrection a halo of light encircles the grave, and the sweet realization of the truth comes home to all that "when a man dies, he shall live again." Christ once for all answered the question propounded by Job when he queried: "If a man die, shall he live again?" All who enjoy a blissful immortality will enjoy it through obedience to the gospel of Jesus Christ. For the gospel is God's power unto salvation to every one that believeth. "For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. So then as through one trespass the judgment came unto all men to condemnation, even so through one act of righteousness the free gift came unto all men to justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous." (Rom. 5: 17-19.)

While the death of the cross may stimulate and inspire some to die for the rights and some to lay down their lives for the brethren, I know such death cannot ever make atonement for another. In the death of Christ, who is the one and perfect atonement and who died once for all, "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5: 8.)

Christians should have too much respect for the scheme of redemption as worked out by the divine wisdom and executed by the divine love and power to intimate that it is possible to enjoy redemption from sin only through the blood of the Lord Jesus Christ. If it had been possible for God to save the world and if man could be saved by fighting for a righteous cause without the death of Christ, he certainly would have spared his own Son from such an ignominious death. As we hear Christ agonizing on the cross, "My God, my God, why hast thou forsaken me?" we have but a faint conception of the awful agony and suffering through which Christ was passing in order to redeem us. If this redemption could have been possible without the death of Christ and without the gospel, which is God's power unto salvation, certainly Christ would have been spared and other provisions would have been made for the redemption of mankind.

Christians should give their lives in the proclamation of the gospel, which is God's power to save. People everywhere should be encouraged to rely upon the atoning blood of the Lord Jesus Christ for the remission of their sins. They should be given to understand that they must be saved in and through the name of Jesus Christ. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts 4: 12.)

If we want the truth, every man ought to be free to say what he thinks without fear. If the advocates of one side are to be rewarded with mitres and the advocates on the other with rope or stake, truth will not be heard.—Anon.

Georgia and the Far Southern Field

By S. H. Hall

A Thing That We, Too, Need to Be Taught.

"Lord, teach us to pray," is a request the disciples made of Christ as recorded in Luke 11: 1. The fact that this request was answered by his giving them what is known as "the Lord's prayer," or a part of it, to say the least, has made the impression that the disciples were seeking to learn *how* to pray. Some have claimed, however, that the desire, on the part of the disciples, was not so much the manner of prayer as it was their desire to get into the spirit and grace of prayer that they observed their Lord continually in. It seemed so naturally and easy for him to pray. They observed such a comfort and satisfaction that their Lord derived from prayer that they desired him to lead them into this grace also. Whether it was the manner or the spirit and grace of prayer, I care not to discuss. There is one thing, however, I wish to say on this point before passing it—viz.: if we have the spirit and grace of prayer, the manner will take care of itself. That our Lord found a sweetness in prayer, I doubt not; that it was natural and easy for him to pray, I firmly believe; and I am perfectly sure we need that he teach us how to get into that grace and naturalness in which he ever seemed to be, so far as prayer is concerned. Some of us do not love to pray. It does not seem to come naturally. It is, indeed, too much like the "barren waste"—scorched and burning for lack of the dew of heaven upon it.

Now, my brother, have you ever had such feelings about prayer? Does this hit you at any time and place along life's way? I confess it hits me. There have been times when it was easy for me to neglect to pray, to simply forget it. Do you think our Lord could have neglected it? Was it not as natural with him as breathing? There have been times when my prayers, and the prayers of others to whom I listened, seemed so dry and without life. Do you suppose Christ ever so felt? I cannot conceive how He who could lift his eyes toward heaven and so gently and sweetly say, "Father, I thank thee that thou hearkest me. And I knew that thou hearest me always," could have ever felt as some of us have felt toward prayer. We need to let him lead us into this grace in prayer. Let us study him continually. Let us drink fully and freely of his Spirit by making his word, his teaching, our meat and our drink. Let us keep with us that living consciousness that the Father is in heaven, and that he lives there to love us, listen to us, and give us freely all that we really need. Nothing makes prayer so easy and natural, joyous and sweet, as the undoubting faith that "God is," and that he is listening to us now. There is a naturalness, a sweetness, in my sitting down and writing a letter to loving mother, to my faithful wife or my devoted son. This is due to my consciousness that, though I may be separated from them, they live and love, that the message I send will be gladly considered. Then there is love and tenderness in my soul for them. Just so of prayer. When we love not God, how can we love to talk to him in prayer?

"Lord, teach us to pray," in the sense we have tried to discuss in the above lines, without any doubt, should be incorporated in our prayers to-day. Christ knew not how to hate, to speak evil of his fellow man. All bitterness, wickedness, guile, hypocrisy, envy, and evil speaking was put far away from him; hence, prayer was joyfully natural with him. Self was entirely out of the way; while we, many times, have to tumble and flounder over these bowlders and flinty mounds that lie in our way as we strive to walk in the path of prayer to the throne of God's grace.

How to Pray.

But do we not also need to be taught how to pray? Appropriate prayers do not abound as they should. The preacher is about to address an audience of several hundred people. He wants God's blessing to rest upon the effort. He calls on one of the elders sitting near him to lead a short prayer. All over the world the brother rambles in prayer and, perhaps, touches slightly, or hints at, the occasion before him. Did you ever see anything like this? I have, and felt most unlike preaching when the torture ended. Have you ever dropped in to see a sick brother or sister, and, after reading a few verses from God's truth, called on a brother to lead a short prayer, and be led away over the hills and mountains of the earth and from all eternity to eternity and back again, and then hear a few words hurriedly uttered in behalf of the sick in the home, after the leader had about exhausted himself? I have, with so much discomfiture that I have to know whether a man knows *how* to pray on such occasions before I call on him.

The point I am trying to make is this: there is a fitness of things, and wisdom demands that we lose not sight of it. Let the prayer suit the occasion. I cannot now think of an occasion of a public gathering when some of the rambling prayers I have heard would be appropriate. There have been times when I remained on my knees for quite a while; there have been times when I called by name before God's grace every child of God in my field of labor and dozens of others I had met and learned to love in other fields; but this was in the secret chamber, and, I am sure, was appropriate. I have been wondering if some folks never pray in secret is the reason they have so much to say when they pray in public. Well, I am sure, if we will do more whole-hearted secret praying, we will certainly become able to pray more appropriate public prayers. "Well," you say, "for what shall we pray in our public prayers?" I simply answer that, if you are interested in the occasion of the coming together, you will pray for what is before you, for the work that is now the object of the occasion; and if you are interested in this as you should be, you will not be able to think of so many other things.

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How to Sing.

I am sure that what is said about praying applies, to a large degree, to singing. We certainly have failed to get the fact well in our minds that Paul says, "in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs." Don't forget it—"in *all* wisdom" this must be done. Take the selections that you sometimes hear the song leader make, and you will be astonished at the lack of wisdom, the inappropriateness of the selections. Sing like you pray—viz., songs that suit the occasion, and let them come from the deep of the soul.

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Songs for the Season.

Along with our talking and rejoicing over peace and the fact that our boys are coming home, let us sing songs written especially for this glorious hope. Sister Mary Farmer, of this city, who has a brother in France, has written well, "The Boys Are Coming Home," with music by Brother Flavil Hall; and Brother Hall has done equally as well in writing "The Soldier Boy is Coming Home," to which he has set appropriate music. Send us twenty-five cents and get these splendid songs and sing and rejoice with us. Address S. H. Hall, 28 Ashby Street, Atlanta, Ga.

Query Department

Brother McQuiddy: (1) Can you tell me who translated the Interlinear Greek New Testament, published by Arthur Hinds & Co., New York? (2) What Greek dictionary gives "sprinkle" or "pour" as a definition of "baptizo?" T. F. McAnally.

(1) A new "New Testament Interlinear Greek-English with Lexicon and Synonyms" was compiled and edited by George Ricker Berry, Ph.D., of the University of Chicago and Colgate University, Department of Semitic Languages, editor of the Interlinear Hebrew-English Old Testament. (2) I know of no Greek dictionary which defines "baptizo" "to sprinkle." "Baptizo" does not mean "to sprinkle," as all scholars well know. Thayer, the standard lexicographer of the New Testament Greek, defines "baptizo" "to dip repeatedly, to immerge, submerge, to cleanse by dipping or submerging, to wash, to make clean with water."

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Brother McQuiddy: Please explain the difference in Brother Vincent's going to France in the name of the Y. M. C. A. and preaching the gospel to the soldiers and his going to Japan and preaching it to the Japanese. Is he glorifying Christ more through the Y. M. C. A. than he would to have gone back to Japan under the direction of the missionary society? J. G. Malphurs.

This query is respectfully referred to Brother C. G. Vincent, as he is the proper person to answer it. I will say, however, that Brother Vincent or any one else should preach the gospel in France or in Japan in obedience to the command of the Lord Jesus Christ, who says: "Go ye into all the world, and preach the gospel to every creature." If he is going to France expecting to glorify Christ through the Y. M. C. A. or any other human institution, he will find no warrant for such expectation in the New Testament. Christians should glory only in the cross of Christ.

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Brother McQuiddy: I notice in the Ballard-Borden debate that Ballard claims that the latter part of the sixteenth chapter of Mark is uninspired. Please tell me if this is correct. E. E. Dildine.

No scholar has ever felt justified to attempt to expunge from the book of Mark the latter part of the sixteenth chapter, from the ninth to the twentieth verse, inclusive. Some objections have been raised as to the authenticity of this section for the principal reason that it is not found in the Sinaitic or Vatican manuscripts. Some scholars tell us that Jerome, who lived in the fourth century, affirms that it was wanting in most of the Greek copies of his day, and this testimony adds also to the difficulty. The evidence for its authenticity is so overwhelming, however, that the scholars who made the Revision and those who brought out the King James Version were not willing to expunge this section as not authentic. Scholars hold that the section is found in the Alexandrian and the Cambridge manuscripts, which are said to be as old as those that omit it. It is also found in twelve uncial manuscripts and in all the cursive manuscrips. Also, in addition to this evidence, the section is quoted by Irenæus and Tatian as written by Mark. Irenæus and Tatian lived in the second century. The section is also quoted by Hippolytus and Dionysius of Alexandria, who lived in the third century. As all these writers lived before Jerome, their testimony should outweigh his. Scholars also tell us that the ancient versions from the Greek, as the Peshito Syriac, the old Italic, the Sahidic, and Coptic, all of which were written before the time of Jerome, contained this section. Therefore, it is clear that no man with any respect for authority would dare expunge this section from the book. It is generally thought that Mark wrote this closing section from verses 9-20; but before he did so, his Gospel got into the hands of copyists, who wrote as they found it. This will account for two facts—(1) that there were copies of Mark's Gospel without these closing verses, and (2) these verses being afterwards written by him, they were known and affirmed to have been written by Mark. We, therefore, with the King James translators and with the revisers of the American Standard Version, accept this section with all confidence and use it as inspired truth.

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Brother McQuiddy: Is it scriptural to use a pool in the church to baptize in? Matt. 3: 6; Mark 1: 4; and Luke 3: 3 say that Jerusalem, Judea, and all round about Jordan were baptized of John in Jordan. It looks as though they could have built a pool in Jerusalem instead of traveling twenty miles to Jordan. I am not asking this to cause a controversy, but I want a candid answer.

J. E. Sanders.

The passages referred to by the querist are as follows: Matt. 3: 6: "And they were baptized of him in the river Jordan, confessing their sins." Mark 1: 4: "John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins." Luke 3: 3: "And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins." The people of Jerusalem, Judea, and of all the region round about the Jordan were baptized by John in the Jordan. Mark tells us that John baptized in the wilderness. Mark further tells us that the people of Jerusalem and Judea were baptized by John in the river Jordan. The Bible nowhere says that John baptized with the wilderness or with a river. It is impossible, however, to baptize people without baptizing with, or in, water. Water is the element in which the baptizing is done. "For John baptized with water, but ye shall be baptized in the Holy Spirit not many days hence." (Acts 1: 5.) In John 3: 23 we read: "And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized." When God poured out the Holy Spirit upon the Gentiles at the household of Cornelius, Peter inquired: "Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we?" (Acts 10: 47.) Thus it is seen that water is an indispensable necessity to baptism. As to the quantity of water required for baptism, we should be guided by the Scriptures. From the Scriptures we learn that when people were baptized they "came unto the water," they went where there was "much water," they "went down into the water," were "buried in baptism," were "born of water," and they came "up out of the water." Wherever, therefore, we find sufficient water for a burial or a birth, we find sufficient water for baptism. This water may be in a pool, it may be in a river or a creek. There were many pools about Jerusalem, among which I may mention Bethesda and Siloam. It is very probable that the people on the day of Pentecost were baptized in these pools. Professor McGarvey tells us that pools were abundant in Ænon near to Salim. In years gone by I have baptized in running streams because there was abundant water for the purpose. At a later period I went to the same stream to baptize, but could not, as I found the stream as dry as a powder horn. Instead of attempting to baptize with the creek or with a river, I went where there was sufficient water to bury the candidate in baptism. It is scriptural to bury in baptism in a pool when there is sufficient water there, or in a river when there is sufficient water there. The Bible requires us to baptize in water.

AT HOME AND ABROAD

Brother McQuiddy is sick with bronchitis.

G. C. Brewer, of Winchester, Tenn., called to see us last week.

We have nothing from Brother Jelley relative to the date of return from India.

Change of address: E. Gaston Collins, from Huntland, Tenn., to 507 West Clinton Street, Huntsville, Ala.

H. T. King, of Franklin, Ky., came to see us Monday. He reports that the church at Franklin is in a growing condition.

John E. Dunn would like to get in touch with your boy in France. Address Brother Dunn at 12 Rue de Agues-seaux, Paris, France.

Brother Elam has returned from an enjoyable meeting at Highland Home, Ala. He will preach for the congregation at King's Hall, in the Highlands, Louisville, Ky., the first Sunday in January.

Married, at Russell Street Church, in Nashville, on Wednesday evening, December 4, Mr. Edward Walker to Miss Sammie Estridge, A. B. Lipscomb officiating. The Gospel Advocate extends heartiest congratulations.

The trustees of the Tennessee Orphans' Home request that a special offering be made the first Sunday in the new year for their little charges. This request should not be overlooked. How could one make a better start or provoke a happier feeling than by remembering the little children whom Jesus loved?

From R. E. Wright, Y. M. C. A. Hut No. 261, Camp Sevier, Greenville, S. C., November 27: "Please state to the readers of the Gospel Advocate that I am now located at Camp Sevier. If you know of any members of the church here, write me and give me their names and camp address, company and regiment, and I will be glad to look them up and do my best for them. We will have the Lord's Supper every Sunday in Hut 261 and will be glad to have them meet with us. I have one day off in the week, and will spend this time also in looking up 'our boys' and encouraging them to be faithful as Christians."

From Arthur J. Veteto: "Please state to the readers of the Gospel Advocate that I am now located in Nashville, at 4506 Nevada Avenue, and suggest that congregations desiring my help in meetings next year let me hear from them as early as possible, so as to save some railroad fare. During the winter months I am to work here in the city in the daytime and conduct vocal classes for congregations here in the evenings, along as needed and called upon. We have a very fine class now on Charlotte Avenue, which is in its third week. Again, if the brethren will suggest to me some mission places having no one to preach for them, I will be glad to render the very best service I can in that capacity also."

From F. P. Fonner, Buffalo, W. Va., December 5: "I have received help in my work as follows: From Mr. and Mrs. A. S. Miller and daughter, $6; George Douglas, $5; Elias E. Ashcraft, $1; Mrs. M. E. Henry, $5; Allen B. Soper, $10; church of Christ at Sellersburg, Ind., $10. This help is highly appreciated. May God bless and prosper all the donors. If others will help as these have done, I can do better work when the influenza passes. It seemed to be abating some days ago and we had a few meetings, with small audiences. It seems to be much worse now, and people are still dying all around us. Many are actually perishing in their sins. I cannot help lamenting over these conditions. If I could have had the help I needed two years ago, I could have reached many who have since died. Please write me now."

From M. S. Mason, Rogersville, Mo., December 2: "I closed a meeting at Flint Hill, Dade County, on November 12. Much interference of different kinds prevented additions. I closed at Edwards Chapel, near Northview, in Webster County, with small crowds, but good interest, after a week's meeting, on November 28, on account of being called home because of my family's being sick with influenza. I will do no more protracted-meeting work till July, 1919, except a week's meeting at Bona, in Dade County, during the holidays. I shall fill appointments each Lord's day among congregations near home. I will be at Bona next Lord's day, if in the meantime I do not take the 'flu.' For the information of my friends whom I was obliged to disappoint last year because they called me after my time was taken, and also any new ones I have made since that time, I will say that I shall doubtless have my time for protracted-meeting work for 1919 booked by February 1; so, if they desire my services, they had better write me before that time."

From W. F. Ledlow, president of Thorp Spring Christian College, Thorp Spring, Texas: "We do not have the largest attendance this year, but we have the best school we have ever had. Our enrollment has reached one hundred and thirty-two. We have a fine set of young people and are having a very fine time. Not a case of discipline this year; no one demerited. We seek to create an atmosphere that is conducive to good living. I have as helpers some of the best men in Texas. There are no better teachers in the brotherhood than R. C. Bell, J. O. Garrett, and Batsell Baxter; at least, we do not think that there are any better. Our lady teachers are very fine. In fact, we think the school is better now than ever. We mean to grow and improve all the time. We have the promise of several new students after Christmas, and a number of the boys now in the army service will return and enter school. We should like to have a good number enter after the holidays. Come and be with us. We shall be glad to mail a catalogue to any one who wants one. Write for it."

A Soldier's Letter.

Camp Wadsworth, S. C., December 2.—I thought possibly it would be of interest to some of the many readers of the Gospel Advocate to receive a short letter from me stating something of conditions of affairs in camp. I entrained for service from McMinnville, Tenn., on October 25. There were a few members of the church of Christ in our company at first, but some have been transferred and others discharged from service. Only three or four remain. Shortly after I came to camp I fell a victim to the almost world-wide epidemic, "flu," and was in the base hospital for ten days. While there I was visited by Brother Philip Copeland, who is now in the post office at the base hospital. He came in touch with me through a letter of his published in the Gospel Advocate a few weeks ago. He is a splendid Christian boy. By working together, we have located, in different parts of the camp, about ten or twelve members of the church of Christ. They all met in my tent for worship last Lord's day at 7:30 P.M. (that being the only time we all could meet, on account of some being on special duty). We had a good service, but on account of not being able to procure a loaf we had to omit the Supper. I was very sorry that we could not partake of the Supper, for I consider that a very vital part of the worship. Last night we worshiped over in the Fourth Casual Detachment with a brother. We had everything in readiness and observed the Lord's Supper, which was a great pleasure to me. We hope to be able, if we remain in camp very long, to locate more members and procure a permanent place to worship. Best wishes to all readers of the Advocate.—Thomas J. Wagner, Sixty-second Pioneer Infantry, Company H.

AFTER INFLUENZA

The Grip, Fevers, and Other Blood-Poisoning, Prostrating Diseases,

The best course of restorative treatment, purifying the blood, strengthening the nerves, stimulating the liver, is:

Hood's Sarsaparilla, the standard blood purifier, before eating,

Peptiron, a real iron tonic (chocolated pills), after eating,

Hood's Pills (cathartic, mild and effective) as needed.

These three great medicines make convalescence real, rapid and perfect. They are also of service in the prevention of disease and the preservation of health. They form Hood's Triple Combination Treatment.

Each is good alone; all are good together. Get them today.

God Answers Prayer.

I know not by what methods rare;
But this I know, God answers prayer.
I know not when he sends the word
That tells us fervent prayer is heard.
I know it cometh, soon or late;
Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayer to him alone
Whose will is wiser than my own.
—Selected.

Is Hereditary Depravity to Blame?

BY J. J. VANHOUTIN.

Fifty years ago it was a very common thing to hear a discourse preached on hereditary depravity and original sin, but now such things are seldom mentioned. Yet people desire to shift the reponsibility of their wrongs upon some one else. It appears like the first man, Adam, tried to throw the responsbility of his sin upon his companion, who tried to shield herself by placing the sin upon the serpent, who, John say, is called "the Devil, and Satan." The woman was honestly deceived, but Adam knew better. Who did Adam inherit his sin from, as it was originally the first? The idea of inheriting sin was taught in the days of Ezekiel, and a false proverb (or saying) was used to prove it: "The fathers have eaten sour grapes, and the children's teeth are set on edge." (Ezek. 18: 2. The Lord said they should not use that proverb any more. I am inclined to the opinion that if they pulled the eyeteeth because they were too sharp, that they could see very clearly that the grapes did not injure the teeth; but if they had pulled the "jaw teeth," there might not have been so much "jawing" about inheriting sin. Person capable of being governed by law cannot by the right exercise of their mental faculties blame any one for their own individual acts. "Sin is he transgression of the law." And individual actions or violations of law are not the results of other people's individual acts. About forty-nine years ago a man in a debate tried to show that infant sprinkling was ordained in order to wash away original sin, and that on account of that hereditary depravity he was baptized in infancy. In reply, I said that I did not believe his views in regard to his hereditary depravity, but, as I had known him from early boyhood days, that I was free to admit that he was quite a sinner yet." Because Adam sinned willfully is no reason that any man should blame him for his own willful violations of God's law. Adam's sin was no greater than theirs. Why blame Adam when they are doing the same! "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (Ezek. 18: 20.) God knew that sin had its seat in the soul, and is implanted there by actual violations of his law. Adam paid the full penalty for his own sin; so did the angels that sinned. "So, then, every one of us shall give account of himself to God."

The doubtful mind in dismal disbelief,
The word of God in heart will not receive;
O faithless man, if you are brought to grief,
Then blame yourself, not God who would retrieve.

What greater thing is there for two human souls than to feel that they are joined for life—to strengthen each other in all labor, to rest in each other in all sorrow, to minister to each other in all pain, to be one with each other in silent, unspeakable memories at the moment of the last parting?—George Eliot.

Emulation is a tonic, but envy is a poison.—Exchange.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's EzWear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.—Advt.

For Colds and Grippe Doctors Find Remedy

Physicians and druggists are elated over the fact that they have at last found a genuine and dependable remedy for colds, sore throat, influenza, and la grippe. For years they have depended chiefly upon the old-style calomel, which is certainly fine; but, unfortunately, many people would not take it because of its nauseating and dangerous qualities.

Now that the pharmaceutical chemists have perfected a nausealess calomel, called "Calotabs," whose medicinal virtues are vastly improved, the doctors and druggists are claiming that Calotabs are the ideal remedy to abort a cold overnight and cut short an attack of sore throat or la grippe. They are also finding it most effective as the first step in the treatment of pneumonia.

One Calotab on the tongue at bedtime, with a swallow of water—that's all. No salts, no nausea, nor the slightest interference with your eating or your work and pleasure. The next morning your cold has vanished and your whole system is purified and refreshed. Calotabs are sold only in original sealed packages; price, thirty-five cents. Your druggist recommends and guarantees them by refunding the price if you are not delighted.—Advt.

Kind deeds often come back to the givers in fairer shapes than they go. —Louisa M. Alcott.

It is the man or the woman of faith, and hence of courage, who is the master of circumstances, and who makes his or her power felt in the world.—Ralph Waldo Trine.

Renwar Relieves Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve, or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50-cent bottle has done me more good than all sanatorium treatment; and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists; price, 50 cents; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

THE MAKING OF A FAMOUS MEDICINE

How Lydia E. Pinkham's Vegetable Compound Is Prepared For Woman's Use.

A visit to the laboratory where this successful remedy is made impresses even the casual looker-on with the reliability, accuracy, skill and cleanliness which attends the making of this great medicine for woman's ills.

Over 350,000 pounds of various herbs are used anually and all have to be gathered at the season of the year when their natural juices and medicinal substances are at their best.

The most successful solvents are used to extract the medicinal properties from these herbs.

Every utensil and tank that comes in contact with the medicine is sterilized and as a final precaution in cleanliness the medicine is pasteurized and sealed in sterile bottles.

It is the wonderful combination of roots and herbs, together with the skill and care used in its preparation which has made this famous medicine so successful in the treatment of female ills.

The letters from women who have been restored to health by the use of Lydia E. Pinkham's Vegetable Compound which we are continually publishing attest to its virtue.

WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA CHILLS AND FEVER. Also a Fine General Strengthening Tonic At All Drug Stores.

SAVE W.S.S. WAR SAVINGS STAMPS ISSUED BY THE UNITED STATES GOVERNMENT SERVE

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S [illegible] SOAP

It cleanses, softens and clears the skin and lends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

Who Can Improve Our Mission Plan?

BY J. G. MALPHURS.

The missionary zeal of a few brethren and sisters is to be commended, rather than discouraged. I wish we had thousands more like them. I do not care to pose as a critic, were I able; yet there is a deficiency that is becoming more apparent to many. With more missionaries on the field and more calls for more, it seems that the plan becomes more inadequate. Brother Kurfees had two commendable articles on the subject a few weeks past, and I was in hopes that the matter would be taken up by other able brethren and a better plan handed over to the churches. Could such be done without interfering with the local church rights? But let us number a few of the difficulties in the present system.

1. It is too hard for one to tell just how much a missionary is getting or how much he is expecting to get. There seems to be a vagueness on the part of the individuals as to how much is wanted from him for the needs of the missionary. One thing we are sure of is that the missionaries do not get what they deserve. We are told that some one needs funds; some funds are received by several different persons; and whether these are sufficient or not, the individual has to wait for weeks or months before he is informed through the papers that the amount was satisfactory for the needs of the missionary. These reports are published in different papers, some in all the larger papers. But suppose the average church member takes all the Christian papers, how many take the time to total up all the reports from the different contributors?

2. The present system places too many burdens on the missionary. Just think how much trouble it must be for the missionary to keep account of every contribution and have to include these names in his general report, especially when these funds are sent by a half dozen different agents. Do we send our laborers over the seas to make out long reports to a half dozen agents and write appeals for more funds? His support should be forthcoming in a businesslike way with the least possible effort on his part, that he might be able to put in all his time preaching the gospel. Would it not be a better plan to let one agent receive funds for one missionary, and acknowledge each donation with a card, instead of burdening the publishers with a long list of contributors?

3. There is a lack of individual responsibility. When there is a call for funds for a needy missionary, the churches and brethren in Florida are liable to think: "The brethren in Tennessee are responsible; the appeal is to them; of course they will overdo the matter without the help of our little finger." But the Tennessee churches are expecting Texas to do half, or, at least, a good part; hence, the burden is shifted—no one feels the responsibility strong enough. Some one may even inquire: "Who sent him over there, anyway?" When a man is sent over there, he goes on the strength of contributions ranging from a few cents up, and from Canada to Florida, from Maine to California. The support and responsibility are equaly scattered.

I long to see the day when whole congregations will assume the responsibility of supporting the gospel in the foreign fields, and put every dark spot on the earth to singing "Jesus, Lover of My Soul." We can do it, and not have to do it through the missionary society or the Y. M. C. A. Let us use system and business in God's work; they work as well in religion as in the store and bank.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The onic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker write E. J. Reefer, poultry expert, 9258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Advt.

The Threshing Problem Solved

Threshes cowpeas and soy beans from the mown vines, wheat, oats, rye, and barley. A perfect combination machine. Nothing like it. "The machine I have been looking for for twenty years."—W. F. Massey. "It will meet every demand."—H. A. Morgan, Director Tennessee Experiment Station. Booklet 88 free.
ROGER PEA & BEAN THRESHER CO.,
18 Roger Street, Morristown, Tenn.

Get Rid of That Persistent Cough

If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health-builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.

80c and $1.50 bottles at all druggists or direct, postpaid, from
ECKMAN LABORATORY, Philadelphia

There was never a time when the sacrifices and the help of women were more appreciated than at the present time. Women should learn war-nursing and nursing at home. There is no better way than to study the new edition of the "Common Sense Medical Adviser"—with chapters on First Aid, Bandaging, Anatomy, Hygiene, care of the Sick, Diseases of Women, Mother and Babe, the Marriage Relation—to be had at some drug-stores or send 50c. to Publisher, 654 Washington Street, Buffalo, N. Y.

If a woman suffers from weak back, nervousness or dizziness—if pains afflict her, the best tonic and corrective is one made up of native herbs and made without alcohol, which makes weak women strong and sick women well. It is the prescription of Dr. Pierce, used by him in active practice many years and now sold by almost every druggist in the land, in liquid or in tablets. Send Dr. Pierce, Buffalo, N. Y., 10c. for trial pkg. Dr. Pierce's Pleasant Pellets are also best for liver and bowel trouble.

Tryon, Okla.—"I am pleased to have the chance to tell that Dr. Pierce's Favorite Prescription did wonders for me. Last year during expectancy I was so poorly and was getting so weak that I couldn't do my housework until a friend told me of 'Favorite Prescription.' After taking four bottles I was so much better I didn't feel like the same person. Our baby is now seven months old and although he had the whooping cough last winter he weighs nineteen pounds.

"Will advise all expectant mothers to use 'Favorite Prescription' for it did so much for me I am sure it will for them."

—*Mrs. Earl Nance.*

Get a Feather Bed

Beds, 25-lb., $9.95; 30-lb., $10.95; 35-lb., $11.95; 40-lb., $12.95; two 3-lb. Pillows, $1.75. All new feathers, best ticking. We have $1,000 cash deposit in bank to guarantee satisfaction or money back. Mail order or write for catalog to-day.

SANITARY BEDDING CO., Dept. B, CHARLOTTE, N.C.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Ground Grain Best for Stock

Profitable grinding calls for a mill that will crush ear corn in shuck, or grind any grain—a mill economical in power, built for service.

STOVER FEED MILLS

Saves 25% of feed costs. Uses 1-2 to 40 h. p. Cap 3 to 150 bu per hr.

FREE *Booklet on Feeding.* Write for copy today.

Stover Mfg. & Engine Co.

3421 Ideal Avenue Freeport, Ill.

Stover Samson Windmills, Pump Jacks, Stover Good Engines, since 1862. Free Catalog.

At Table-Setting.

For the table-setting
Fewer are the places;
Fewer, round the table,
Grow the children's faces.

Changes, changes, changes.
Life and death are bringing;
Sore my heart misgives me,
Fears my heart are wringing.

Otherwise I fancied
As I hushed their weeping;
Otherwise I fancied
As I watched them sleeping.

Small, we kept them near us,
Thou and I together;
Hard the task without thee,
Lonely the endeavor.

Round the board so crowded
Wider grow the spaces;
For the table-settting
Fewer are the places.

—Evangeline Metheny.

Courtesy a Business Asset.

Courtesy is the life of trade. To be sure, you must have the goods, but courtesy helps to sell them. A certain big establishment has a man whose chief business is to meet people and make them feel at home. He has a pleasant post a short distance from the door, and it is his business to see every one that comes in. He has a handshake and a smile for everybody. When people come in that do not seem to know where they want to go, he talks with them and learns their needs and sees that they get in touch with the proper clerks. The crowd buys there because it is made to feel that the store is interested in them; and they pay less for the goods, too, because they buy in such large quantity that the store can afford to sell at lower rates and still make money. That is the reason it sells more furniture, carpets, and general furnishings than all the other stores combined in that town. Courtesy and service is the watchword, and they find there is money in it.—Pennsylvania Grit.

TREMENDOUS VALUE FOR 15c.

Washington, D. C. (Special).—An unusual offer is being made by the editor of the Pathfinder—to send the paper to new readers thirteen weeks for 15 cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; well printed in large type. It puts everything clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization; history is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send 15 cents for thirteen weeks' trial subscription to the Pathfinder, 156 Douglas Street, Washington, D. C. The 15 cents does not repay the editor, but he is glad to invest in new friends.

Schoolboys on the Farms.

Care must also be taken with boys who go to work on farms. Over two hundred thousand boys responded patriotically to this call last summer. Some made good, while others did more harm than good. In general, it seemed to depend on the kind of boy, the way the farmer handled him, the kind and amount of work required, the method of training and supervision, and the opportunity for proper care and recreation. The experiences of last summer prove the advisability of being sure that boys are physically fitted for the work in hand, and that they are to live and work under conditions which make for their moral welfare. Every effort must also be made to combat the inevitable tendency of boys not to return to school in the fall. In New York City, for example, the month of September witnessed about ten thousand fewer pupils in its high schools than in the previous year.—Christian Herald.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the Ez-Wear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

HISTORY OF THE WORLD WAR

Most complete and official book published. Best terms. Biggest outfit sent for 20c mailing expense. Ziegler Co., 5 Y, East Harrison, Chicago.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth, and stomach headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by food fermentation due to excessive acid in the stomach.

Puts an End to Catarrh Nuisance

A Direct and Simple Way That May Be Adopted with but Little Cost

There must be readers suffering from chronic catarrh who would like to know how they can stop catching cold after cold, for they must realize that sooner or later this may lead to serious deafness and injury to the system in general.

Dr. Blosser, a respected physician, and for forty-four years an enormously successful specialist in catarrh, is the discoverer of a pleasant, direct method that can be used by man, woman or child.

His Remedy is made from medicinal herbs, flowers and berries, which you smoke in a dainty pipe or cigarette, and inhale the vapor into all the air passages. It contains no tobacco, even though it is used in the same manner.

Dr. Blosser's Catarrh Remedy is equally effective in all forms of catarrh, bronchial irritation, asthma, catarrhal headache and ear troubles that may lead to deafness. You will breathe better and feel better after using it.

For ten cents (in coin or stamps) a small package, will be mailed, containing some of the Remedy made into cigarettes, also some Remedy for smoking in a pipe and a neat little pipe. Month's supply, either form, costs one dollar and twenty-five cents. Address The Blosser Company, Box 4467, Atlanta, Ga.

The Master's Vineyard

Arkansas.

Coal Hill, December 2.—I closed a week's meeting here last night. The meeting seemed to create considerable interest and, as I believe, will result in good. There is a good congregation here, with some splendid Christian men and women. I have agreed to hold them a meeting next summer, spending all the month of June with them. I go from here to various points further east in Arkansas, and expect to be in Arkansas for some time to come.—U. G. Wilkinson.

Louisiana.

Forest Hill, November 30.—Good meetings in Louisiana last Sunday. Brother C. C. McQuiddy preached at Duck's Mill, where one made the good confession, the first at that place. The writer was at Iota in two good services the same day. We had a most interesting and spiritual Thanksgiving service here on Thursday night. Our protracted meeting is to begin tomorrow.—A. K. Ramsey.

New Mexico.

Deming, November 23.—Brother E. N. Glenn has for some time been calling for some preacher to come into this field and help build up the cause here. Camp Cody is located here, and has been neglected by our brethren; and while peace is no doubt sure and many of the boys will be sent home, there is but little doubt that this camp will be kept here, as it is so near the border of old Mexico and the government has erected such buildings here. All this considered, this will be an open field for much work to be done by the church of Christ. Much has been said and done for the other camps, and this is said to the credit of the church; but why not give some attention to the work here? We learned that Brother D. S. Ligon, of Denton, Texas, might be induced to come here and help us keep the claims of the Master before these people, and we wrote him to come here and look the situation over and we would see what could be done. Brother Ligon did not wait till we had the money made up for him before he would start, but he heard the cry, "Come over and help us," and, while he could have been in a meeting at that time, he came on here at once and is now with us. Brother Ligon made a speech on the streets and one at the war tabernacle when they had the rally and union peace thanksgiving service, and he completely captured the soldier boys and the whole town. We speak of this, brethren, that you may know that we feel that we have the right man in the right place to do the work so badly needed here. Brother Ligon is in a meeting now with us, but, as we are very few in number and weak in finance, we cannot keep him here in this field without some outside help from the brethren. We judge that the brethren in other States know that New Mexico is largely a destitute field, with but few churches of Christ in the whole State, but this place is especially an "open door" for good to be done. Will not what few churches we do have in New Mexico and the churches of other States send us a contribution and tell us about future help from time to time? We pray that you will.—Address Sam Long, J. W. Clark, or S. W. Ruebush.—Sam Long.

Pennsylvania.

Fayette City, December 2.—The work of the Lord is progressing very nicely here, considering the circumstances. It has been retarded considerably because of the influenza epidemic. However, we worshiped God from house to house. Pray for the work here. These Northern people are so hard to touch with the simple truth.—E. D. Shelton.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C. (Special).—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once, with your application to Pathfinder, 156 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

Texas.

Ennis, December 2.—We had a fine day yesterday, with two added, also two subtractions by transfer to Pittsburg, Texas. One of our singers has moved to Pittsburg, resigning his position at the post office here; but we gained a good man and family from Houston.—Ben West.

When affliction shapes, even as it smiles, it is a good blacksmith.—Exchange.

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It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's EzWear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

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URIC ACID IN MEAT CLOGS THE KIDNEYS

Take a Glass of Salts if Your Back Hurts or Bladder Bothers You —Drink Lots of Water.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority, who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back, or sick headache, dizziness, your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste, get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys; also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive. It cannot injure, and makes a delightful effervescent lithia-water drink.

AUTHENTIC HISTORY OF WORLD WAR. In preparation three years. Agents making $10 to $50 per day. Best terms. Credit given. Send 10 cents for postage on $2 outfit free. Act quick. MULLIKIN CO., Marietta, Ohio.

9 CORDS IN 10 HOURS

BY ONE MAN. It's KING OF THE WOODS. Saves money and backache. Send for FREE catalog No. B146 showing low price and latest improvements. First order gets agency.
Folding Sawing Machine Co., 161 West Harrison St., Chicago, Ill.

SAGE TEA DARKENS HAIR TO ANY SHADE

Don't Stay Gray! Here's a Simple Receipt that Anybody Can Apply With a Hair Brush.

The use of sage and sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy, and attractive. Whenever her hair took on that dull, faded, or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is mussy and out of date. Nowadays, by asking at any drug store for a fifty-cent bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old preparation, improved by the addition of other ingredients, which can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two it becomes beautifully dark and glossy.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation, or prevention of disease.

RHEUMATISM

Physician for 42 Years

"L. M. Gross: I have practiced medicine for 42 years and I have had a great deal of experience in the treatment of Rheumatism, but I have not found anything that equals G. S., and I take great pleasure in recommending G. S. for rheumatism in any form."—R. M. Osborn, M.D., and Specialist on Dropsy, Fort Smith, Ark.

G S is guaranteed for one bottle to benefit any case of Rheumatism, Pellagra, or any blood, liver, or kidney disease, or money refunded and no questions asked. Why suffer? Sold by all druggists, $1.00 per bottle, or six bottles for $5.00. Dealers order G. S. from your jobber.

L. M. GROSS,

Box 17. Little Rock, Ark.

For the **HAIR—**

To make it soft, fluffy, and free from dandruff, use

TETTERINE

50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

"The Seven Spirits."

Brother McQuiddy: In the Gospel Advocate of November 28, in the "Query Department," Mrs. B. A. Goad asks you to "explain what is meant in Rev. 1: 4 by 'the seven Spirits.'" You gave her what B. W. Johnson and Adam Clarke say it means, and that they differ. Will you please let me give the querist and all others who might wish to know, through the Advocate, what the Lord in his word says about it? Rev. 1: 4: "Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne." Rev. 3 1: "These things saith he that hath the seven Spirits of God, and the seven stars." Rev. 1: 14: "And his eyes were as a flame of fire." Rev. 4: 5: "And there were seven lamps of fire burning before the throne, which are the seven Spirits of God." Rev. 5: 6: "In the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."

Now, when we see that the number seven is used in the Bible to indicate completeness, we can begin to see the beauty and harmony in all this. Horns signify power; then the Lion of the tribe of Judah has all power. Eyes signify light, knowledge, and wisdom; therefore he has all light, all knowledge, and all wisdom. The seven Spirits, then, are a symbolic description of his wonderful power and wisdom. Please read the whole of the verses I have quoted from and get the beauty of that wonderful picture.

G. W. WALKER.

I do not know the meaning and so answered the querist. Brother Walker claims to know; so I cheerfully publish what he says and leave the reader to draw his own conclusion.

Just in proportion as we understand that Jesus Christ appeals to the highest and most splendid in us will he be able to lead us out into his own fullness of power.—Robert E. Speer.

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God the All Merciful.

God the All Terrible! Thou who ordainest
Thunder thy clarion and lightning thy sword;
Show forth thy pity on high where thou reignest,
Give to us peace in our time, O Lord!

God the All Merciful, earth hath forsaken
Thy holy ways, and hath slighted thy word;
Let not thy wrath in its terror awaken!
Give to us peace in our time, O Lord!

God the Omnipotent, mighty Avenger,
Watching invisible, judging unheard;
Save us in mercy, and save us in danger—
Give to us peace in our time, O Lord!

—Russian National Hymn.

When a Child "Fails."

When a child fails in school, must it always be the fault of the child? May it not be the fault of his parents or of the school which he attends? Investigations have shown that there is a host of children whose mental sluggishness is due to physical causes. Even conservative estimates place the percentage of children suffering from some physical ailment at seventy-five; this means about eighteen million children of school age in this country. Almost all of these ailments are removable, even preventable. They range from decayed and maladjusted teeth, with their manifold sad effects upon the efficiency and the temper of the growing child, to such serious defects as nervous disorders, tuberculosis, blindness, etc.—Selected.

After all, what do we ask of life, here or indeed hereafter, but leave to serve, to live, to commune with our fellow men and with ourselves, and from the lap of earth to look up into the face of God?—Michael Fairless.

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160 Hens—1,500 Eggs.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 6258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

Letters From Rheumatics.

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

Hundreds of letters like the following have been received by the management:

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

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

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

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

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

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

If you suffer from rheumatism or from any curable disease, accept the guarantee offer below by signing your name. Clip and mail to the

Shivar Spring,
Box 21F, Shelton, S. C.

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

Name .....

Post Office .....

Express Office .....

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water, and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

"House of the Lord."

BY S. WHITFIELD.

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." (Ps. 27: 4-6.)

We learn from this that it was David's great desire to dwell in the house of the Lord all the days of his life, and that he expected to be blessed in doing this. I remember of hearing a sister say that her family got along better when they went to the place of worship. This sister's idea is in harmony with this passage, as well as with all the word of God. How could it be otherwise? It becomes every child of God to remain in the house of the Lord, and come before God with honor, glory, thanksgiving, and praise, for all of these are due him for all that he has done.

"Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple." (Ps. 65: 4.)

By the "house of the Lord" David means the temple. That was the house of the Lord, the place of prayer, praise, worship, and the place where God met the children of Israel. David was satisfied with the blessings that came upon him by dwelling in God's house. We will all be satisfied with the blessings that God bestows on us by remaining in his service, if we study and appreciate the promises of Jehovah in the truth.

"For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee." (Ps. 84: 10-12.)

A day in God's service is better than a thousand spent in wickedness. The most humble position in doing God's will is better than living in sin. All the blessings that are good for us come to us by living a righteous life. What a blessed thing it is to put our trust in the Lord and try to do his will!

"I was glad when they said unto me, Let us go into the house of the Lord." (Ps. 122: 1.)

David was glad when he had an opportunity to go into the house of the Lord. It gave him pleasure to do the Lord's will. Some are still glad to go up to the place of worship, but how many there are that do not meet with the Lord's people! They have all manner of excuses for not doing their duty in this respect.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." (Ps. 23:6.)

Yes, goodness and mercy will follow us all the days of our lives, if we are faithful to our Creator. Let us be a part of God's house and continue in it all the days of our life.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3: 16, 17.)

Here we are taught that God's children are the temple of God, and that God's Spirit is dwelling in us. The temple was a type of the church. Each child of God is a part of God's temple. So, while David met and abode in the temple of God, we make up the temple of God now; and as David was glad to meet or go up to the temple of God, so we should be glad to meet together to worship God through Jesus Christ. It is our duty to try to keep the temple of God holy. We can do this by living as God directs.

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the

"More Eggs" Paid the Pastor.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold forty-two and one-half dozen eggs last week, set four dozen, ate some, and I have one and one-half dozen left."—Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Don't delay. Send a dollar to-day to E. J. Reefer, 3258 Reefer Building, Kansas City, Mo., for a package of "More Eggs;" or, better yet, send him $2.25 and he will send you three packages of "More Eggs" tonic, prepaid. This is a season's full supply. A million-dollar bank guarantees that if you are not absolutely satisfied, your money will be returned on request without question. So send either a dollar or $2.25 to-day for this wonderful egg producer; or write Mr. Reefer for his FREE poultry book that tells the experience of a man who is helping a great many people make money with their poultry and who himself has made a fortune out of the poultry business.

household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." (Eph. 2: 19-22.)

Under the old covenant the Jews went up to the temple; but under the new every child of God, of any nation, is in the temple of God, and partakers of all the privileges of God's children, and all may enjoy all the blessings of God. We are builded on the foundation of the apostles and prophets, which foundation is Christ, and he is the head and chief corner stone. Thus the whole building is a glorious structure where God dwells through the Spirit.

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3: 15.)

Since we are the temple of God, we ought to be carefnl how we conduct ourselves. Let God, Christ, and the truth direct and control our whole lives. We have been bought by the blood of Christ, and we should remember that we are not our own.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10: 25.)

"I was in the Spirit on the Lord's day." (Rev 1: 10.)

Where are we on the Lord's day? We should be glad that it is the first day of the week, or the Lord's day; and we should come before the Lord with praise, thanksgiving, and worship him in spirit and in truth.

Folks never understand the folks they hate.—Lowell.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $2 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

Doctor Says Crying Need Of The Woman of Today Is More Iron In Her Blood

TO HELP STRENGTHEN HER NERVES AND PUT COLOR IN HER CHEEKS

Any woman who tires easily, is nervous or irritable, or looks pale, haggard, and worn should at once have her blood examined for iron deficiency. Administration of simple Nuxated Iron will often increase the strength and endurance of weak, nervous, careworn women in two weeks' time and help make them look years younger.

You can tell the women with plenty of iron in their blood—beautiful, healthy rosy-cheeked women full of life, vim and vitality—while those who lack iron are often cross, nervous, irritable, weak, tired, complaining creatures whom nobody wants to have around.

In commenting on the unusual demands being made today of women in every walk of life, Dr. Ferdinand King, New York Physician and Medical Author says: "There can be no healthy, beautiful, rosy cheeked women without iron. I have strongly emphasized the fact that doctors should prescribe more organic iron—Nuxated Iron—for their nervous, run-down, weak, haggard-looking women patients. Pallor means anaemia. The skin of anaemic women is pale, the flesh flabby. The muscles lack tone, the brain fags and the memory fails, and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks.

"In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated cornmeal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste-pipe the water in which our vegetables are cooked, are responsible for another grave iron loss.

"Therefore you should supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt. But avoid the old forms of metallic iron which may injure the teeth and corrode the stomach and thereby do more harm than good. Take only organic iron—Nuxated Iron.

"I have used Nuxated Iron widely in my own practice in most severe aggravated conditions with unfailing results. I have induced many other physicians to give it a trial, all of whom have given me most surprising reports in regard to its great power as a health and strength builder.

"If people would only take Nuxated Iron when they feel weak, or run-down, instead of dosing themselves with habit forming drugs, stimulants and alcoholic beverages there are probably thousands who might readily build up their red blood corpuscles, increase their physical energy and get themselves into a condition to ward off the millions of disease germs that are almost continually around us. It is surprising how many people suffer from iron deficiency and do not know it."

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks, then test your strength again and see how much you have gained.

Manufacturers' Note: Nuxated Iron which is prescribed and recommended by Dr. King is not a secret remedy but one which is well known to druggists. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed in this city by all good druggists.

Good News.

Many of the nervous, pale, and debilitated are being helped to recover health and strength. This is good news.

They are taking Peptiron, which combines iron in the most agreeable, effective, and up-to-date form, overcoming all the objectionable features of older and other preparations of iron. It comes in chocolate-coated pills; it does not injure the teeth, does not leave an inky or metallic flavor in the mouth, and does not cause constipation.

Peptiron is a thoroughly scientific preparation, the ultimate result of careful study and research by one of the most successful of pharmaceutical chemists. It is a real (not a make-believe), iron tonic, especially beneficial in cases of pale, thin blood, weak, unstrung nerves, mental and physical exhaustion; makes the young more vigorous and the old less feeble. Peptiron is sold by all druggists.

Wild oats will take out of your soil what no system of crop rotation can ever put back.—Exchange.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write h-13 **Murine Eye Remedy Co., Chicago.**

Coughs Worse at Night

The simplest and quickest way to get rid of a wearing, racking night cough, tickling throat, hoarse, wheezy breathing is to take

Foley's Honey and Tar.

In it, you get the curative influence of the pine tar and other healing ingredients, together with the mollifying and laxative action of honey.

Editor C. T. Miller, Cannelton, Ind. (Enquirer) writes: "I was troubled with bronchial affection and coughed constantly day and night. I took Foley's Honey and Tar and got relief. It is great for bronchial colds and coughs." La grippe and bronchial coughs, croup, hoarseness, tickling throat, are all quickly relieved.

Ugh! Calomel Makes You Deathly Sick

Stop using dangerous drug before it salivates you! It's horrible!

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

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

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

BANISH CATARRH

Hyomei Will Relieve You or Nothing to Pay.

When you make up your mind to get rid of disgusting Catarrh, follow this advice:

Go to your druggist; ask him for a HYOMEI Outfit (pronounce it High-o-me). This outfit consists of a bottle of HYOMEI (liquid), a hard rubber pocket inhaler, a medicine dropper, and full instructions for use. Pour a few drops into the inhaler, and breath it a few minutes each day, according to directions.

HYOMEI relieves Catarrh because it reaches every nook, corner, and crevice of the membrane of the nose, throat, and bronchial tubes. Stomach dosing, sprays, douches, and ointments don't kill the germs because they don't get where the germs are. As the publisher of this paper knows, if you are not satisfied with Hyomei in cases of Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever your money will be cheerfully refunded. Refuse substitutes. If your druggist does not sell it, we will send you a complete outfit, charges prepaid, for $1.15. Address, Booth's HYOMEI CO., Ithaca, N. Y.

OBITUARIES

Chism.

The price of world freedom was heavy on me and mine. The following telegram speaks for itself: "Washington, D. C., 3:10 P.M., November 24.—Mr. Jehu W. Chism, 807 East Franklin Street, Hillsboro, Texas: Deeply regret to inform you that Private Matt H. Chism, infantry, is officially reported as killed in action November 1.—Harris, Adjutant General." "Hugh," as we called him at home, was a sunshiny boy, gentle of disposition, and a devout Christian. He was born at Pilot Point, Texas, on June 24, 1893. He became a Christian under the preaching of the lamented John T. Poe, when he was but a mere child, of possibly fourteen; and though his own mother was dead, he came under the love and devotion of a stepmother who was all that mother could be in deed, in act, and in love, and it is due to her untiring effort, advice, and prayers, mingled with her tears, that he was guided safely through the breakers of boyhood to become a devoted, Christian young man. When he registered for service in the army, he offered no excuse, believing, as he did, that God had ordained the governments of this world to overrule evildoers, and as a faithful citizen gave his life on the altar, a sacrifice to the cause of right against brutal might. He never forgot his God and the service of Christ, though in France and in the army. In his letters home he always mentioned it. "We have services in the 'Y' every Sunday evening," he wrote once; and in this last letter which we had from him, which was written to that faithful mother who had reared him and whom he loved, he said: "I wish I could be with you to go to church to-day." He never complained of his lot, though anxious for the war to be over and to return home. He was always solicitous of the welfare of others, seeming to think more of their comfort and safety than he did of himself. He wrote: "Bernie [Warlick] was transferred to the Stars and Stripes (that is the soldiers' newspaper here) just the day before we went over the top. I am glad, for Uncle Joe will not worry so now." That was the first trip over the top. But he went many times after that, for he was in the fighting from September 1 to the time he was killed, being back from the front for rest at intervals, and at which times he would write. His last letter was written on October 20, just thirteen days before he was killed. He was willing to take what came his way in the army, even if it should be death, saying that some boy would be killed, and it might as well be himself as another. So unselfish in his disposition. And to his faithful and devoted stepmother he showed his appreciation of her untiring effort for him and his brothers and sisters in that he made his soldier's life insurance to her. May I say, in conclusion, that I, that faithful mother, four sisters, and two brothers are left to mourn his loss, which we feel is a bright star shining in the glory world. And we sorrow, but not without hope; for we are sure that he will meet us in the world of peace and love, where wars and death cannot come. Though a soldier, he was a Christian, and we feel that he was approved of God, even as Cornelius, the devout soldier mentioned in the New Testament as an example of God's acceptance of soldiers in his kingdom. We all thank the people, our brethren, and many friends for their words of sympathy and encouragement in hope, and we pray God's blessings on them all. In loving remembrance of my oldest son, whom I love.

J. W. CHISM.

Convalescence after pneumonia, typhoid fever, and the grip is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted, and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when positive relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 477E Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

Brave ambition is rare; wise ambition is rarer; ambition that is at once sane and courageous is rarest of all. —Exchange.

A great part of courage is the courage of having done the thing before; and, in all human action, those faculties will be strong which are used.—Emerson.

Blood Poison is Sneaking.

It steals upon you in the most unexpected manner. Beginning with a mere scratch of the skin and aided by the careless touch of a pair of dirty hands, the slight wound becomes infected, festers, and spreads. Blood poison sets in and unexpectedly the entire body is affected. Too often it proves fatal. Don't be foolish. Take care of yourself. The application of Gray's Ointment in all cases of cuts, burns, scalds, bruises, stings, sores, whether large or small, will put a stop to any possible chance of infection and blood poison. Telephone your druggist, or write W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., for sample.—Advt.

Money Received for Lexington (Ky.) Building Fund.

BY H. C. SHOULDERS.

Previously reported, $1,660.90.

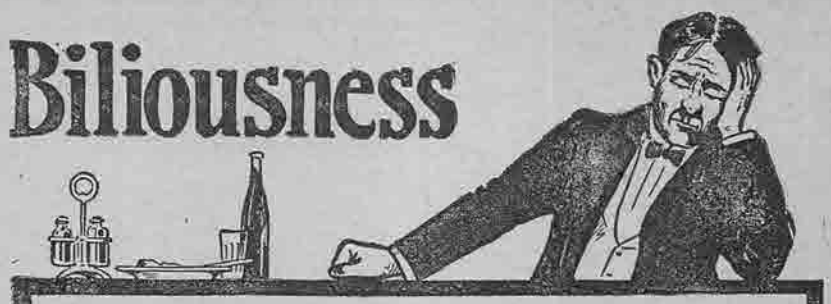
From Fairmount congregation, Kentucky, $5; church at Lewisburg, Tenn., $5; church at Donelson, Tenn., $5; congregation at Oakwood, Tenn., $5; Eleventh Street, Nashville, Tenn., $10; some brethren meeting in the home of Brother O. L. Cooble, Pekin, Ind., during the "flu" ban, $8; congregation at Beech Grove, Jackson County, Tenn., $5; Reid Avenue Church, Nashville, Tenn., $5; Oakland congregation, Route 3, Clarksville, Tenn., $13.10; church at Bismarck, Ill., $10; church at Lexington, Okla., $5; Fairview congregation, Carter's Creek, Tenn., $5; a preacher and wife, Tennessee, $5; church at Valdosta, Ga., $5; congregation at Stewart's Creek, near Smyrna, Tenn., $6.45; church at Red Boiling Springs, Tenn., $5; church at Union City, Tenn., $5; church at Davis City, Iowa, $5; church at Petersburg, Tenn., $5; J. R. Eddlemon, Louisville, Ky., $2; Chapel Avenue congregation, Nashville, Tenn., $5; church at Hurricane Mills, Tenn., $5; church at Hartsville, Tenn., $5; church at Lavergne, Tenn., $13.60; Bethel congregation, Route 1, Franklin, Ky., $5; Bible Union congregation, Latham, Tenn., $5; G. W. Albritten, Vienna, Ill., $5; Green's Chapel congregation, Uno, Ky., $5; church at Saratoga, Ark., $5; Bethel congregation, Paradise Ridge, Tenn., $5; Green Street Church, Nashville, Tenn., $5; church at Gunter, Texas, $5; Hebron congregation, Lowes, Ky., $5; church at Carthage, Tenn., $5; Highland Park congregation, Montgomery, Ala., $44; church at New Providence, Tenn., $5; H. J. Conn, Detroit, Mich., $5; E. Gaston Collins, Huntsville, Ala., $5; church at West Nashville, Tenn., $5.

Recently I have finished writing two hundred letters in the interest of the Lexington work. Let all join in this great drive and go "over the top" with the Lexington church building fund. Address me at Sellersburg, Ind.

The way to be patriotic in America is not only to love America, but to love the duty that lies nearest to our hand, and know that in performing it we are serving our country.—President Wilson.

Free Book About Cancer.

The Indianapolis Cancer Hospital, Indianapolis, Ind., has published a booklet which gives interesting facts about the cause of Cancer; also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.



WHEN you have a bilious attack your liver fails to perform its functions. You become constipated. The food you eat ferments in your stomach instead of digesting. This inflames the stomach and causes nausea, vomiting and a terrible headache. Take Chamberlain's Tablets. They will tone up your liver, clean out your stomach and you will soon be as well as ever. There is nothing better.

Chamberlain's Tablets

Criticism Must Be Kindly.

There is the story of a contentious man who said to his pastor: "I cannot preach or pray or sing, but I can raise objections." Such men are not rare. There is one, at least, in almost every church, club, lodge, or society of whatever kind. The critic is ever with us; and, candidly, we need him. We cannot do our best work without him. He is like the brake in the mechanism of a motor car. He holds us back when we would go too fast. If at times he delays our progress, he is necessary to our safety. His conservatism counteracts the possible evils of radicalism. Much might be said for the economy of criticism.

But the method of criticism is also important. The brake should work smoothly. The critic need not destroy the organism he proposes to reform. Often the effect of his criticism is wholly destructive. Sometimes his methods remind us of the man who set fire to a barn to rid it of rats. A sensitive spirit who had been harshly treated by a critic retorted: "I know there is a cinder in my eye, but you can't remove it with a crowbar."

The apostolic injunction, "speaking the truth in love," gives the critic a safe rule of action. No truth, however severe, is unwelcome, if it be spoken in love. It takes the spirit of Christ to take the sinner by the hand the while we take sin by the throat.—Christian Herald.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

Youthful Crime in Germany.

Juvenile crime doubled in Berlin from 1914 to 1915. In Munich there were as many youthful delinquents during the first three months of 1915 as in the whole of 1914. Frankfort had a forty per cent increase in serious juvenile crime. Dr. Albert Helling, a German police judge, says: "The excessive excitement of the childish imagination by events of war, especially as depicted in trashy literature, is one of the brutalizing influences acting on our young life. To inoculate the children with hate would breed lust for revenge, and could only bear evil fruit." Would that all Germany agreed with him!—Christian Herald.

Good temper, like a sunny day, sheds brightness over everything; it is the sweetener of toil and the soother of disquietude.—Irving.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the Ez-Wear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

Ends Stubborn Coughs in a Hurry

For real effectiveness, this old home-made remedy has no equal. Easily and cheaply prepared.

You'll never know how quickly a bad cough can be conquered, until you try this famous old home-made remedy. Anyone who has coughed all day and all night, will say that the immediate relief given is almost like magic. It takes but a moment to prepare, and really there is nothing better for coughs.

Into a pint bottle, put 2½ ounces of Pinex; then add plain granulated sugar syrup to make a full pint. Or you can use clarified molasses, honey, or corn syrup, instead of sugar syrup, if desired. Either way, the full pint saves about two-thirds of the money usually spent for cough preparations, and gives you a more positive, effective remedy. It keeps perfectly and tastes pleasant—children like it.

You can feel this take hold instantly, soothing and healing the membranes in all the air passages. It promptly loosens a dry, tight cough, and soon you will notice the phlegm thin out and then disappear altogether. A day's use will usually break up an ordinary throat or chest cold, and it is also splendid for bronchitis, croup, whooping cough, and bronchial asthma.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, known as the most reliable remedy for throat and chest ailments.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with full directions and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

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

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

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

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

For HEADACAE

Take the Old Reliable Liquid Remedy. 20 Years Success Behind it

CAPUDINE

No Acetanilide Heart Depressant. It Relieves Quickly—Try it

PARKER'S HAIR BALSAM

A toilet preparation of merit. Helps to eradicate dandruff. **For Restoring Color and Beauty to Gray or Faded Hair.** 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Our Soldier Boys.

BY J. H. LAWSON.

What shall we do for the boys while they are in camp? There has never been a better time for the people of God to render real service to the boys in the army than for the next ten months, or until they are all safely home.

Our danger now is in neglecting them since the real fighting is over, thinking, no doubt, that they will soon be home, and that since the fighting has ceased there is no longer a need to pay any special attention to them. This is a great mistake. The young men will now have much time to think of other things than fighting and drilling, and experience has shown that during the idle hours there is great danger.

I am truly glad that we, as a religious people, have done as much for the young men as we have, but am sorry that we have not done more. I am glad that there are those who will continue to help in every way possible, and I hope that the brethren and sisters will see that these young men are provided for in every way possible.

I rejoice in the work that was done for the Thirty-sixth Division, which trained at Fort Worth, and I am glad that I had a part in breaking the bread of life to them for several months and that many of them accepted Christ before going over. This division has seen hard service in France; the death list is heavy, and each day it increases. My heart is made sad each day I read the list, for many have fallen who were with us in our services at the tabernacle; but I am glad that the churches of Christ stood by the work and helped make it a success.

These young men will soon begin their return to our own land, and I am anxious to help them in every way I can. I have prepared myself for this service, and shall work in the camps in this country for a few weeks while waiting for passports to France. I hope to go to France about the first of the year, and it is my hope to go to the Thirty-sixth Division as early as possible, for these young men, many of them, have urged me to come and help them. Hundreds of them are in hospitals, and a visit from one they know would be worth much to them. I hope to be in position to help them in any way they need help. My family will remain in Sherman, Texas, while I am away. It is a great sacrifice for wife and children for me to be away so long and so far; but I enlisted in this work until the boys come home, and I shall not desert them now when I know they need help as perhaps never before.

Brother N. Z. Crass, of Sherman, is looking after the finances of this work, and there is need for much more financial support than has been given. I feel sure that the faithful will not forget their obligations to help a work that should be and is so dear to so many hearts, and I ask those who desire to be helpers in this work to remember that we must labor while it is day, and not wait until it is all over before we begin.

I am sure that Mrs. Lawson would appreciate a kind letter from the sisters. Some have written her, and these remembrances help us bear the burden.

I would appreciate the names and addresses of the boys in France, that I may hunt them up when in their part and encourage them. All mail should be addressed to me at Sherman, Texas, and it will be forwarded to me.

At present I am at Call Field, Wichita Falls, and have charge of the religious work of the entire field. Every State in the Union is represented in this camp, with the exception of Nevada. This is a flying field, and these young men have much idle time. I shall do for them all I can, but shall not be here very long.

May the Lord enable us to do more and better work than we have ever done, and may we henceforth make greater sacrifices for his cause than we have ever made.

My overseas traveling expenses have been provided, for which I am thankful.

"More Eggs" Paid the Pastor.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold forty-two and one-half dozen eggs last week, set four dozen, ate some, and I have one and one-half dozen left."—Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Don't delay. Send a dollar to-day to E. J. Reefer, 3258 Reefer Building, Kansas City, Mo., for a package of "More Eggs;" or, better yet, send him $2.25 and he will send you three packages of "More Eggs" tonic, prepaid. This is a season's full supply. A million-dollar bank guarantees that if you are not absolutely satisfied, your money will be returned on request without question. So send either a dollar or $2.25 to-day for this wonderful egg producer; or write Mr. Reefer for his FREE poultry book that tells the experience of a man who is helping a great many people make money with their poultry and who himself has made a fortune out of the poultry business.

Nadine Face Powder

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Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R. P. National Toilet Company, Paris, Tenn.

Save

Your Strength By Conserving Your Nervous Energy

For Nervousness or Sleeplessness, Try

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A Nerve Sedative containing Ingredients recognized by Specialists as having great value in the Treatment of Nervous Diseases.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

COUGHS and COLDS

disappear in a night and leave the chest free, clean, and well when

GOWAN'S

is applied. A pleasant, soothing, healing, exterior application for just such troubles. Ask your druggist. If he can't supply you, write Gowan Medical Co., Concord, N. C. $1, 50c, 25c. Pay no more.

TETTERINE

Drives Away Pimples

and leaves your skin soft and spotless. 50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Morning.

Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life:
Rejoice, whatever anguish rend your heart,
That God has given to you the priceless dower
To live in these great times, and bear your part
In Freedom's crowning hour;
That ye may tell your sons—who see the light
High in the heavens—their heritage to take:
"I saw the powers of darkness put to flight;
I saw the morning break."

—Owen Seaman.

Thousands of Useless Men.

The man who starves on an unworked farm deserves and receives little sympathy. It is his own fault. America to-day needs men. The army gets its men, but the fields cry out for hands to till them, and in the factories idle machines proclaim their need. Women are taking up tasks not only unwonted, but in many cases unsuited to them, and are making good even in the hardest places. Boys and girls by thousands are entering the ranks of industry. Yet the nation needs men; and it has more than one hundred and ten thousand of them penned up in prisons.—Christian Herald.

Christians are to think of themselves soberly and honestly; each is to remember that, as a member of the holy body of the Redeemer, he owes much toward all around him.—H. P. Liddon.

The secret of satisfaction in life is self-control.—Frank Crane.

160 Hens—1,500 Eggs.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of "More Eggs" to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 6258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

Artificial Sponge Propagation.

The growing scarcity of sponges has warned those familiar with harvesting them that unless means are provided to augment the natural supply the sponge industry will be seriously crippled in a few years more. An Englishman, living in Florida, some time ago selected a site off the Florida coast, where he started a sponge farm. At present he has about six hundred thousand sponges, which are capable by subdivision of increasing about tenfold every three years. At the end of three years an annual yield of two million sponges can be had.—Portsmouth Chronicle.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

WANTED—To buy first-class photographs of cotton and corn or other field crops and agricultural photographs of vegetable or forage plants.

Agricultural News, Clinton, S. C.

McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH, CHIME and PEAL BELLS
Memorials a Specialty

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SPECIAL ADVERTISING AGENTS

PRINTERS
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Catalogues a Specialty

HOME OFFICE
CLINTON, S.C.

Ruptured?

Throw Away Your Truss.

It is too heavy; too uncomfortable; too binding; too big; and it neither relieves nor cures.

The only truly comfortable and scientific device for holding rupture is the BROOKS RUPTURE APPLIANCE.

FREE TRIAL

If you have been wearing a truss you know too well how burdensome, painful, hard and inconvenient it is. The various metallic and hard rubber devices used are nerve racking, always in the way and often cause sores from rubbing, frequently misfit, doing more injury than good. The Brooks Appliance is not a truss but instead a comfortable little air pad securely but snugly supported in place so that it is never in the way, never slips and is so comfortable and natural that you forget you are wearing it. While the air cushion and supports are resiliant so that the appliance gives with every motion of the body its pressure is uniform at all times and as long as it is on the body keeps you absolutely safe against strangulation. It readily makes itself as near a part of the human body as nature permits, with no salves, no harness, and no inconvenience. Try it at our risk and you will never give it up until you are well. Fill out the coupon below and you will not only get full information about ruptures and the appliance but you will see also what thousands of other users think of it. The appliance doesn't cost you a cent if you are not entirely pleased and you are to be the judge.

AVOIDED OPERATION.

"Was Sure He Would Be a Cripple."

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:

Enclosed is a picture of my children, and the little man you see seated on the chair is the one who was cured by your Appliance.

He had been ruptured quite a while before we wrote you and I was sure that he would be a cripple the rest of his life. However, some helping hand showed me an ad. in a newspaper, with the result that he was in perfect health through the wearing of a Brooks Appliance for just three months.

The doctor advised an operation, which I would not consent to. Your advice was to put an Air Cushion Appliance on him, and I must say that it is worth ten times what it cost.

I wish you could have seen him before we used the Appliance and now, when he is fully as sound as he could be.

I cannot thank you too much for what you have done for my boy.

Yours respectfully,
OLIVER HANSON.
Ada, Minn.

RUPTURE HEALED AT THE AGE OF 81.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—

Less than a year ago I sent to you for an appliance which came promptly. I at once put it on and it fitted perfectly. I have worn the appliance not quite ten and a half months. It has cured my rupture.

I tried the other day while the appliance was off, to see if I could force anything out of the opening to make a break there but I could not though I tried hard.

Now I think this remarkable, as I am in my eighty-first year. I am an old veteran of the Civil War, born and raised in the town of New Boston, State of New Hampshire, from which place I enlisted in the 10th N. H. Vol. Inft. in Co. C, commanded by Col. M. T. Donahue.

I cannot feel but [illegible] I owe you this testimony for I had never expected to be cured. However, thanks be to God I found a cure through the valuable appliance you made for me.

Your friend,
E. A. RICHARDS.
Holly Hill, Fla.

NO MORE TROUBLE.

Mr. C. E. Brooks,
Marshall, Mich.

Dear Mr. Brooks:

Answering your letter, will say we need no more Appliances, as our son has been completely cured by wearing your Appliance.

We recently had him examined, and the doctor said the opening was entirely closed and that it wasn't necessary to wear it longer.

Thanking you for your kindness, I am,

Yours very truly,
Mrs. H. Tollman.
119 Towle Avenue,
Mishawaka, Ind.

PENNSYLVANIA MAN THANKFUL.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable God-send to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON,
80 Spring St., Bethlehem, Pa.

The above is C. E. Brooks, inventor of the Appliance. Mr. Brooks cured himself of Rupture over 30 years ago and patented the Appliance from his personal experience. If Ruptured write today to the Brooks Appliance Co., Marshall, Mich.

Ten Reasons for Superiority of the Brooks Appliance.

1. It is the only Appliance of the kind on the market today and in it are embodied the principles that inventors have sought for years.

2. The Appliance for retaining the rupture cannot be thrown out of position.

3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.

4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.

5. It is small, soft and pliable, and cannot be detected through the clothing.

6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.

7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.

8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.

9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.

10. Our reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and our prices are so reasonable, our terms so fair that there certainly should be no hesitancy in sending the free coupon today.

BROOKS APPLIANCE CO., 443 D. State Street, Marshall, Mich.
Please send me by mail in plain wrapper your illustrated book and full information about your appliance for the cure of rupture.

Name .....

Address .....

R. F. D. .....City ..... State.....

Clip and sign this coupon and mail it today.

NOTICE TO READERS.—When you finish reading this copy of the Gospel Advocate, place a United States one-cent stamp on this notice, hand same to any United States postal employee, and it will be placed in the hands of our soldiers or sailors at the front. No wrapping, no address.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Intercession.

The ministry of intercession is one of the oldest things in Bible history. Abraham's intercession for the doomed cities is the first recorded example. There is but one greater example of utter self-abnegation and intercession than that of Moses. In his life he twice brushed aside the proffered honor of the fatherhood of a new and greater nation and stayed the flood of God's wrath, long patient and long provoked. The climax is reached in the abandon of intercession: "If thou wilt forgive their sin—; and if not, blot me . . . out of thy book." There is no patriotism that transcends this. Moses could not survive an unpardoned nation, and rested not until the dread crisis was past and he had heard the reassuring words: "My presence shall go with thee, and I will give thee rest." Jesus appropriated the phrase in extending his blessed invitation. The supreme example of intercession is Jesu in the petition for his apostles and for all "who believe on me through their word," and for his murderers amid the agonies of the crucifixion. Another fine example is Paul, who could wish himself "accursed from Christ" for his brethren.

Why is it that the ministry of intercession is so painfully neglected? Has it not almost gone out of fashion? Is it not still abiding both in its responsibilities and its possibilities? With right personal relations, it is a mighty instrument which all can yield. Now as in days of old "the effectual fervent prayer of a righteous man availeth much." And the command is plain and unmistakable. "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity." (1 Tim. 2: 1, 2.)

Livingstone's Lesson.

We may even profit by some good examples of the ministry of intercession outside of the Bible. The "Life of Livingstone" is conspicuous and illuminating along this line. He prayed for himself—that God would use him for the work of winning the world for Christ; that he might be resigned to God's will and emptied of self. He committed his family and friends to God with simple confidence. He prayed for his work in all of its branches. He prayed for his geographical work because he felt that by it he was opening up the country for future missionary operations. He prayed that he might be used to help break up the slave trade in Africa. It was largely because of his reports of the horrors of this traffic that it was finally abolished. The need of prayer for those to whom he had ministered and those to whom he had not yet had a chance to speak was so strongly felt by this great missionary that when on his deathbed he found strength to rise and kneel in prayer. And from his knees God took him.

Shall not these noted intercessions stir up our hearts by way of remembrance of an almost forgotten duty, to pray for all men everywhere? But let us be sure to lift up holy hands.

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All Together.

It is said that a single bee working industriously all the summer can gather but a teaspoonful of honey. Yet it is nothing unusual to take from sixty to one hundred pounds of honey from a single hive. The coral is one of the most elementary forms of life, yet, because of its incalculable number and coöperative instinct, whole islands are formed. "The locusts have no king, yet go they forth all of them by bands;" and in so doing, because they work together, they become a menace and a scourge. How did Nehemiah repair the walls? He certainly did not perform this feat alone. "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work."

The motto, "United, we stand; divided, we fall," applies to the work of a congregation with the same force that it applies to a nation. Coöperation among members is absolutely essential to success. To coöperate means to work together, to associate in mutual effort for one end. It is not doing the same thing, but different things with one purpose. No man can succeed alone. "The weakest has a gift that every other needs." There are everywhere buried talents, which, if evoked, would become effective agencies for righteousness. Every person in the church should be actively engaged. "But speaking truth in love,

may grow up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." (Eph. 4: 15, 16.)

Manna.

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The miracle of the manna demonstrated God's ability to furnish a table in the wilderness. God is able to provide a meal at any time and place he pleases. In the Bible we find that he has provided meals that were eaten in the deserts, in caves, on mountain slopes, and in most unexpected places. David says that God provided one for him in the presence of his enemies. To Israel the manna was an utterly strange food and expressed a twofold purpose: to afford needed sustenance, and in so doing to widen the separation from their former associations and practices. The "bread from heaven" sustained their energies, but did not hamper their appetites. Paul tells us that the manna represented "spiritual meat" because it answered to the realities of a spiritual world, and the "spiritual rock that followed them . . . was Christ." Christian sustenance is not of this world. Jesus said: "I am the bread of life." With the Israelites the manner of gathering the manna afforded full recognition of personal agency and effort. They were to bestir themselves to secure the needed supply before "the sun was hot." Delay meant deficiency. Though from heaven, the bread was to be prepared by human agency. The daily supply taught the lesson of daily trust, and stands as a prominent protest against the disposition which can be content only with "much goods laid up for many years." We may learn many things from the manna given in Israel. But it is most important that we learn that God does not drop food into our mouths without any effort on our part. Let us think of this when we pray, "Give us this day our daily bread."

Our Contributors

Old Testament Characters—Abel "Yet Speaketh."

BY H. LEO BOLES.

"By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh." (Heb. 11: 4.) In Genesis, Jehovah said to Cain: "The voice of thy brother's blood crieth unto me from the ground." And now, after many centuries, after a long train of events and checkered history of God's people, the voice of Abel is still heard. It was still speaking in Paul's day, and many faithful Jews heard this voice and received instruction from it. If the voice of Abel could continue in unbroken verbiage through the centuries to the day of Paul, why can it not continue this side of the cross and speak unto us? It proclaims unto us the same message that was silently impressed upon Cain's heart and the same message that every faithful Jew received up to the day of Paul.

It seems that Abel's life was cut short and that he did not get to fill full his mission on earth; yet what he lacked in accomplishing while he was in the flesh, he has filled full during the period of his death, for he "yet speaketh." How does he speak though being dead? By his faith and example, by his righteousness and martyrdom, by his heroic courage and his unwavering loyalty, and by his true worship and his devoted piety. Standing at the head of the list of the catalogue of God's heroes of faith, he speaks the message of faithfulness to God to all who succeed him in this list; like a sentinel he stands silently pointing the worshipers of God to the throne of heaven, from which emanates the sovereign will of God. He also speaks a warning and admonition to those who would be tempted from the will of God or falter in courage in contending for the faith. There is also a message of encouragement to us that in obeying God we must do just what he has commanded us to do, giving us assurance that God will take care of those who consecrate themselves to his service. He speaks a message of hope to all who exercise such faith in God as he did.

The enemies of righteousness, when they lay low true children of God in death, think that they have put an eternal silence upon their voices or put to silence the lives that have stood approved of God. Cain thought that he was hushing forever the pleading voice of righteousness when he struck the fatal blow. But God has the power to make vocal for centuries the voice that the enemy thought had been stilled forever in death, this voice proclaiming the righteousness of God and condemning the self-willed rebellion of the wicked. The glorious achievements of faithful, righteous Abel encourage the heroes of faith to-day; and in the picture gallery of Jehovah there stands Abel's life, with the outline and profile of his character drawn by the pen of inspiration, silently, yet clearly, speaking unto us an encouragement which would make us bold to die for the Lord.

As we first read the brief outline of Genesis concerning Abel, we are caused to regret that his life has been cut short. He has been taken from earth without any progeny, without any one to perpetuate his name; he is removed from earth at a time when it seems that he was most needed to furnish or supply descendants upon the earth. There is no place in the philosophy of men for the bud which has never flowered; there is no place for a niche in the Hall of Fame for the life which has been only in promise. Men look with disappointment upon a young life that has just entered upon its mission of usefulness, which has been cut short before its mission has been fulfilled; yet God has power to fill out that life and preserve as an example such a brief career. God has made it possible for the dead to speak and the work to continue and not end when the life has closed. He can prolong the influence and make it outlive the temporal life. We are impressed with the wisdom and power of our God, who is able not only to use the living to accomplish his wisdom and will, but also to make the dead speak the message and example which was intended for the living to do.

All other things may wax old as doth a garment and be rolled up as a scroll, yet ever vocal is the voice of Abel. He "yet speaketh," and his voice is clear and fresh to every one who by faith draws near unto his God and who can behold the beauties and glories of a righteous life. We are taught that much of this world's work is done by the departed. The work of the Lord Jesus Christ and his apostles continues fresh and glorious even to this hour and shall continue until he comes again. The triumphant march of the armies of the Lord must continue until the last enemy is subdued. The good that men do shall live after them and is not interred with their bones. "Some men's sins are evident, going before into judgment; and some men also they follow after. In like manner also there are good works that are evident; and such as are otherwise cannot be hid." (1 Tim. 5: 24, 25.) The lives of good men cannot be hid. We sometimes think that when a

good man is gone his work will stop, but this is a mistake. Good deeds have longer lives than do evil ones. The poet has said:

Though dead, they speak in reason's ear
And in example live:
Their faith, and hope, and mighty deeds,
Still fresh instruction give.

Longfellow, writing on the death of Charles Sumner, says:

So when a great man dies,
For years beyond our ken
The light he leaves behind him lies
Upon the paths of men.

But a greater than these poets has given us the encouragement that faithful service in the Lord shall have its reward in time and eternity. "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15: 58.) We should remember that when a life is interrupted by death, it is not a failure if lived in the service of the Lord; it is not the length of life which counts so much as the faithfulness and consecration in the Master's service. We are encouraged to think, as in the case of Abel, that some of the greatest forces of earth to-day are among those whom we call "the departed;" and when we are tempted to regret the death of a faithful servant of God, we may find hope and consolation in the example of Abel, who "being dead yet speaketh."

The Two Kinds of Believers.

BY F. W. SMITH.

Brother Moore undertook the matter of informing me on the "condition or state" of believers, in these words: "I will have to tell Brother Smith again the condition or state of a believer in God. Faith is the dividing line between the child of God and the alien sinner. On the one side he is condemned; on the other, he is justified." To this I replied:

With reference to the first sentence of this information, I must say it is too indefinite to be information at all. There are two kinds of believers—viz., the *obedient* believer and the *faith-alone* man; and until our brother informs us to which he refers, it will be impossible to determine the condition or state of his believer. For his consideration, I will specify the two classes of believers and ask him to designate which kind he had in mind. "Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God." (John 12: 42, 43.) "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." (Rom. 6: 17, 18.) Take your choice, my brother, designate your believer, and I, as well as yourself, will know his "condition or state." While on this point I will ask my friend this question: *Would you baptize such believers as those mentioned in* John 12: 42, 43? If you would not, please tell us *why* you would not.

As a reply to this request, here is what my friend submits:

"There are two kinds of believers." Brother Smith contends that one believes before he repents, and defines that one must believe that God exists before he will repent toward God. Agreed. Now, in your believing, penitent confessor before men, is this the kind of believer you claim and will baptize? Is he condemned or justified before you baptize him? If yet in condemnation is your kind of a believer, then you baptize a believing unbeliever, a monstrosity, a being that cannot exist. Pshaw, Brother Smith, why not give up such foolish twaddle and tell penitent sinners to believe on the Lord Jesus and he shall be saved? (Acts 16: 31.)

I can answer no to your question of whipping my wife, for I have never begun, and one cannot quit anything that he has never begun.

Friend Smith makes much ado over obedient faith. Does he not know that faith in Jesus is obedience? Paul quotes Isaiah in Rom. 10: 16: "But they have not all obeyed the gospel. For Isaiah saith, Lord, who hath believed our report?" Then believing in Jesus is obeying the gospel. Isaiah preached Jesus to Israel, you know. By faith Moses, when he was born, was hid three months by his parents, because they saw that the child was beautiful; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he looked away to the recompense. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. (Heb. 11: 23-27.) That same gospel preached to Moses is the only gospel we have to-day, which proclaimed faith in Jesus alone, not Jesus and keeping the law; not Jesus and baptism, kingdom, church, or anything else than faith in Jesus, and Jesus alone.

We Baptists may amuse your readers, Brother Smith, in deciding on a candidate's fitness for baptism, but it's strange that they are not amused at your effort to deny you decide on one's fitness for baptism by saying the Bible does it. Well, Brother Smith, if your candidate makes the good confession, according to your understanding of the Bible confession, don't you agree with him that he makes the right confession? To be sure, you do. Then, is not this your decision of the case? Again, I ask, may not Baptist churches do what you do without your churches helping even by voting on it?

You say: "I am authorized to baptize only believers; and in order to ascertain the fact, I simply ask the question." All right, then you decide that he does believe, and won't let your church participate in said decision. This smacks of autocracy, and should be discontinued in all democratic or independent bodies.

You say: "I am authorized to baptize only believers." As you do not hold to a called ministry, who authorized you to baptize any one? Answer, please.

Spiritual or physical power. Do I understand you to teach that all miracles are performed by physical power? I do need information. Now will you give it in your reply?

It is useless for Brother Moore to attempt the clouding of the issue with such a jargon as he presents in the first paragraph of his reply. He, as well as all of our readers, knows that I baptize only those who declare they believe with all their hearts that Jesus is the Christ, the Son of the living God. His effort here is a very poor substitute for a candid dealing with the questions before him, and I am sure his own brethren cannot fail to see the weakness of his attempt. He wishes to know why I do not "tell penitent sinners to believe on the Lord Jesus Christ." For the simple reason that no such people ever did, do not now, and never will exist. Furthermore, I do it not, because no apostle or evangelist of the New Testament ever did such a foolish thing.

Brother Moore says I "make much ado over obedient faith," and to this charge I plead guilty, *for the simple reason that the word of God makes much ado over it.* He asks the question: "Does he not know that faith in Jesus is obedience?" Of course, it is obedience to the command to believe, but it is by no means the whole of obedience to Jesus. The New Testament talks about "the obedience of faith" (Rom. 1: 5; 16: 26), which means nothing less than the obedience produced by faith. Hence, faith, the internal act of faith, is one thing, while the "obedience of faith" is another. My friend says: "Then believing in Jesus is obeying the gospel." It all depends on what is meant by "believing in Jesus." If he means believing to the extent or degree that includes repentance and baptism, I agree with him. Otherwise, I deny his proposition and call for Bible proof for his assertion.

My friend quotes a prophecy from Isaiah, in which he seeks to make it appear that people in his day obeyed the gospel! This is a *misuse* of God's word for which my brother should be ashamed. The gospel in the days of

Isaiah existed only in *prophecy*, and not as an existing *fact* until the crucifixion and resurrection of Christ. Paul defines the gospel in 1 Cor. 15: 1-4, and a part of that definition is the *resurrection* of Christ. Hence, without the *actual* death, burial, and resurrection of Christ, there could be no such thing as obedience to the gospel. Commenting on Rom. 6: 17, 18, Macknight, a most learned Presbyterian, has this to say: "Ye have obeyed from the heart the mold of doctrine, into which mold of doctrine ye were delivered. The original word *tupos*, among other things, signifies *a mold* into which melted metals are poured, to receive the form of the mold. The apostle represents the gospel doctrine as a mold, into which the Romans were put by their baptism in order to their being fashioned anew. And he thanks God, that 'from the heart'—that is, most willingly and sincerely—they had yielded to the forming efficacy of that mold of doctrine, and were then made new men, both in principle and practice." Macknight, although a Presbyterian, was too honest and too much of a scholar to pervert the word of God in order to sustain a human doctrine. Brother Moore is wasting his time and his splendid talents in an effort to have people "obey the gospel" without being baptized. Baptism is a part of the "obedience of faith," and without this obedience, there is not one *promise* of salvation to any gospel subject. I know this position is unpopular, because it does not appeal to the reason of poor, puny man; but it is the truth of Almighty God, and I shall *boldly*, *fearlessly*, and *uncompromisingly* preach it until I die.

Our brother sees no difference between prophecy and history, for he says: "That same gospel preached to Moses is the only gospel we have to-day, which proclaimed faith in Jesus alone, not Jesus and keeping the law; not Jesus and baptism, the kingdom, church, or anything else than faith in Jesus, and Jesus alone." *Why, then, does he baptize?* Neither Moses nor any one else before the day of Pentecost was baptized into the name of Christ; and unless our friend denies that baptism is connected with the gospel in any way whatever, then there is a difference between what men had to believe and do in order to be saved in the days of Moses and since the coming of Christ. He seems wholly unconscious of the fact that when by his "faith alone" he *excludes* baptism from the gospel, he also *excludes* repentance. By the very same principle that *excludes baptism*, I will *exclude repentance*, and I challenge him to the test.

He says: "We Baptists may amuse your readers, Brother Smith, in deciding on a candidate's fitness for baptism, but it's strange that they are not amused at your effort to deny you decide on one's fitness for baptism by saying the Bible does it." It is not "amusing" to me, and I would regret to know that it was "amusing" to any one, because of the seriousness of the matter. By the practice of the Baptists in requiring men and women to say before baptism, "I believe that God, for Christ's sake, has pardoned my sins," they are required to do a thing for which there is not a vestige of authority in the word of God. I know this is true, for Brother Moore has been *pushed* for several months to find it and has utterly failed. Besides, there being no *authority* for the practice, multiplied thousands are laboring under a delusion, and because of this delusion the ordinance of baptism is discounted and *wrested* from its proper *place* and *design* in the economy of grace. Brother Moore seems not to know the issue between us on this matter is not about a confession before baptism, but about the nature of the confession. The only confession the New Testament requires is faith in Jesus Christ, but the Baptists require a confession of *salvation* before baptism. Let him find one example of the church voting on the fitness of a candidate for baptism, and that will end the matter.

He wishes to know by what authority I baptize. I answer, by the same he baptizes. If he thinks he has a *special* call to the ministry, I most emphatically deny it and call for his proof. The Methodist and Presbyterian preacher claims to have the same *special, divine* call to the ministry that Brother Moore has, but he denies the Methodist and Presbyterian the right to baptize. On what ground, pray tell me, does he repudiate their call to the ministry? I am prepared to show that when he repudiates their call he will also repudiate his own, *for they have the very same evidence of a divine call that T. F. Moore has*—viz., a mysterious feeling interpreted as the voice of God within, calling to the ministry of the word. But this "call" bears the stamp of *fraud* and *superstition* upon its very face, for God never called one man to sprinkle water on people for baptism and another to immerse. God never called one man to teach people to eat the Lord's Supper without being immersed, and another to withhold it from them because they had not been immersed. If my friend thinks he has a commission from the apostles to baptize handed down through an unbroken line of organized churches, let him start his proof, and I will keep him company.

A Tribute to Our Brother, William Calvin Brewer.

BY G. C. AND CHARLES R. BREWER.

William Calvin Brewer was born, in Lawrence County, Tenn., on October 24, 1891, and died, at Camp Pike, Ark., on October 14, 1918. He lacked exactly ten days of reaching the twenty-seventh anniversary of his birth. Those twenty-seven years were years of hardships, of struggles and sorrows, yet he spent the greater portion of them in laughter and song. He was the eighth child in a family of ten children; but the two younger children died in infancy, and William was, therefore, always considered the "baby" of the family, but he was never in any sense a "baby" after he reached the years of responsibility. With very little help he had made his own way in the world, and he was always able to hold his place among men. When he entered the army, he was soon made a noncommissioned officer, and later, while in the Officers' Training School, he was said by his captain to be the best soldier in his company. He was attentive to his duties, obedient to the rules, alert, quick, and always courteous. All this was told us by his officers and comrades in the army.

William was reared without a father and practically without a home. Our father died in William's early childhood, and when he was yet in the early teens, our sisters having married, mother broke up housekeeping in order to not be an expense to her boys and to allow them to work their way through school if possible. For a while mother was with her daughters and the older boys were in school, but the "baby boy" was out in the world doing the best he could. One year mother was matron of the boys' dormitory at the Nashville Bible School, and for one term of that year all four of the boys were students in the school. At the end of the term, as there was no work for William in the school and as he had no money and no one to defray his expenses, he was forced to drop out of school and go to work.

During this period of his life he was, by the weakness of youth and by the many temptations that surrounded him, led away from his Christian duties and into indifference to the church; and those were days of anxiety on our part. He still desired to go to school, however, and was ambitious to make something of himself. When Brethren Klingman and Slayden took charge of the Potter Bible College, William decided to try to enter that school. A way was found for him and he was enrolled as a student there, much to his delight and to our satisfaction. We feel, however, that we could not fulfill our brother's wishes without

saying just here that he had, prior to his entrance at Potter College, been led to confess his wrongs and to renew his allegiance to God under the preaching of Brother R. H. Boll. He never ceased to credit Brother Boll with a great deal of influence for good over him. But he was well pleased with his work at Potter College and fell in love with Brother Slayden. He admired Brother Klingman also; but Brother Slayden seemed to be his type of a man, and he never ceased to love him and to imitate him in some things, either consciously or unconsciously. From Potter College he went with Brother Slayden to Texas and was a student under him at Sabinal Christian College. He advanced rapidly in his studies, but his advancement in music and sight singing was the most marked. He soon began to be in demand as a song leader, and one year he was given his tuition in Cordell Christian College in return for his teaching sight singing.

The last few years of William's life were spent in preaching and singing. One winter he lived in the Cortner home at Normandy, Tenn., and preached for the church there. He spent one summer with Brother S. R. Logue in missionary work in East Tennessee. He sang in meetings with T. B. Larimore, S. P. Pittman, E. A. Elam, G. Dallas Smith, R. H. Boll, W. S. Long, George A. Klingman, and several other prominent preachers. Brother T. B. Larimore paid him a very high tribute in the Gospel Advocate as a song leader, and many persons have spoken of his earnestness in singing the "sweet old story."

In the autumn of 1917 brother William went to Louisville, Ky., where he hoped to take some studies in the university while working at some employment for a livelihood. He was progressing very nicely in his work at Louisville when, in March, 1918, he was drafted for service in the army. He had not claimed exemption as a preacher or as a "divinity student," because he was engaged in other work not classed as "professional preacher's work." He had, however, asked for noncombatant duties on the ground that he could not conscientiously fight with carnal weapons. But this claim was not respected and his appeal was ignored by both the local and district exemption boards at Huntsville, Ala. They refused to reopen his case, to consider his appeal, or to treat either him or us with courtesy, notwithstanding the fact that both his claim and his appeal were legal and that he could have legally, truthfully, and rightfully claimed exemption as a preacher of the gospel. The boards did not know this, however, for they refused to hear anything on his case. It was not patriotism, but religious prejudice, that caused this. There was a member of the "digressives" on the board, and he told the board that William and his "bunch" should not receive any consideration, and they got none.

When William was examined at Camp Pike, his vision was found defective and he was classed for limited military service and given a clerical position. His eyes were treated and brought up to normal condition and he was transferred to other duties. Whether he sought a transfer, as published in a daily paper, or whether he was transferred without his consent, we do not know; and whether he changed his conviction about participating in carnal warfare or just decided it was useless to try to avoid it, we do not know. We do know that some time after he had been given full military duties he entered the Officers' Training School, had made good, and was just ready to be commissioned lieutenant when he died. He never came home after he went to camp, and he never wrote us as fully about his work as we often wished he would. He never referred to his attitude toward fighting. About two weeks before he died he wrote that he thought he would soon be sent to France, and he said: "Now that I am in it, let me get into the worst of it, and I don't care how soon my part of it is over." His part of it is now forever over, and, thank God, he never had to kill.

Our estimate of our brother's character is as follows: He was of a sunny disposition; he had a fine sense of humor; he was affable and courteous; he was courageous, yet tender-hearted and affectionate; and beneath his fun-loving, somewhat dashing youthful nature there was a substratum of piety and religious devotion.

He was baptized into Christ by Brother James K. Hill in 1902, before he was eleven years old, and, with the little exception noted above, he was faithful till the Lord took him home. He stated on his deathbed that the temptations in the army were very great and that he feared he was not as strong as he should be, but that he had never turned loose of the Lord, had never ceased to pray to him and to beg for his mercy. He said "amen" to the prayers prayed by his dying bed and fell asleep murmuring: "There is rest for the weary."

It is hard for us to give him up, for we shall miss his companionship, and we had bright hopes for his future here; but we confidently believe he has passed into that rest that remaineth for the people of God. Still we sorrow—we cannot help it; and we are thankful that the apostle does not tell us not to sorrow, but to "sorrow not as those who have no hope." Our dear little brother William—in babyhood "Willie," the pet of the family; in manhood "Will;" and in affectionate speech "Billy"—has gone to that far-away, unseen shore; but he was no stranger there. His father and four sisters had preceded him to that fair land. Of a once large, laughing, singing, happy family, the father and five children are now on eternity's strand, while the mother and five children still sail on the stormy sea of time. May we all anchor there some day.

Rejoinder by Brother Sweeney.

Editor Gospel Advocate, Nashville, Tenn.—Dear Brother: Replying to your brotherly article in last week's Gospel Advocate, I beg to say that in order that a discussion may be profitable, a clear issue should be made. I take it that we both agree that—

First, we have no issue about instrumental music.

Second, we agree that the early Christians used vocal music.

Third, we agree that Paul exhorted the early Christians, in singing, to do so "with grace in their hearts to the Lord." That they were to make melody in their hearts.

The point of our difference is that "God legislated upon, provided for, and appointed vocal music in the worship of Christians." This you affirm and I deny. It is necessary just here to have sharply defined the words "legislate," "provide," and "appoint." It is a primary law of interpretation that words must be taken in their most usual or best-known usage. With this before us, let us ascertain the meaning of the above-mentioned words.

Legislate, according to the Standard Dictionary, means: "To pass a law or laws." *Provide:* "To make a previous condition or stipulation." *Appoint:* "To decree or ordain the doing of a particular thing."

In the light of these definitions, the proposition to be proven is: That God has passed a law or laws, conditioning beforehand and stipulating as a decree or ordinance that vocal music should be used in the worship of Christians.

That you affirm; that I deny.

We are both too good judges of law not to know that a law cannot be proven by inference, not even by *parol*, as

the lawyers say. A law must be specific and definite. The best legal dictionaries define law as "a command addressed by a higher power to his subjects imposing duties and enforced by punishment." In the light of the above definitions, let us examine the scriptures you quoted.

First, "They sang a hymn and went out." The "they" were every one Jews meeting to keep a Jewish feast—the Passover. In observing the Passover, it was the custom of the Jews to begin the feast by chanting the 113th and 114th Psalms, and to conclude it by chanting the 115th, 116th, and 118th Psalms. They concluded the Passover, as all Jews concluded it, with "singing a hymn." If that hymn brings vocal music into Christian worship, it also brings the keeping of the Passover, of which the hymn was a part, into Christian worship. With such an alternative, it cannot be relied upon to prove *anything* in Christian worship.

Second. "Speaking one to another in psalms and hymns and spiritual songs, singing with grace in your hearts unto God."

Third. "In all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God."

Now, if the above passages teach that God has legislated, provided for, and appointed vocal music in our worship, they teach equally clearly that we must *teach* and *admonish* in psalms, hymns, and spiritual songs; also, that we must *speak to each other* by the same method. Now, does the editor of the Advocate observe that law? When he speaks to his brethren, teaching and admonishing them, does he limit his speaking to psalms, hymns, and spiritual songs? If it is God's law, why should he not keep it?

These passages teach clearly (1) that the early Christians sang; (2) that Paul refers to that custom and exhorted them to make melody and sing with grace *in their hearts;* but they do not teach that they must sing in obedience to the law or ordinance of God. Then why should they sing? Simply because they had always sung in worship. *Prayer and praise* are common to all religions. The Jews sang. The Greeks, and likewise the barbarians. Becoming a Christian does not interfere with one's habits, only *where they are wrong.* It is the most natural thing in the world that people who had all their lives praised their false gods in song should desire to worship the true God in song.

They brought in many customs upon which God never legislated, provided for, nor appointed. They brought in the custom of feet washing, and Paul, "an inspired man," commends it. They brought in the custom of saluting with a kiss, and Paul commands them to continue it. There is as good scripture to establish that God has legislated upon, provided for, and appointed the holy kiss or feet washing as there is that he has done so regarding vocal music in Christian worship.

Fourth. "Paul and Silas prayed and sang praises." You say that it was done by God's authority and appointment, because Paul was an "inspired man." Paul was as much "an inspired man" when he went into the temple at Jerusalem and purified himself according to the law of Moses as when he "sang praises." Does that act of his prove that Christians should purify themselves according to the law of Moses? I believe it is right for Christians to praise God in psalms and hymns, but I do not believe they can sing spiritual (inspired) songs to-day. I deny that we do so because God has passed any law stipulating vocal music as an ordinance in the church. If that is a fact, it can be proven, like all the other laws of God, by clear, explicit, and unmistakable testimony.

Awaiting such testimony, I am,

Sincerely and fraternally,

Z. T. SWEENEY.

A Tribute to Brother Crumley.

BY J. A. HUDSON.

A friend has gone,
Upon seraphic wings took flight;
Though not for long
A mystic throng
In God's fair land of lasting light
Shall hold him from our sight—
Shall keep him from our view;
For Death's approach, in solemn stately tread,
Shall break our life's small vibrant thread
And cast its pall
For each and all;
And though it bring a blight,
It will our lives renew.

A friend most nobly true to wavering steps of men,
A preacher bold of gospel peace,
He gave himself a sacrifice to save from sin
His fellows here
And bring them cheer,
Until his spirit found release.

A brightening smile of love,
Bestowed from heav'n above,
O'ershadowed his remembered face—
Remembered in affection's way—
When he declared,
With naught impaired,
God's e'er-atoning, e'er-extended grace,
And gave the gospel loving sway.

An audience vast he'd move to scalding tears
When he, in prime of his ennobling years,
Would tell the story—
So fraught with infinite love and pain,
Released o'er hill and sweeping plain—
Of martyr'd glory.

But sweeter yet we hold
The message brought—
The message he has told—
A sacred thought!—
That spoke soul peace and gave a life
Beyond this fleshly veil
Where evils ne'er assail.

Rest now, so free from mortal strife,
Thou man of God,
While 'neath the sod
A "mortal coil's" repose is undisturbed;
And while your friends are left to battle on,
And to aspire, ambition all uncurbed,
To where you are, to sing a victor's song.

God's Dues.

The rights of God—they are not, like the rights of man, conferred rights. They belong to God, because he is what he cannot but be. They cannot but be his. God Almighty, as he is, cannot place anything beyond the limits of his own being. All that exists, exists in God. We live, move, and have our being in him who gave it us. We live minute by minute, because he, who gave us life so many years ago, it may be, wills, minute by minute, that we should continue to enjoy it. As our Creator then, and as our upholder in life, God has rights over us to which there is no parallel in the relations between man and man. We cannot assign limits to these higher rights. What is each human life but a drop in the ocean of the infinite—free, no doubt, to move, to act, within certain limits, but unable to pass these limits—unable to escape for one moment from the encompassing pressure—from the inevitable sovereignty—of that mighty hand which has given it being, and has assigned to it its place in his universe? . . . As the eternal truth, he claims the homage of the understanding of man. As the perfectly holy One, he claims the homage of the will of man. As the eternal Beauty, he claims the homage of the affections of man. He asks for these things at our hands. He gives us the power—the awful, the momentous, power—of refusing his request; but he asks us not to indulge a taste or a sentiment, but to do justice to a right.—H. P. Liddon.

Missionary

Report of Funds.

BY W. W. FREEMAN.

Funds for the Vincent Japan work were received last month as follows: From Dilton Church, by W. R. Harris, Tennessee (for lot fund), $10; Mrs. Murphy, Texas, $11; J. R. Cummins, Pennsylvania, $2; C. G. Vincent (a balance), $31.95; Earl M. Hodson, Alabama (for Tokashi Hiratsuka, in study to be a Christian physician), $5; S. Y. Thornton, Missouri, $8. Total, $57.95.

I sent Brother McCaleb, our American missionary on the field, a draft for sixty-five dollars to allow for any slight error or oversight that may have been made in the change of the work into my hands for Brother Vincent, who has left for "Y" work in France. In case a balance is left, Brother McCaleb is requested to use five or ten dollars for helping him get his ticket home.

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Money for Missionaries.

BY NELLIE STRAITON.

The following contributions sent to me for our missionaries in Japan and India were forwarded on October 31:

To Sister Lillie Cypert, Japan: From Miss Mabel Luton and Sunday-school class, Tennessee, $3; Miss Maida Austin, Tennessee, $2; church at Denton, Oklahoma, $10; Crayton Mosley, Tennessee, $2. Total, $17.

For famine sufferers, India: From "A Sister," Iowa, $5; Mrs. Edith Wagmire, Oklahoma, $1; church at Vernon, Ky., $39.30. Total, $45.30.

To Brother S. O. Martin, India: From Mrs. Nathan Corder, Pennsylvania, $1; Crayton Mosley, Tennessee, $2; "A Sister," Braxton, Tenn., 57 cents; Fred E. Dennis, Ohio, $1; Mr. and Mrs. J. E. Boyd, Alabama, $2.50; Nellie Straiton and class, Texas, 43 cents. Total, $7.50.

To Brother W. H. McHenry, India: From Mrs. Nathan Corder, Pennsylvania, $1; Mrs. Beulah Sullivan, Texas, $1; J. G. Malphurs, Florida, $5; Mrs. Margaret Dunn, Mississippi, $3; Richard Waglay, Texas, $5; Carl C. Sullivan, Camp Travis, Texas, $1; "A Brother," Manitoba, Canada, $5. Total, $21.

For Brother E. S. Jelley, India: From church at Crewston, Tennessee, $5.30; Mrs. Bertie Smith, Texas, $5; Mrs. Nathan Corder, Pennsylvania, $2; church at Spruce, Missouri, $27.60; Mrs. Elmer Wright, Oklahoma, $5; Mrs. C. B. Leggett, Texas, $2; S. M. Theiring, Indiana, $2; Mrs. May T. Berryman, Kentucky, $1. Total, $49.90.

For Brother Govind Ram, native worker, India: From "A Sister," Bradley, Okla., $5.

To Sister S. Armstrong-Hopkins, India: From church at Miami, Fla., $5; church at Huckabay, Texas, $4; no name and address, $1; Mrs. Elmer Wright, Oklahoma, $5; Mr. and Mrs. J. T. Donald, Texas, $1; J. R. Wilmore, Texas, $1; Mrs. Maggie Myers, Kentucky, $2.30; church at Forest Hill, La., per D. C. J., $3; Mr. and Mrs. Clyde Potter, Texas, per D. C. J., $5; J. F. Boyce, West Virginia, per D. C. J., 50 cents; L. E. Keiffer, Oklahoma, through Gospel Herald, $10; David Thompson, Kentucky, through Gospel Herald, $2; E. H. Ward, Oklahoma, $2.50; Mrs. E. J. Dixon, Oklahoma, $5; J. L. Broad, Texas, $3; Crayton Mosley, Tennessee, $1; Mrs. Anna L. Hill, Texas, $1; Mrs. G. T. Ray, Oklahoma, $6; church at Mineral, Texas, $4.25; Sister C. Stevens, Texas, $1; Miss Ina Straiton, Texas, $2; Kate Keistler, Illinois, $2; Selmer L. Chapman, Camp Kearney, Cal., $1; M. Story, Oklahoma, through Firm Foundation, $5; Mr. and Mrs. J. E. Boyd, Alabama, $2.50; Mrs. G. R. Cooper, Louisiana, through J. N. Armstrong, $10; Mrs. G. W. Anderson, Texas, $5; J. N. Gardner, Kansas, $1; Nellie Straiton, Texas, $2.95. Total, $95.

The amount reported above as for Brother Jelley, I forwarded to Brother J. C. McQuiddy instead of to India, as it could not reach Brother Jelley in India now. All contributors will be interested to know that, on October 5, Brother McQuiddy cabled to India thirteen hundred dollars for the passage home of Brother Jelley and family, who are probably homeward bound by this time.

Sister Armstrong-Hopkins is still in need of funds to make up her deficiency. She is keeping somewhat stronger, but worried because she is still in debt. Can *you* help?

Brethren McHenry and Martin write that the funds from this country have enabled them to render much assistance to the famine sufferers in India. They also report good attendance at the services and several baptisms. Further regular support is needed for Brother Govind Ram, who is doing splendid work among his own people.

Sister Lillie Cypert is not only studying Japanese, but is engaged in doing splendid missionary work. Through her teaching of some little folks, her English Bible class, etc., she hopes to be able to bring home to the hearts of some the beautiful story of our Savior, and their Savior, too. What are you doing to help?

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"Over the Top."

BY F. B. SHEPHERD.

The phrase, "The brethren will do more missionary work when they are taught more," is one which, though receiving wide publicity, perhaps has not carried conviction to our hearts as it should. I, for one, confess not to have appreciated its force until the last few months. In August, when, at the solicitation of Brother Don Carlos Janes and another, I assumed, as my special work, the task of securing funds in America for the support of the South African work, there was but one person on this side of the ocean sending a regular donation to that field, and but a few knew anything of its existence. On August 15 I forwarded a draft to Brother Sherriff for $22; September 15, $22.25 (but a slight increase); by October 15 I had another, $32; and this month we break all records, I having forwarded to-day (November 15), $67. Additional to the one regular donor in August, there are now four others. Truly, the brotherhood will "do" when it "knows." My part of the work entails some little time and money, but the many encouraging expressions in the letters I receive would amply repay me were the outlay a hundredfold greater.

Following are the donations for the month: From C. W. Sewell, Texas, $1; Mrs. H. M. McRae, Georgia, $1; Mrs. Dora Chandler, Arkansas, $5; Mrs. Ella Lovell, Tennessee, $5; by F. L. Rowe (previously reported), $15; "A Sister," Florida, $5; Mrs. J. J. Walker, $1; O. A. Crisman, Tennessee, $10; Miss Lula Gammill, Arkansas, $1; Scottsboro church of Christ, $2; Garrett Avenue Church, Dallas, Texas, $5; C. W. Sewell, $1; Lometa (Texas) Bible School, $5; Beauchamp, Texas, $10.

To the regular and occasional donors and those who intend to become donors to this great work, I wish to announce my change of address from Lometa, Texas, to Amarillo, Texas.

AT HOME AND ABROAD

T. H. Burton preached at David Lipscomb College last Sunday.

"We enjoy your paper so much."—Mrs. R. S. Bennett, Estill Springs, Tenn.

A. G. Freed, of Henderson, Tenn., reports the school to be in an excellent condition.

From Minnie Taylor, Beaver Dam, Ky.: "Long live the dear old Gospel Advocate!"

From Brant Phillips, Covington, Tenn.: "We could not do without the Gospel Advocate."

Three were added to the membership roll of the Russell Street Church, this city, last Sunday.

J. W. Reneau is seriously ill at his home in Eighty-Eight, Ky. Let us pray for his recovery.

Mrs. J. H. O'Neal writes from Penelope, Texas: "The Gospel Advocate is the best paper published."

Mrs. Duck Smith writes from Martin, Tenn.: "The Gospel Advocate is a very welcome visitor in my home, and I watch for it each week."

Brother McQuiddy has been confined to his room for several days. We are glad to report that the rest from arduous duties has improved his health.

"I would miss the paper so much. I feel that I could not do without it. Long may it live, and much and lasting good be done!"—Mrs. Stella Odum, Statesville, Tenn.

Mrs. E. A. Woodroof writes from Montgomery, Ala.: "I wouldn't be without it (the Gospel Advocate) for *twice* its price. May the Lord bless you all in keeping up the good work."

From O. R. Mitchell, Telephone, Texas: "I'll not do without the Gospel Advocate as long as I can help it. It is a great help to me in living an obedient child to our Heavenly Father."

L. S. White, of Sherman, Texas, writes: "The Gospel Advocate is a great paper. I would not know how to get along without it. I have been a subscriber to it since I was seventeen years of age, and I never saw it better than at the present time."

M. E. Burnett writes from Sunset, Texas: "I can't and won't do without it, for it certainly is the best paper published by our brethren. God has certainly raised up other faithful brethren to perpetuate the work begun by Brethren Lipscomb and Sewell and others."

From G. Dallas Smith, Cleburne, Texas, December 2: "Our work is moving along nicely and the church is in good working order. I am conducting two winter Bible drills—one here and one at the Central church of Christ, Fort Worth. Both classes have started off well."

From W. M. Sweaney, Iron City, Tenn., December 10: "Our church house at Iron City was struck by lightning and destroyed on October 17. Kindly ask the Christian congregations of Nashville to help us whatever they can. Send donations to W. M. Sweaney, Iron City, Tenn. I thank you for any interest you take in this matter."

From W. G. Jernigan, Camp Travis, Texas, December 9: "Now that peace is inevitable, I will be able to be in the field again by the first of January. Any one desiring my time will please address me at Bridgeport, Ala. I thank the brethren at large for the many letters of encouragement they have sent me during the time I have been in the service of my country."

The soul that believes and prays cannot close up the doors of feeling and of thought: cannot prevent the escape of that heavenly virtue, of those powers of the eternal world, which have renewed its own deepest life. Such a soul recommends prayer, and sacraments, and all that brings men close to God by the mere fact of its own felt unearthliness.—H. P. Liddon.

Nashville Christians have started a mission at the powder plant. Alex. Perry, noted for starting new congregations, conducted the first service on December 8. F. B. Srygley preached last Sunday. Services are conducted each Sunday at 3 P.M. in the community Y. M. C. A. building. We hope all near-by congregations will volunteer to help us in this new and very promising field.

From W. M. Wilson, Homeland, Ga.: "The Gospel Advocate is a welcome, helpful visitor to my desk; and, after having been a reader of this clean, Christian paper, I am a better and happier disciple of the Lord. I am very anxious, after this year, to find a location in Tennessee or Florida, where I can teach and preach. Any assistance you might give would be thankfully received."

From Mrs. Frank L. Jenkins, Watling, Tenn., December 9: "While holding a meeting at Hebron, John T. Smith brought a copy of the Gospel Advocate to our home; and, surely, a disciple of Christ could not read it and fail to subscribe for it. I find that we need to read it each week to lift, inspire, and fill us to overflowing with that we all need most. I am praying that it may help lead the dear ones to Christ."

From Mrs. Nettie Robinson, Mount Juliet, Tenn.: "Having read the Gospel Advocate in my father's home and a goodly portion of the time since, I could not think of doing without the very best (according to my judgment) religious journal published. It comes each week as a white-winged messenger, bringing 'glad tidings of good things.' I especially appreciate the short excerpts that are ennobling and encouraging in our everyday lives of toil and care, trials and tribulations. May the blessings of God be with you in this noble work."

From J. C. Estes, 401 Montreal Avenue, Dallas, Texas, December 13: "On last Saturday night and on Sunday and Sunday night I preached for the little congregation at Climax. Since holding their meeting this year the 'flu' has called some of their number to their eternal reward. God bless the bereaved! If any one who may chance to read this knows of a worshiping band of Christ in either of the tri-cities—Davenport, Iowa; Moline, Ill.; or Rock Island, Ill.—will you please write me, telling the location? Or should any one know of any member or members of the church of Christ living in either one of these cities, will you please write me, putting me in touch with the member or members? I shall appreciate any one's help in getting me in touch with any member of the church of Christ in either one of these cities."

T. H. Robeson, of Russellville, Ala., has addressed the following to F. W. Smith, one of our leading contributors: "You doubtless remember having preached for us here through two protracted meetings. I am calling attention to this that you might recall when and where you knew me. The purpose of this short letter is to express to you my deep appreciation of your writings in the Gospel Advocate. For twenty-five years I have been a regular reader of the Advocate, and I consider it the best religious journal I have ever read. Your recent article on 'Does Death End All?' is a fine production; it alone is worth the price of the paper. Again, in your discussion with Mr. Moore, you completely trip him at every point. If I were in his place, I think I would give up the discussion. I am sure there are hundreds of others who appreciate your defense of the truth as I do. I think the Advocate is better than it ever was before."

THE WAR SUFFERERS' FUND

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Previously reported	$15,801.17
Bethlehem congregation, Wilson County, Tenn.	120.00
Church at Lavergne, Tenn.	51.00
Mrs. J. K. P. Timmons, Columbia, Tenn.	3.00
J. C. Martin, Blanch, Tenn.	2.00
Mrs. M. E. Johns, Murfreesboro, Tenn.	3.00
L. H. Shoulders, Castalian Springs, Tenn.	5.00
"A Brother," Burnett's Chapel, Tenn.	1.00
J. T. Draper, Defeated, Tenn.	10.00
Mrs. R. Vickers, Ardmore, Tenn.	2.00
"A Friend," Nashville, Tenn.	5.00
Mrs. M. E. Klusmeier, Pensacola, Fla.	5.00
Card Class, Fulton, Ky.	2.06
Jennie Erranton, Fulton, Ky.	1.00
G. N. Tillman, Nashville, Tenn.	5.00
Mrs. S. F. Crabtree, Horse Cave, Ky.	5.00
A. F. Anthony, Glen Allen, Ala.	2.00
Church at Bowie, Texas	29.00
Mrs. J. W. Matheson, Williston, Tenn.	2.00
Mrs. E. E. Hooper, Pegram, Tenn.	1.00
P. T. Sanford, Nashville, Tenn.	5.00
K. F. Potter, treasurer, church at McMinnville, Tenn.	10.88
J. O. Dillard, Montgomery, Ala.	2.00
Mrs. B. P. Sloan, Humboldt, Tenn.	1.00
W. S. Head, Fort Worth, Texas	1.00
W. S. Long, Jr., Washington, D. C.	1.00
C. M. Wright, Fulton, Ky.	6.00
Dr. J. J. Horton, Elora, Tenn.	10.00
Irene Murphy and sister, Bettie, Texas	6.00
J. E. Barbee, Yost, Ky.	3.00
C. M. Southall, Florence, Ala.	25.00
Mrs. Gerrie Morgan, Buchanan, Tenn.	.25
Mrs. W. A. Moody and children, Buchanan, Tenn.	3.00
Mrs. Myrtle Moody Oliver, Buchanan, Tenn.	1.00
Miss Josie Clark and Sunday-school class, Wartrace, Tenn.	2.50
Mrs. A. E. Clark, Wartrace, Tenn.	2.50
Miss Jennie Clark, Wartrace, Tenn.	2.50
G. C. and R. D. Helvey, Abilene, Texas	10.00
Mrs. Mallie Young Webb, Lebanon, Tenn.	15.00
Church at Paris, Tenn.	20.00
W. R. Mingle, Bellbuckle, Tenn.	10.00
Church at Thyatira, Miss.	43.90
Church at Pulaski, Tenn.	62.19
Mr. and Mrs. Lee Holt and children, Franklin, Tenn.	2.50
Mr. and Mrs. W. W. Husband, Wawota, Saskatchewan, Canada	25.00
Church at Pleasant Valley, Ala.	9.55
A few members of Goebel Avenue congregation, Paducah, Ky.	10.41
William Bradford, Nashville, Tenn.	5.00
Bell's Bend congregation, by George W. Graves	6.00
Gladys Ford, Cookeville, Tenn.	2.00
Mrs. T. Y. Pirtle, Toone, Tenn.	2.00
J. N. McAbee, Franklin, Tenn.	5.00
Church at Toccopola, Miss.	16.31
Church at Celina, Tenn.	40.00
Church at Telephone, Texas	12.16
Mrs. John Linch, Fosterville, Tenn.	5.00
May Berryman, Beaver Dam, Ky.	2.00
Mr. and Mrs. Joe Shultz, Jr., Beaver Dam, Ky.	1.00
A Kentucky subscriber	2.00
Mr. and Mrs. L. M. Smith, Beaver Dam, Ky.	5.00
A. N. McCrary, Murfreesboro, Tenn.	1.50
C. B. Scott and family (a day's work for each member), Birmingham, Ala.	10.00

LITTLE VARTAN'S APPEAL.

Dear Little American Child: I am a little Armenian boy. Last year I was very little and thin, for I had had no good food to make me grow. I had no mother, and no home. I was always cold and hungry and frightened. I had wandered, even in the dark night, with some other children, because I was afraid to be alone. We went on, and on, looking always for something to eat.

One cold day we saw some houses, far off. It was the town of Bethlehem. We were afraid to go too near, but a woman came down the road to meet us. She took me up in her arms. I found a place on her shoulder for my head and went to sleep. When I woke up, we were all in a warm stable. There were no horses or cows there, because it had been made into a place for children like me. Everywhere there were little white beds. The woman held me close to her while I drank all the warm milk there was in a big bowl. Then she wanted to put me into one of the little white beds. I cried, and would not take my arms from around her neck; so she put a warm blanket around me and rocked me. She sang and talked softly to me.

"Long, long ago," she said, "another little boy came to Bethlehem, and this is his birthday. It was crowded that night, as it is now, and a woman held him in her arms, in a stable, as I am holding you. His name was Jesus. The children in America know about Jesus, and for his sake they have sent these beds, and this warm milk, and me, to find you and hold you close. It is their birthday present to Jesus."

Thank you, little American. Your present has lasted all the year. I have good things to eat every day, and I never feel afraid. See my picture! I am a big, well boy. My eyes are sorry, because I know that a great many children are still walking, walking, frightened and cold, looking for their mothers.

Will you send presents to them, this Christmas? You will, because you love the baby Jesus. VARTAN.

In sending contributions, be sure and state whether they are intended for the Armenian and Syrian Fund or the Poland Fund. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Gethsemane.

In golden youth, when seems the earth
A summer land for singing mirth,
When souls are glad and hearts are light
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere, veiled under evening skies,
A garden all must sometime see—
Somewhere lies our Gethsemane.

With joyous steps we go our ways,
Love lends a halo to our days.
Light sorrows sail like clouds afar;
We laugh, and say how strong we are.
We hurry on, and, hurrying, go
Close to the borderland of woe
That waits for you and waits for me—
Forever waits Gethsemane.

Down shadowy lanes, across strange streams,
Bridged o'er by our broken dreams,
Behind the misty cap of years,
Close to the great salt-fount of tears,
The garden lies; strive as you may,
You cannot miss it in your way.
All paths that have been, or shall be,
Pass somewhere through Gethsemane.

All those who journey, soon or late
Must pass within that garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say,
"Not mine, but thine:" who only pray,
"Let this cup pass," and cannot see
The purpose in Gethsemane.

—Ella Wheeler Wilcox.

Let us look up to our great Emancipator. Our freedom is, after all, his gift; but he has left us the power, the perilous power, of forfeiting it, that we may, if we will, retain it for his glory. Let us see that we do not forfeit it by cloaking under it the "maliciousness" which repudiates law. The laws of the land protect our social liberty. The laws of the church, the laws of natural and revealed truth, protect our mental liberty. The moral laws of God protect our spiritual liberty. All true law meets in, radiates from, the divine person of Christ, the everlasting Legislator, our Deliverer from political, intellectual, moral slavery.—H. P. Liddon.

GOSPEL ADVOCATE

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E. G. Sewell. M. C. Kurfees. E. A. Elam. T. B. Larimore.

MANAGING EDITORS.

J. C. McQuiddy. A. B. Lipscomb.

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EDITORIAL

Reply to Rejoinder by Brother Sweeney.

BY M. C. K.

On page 1205 of this issue of the Gospel Advocate the reader will find Brother Sweeney's courteous rejoinder to our first reply, and we ask for it a careful examination.

To forestall any misunderstanding and consequent confusion over the mere use of terms, we wish, before proceeding a step further, to have a clear and distinct understanding of the sense, and the only sense, in which we use the terms "law," "legislate," "provide," and "appoint" in this discussion. At our first use of these terms last summer we took it for granted that all our readers, including, of course, Brother Sweeney, clearly understood that sense and would not even dream of using the terms in any other sense in this discussion; but his reference to "the Standard Dictionary" and to "legal dictionaries" seems to us to imply that *he* is not only using them in a radically different sense, but a sense in which God has "legislated upon," "provided for," and "appointed" *nothing, absolutely nothing*, in Christian worship. Hence, let it be distinctly understood here and now and once for all, that when we say that God, in the establishment of Christianity, legislated in the realm of music, and that in that realm he provided for and appointed vocal music for Christian worship, what we mean, *and all that we mean*, is that God, through inspired men, *said* that Christians are to use vocal music in their worship. And precisely in the same way and for the same reason, if God had *said* that Christians are to use instrumental music in their worship, we would contend that he has legislated upon, provided for, and appointed instrumental music in Christian worship. If not, why not? Again, if God had *said* that Christians are to burn incense in their worship, we would contend that he had legislated upon, provided for, and appointed the burning of incense in Christian worship. If not, why not? What we mean, and all that we mean, is that God has *named, specified*, and thus *indicated* vocal music to be used in Christian worship, just as he has named, specified, and indicated the Lord's Supper and what is to be eaten in that Supper in Christian worship. We mean that he has "legislated upon," "provided for," and "appointed" vocal music in Christian worship precisely as he has "legislated upon," "provided for," and "appointed" the Lord's Supper in that worship. So far as "law" and "legal dictionaries" are concerned, instead of running hard and fast lines around the term, which would practically mean that God has legislated on nothing at all for Christian worship, we would better adopt the sensible language of the eminent British jurist, Sir Edward Coke: "Reason is the life of the law; nay, the common law itself is nothing else but reason." And reason here asks the question: If what God says, when he specifies an act and tells Christians to do it in their worship, is not to be taken as a law for their guidance in worship, then, what would be such a law?

Hence, the only sense in which we mean "that God has passed a law or laws conditioning beforehand and stipulating as a decree or ordinance that vocal music should be used in the worship of Christians" is that *he has said* use that kind of music "in the worship of Christians"—that, exactly that, and nothing more, is what we mean. "That you" deny; "that I" affirm.

Of course, "a law," in the sense in which we are using the term in this discussion as well as elsewhere, "must be specific and definite;" and, touching that which we here affirm and for which we here contend as having been divinely appointed in Christian worship, we must show, if we make good that affirmation, that God has specifically and definitely *said* that it is to be used by Christians in their worship; but when we have shown this, then, by every just principle of argumentation and proof, we unhesitatingly claim that we have made good that affirmation.

Certainly "we are both too good judges of law," and of some other things, too, "not to know that" we are not here discussing, and have no issue over, whether a law can "be proven by inference" or "by *parol*, as the lawyers say;" but we *are* here discussing, and we *do have* an issue over, whether God has *said* Christians are to use vocal music in their worship; and if, when we prove that God has *said* Christians are to use vocal music in their worship, we have not proven to our brother's satisfaction that God has "legislated upon," "provided for," and "appointed" vocal music to be thus used, then we frankly and openly confess here and now that we cannot prove it to his satisfaction.

Concerning the inspired admonition that Christians "must *teach* and *admonish* in psalms, hymns, and spiritual songs," and that they "must *speak to each other* by the same method," our brother asks: "Does the editor of the Advocate observe that law?" *Yes.* He further asks: "Does he limit his speaking to psalms, hymns, and spiritual songs?" *No*, for the simple reason that God has not only not thus limited him, but has told him to speak otherwise as well. On these passages and the obligation they put upon Christians, our brother makes this comment: "They do not teach that they must sing in obedience to the law or ordinance of God." But they *do teach* that when Christians make music in their worship, they must make *vocal* music, if they do what they are *told to do*.

Never mind just now about "the holy kiss or feet wash-

ing." We shall be glad to take up those matters at the proper time; but the issue now is whether God has legislated or spoken upon the question of music in Christian worship, and, if so, whether he has appointed vocal music in that worship. It is only necessary to add now that even if it were shown that "there is as good scripture to establish that God has legislated upon, provided for, and appointed the holy kiss or foot washing" in Christian worship "as there is that he has done so regarding vocal music," that would by no means prove "that he has" *not* "done so regarding vocal music." In the passages formerly cited by us and now quoted by Brother Sweeney, God distinctly says two things: (1) that Christians are to worship him; (2) that they are to worship him with vocal music. Now, we unhesitatingly say that, if Matt. 26: 30; Acts 16: 25; Eph. 5: 19; and Col. 3: 16, instead of saying the two things just stated, had said (1) that Christians are to worship God, and (2) that they are to worship him with instrumental music, then, as it seems to us, that would settle the question, beyond all doubt or quibble, with all right-thinking people, that God had legislated upon, provided for, and appointed instrumental music in Christian worship. If not, why not?

Finally, commenting on Paul's conduct when he "went into the temple at Jerusalem and purified himself according to the law of Moses," Brother Sweeney asks: "Does that act of his prove that Christians should purify themselves according to the law of Moses?" Our brother should have known that his question is a "two-edged sword;" and as the obligation to answer it rests with equal weight on him that it does on us, before we answer it, we respectfully ask him another: Does the fact that any "act" at all was done by Paul or by any other inspired man "prove that Christians should" do that act? If so, please name one.

[For the information of our readers, we publish the following note of explanation from Brother B. A. Abbott, editor of the Christian-Evangelist, St. Louis, Mo., in reply to a request from Brother Sweeney that our discussion be published in the Christian-Evangelist:

On my return from a trip east I find your letter of November 5, proposing a discussion of the music question with Brother M. C. Kurfees. I wish we had the space for such a discussion. I would be delighted to have you and also Brother Kurfees represented in our columns, and would enjoy a discussion of the music question, but the other questions are so urgent in our church now and our space is so very limited that I feel compelled to say that it seems impossible to find room for such a discussion now. If the paper situation eases up, we ought to be able to have it a little later. If you have occasion to write to Brother Kurfees, as you will, I would appreciate it if you will explain the reason why I think we cannot have it at present.

We regret that the discussion could not appear in either the Christian Standard or the Christian-Evangelist, but we hope and believe that its publication in the Gospel Advocate will do good.—M. C. K.]

Voting in the Church is Division.

BY E. A. E.

The followirg questions on voting in the church have been presented for consideration:

Itasca, Texas October 15, 1918.—Brother Elam: Please explain through the Gospel Advocate the following questions: (1) Since you say it is wrong to vote on a person who is being withdrawn from, what constitutes the *act* of withdrawal, and how should it be done? Suppose a person who was to be withdrawn from had a few who stood by him in his wickedness, how could you withdraw from him then, if *all* have to do the withdrawing? (2) How is the church to select elders if they do not express this by a vote? (3) Who is to do the selecting? Brotherly, ——.

There is no name to this letter. I have no idea who wrote it. It is the rule of all papers to publish no questions, statements, and articles, whose author does not give his name. The name may be withheld from publication, but the publishers must have it. The reason is obvious.

These questions seem to be from some honest inquirer, and I can see only good in an attempt to answer them.

I have asked recently a good man, a Bible student and an editor, to point out the scriptural course for a church to pursue in withdrawing *themselves* "from every brother that walketh disorderly." I desire to learn all the Bible teaches on this and on all other "things that pertain unto life and godliness." (2 Pet. 1: 3.) Some things do not "pertain unto life and godliness," are not embraced in "the faith which was once for all delivered unto the saints" (Jude 3), and must be avoided. (See 1 Tim. 1: 3-7, 19, 20; 4: 6, 7; 6: 3-5, 20, 21; 2 Tim. 2: 14-19, 23-26; Tit. 1: 10; 2: 7; 3: 9; 1 Cor. 2: 1-5; 2 Cor. 4: 1-5; Acts 20: 20, 25, 27; 2 Tim. 4: 1-4.) Let us stop just here and read these passages before we go any further. If we have not the desire, first, to do God's will and then to teach God's will; if we have not willed to do God's will (John 7: 17), and have not prayed for *his* will and not our theories and speculations and selfish ambitions and revengeful purposes to be done, it would be better never to write another article or preach another sermon. Jesus came down from heaven, not to do his own will, but the will of God who sent him. (John 5: 30; 6: 37; 12: 49.) Jesus pleased not himself (Rom. 15: 1-3), but did always the things which pleased God (John 8: 28, 29). With this desire and spirit we can proceed; "but if any man hath not the Spirit of Christ, he is none of his." (Rom. 8: 9)

I do not want any controversy with any man. I desire to know, and I desire churches to know, how a church—the *whole* church, not some part of a church—is to withdraw *themselves* from a brother who walks disorderly—not a part of a church withdraw from another part equally as faithful and good as, if not more faithful and better than, the part who performs the act of excommunication.

Some things seem very clear to me; but if the course some have pursued recently is in the spirit of Christ and according to the will of God, I confess that I am still groping my way in the dark. I am glad to point out to this inquirer the points which seem so clear.

1. The command of God is to "withdraw yourselves"—the whole church, not some part of the church—"from every brother that walketh disorderly," and to "have no company with him"—not *some* of the church have no company with him and others of the church have company with him. This withdrawing is to be done "in the name of our Lord Jesus Christ." (See 2 Thess. 3: 6-15.) So the church—not a part of the church—at Corinth was to deal with the man who had "his father's wife." A part of the church was not to cling to him and vote to retain him, while another part was to withdraw from him, as fornicators are sometimes treated now. Paul directed the church what to do—namely: "Ye being gathered together, and my spirit, with the power of the Lord Jesus, to deliver such a one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Instead of obeying God theretofore, they were "puffed up" and glorying, but their glorying was not good. (1 Cor. 5.) The conduct of this fornicator had not even grieved them. This withdrawing was to be done, then, when *all the church had gathered together*—not when a part of the church had come together in a *called meeting* and the other part knew not wherefore they had come together, and some, maybe, knew nothing at all of the meeting. Paul was present in spirit, and "the power of our Lord Jesus" was present. These facts—Paul present in spirit, the power of Jesus present, a soul to be rescued, the purity of the church to be preserved, and all to be done in the name of our Lord Jesus"—make this a most serious and solemn

affair. God's church and the souls of men cannot be trifled with. What are the facts? This man was guilty, and God commanded the church to withdraw from him, that he might be saved, that the church might be purified. Not to have done this would have been disobedience to God. There was no voting to do. All who would vote to retain that man would vote to disobey God—to refuse to keep a plain commandment. All who vote against doing God's will are rebellious.

2. The purity of the church and the salvation of the wrongdoer are the objects to be accomplished by the withdrawal—"to the intent that he may be ashamed," "for the destruction of the flesh, that the soul may be saved in the day of the Lord Jesus." Only the good of the wrongdoer, so far as he is concerned, can be sought.

3. Then, the withdrawal cannot be made in a partisan spirit, in a factious way, through partiality and prejudice, in order to "get even" with a wrongdoer, to get rid of him, to condemn and punish him, or to seek vengeance. The wrongdoer, it may be, should be withdrawn from, but to seek retaliation in this way is as bad as to punish him by beating him with a club. Two wrong things never make one right thing. The men who would seek revenge in this way are prosecutors, judges, avengers, if not persecutors.

4. The Bible tells what disorderly conduct is: "For we hear of some that walk among you disorderly, that work not at all, but are busybodies." For the reasons the Bible gives, idlers and busybodies should be withdrawn from by the church. Not to do this is disobedience, again, to God. A preacher who is "idle," "a tattler," "a busybody," "a meddler in other men's matters," "going about from house to house," "speaking things which he ought not," is a greater sinner in this respect, because he should be an example in "good works" and "sound speech," and is doing greater evil. Instead of "serving the Lord with all lowliness of mind," teaching publicly and from house to house, admonishing "every one night and day with tears" and "with all long-suffering and teaching," and thereby allaying strife and making and keeping peace, he goes about from house to house, arraying one party against another, talebearing, and declaring without the proof that certain ones are walking disorderly and should be withdrawn from. Fornication is disorderly conduct, as stated in 1 Cor. 5. All persistent disobedience to God's will is disorderly conduct. Not to withdraw from the guilty is disobedience.

5. All who "by their smooth and fair speech . . . beguile the hearts of innocent," serving "not our Lord Christ, but their own belly," cause divisions contrary to the teaching of Christ, are to be marked and turned away from.

For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake. (Tit. 1: 10, 11.)

A factious man after a first and second admonition refuse. [avoid]. (Tit. 3: 10.)

6. I cannot denounce a man as factious and *try him*, acting myself prosecutor, jury, and judge, and withdraw the church, *or such part of it as will vote with me*. In this case I am the factionist. The teaching which God condemns is that which is *contrary to the teaching of Christ*. The man who teaches contrary to this is factious. A man is not factious because he opposes the teaching of error—the theories and speculations of men—instead of the word of God. All who teach contrary to the word of God, all who refuse or fail to avoid all the untaught questions and other questions which God commands all to let alone, are the factionists and producers of division. They may "have indeed a show of wisdom in will worship, and humility" (Col. 2: 20-23), may use "smooth and fair speech," but they are dividers of churches.

7. The will of God is the standard. (Matt. 7: 15-27.) The "good fruit" is doing and teaching the will of God—"the whole counsel of God." All who teach contrary to the will of God or depreciate the necessity of obeying God's will in all things are false teachers.

8. Elders are to know the will of God—"holding the faithful word which is according to the teaching, that they may be able both to exhort [build up the church] in the sound doctrine, and to convict the gainsayers." (Tit. 1: 9.) The church at Ephesus tried them that called themselves apostles, when they were not, and found them false. (Rev. 2: 2.) The New Testament gives the qualifications and work of apostles, and it was the standard by which the false apostles were measured. There was no voting to see if they were false or true; the New Testament pronounced them false, and all who respected the will of God acted accordingly. Of course, some could have allowed their personal friendship and attachment for these false prophets to lead them to vote against the will of God and become factious and rebellious; but none did this in the church at Ephesus.

9. When I wrote as I did a few weeks since, I wrote for the benefit of all who love the Lord and desire, therefore, to know and to do his will—all who desire to withdraw from disorderly brethren in a godly way and for the purpose which God gives for such an action—not for those *who by vote* would cast a righteous man out or retain an unrighteous one—not for those who for a pretext would go technically by the New Testament, while in heart they trample it under their feet, in order to carry a point, make out a case against a brother, and get him withdrawn from as a matter of retaliation and vengeance because they could not avenge themselves otherwise. I have known this to be done and to be confessed. If this is not an outrage, how can an outrage be committed? If this is not playing politics in the church—and the dirtiest sort of politics, at that—how can that trick be performed? I cannot understand how a man who resorts to such tricks can think he is seeking to do and to teach the will of God.

(To be continued.)

Jesus, the Way.

BY E. G. S.

As to the matter of salvation, Jesus is not only the way, but he is the only way. There is no other being to whom we may look for salvation. If we ignore him and refuse to obey him, we will be eternally lost; but if we look to him and obey him, we then have the sure promise of the salvation of our souls. If we refuse Christ and fail to obey him, we need not depend upon any one else to save us. To reject Christ is to reject the only salvation that is offered us. Eternal ruin is certain to those that reject him.

Why, then, should any refuse or neglect the pure gospel of Christ? No objection can be raised against him. He gave himself up to die that sinners might be saved. And when he had thus died upon the cross and his blood had been shed "for many for the remission of sins," the apostles were sent into all the world to preach the gospel to every creature, so that all might be saved through him. All that were willing to accept him as their Savior and were willing to repent and be baptized were promised the remission of sins. It was indeed a heavenly offering when the Son of God gave himself up to die upon the cross. It was the grandest offering that has ever been made since time began, and yet only a small part of the human race truly and fully appreciate it. But it is not enough that we believe that he is the Christ. We are also commanded to

repent and to be baptized in order that our sins may be forgiven. We should notice that in the word of the Lord remission of sins is not to be expected till after baptism. The word of the Lord says, "He that believeth and is baptized shall be saved," thus putting the promise of pardon, or remission of sins, after baptism. But the popular system of conversion among the denominations puts getting religion before baptism, thus upsetting God's divine arrangement. When the word of the Lord puts it thus, all the preachers of the world combined have no right to change it. Why it is that the world does not see it that way is strange, since the wisdom of God puts the promise of pardon, the remission of sins, after baptism, and not before it. To place the remission of sins before baptism upsets the word of the Lord, puts the cart before the horse, and thus makes a human arrangement of the whole matter of conversion. Why not just take the word of the Lord as given in the New Testament and go by that? There is no mistake in the word of the Lord. The opinions of men are liable to have many mistakes in them, but the word of the Lord as given by inspired men and recorded in the New Testament does not contain mistakes. It contains inspired truth, and will lead those who follow it to a heavenly home. Why should any be lost, with such a plain spiritual guide to lead them?

People that refuse the word of God as contained in the New Testament voluntarily throw their chances for heaven away, and have no one to blame but themselves. And that is not all that they lose. They deliberately throw away all the joys that a faithful Christian life affords on this earth. It would be hard to explain how much enjoyment would be lost by a failure to become a Christian and to lead a faithful Christian life. Any one that refuses to become a Christian and to lead a Christian life voluntarily chooses to walk and live in darkness and gloom, without hope and without God in the world, and will have to plunge into a world of eternal darkness and gloom without a ray of light or hope to cheer his soul. But it is very different with the faithful Christian, who, in the light of Christianity and the hope of the gospel of Christ, views death as a passage into a brighter and happier home, into joys that never end and happy associations that never break up. Faithful Christians, therefore, do not need to suffer from fear of death. To such as these, death is only the gateway to eternal joy; but the wicked, who through life have rejected the glorious gospel of Christ, have nothing whatever to comfort them when they approach the dark river. Why, then, should not all in Bible lands be Christians?

A Christmas Gift for the Fanning Orphan School.

BY E. A. E.

Next Lord's day—the fourth Sunday in December—is the day on which to make a contribution for the Fanning Orphan School. The school is in debt to the amount of two thousand dollars, and it needs still more to enable it to care for more orphan girls than it can do at present. While helping the orphans of other countries, we must not neglect our own.

The Belmont Avenue congregation, Nashville, Tenn., has raised one hundred dollars, and asks that nineteen other congregations join it in giving one hundred dollars each on next Lord's day, thus making the two thousand dollars. If the money is not available on next Sunday, the members and, therefore, congregation, can signify the amount which can be given.

Should not the church be as liberal and as ready to respond to the call of the Lord, the head of the church, as the members have been to give whenever the government has made a call for money? A man designated to raise money for some cause for the government stated that the government was inquiring into every one's business and every one gives, and, "if not, why not?" And all have given. Now, with orphans at our doors, with a school which prepares them to fill useful positions and to maintain themselves in life, and also to help others, why not generously respond to this call to relieve the Fanning Orphan School of debt? Brother John Shaw says—and John is right—that to place the work and needs of this school before the brethren at large is to get the money necessary to carry it on. Brother Shaw is one of the Belmont Avenue church.

Any amount from any congregation or from any individual will be gratefully received by the school.

Send contributions to A. N. Trice, Washington Manufacturing Company, Public Square, Nashville, Tenn.

Have You Sent Us a New Subscriber?

This short article is written in the hope and with the earnest request that every reader of the Gospel Advocate consider this a personal appeal. It is our determined purpose to press the claims of the Advocate upon the people as never before. We appeal to each and every one of you not to think that this article was written for the other man, but to realize and appreciate the fact that it was written and intended for YOU. You have no idea just how much good you may do by taking a little time and sending at least one new subscriber to the Gospel Advocate. By so doing you may be instrumental in the conversion of a soul. James says: "Let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins."

We have often been assured that many people have been led to Christ by reading the Gospel Advocate. Of course we realize that we make mistakes. We know that when we do the very best we can, that fault may justly be found with that best because our judgment is at fault. We would assure our readers, however, that the mistake is one of the head and not one of the heart. Of course you can find fault; of course you can criticize, and you can increase the burdens of others who are laboring honestly and making sacrifices to advance the cause of the truth; but, before you do it, you should ask yourself the question, Is this the way that I should do in order to advance the cause of Christ?

We want YOUR help, and believe that, as a sincere, devout Christian, you will do all that you can to help forward this great work of saving souls. We cannot for a moment doubt the necessity and importance of such work. When we think of the value of a soul; when we think of the duration of eternity and of the joys of heaven, we must know that this is a work in which all should engage heartily and cheerfully. "What doth it profit a man, to gain the whole world, and forfeit his life?" If you actually knew that by getting a number of subscribers you would be instrumental in the salvation of a number of souls, would you fail to do it? Can you think of any other way in which you can do more good with so slight an investment? If you thought that the Gospel Advocate would cease to exist and that the work that it is doing would be done no more forever, would you withhold your support and hearty encouragement? What you do should be done NOW. NOW is always the time to do right, and NOW is never the time to procrastinate and put off good works. Why not follow the example of the Lord Jesus, who said: "We must work the works of him that sent me, while it is day: the night cometh, when no man can work?"

This appeal is to YOU. Will you act promptly?

PUBLISHERS GOSPEL ADVOCATE.

Contrition depends in great measure on the amount of divine knowledge and of spiritual experience.—T. T. Carter.

Georgia and the Far Southern Field

By S. H. HALL

How to Spend the Holidays.

The Christmas holidays are at hand, and how to best spend them should be given some thought. It will be the happiest Christmas in years to some of our mothers and the saddest to others: to the former, because their sons will be home from the army, with no more fears that they will be slaughtered on the battle field; to the latter, because mother will have to look at the empty chair and think of her boy beneath the sod somewhere in France. To the mothers in this latter class let me say that I cannot keep the tears back as I think of you; and if dying would give back to you your boys and take that ache from your hearts, I would be so glad to go. We are so helpless as we try to comfort you, but there is One who really can. Lean upon Him with full assurance that he knows your sorrows, sees you now, and ever stands by your side to help you. To the former mothers I suggest that as you enter so joyfully into the holidays because your sons have been spared, to think of the other mothers whose sons have been taken. Be certain to find some time to spend in the secret chamber, and remember them kindly and whole-heartedly in your prayers.

But this is not exactly what I had in mind to write when I headed this paragraph. These mothers who are rejoicing and the others with broken hearts came into my mind while the first sentence was being written, and I had to write it. The thing I wanted to say is this: Make this a happy Christmas by doing your best to make others happy. I believe supreme happiness comes when we are so busily engaged in striving to make others happy that we forget that self exists. This suggests a little poem I saw some years ago, and right here I give it:

Lord, help me to live from day to day
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for others.

Help me in all things I do,
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for others.

Let self be crucified and slain;
And buried deep, and all in vain
May efforts be to raise again,
Unless to live for others.

And when on earth my work is done,
And my new work in heaven's begun,
May I forget the crown I've won,
While thinking still of others.

Others, Lord—yes, others!
May this my motto be:
Help me to live for others,
That I may live for thee.

It is certainly true that pleasure we receive in doing for self, but it has not the sweetness of the pleasure that comes when we unselfishly work for others. See how many sad hearts you can make glad. See how many widows you can comfort. See how many poor children you can make forget that they were ever poor. Do these things, in the name of Christ, and a happy Christmas you will have. May our Father help us to thus spend the days before us.

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To the Old Students of J. A. Harding.

It occurs to me that one of the best things we could do would be to remember Brother Harding with a letter of cheer, a suitable Christmas card, and, better still, in a more substantial way, especially on the part of those to whom he has been such a blessing, and to do this, too, in time to reach him by December 24. I regret that your attention has not been called to this sooner, but it is not too late. Get your mind fixed right now on what you will do, and do it without failure. He is still able to appreciate such things; then his good wife will get just as much pleasure from what we do for him as if it were wholly for her. This may be our last chance to make him happy at this season of the year. Grasp it while it is in your hand. All letters and gifts should be addressed to J. A. Harding, 115 McLendon Street, Atlanta, Ga.

It has meant much to the Atlanta work to have Brother Harding and his good wife with us in their last days. At his last birthday the churches here remembered him in a most interesting way.

Now, don't let the suggestion above slip your mind till it is too late.

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Miscellaneous Items.

Brother Flavil Hall recently conducted a short meeting for the brethren near Lumber City. He spent about ten days with us on his return home and preached for the South Pryor, East Point, and West End Avenue churches. He is, undoubtedly, one of the most unselfish preachers that we have, and moves uncomplainingly on, whether supported or not supported. Each congregation tried to remember him in a substantial way while here. It would be well for congregations that need song drills to use Brother Hall this winter in getting ready for a great work next spring and summer. There is no better teacher of vocal music than he. And, too, let me tell you there is a power in song. I feel safe in saying that half of the effectiveness of our Lord's-day morning work at West End Avenue is due to our singing.

As stated in last week's issue, some of our readers may be interested in "Songs for the Season." Brother Flavil Hall's two last pieces are "The Soldier Boy Is Coming Home" and "The Boys Are Coming Home." The words of the latter were written by Sister Mary Farmer, of this city. Send twenty cents for these two songs instead of twenty-five cents as announced last week.

Brother R. R. Brooks continues to grow in favor with the East Point brethren.

Brother John Klingman is greatly liked by the South Pryor Street brethren, and we are expecting greater things because of his able help.

We feel very thankful, indeed, to have our force strengthened with the help of Brother Silas E. Templeton. He is here arranging for a home to which to bring his wife and children.

God has ever blessed our efforts, and we are glad to say that we are ready to bring to a close the greatest year in the history of the work in this city.

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Sacrifice.

"The cattle on a thousand hills are mine;
Naught need I of thy gifts, O man, for I
Sit all complete upon my throne on high."
Thus saith the Lord, where endless line on line
Of angels minister the praise divine.
"Yet, Lord," we answer, "can we not supply
One strain in all creation's melody
To show we seek to join our hearts to thine?"

God needs no thing of man's, but he will take,
As showing love, or reverence, or fear,
Whatever sacrifice that man may make,
And give, in place, a thousand blessings more.
But offer not from thy vain earthly store;
Thou must an altar in thine heart uprear.

—H. W. Ticknor.

IT PUTS THE "PEP"

Into Peptiron.—The Combination of Pepsin, Nux, Iron, Celery.

This is what makes Peptiron of wonderful therapeutic value, and so successful after influenza, the grip and in blood and nerve troubles, anemia, paleness, nervous weakness and the exhausting worry and anxiety over the world war.

It is a real iron blood and nerve tonic, especially beneficial in the weakness following the influenza and grip, to worn-out, brain-fagged men, delicate women, school-tired girls, and to fast-growing boys, invalids and convalescents, the aged and infirm. It actually puts iron, a natural strengthener, into the blood, and restores the wasted red corpuscles. Your druggist knows its great merit

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When travelling, shopping, attending church or theatre, don't forget to have handy a box of

Dr. Miles -Anti- PainPills

They will head-off that Headache or any other Ache or Pain.

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CHURCH NEWS

District of Columbia.

Washington, December 2.—The congregation in Washington had a feast of good things yesterday. Brother Dalton, who is returning to his home in Indiana this week, preached us a very effective and forcible sermon on "The Seven Christian Graces" at 11 A.M., and Brother J. W. Shepherd, who has spent a few days here in behalf of soldiers who are in prison because of religious convictions, delivered a strong and feeling sermon from Heb. 4: 12 at 7:30 P.M. There were one hundred and one present at the morning services. The lessons by these two godly men will remain in our hearts and do us good. We wish for both of them many years of usefulness in our Master's vineyard. If you have friends and relatives here who are not attending services, or perhaps do not know where we meet, please send them this address: "Masonic Temple, second floor, front, corner of Eighth and F Streets, Northeast."—W. S. Long.

Washington, December 8.—Two interesting services were held to-day. Some new members found their way to the place of worship. We hope many more may soon find their way to "Masonic Temple, Eighth and F Streets, Northeast, second floor, front." We want all the readers of the Gospel Advocate to understand what is meant by "Washington Day." This is it: We are asking the congregations everywhere to set apart the contribution on Sunday, December 22, to help the little band in Washington build a house of worship, and let that day be "Washington Day." If every congregation will do this, the workmen will be placing the material in the building in a few months. There are over four thousand congregations in the United States. How many will respond to this call? It is your work to do or neglect. If two thousand congregations will send five dollars each, the work will be done. Great things can be done for Christ when brethren work together. If ten thousand Christians will send only one dollar each, the house will be built. Will you be one of the number? Write your check at once and let it go forward. There are fifteen hundred preachers in the brotherhood, and without a very great sacrifice the preachers alone could erect a good house of worship in the national capital. Many of them could give five dollars each, some of them could give more and some could give less. We preach liberality, now let us practice it. God has blessed us abundantly this year; so come forward with the proof of your love. Our only meeting place is in a hall where the Christian Science people meet, and this is confusing and misleading to the best people. We must do better. We must have a house, and you must help us. —W. S. Long.

Texas.

Nocona, December 2.—The influenza has broken out afresh here, worse than ever before, and our crowd was small last night and yesterday, but we had good services. I am doing all I can for the afflicted ones, but it is a big job for one man to meet the demands made on a gospel preacher in this locality. I preached the funeral yesterday afternoon of a sixteen-year-old girl who died without obeying the gospel. It was awfully sad. There were only two mourners there, as the rest of the family were all down sick, one expected to die. Brother Will Grimsly, of Montague, is down with pneumonia, and I must go there to-day. Well, my tract on "Feet Washing" is complete, and I will furnish them at ten cents per copy. Send for them and use them. I would like to persuade some brethren and sisters to send me enough money to pay for printing them—about twenty-five dollars—and let me give them away where they will do the most good. I know where they should be circulated, but the ones who ought to read them will not buy them, of course; but if I could pay for them, I would scatter them where they would do good. Who will be the first in on this? Send to me or to F. L. Rowe, Cincinnati, Ohio, and say, "For 'Foot Washing' fund." I have time for a meeting next summer, from the last of June to the middle of July. Who wants it? Write soon. Now let us all pray for greater success, which will come only through greater work; or, to quote Sam Jones, "pray for our daily bread at the end of a five-foot hoe handle." Let us work and hold meetings and Bible readings. I have formed a class of forty-four here in Smith's "Outlines of Bible Study," and look for a good time this winter.—Tice Elkins.

"More Eggs" Paid the Pastor.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold forty-two and one-half dozen eggs last week, set four dozen, ate some, and I have one and one-half dozen left."—Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Don't delay. Send a dollar to-day to E. J. Reefer, 3259 Reefer Building, Kansas City, Mo., for a package of "More Eggs;" or, better yet, send him $2.25 and he will send you three packages of "More Eggs" tonic, prepaid. This is a season's full supply. A million-dollar bank guarantees that if you are not absolutely satisfied, your money will be returned on request without question. So send either a dollar or $2.25 to-day for this wonderful egg producer; or write Mr. Reefer for his FREE poultry book that tells the experience of a man who is helping a great many people make money with their poultry and who himself has made a fortune out of the poultry business.

One Treatment with Cuticura Clears Dandruff

All druggists; Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

PUBLIC IS WARNED
Against Taking
Substitutes for Nuxated Iron

Physicians Below Say That Ordinary Metallic Iron Preparations Cannot Possibly Give The Same

STRENGTH, POWER AND ENDURANCE

As Organic Iron—Nuxated Iron

United States Judge Atkinson Gives Opinion

Careful investigation by physicians among druggists and patients has revealed the fact that there are thousands of people taking iron who do not distinguish between organic iron and metallic iron, and that such persons often fail to obtain the vital energy, strength and endurance which they seek, simply because they have taken the wrong form of iron.

Judge G. W. Atkinson.

Therefore, physicians mentioned below, advise those who feel the need of a strength and blood builder to go to their family doctors and obtain a prescription calling for organic iron—Nuxated Iron—and present this to their druggist so that there may be no question about obtaining the proper article. But if they do not wish to go to the trouble of getting a prescription for Nuxated Iron then be sure to look on the label and see that the words NUXATED IRON are printed thereon—not Nux and Iron nor any other form of iron, but Nuxated Iron.

United States Judge G. W. Atkinson, of the Court of Claims, Washington, D. C., says: "It is without hesitation that I recommend Nuxated Iron to persons who in the stress of physical or mental labors have permitted the system to become debilitated, the body exhausted or the nerves run down. It has restored my appetite and my vitality. I feel that I have dropped off the burden of months of toil in the few weeks that I have been following the very simple directions for the use of Nuxated Iron."

The remarkable results produced by Nuxated Iron and its widespread sale (it being estimated that over three million people annually are today using it), has led to the offering of numerous substitutes, and these physicians say that health officials and doctors everywhere should caution the public against accepting substitutes in medicines and they especially warn against accepting substitutes for Nuxated Iron, which, instead of being organic iron may be nothing more than a metallic iron compound which may in some cases produce more harm than good. The widespread publication of the above information, has been suggested by Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital; Dr. Ferdinand King, New York Physician and Medical Author and others, so that the public may be informed on this subject and protected from the use of metallic iron under the delusion that it is Nuxated Iron or at least something as good as Nuxated Iron.

It is surprising how many people suffer from iron deficiency and do not know it. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength and see how much you have gained.

Manufacturers' Note—Nuxated Iron, which is prescribed and recommended above by physicians is not a secret remedy, but one which is well known to druggists. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

In answering advertisements, please mention this publication.

Work in Tate County, Miss.

BY J. P. LOWREY.

November rounded out my fourth year with the churches in Tate County. The Thyatira, Senatobia, and Crockett congregations have stood by me loyally this year, regardless of the war conditions. I will continue my work in the county another year.

In all of the history of the past there have never, perhaps, been so many wonderful events crowded into one year as into the year 1918. Would it not be well for every Christian to pause and ask: What have I done to advance the cause of Christ while the world was being bathed in blood? Brethren, have we labored as we should during these dark days to hold out before the world the great principles advocated by the Prince of Peace? It is strange, but at a time like this, even when thousands are falling upon foreign fields and death is abroad in our own land, it is hard to reach people with the gospel. There has never been so much for churches and preachers to do.

I have labored harder this year than ever in life and can see so little that I have accomplished. I have preached one hundred and fifty-one sermons and baptized only sixteen persons in Tate County this year.

A number of our boys from the Thyatira, Senatobia, and Crockett congregations are in the army; some of them are in France. One member of the Senatobia congregation, Brother Carl Poag, died on board a transport and was buried at sea. Carl had many friends, and it is a consolation to us to realize that the sea must one day give up the dead.

Now that the war is over, we realize that there is a greater work than ever to be done in this field. Therefore we are more anxious than ever to have a meetinghouse in Senatobia. In response to the appeal that Brother A. B. Lipscomb made in behalf of Senatobia we have received three dollars—one dollar from Brother T. M. Karnes, of Trenton, Tenn., and two dollars forwarded by Brother Lipscomb. We appreciate this; but we must have one thousand dollars if we complete a respectable house in Senatobia. This work must be done. We do not understand why brethren are so indifferent toward the cause of Christ in Mississippi. There is no place in which more good can be accomplished.

Rather than leave this field and go to where I could get a support that would meet the demands that are made of me, I have accepted the principalship of a consolidated high school and am now teaching, and preaching every Sunday. This field must not be abandoned. I am by no means discouraged with the conditions here. I have every assurance that the brethren here love me and appreciate my work. I shall continue to do my very best, always trying in a humble way to teach the truth and trust the Lord for results.

I confess that it would be much more pleasant to be located where I could be associated with other preaching brethren; but, after all, if we fight a good fight and keep the faith, we can sit down together at His feet and rejoice over these hard-fought battles.

May the Lord bless the faithful everywhere.

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. **DR. CANNADAY, 1225 Park Square, Sedalia, Mo.**

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

Almost all men are slaves; they are mastered by foolish ambitions, vile appetites, jealousies, prejudices, the conventions and opinions of other men. These things obsess them, so that they cannot see anything in its right perspective; for most men the world is centered in self, which is misery. To have one's world centered in God is the peace that passes understanding. This is liberty: to know that God alone matters. Christianity is a way, and not an explanation of life; it implies power, and not dogma.—Donald Hankey.

Happiness is where it is found and seldom where it is sought.—Selected.

Your Eyes

Granulated Eyelids, Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-13
Murine Eye Remedy Co., Chicago.

Old Grudges.

BY F. P. FONNER.

By close observation it is easily seen that old grudges are doing a vast amount of harm both in political and religious circles. Fully one-half of all wars grow out of old national grudges finally fanned into a flame by ungodly men who pose as the rulers of nations. These rulers during past ages have claimed the right to rule by divine appointment. They have claimed this right without consulting the will of the people. Many of them have nursed old grudges against other rulers or nations until war seemed to be the only remedy. It thus appears that millions of the human race have been slain in order to satisfy the unholy ambitions of wicked men. The last exhibition of this is seen in the great war waged by the Kaiser against the free nations for the supremacy of the world; but even in this case certain old grudges more fancied than real rankled in the heart of the Kaiser. You see his end.

But while old grudges have done much harm in political circles, they have done much more harm in religious circles. Congregations have been broken up and destroyed thereby. Many souls have been drowned in perdition because both men and women persisted in holding grudges against each other that were not worth a second thought. Little, trivial things that manly men and womanly women would scarcely notice have been dwelt upon and magnified until the peace of the church of God has been destroyed in many places. This is an awful spectacle for men and angels to gaze upon. It is almost enough to make angels weep, and especially so when the salvation of human souls is at stake. Christians endanger their own salvation when they grudge one against another, because they thus disobey a command of God: "Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door." (See James 5: 9.) This is a most solemn warning addressed to all Christians. No disciple of Jesus can safely hold anything against any of his brethren; and if he does, he does it at his own peril. In fact, he must hold nothing against any man, whether in the church or out of it. He must be kind and forgiving like his Master. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6: 15.) Thus it appears that there is no forgiveness for any one who will not forgive others. This is an awful condition for any one to get himself into, but many persist in doing it. Men and women must get rid of these old grudges before pure New Testament Christianity can be established in any locality. In some places disorder and confusion reign supreme, and it is mainly due to the fact that professed Christians are continually nursing these old grudges. This is usually the way they work: "Once upon a time" a man, who professed to be a Christian, interfered in the affairs of another man, who was not a Christian; and it seems, too, that the professed Christian was wrong It seems clear that he caused the other man much trouble. But while both of these men may have been wrong, to some extent, it is plain to be seen that the greater blame attaches to the professed Christian, because he was the original offender. Finally the second man renounced all of his sins and became a Christian and an active worker in the church of God, but to this good day the first man refuses to speak to him or to attend meetings where he is. Surely the first man is not doing right. He certainly must be holding some imaginary grievance against the other. If he is, he is a lost man, unless he repents and gives his brother proper encouragement in the Lord's work.

Say, brother, is this you, or is it some other person? Perhaps this fits a number of us. If it does, let us take the medicine prescribed by the great Physician and get well, if we can. We can make a full recovery by taking it according to directions contained in the New Testament. This is no time to be nursing old grudges and imaginary grievances against any one. In these times of trouble and distress, we must make an effort to get right with God and man. This is absolutely necessary in order to our own salvation and that of others. "Save yourselves from this untoward generation."

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 3259 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Advt.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

A Christmas Recipe.

LOQUACIOUS TONGUES—HOW TO USE THEM.

Blanch in prayer until the gossip peels off easily. Remove all lies and slander, and scrape down to a smooth consistency with the sword of the Spirit.

Place in a wise head with the lip-flap closed. Set aside to mold into the shape of controllableness.

Then gently lift the lip-flap, decorate with kind words and glad tidings, and serve with a pure heart, and tender smiles.—Blossom Dinky.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair I guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention. —Advt.

Get a Feather Bed

Beds, 25-lb., $9.95; 30-lb., $10.95; 35-lb., $11.95; 40-lb., $12.95; two 3-lb. Pillows, $1.75. All new feathers, best ticking. We have $1,000 cash deposit in bank to guarantee satisfaction or money back. Mail order or write for catalog to-day.

SANITARY BEDDING CO., Dept. B, CHARLOTTE, N.C.

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist or write for free samples to

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

Get Rid of That Persistent Cough

If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health-builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.

80c and $1.50 Bottles at all druggists or direct, postpaid, from

ECKMAN LABORATORY, Philadelphia

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

Established 1879

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 39 years of successful use. Send postal for Descriptive Booklet.

FOR SALE BY DRUGGISTS

THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach, or bowels, how much your head aches, how miserable you are from constipation, indigestion, biliousness, and sluggish bowels, you always get relief with Cascarets. They immediately cleanse and regulate the stomach; remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A ten-cent box from your druggist will keep your liver and bowels clean, stomach sweet, and head clear for months. They work while you sleep.

AUTHENTIC HISTORY OF WORLD WAR. In preparation three years. Agents making $10 to $50 per day. Best terms. Credit given. Send 10 cents for postage on $2 outfit free. Act quick. MULLIKIN CO., Marietta, Ohio.

CAPUDINE

The Liquid Remedy for Headaches. A Good Preventive Treatment for INFLUENZA also. At Drug Stores. Try it.

NR

TONIGHT

Tomorrow Alright

NR Tablets stop sick headaches, relieve bilious attacks, tone and regulate the eliminative organs, make you feel fine.

"Better Than Pills For Liver Ills"

Get a 25c. Box.

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Coonradt.

Brother Elmer Eldridge Coonradt departed this life on October 2, 1918, at his home, near Ostello, Tenn., aged eighteen years and nine months. He was baptized into Christ on September 17, 1918, by Brother Jesse E. Love. It is hard to give him up, yet we sorrow not as those who have no hope. Though his body has returned unto dust, the spirit has returned unto the God that gave it, and in whom he trusted. Funeral services were conducted by Brother Jesse Love, and the remains were quietly laid to rest at Spring Place Cemetery in the presence of friends and loved ones.

ONE WHO LOVED HIM.

Jean.

On November 12, 1918, the angel of death claimed the life of Brother Lonnie Jean. Brother Jean was in the youth of life, being twenty-two years old. He had been living the new life for only about three months, having been baptized by the writer last August. "A good name is rather to be chosen than great riches." This was what Brother Jean had; and having this good name and living the Christian life, we conclude that he died in the Lord. Therefore his friends and loved ones should rather rejoice instead of mourning so. Let us live true to Christ, and we will see Brother Jean again some sweet day.

VERNON ROZAR.

Howard.

Ward D. Howard was born in Montague County, Texas, on June 12, 1894, and died at Camp Taylor, Ky., on October 24, 1918. He was the son of W. W. Howard, of Graton, Cal. Ward was a young man in the bloom of life, preparing himself to preach the gospel of Christ, when the flag called him to service for his country, in which service he gave all he had to give—a spotless life, a noble life, and a memory none should be ashamed of. He was baptized in Sabinal River, by Brother W. A. Shultz, about eight years ago, and very soon became useful in the active and public service of the church. The church of Christ in Nocona, Texas, gave him the best burial we were able, and the writer delivered the funeral oration. We laid him to rest; and while but a very few of the kindred in the flesh were present, yet there were many who mourn the loss of so good and true a soldier of the cross. He will sleep a long time, perhaps, but we will all awaken some day, and we will meet and rejoice together forever. May God comfort the father and kindred.

TICE ELKINS.

Bartlett.

William B. Bartlett was born on November 9, 1852, in Putnam County, Tenn., and grew to manhood in that community. He confessed his faith in Christ on October 12, 1880, under the labors of Elder E. G. Sewell, and was baptized, and has been a faithful member of the body of Christ. He had been an elder in the church of Christ at Potter, Kan., ever since it was organized. He was united in marriage, on January 30, 1883, to Mary C. McBride, who departed this life on December 25, 1902. To this union were born seven children, five of whom preceded their father in death. Brother Bartlett died on November 9 (his birthday), 1918, being sixty-six years of age. A great and good man has fallen and will be greatly missed. Funeral services were held in the Potter Christian Church, conducted by Elder Ballou, of Effingham, Kan., an old-time friend. Interment in Fairview Cemetery.

J. J. RUPPERT.

Ragsdale.

With much sorrow we note the death of Sister Ida Ragsdale, who died on October 10, 1918. She leaves a husband and two small children, besides a mother, a father, and a host of relatives, to mourn her death. The church has lost a good, loyal, true member; the neighborhood has lost a good neighbor; and the dear little children, of course, have lost their best friend. Loving hands may do all they can, but they cannot fill mother's place. Sister Ragsdale lived a pure life, having obeyed the gospel early in life under the preaching of Brother Meeks. All who realize what home is without a mother can truly sympathize with Brother Ragsdale and the bereaved family. But let us not mourn as though we were destitute of the blessed hope beyond the grave. Sister Ragsdale's life of devotion, consecration, sincerity, and purity, is worthy of our imitation. She was a good mother, wife, helper, and counselor. During her thirty-two years' stay on earth the affections of all drew near her. Now, if we are not prepared to meet her, let us make ready, that we may be reunited with those dearest us, where no sad good-byes are spoken, where no sickness or sorrow can come, but one unending day.

W. A. BURKE.

Robert.

Departed this life, Sunday, July 14, 1918, one of nature's noblemen, U. M. Robert. He was born in Barnwell, S. C., in 1840. He was the second son of the union in marriage of U. M. Robert,

Sr., and Rachel Rodes Robert. His father subsequently lived in Georgia and Florida, where the boyhood and young manhood days were passed. He became a student at Franklin College, near Nashville, Tenn., in 1860, then under the presidency of Tolbert Fanning. He obeyed the gospel while there and was baptized by Brother Fanning in 1861. Soon after the close of the session of the college, on July 8, he married Mary Augusta Harris, a daughter of James S. Harris, of Wilson County, Tenn. On September 28 he became a soldier in the Confederate Army and gallantly did service till the close of the war. During the conflict he was severely wounded in his hand, losing a thumb and one finger, but, after recovery, continued in the service. After the war he lived in Wilson County for some time, worshiping with the church at Old Bethlehem, among whom he had a host of friends. He, of late years, has been a citizen of Nashville, and died at his home, 2714 Capers Avenue. He died a cherished member of Highland Church, where he was a regular attendant as long as he was able to be there. He was a modest, unassuming, Christian gentleman, who gained the respect and confidence of all with whom he came in contact. I have known him well for fifty-nine years, and all this time have known him to be a straightforward, earnest, consistent citizen and member of the church of Christ. He is survived by his wife, they never having been blest with children. There are many besides her who mourn the death of U. M. Robert. JAMES E. SCOBEY.

Collins.

On last Sunday morning news came to Mr. and Mrs. Sam Collins that their son, Gerald, was dead. He enlisted with Company 114, in Columbia, Tenn., and was at the military training camp there until the company moved to Camp Sevier, Greenville, S. C., where he remained until called for oversea service last April. We never heard of any trouble he had during his service to his country, and he was soon made corporal. He was at home just one time on a furlough after going to South Carolina. Last February he spent a week at home, and he looked so well and happy, as was his natural way of looking—such a strong, fine-looking soldier boy. His death was accidental, caused from an explosion of his gun. I am sure he had been in dangerous places many times, since so much has been said in the papers about the company to which he belonged; but he wrote such cheerful letters home, and interesting letters of the country "over there." He loved his home and mother and was always attentive and affectionate to his entire family. He asked his mother not to grieve and worry over his being away. He was always present at Sunday school and church at Roberson Fork, where he became a member about seven years ago during Brother Thornberry's meeting. Since he was a true soldier of the cross, we feel assured that he was a brave and grand soldier for "Uncle Sam." His dear mother worried quite a lot at first about his being away, but had become reconciled and seemed so proud of her soldier boy, and looked forward to the pleasure of his coming home and the many things he would have to tell. The entire community are in deepest sympathy with the family. "Surely the harps of angels were attuned anew to welcome him as he joined the dear ones gone before." Heaven would not be heaven if loved ones were not there. To the bereaved family I would say: Let us hope that the great day of meeting him is not over, but will be in the beautiful beyond, where no more separations come. While with broken hearts we mourn that he is with us no more, we realize that his beautiful life will be a guide to heaven, where "we will sing our Savior's praise and glory in his name always." A FRIEND.

160 Hens—1,500 Eggs.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 6259 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

WANTED—To buy first-class photographs of cotton and corn or other field crops and agricultural photographs of vegetable or forage plants.

Agricultural News, Clinton, S. C.

The Weather in the Tropics.

The days were wonderful, and the alternations of the sun and wind were as exciting as the discovery of the strange Malayan beasts and birds. The sun rose softly—no breeze moved cloud or leaf, and even the light came at first moderately, indirectly, reflected from the higher peaks, or heliographed from the mirror of a half-hidden, distant waterfall. In early afternoon—one never knew just when—the faintest of breezes sifted down and blurred the lacery of tree-fern shadows. The wind was cool and soon strengthened, and by night the air was surging violently through the gap, siphoned from the cold summits down to the hot, humid valleys. Day after day one reawakened to the sense of tropical surroundings from a conviction of a northern autumn.—William Beebe.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the Ez-Wear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

How Shivar Mineral Water Relieves Rheumatism.

According to the standard medical books, rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate, and these irritate and inflame the delicate linings of the joints, the heart, and other organs. To relieve rheumatism, it is, therefore, necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If *you* suffer with rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder, or liver, uric-acid poisoning, or any condition due to impure blood, read the following letter, then sign it, inclose the amount, and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring,
Box 21B, Shelton, S. C.

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .. ..

Address .. ..

days of "the Campbells." Of course, he means to say our system of religious thought originated with the Campbells. The things we teach or preach were in existence seventeen hundred and fifty-five years before Alexander Campbell was born. We claim that the church to which we belong and the principles we espouse originated in the year 33 A.D. with Jesus Christ and his apostles. We claim that a great apostasy took place in which a people departed from these principles. We claim that in the early part of the nineteenth century men arose with the slogan: "Back to the Bible! Where the Bible speaks, we shall speak; where the Bible is silent, we shall be silent." This in detail meant that Bible things should be called by Bible names, religious ordinances should be kept in a Bible way, the gospel should be preached in the world as originated by Jesus Christ and his apostles. This was restoration and not origin. Because the Campbells had such a prominent place in this Restoration movement, we who teach that doctrine to-day are said to have had our origin with the Campbells. But there is not a single item of doctrine that we preach or practice to-day that had not been in existence eighteen hundred years when the Restoration movement took a definite place on the religious calendar. No man has ever been able to disprove this position.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

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TETTERINE

Makes hair beautiful, free from dandruff, and keeps the scalp healthy.

50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Preachers Quitting.

BY C. PETTY.

I hear that a good many preachers are quitting the ministry on account of their support being so meager. Well, the preacher needs a living like other men, and has to have it or he cannot preach much, for he will be hindered from preaching by having to make a living at some other calling. Still, if money is the only object a man has for preaching, he had better quit, for he will injure the cause by keeping on. There are others, I am told, that will not enter the ministry because it does not pay enough money. I think it best for them to stay out, too. So there is nothing lost yet by the two classes mentioned. There is still another class, I am told, just coming out of some schools ready for the ministry, that value what some learned "Doctor" says at a hundred per cent and what Paul says at fifty per cent. Well, they are a tainted class that scent everything they come in contact with, and they ought to know that the learned "Doctors" will be gone and forgotten in a half century, while Paul and his teaching will abide here as long as time lasts to comfort the hearts and homes of our land until their work is done and they pass over to the other side rejoicing in hope of life eternal. I think such preachers had better stay out of the ministry until the next whale comes along and swallows them up, like Jonah's whale swallowed him up, or, it may be that some kind of a whale has already swallowed them.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C. (Special).—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once, with your application to Pathfinder, 156 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

Energy

THE WORK OF THE KIDNEYS is to filter and cast out waste products and poisons from the blood stream. When the kidneys are overworked, weak or diseased, the waste matter remains in the system and causes pains in side or back, rheumatism, lumbago, stiffness of joints, sore muscles and other symptoms.

When a person's kidneys are out of order, there is lack of energy, force, vigor, zeal and general effectiveness. Kidneys and bladder must properly function for anyone to enjoy good health.

Foley Kidney Pills

are prompt in action and tonic in their healing and soothing effect on weak, sore, overworked, diseased kidneys and bladder.

Mrs. Mary Henderson, Mt. Carmel, S. C., writes: "Before I used Foley Kidney Pills I was troubled with kidney trouble and my left side hurt me so I could hardly get up in the morning. Pain is all gone now and am feeling fine."

The Church of Christ Educational Calendar for 1919.

Just what its name implies. Six fundamental gospel subjects of about six hundred words each, which concern both saint and sinner. Size, 8¼ x 11½. Artistically designed and beautifully printed in deep blue and red. Cover, nile green; body, white. Designed to help in getting the truth before the masses; to keep before them the time and place of the services of the church, and to invite them to attend. Suitable for any home or public place. An excellent gift. A splendid seller. Prices, prepaid: One copy, 22 cents; three copies, 55 cents; six copies, $1. Twelve or more copies, 15 cents each. Six gospel subjects, being the subjects of above calendar, but printed in booklet form for general distribution, will soon be ready for delivery at 10 cents a copy, 75 cents a dozen. Include some in your calendar order. Lists of Bibles, Song Books, Books and Booklets, free.

CHRISTIAN LITERARY DEPARTMENT,
Coal Hill, Ark.

Love him and keep him for thy friend who, when all go away, will not forsake thee, nor suffer thee to perish in the end.—Thomas à Kempis.

There are two elements that go to the composition of friendship—truth and tenderness.—Emerson.

Hard Colds.—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure, and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

TO WARD OFF PNEUMONIA Rub vigorously with GOWAN'S—the pleasant, effective, external application for colds, croup, pleurisy, pneumonia, etc. Soothing and healing. Ask your druggist or write GOWAN MEDICAL CO., Concord, N. C. $1, 50c, 25c. Pay no more.

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There is nothing so destructive to the hair as dandruff. It robs the hair of its luster, its strength, and its very life, eventually producing a feverishness and itching of the scalp, which, if not remedied, causes the hair roots to shrink, loosen, and die; then the hair falls out fast. A little Danderine tonight, now, any time, will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair. Try it!

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Among the Colored Folks

A Visit Among the Congregations and Mission Points.

BY M. KEEBLE.

All the meetings that I conducted this year were a success, and only one had to be called off on account of the "flu." This meeting was to have been held at Tuscumbia, Ala. I hope to conduct a meeting there in the near future.

When I arrived at Corinth, Miss., and found that I would not be allowed to hold the meeting at Tuscumbia, I preached one night at Corinth and then started home. On the way home I stopped over at Henderson, Tenn., where I held a meeting in July and baptized sixty-nine, and this time six more obeyed the gospel. I remained at home while the "flu" ban was on and worshiped from house to house. After the ban was lifted, I began a tour among the churches. I went first to Bellbuckle, on the second Lord's day in November, where I found several of the little band of Christians sick with the "flu;" but, considering everything, we had a fine time. They are still aiming to build this spring. Brother W. R. Mingle, a white brother, is still laboring with them. May God bless this Christlike man. I then went to Tullahoma and spent one night, and preached in the sanctified people's meetinghouse. This is a fine field to labor in, with just a few Christians here. Next I stopped over at Morrison for two nights. Three young men made the good confession and were baptized on the second night. It was cold and frosty, but they were eager to obey their Master. Two were restored. I preached at Smartt two nights, with fine attendance each night. Next I went to Viola, where I preached on the third Lord's day in November. These people are working hard for Christ. I then went to McMinnville and had a fine stay among the brethren and sisters, although a good many had left, some gone to war and others seeking better wages. Next I went to Cookeville. I have worked with these people for nearly four years, and I believe I found them in a better condition this time than ever before. I found Brother C. R. Nichol conducting a meeting at the white church, and I was blessed with the privilege of hearing him preach, and on Lord's day he and a good many of the white brethren came over and worshiped with us. The white church at Cookeville has always assisted the colored church in every way. Next I went to Lebanon and spent two nights, preaching to good crowds each night. These brethren are trying to do mission work, and I am glad to say they are doing well. From here I went home and remained three days, then left for Brownsville, where I preached on the first Lord's day in December. This is a working little congregation. They supported me this year in a mission meeting at Bells. Next I went to Belen, Miss., where I preached two nights. The attendance was good. This congregation is only a little over two years old, but they are wide awake to the work. Brother James Hamilton is the leading spirit among them, and I pray that he may live long and continue in the great work of Jesus. I am now at Helena, Ark., and will visit several points in Arkansas.

This has been a successful year in my work. I have baptized one hundred and nineteen, and sixteen have been restored. The harvest truly is great, but the laborers are few. Let us pray the Master to send forth more laborers into his vineyard.

Civility costs nothing and buys everything.—Lady Montague.

"More Eggs" Paid the Pastor.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold forty-two and one-half dozen eggs last week, set four dozen, ate some, and I have one and one-half dozen left."—Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Don't delay. Send a dollar to-day to E. J. Reefer, 3259 Reefer Building, Kansas City, Mo., for a package of "More Eggs;" or, better yet, send him $2.25 and he will send you three packages of "More Eggs" tonic, prepaid. This is a season's full supply. A million-dollar bank guarantees that if you are not absolutely satisfied, your money will be returned on request without question. So send either a dollar or $2.25 to-day for this wonderful egg producer; or write Mr. Reefer for his FREE poultry book that tells the experience of a man who is helping a great many people make money with their poultry and who himself has made a fortune out of the poultry business.

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The Cause of Christ in Washington, D. C.

BY F. W. SMITH.

Brother W. S. Long, one of Tennessee's most successful evangelists and one of the soundest in the faith, gave up his work in the general field and, at the earnest solicitations of a few brethren in Washington who knew his efficiency, went to that city to assist in planting the work permanently in the capital of our nation. There are many difficulties in the way, and none is greater than the lack of a church house. I have had experience in establishing churches in large cities, and I know there is nothing that will aid the work so much as for the people to know you have a church building, a permanent place of meeting. They look upon the church building as a home, and the heart always clings to home as a precious spot. Ground in the larger cities is always high in comparison to small towns, and it may seem to some extravagant to pay forty-five hundred dollars for a naked lot, but it is not. No doubt a cheaper lot could have been procured in some out-of-the-way place, on a back street or so far from the population that the attendance would be neglible. Church houses built in such unfavorable places is a waste of money. I believe all will agree that a loyal congregation should be established in the capital of our country, but it will require liberal offerings from the brethren at large to accomplish this desired end. The following appeal has been made:

Washington, D. C., November 24, 1918.—Beloved Brethren: Jerusalem was the capital of the Jewish nation. Jesus gave his life for you there, and there the New Testament church had its beginning.

Washington is the capital of the wealthiest nation on earth, and yet the church we so much love has no house of worship here. At present we meet in a rented hall which is inadequate for our members. You will rejoice to learn that the congregation in Washington (though few in number) have determined to build a house. We fully realize that it is a great undertaking, yet it *can* and *will* be done.

In order to accomplish this important end, we must have the prayers and fellowship of all Christians everywhere. You must work hand in hand with us until success has been attained. Young people are here from your State, and you owe this much to them, besides thousands of lost souls that are perishing for the bread of life. Read Ezek. 3: 18.

T. F. Colvin and J. W. Gibson are our elders and are doing their work well. Every dollar will be receipted for and used wisely. The property is safeguarded against all unscriptural teaching. So you can throw your heart and money into the work with full confidence.

The building site which will be secured is near the Capitol and on one of the best-known streets in the city. The cost will be about forty-five hundred dollars, which is reasonable for such a lot in the "heart" of Washington. Six hundred dollars has been placed in the bank, and we hope to have the rest soon and then begin to build.

Now, since God has given us peace, let us turn some of our money to his cause. This personal appeal is to every Christian to give, not "sparingly," but "bountifully." We believe you will come to our rescue, because this work is as much yours as it is ours. This ought to have been done many years ago! Let's not delay longer. Don't you yearn to see God's people own a house of worship in your national capital? Won't you sacrifice for it?

Organizations unknown to the Bible can raise millions of dollars, and shall we allow the church of Christ to fall into the dust? Please do not let this letter go to the wastebasket, but read it to the church on Sunday. The way is opened. Let us have your offerings at an early date. We are asking every congregation to set apart the contributions of Sunday, December 22, for this work; and if every congregation will do this, the money will be raised that day. Please send all contributions to E. L. Mills, 2002 G Street, N. W.; T. F. Colvin, 2536 Eleventh Street, N. W.; or J. W. Gibson, 2500 Pennsylvania Avenue, S. E. We thank you in advance for your help.

Your brethren in Christ,
T. F. COLVIN.
W. S. LONG.

I most heartily favor this enterprise, and believe that Christians everywhere will do the same. I earnestly beg the churches wherever this worthy appeal goes to respond with a liberal contribution on Sunday, December 22. We will not regret the help we render in erecting a suitable house of worship in our capital.

160 Hens—1,500 Eggs.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 6259 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The Transfiguration.

Master, it is good to be
High on the mountain here with thee;
Here, in an ampler, purer air,
Above the stir of toil and care,
Of hearts distraught with doubt and grief,
Believing in their unbelief,
Calling thy servants, all in vain,
To ease them of their bitter pain.

Master, it is good to be
Where rest the souls that talk with thee;
Where stand revealed to mortal gaze
The great old saints of other days;
Who once received on Horeb's height
The eternal laws of truth and right,
Or caught still smaller whisper, higher
Than storm, than earthquake, or than fire.

Master, it is good to be
Here on the holy mount with thee;
When darkling in the depths of night,
When dazzled with excess of light,
We bow before the heavenly voice
That bids bewildered souls rejoice,
Though love wax cold, and faith be dim:
"This is my Son, O hear ye him!"

—Dean Stanley.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's EzWear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.—Advt.

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CLINTON, S.C.

The Passing of a Noble Life.

BY FLORA TRAVIS.

On October 19, 1918, another life work was finished, another soul perfected and called home to the Father. Miss Lucie Compton, daughter of Mr. and Mrs. J. W. Owen, of Nashville, Tenn., was born on September 16, 1885, and, just when the autumn leaves were falling so beautifully, succumbed to an attack of pneumonia following influenza. Miss Lucie was a young woman of rare charm and ability and of unusual consecration. From girlhood the world and its pleasures held no place in her life; she chose rather to use that life for the good of her fellow man. How beautifully this purpose was carried out is best attested by the splendid influence she exerted over the numbers of young men who came under her supervision in the business world, to whom she was ever ready to lend a helping hand, and whose love for and loyalty to her was most marked. In a recent letter to the writer, one of "her boys" "over there" writes: "We come in such close contact with death on the battle field that somehow *there* it loses the dread we have for it; but when we have such sad news from home, it has the same old sting. Miss Lucie was always a wonder to me. She was so patient and kind to us boys, and, no matter what happened, it was a very rare occasion that caused her ever to be the least bit impatient with us. Yes, we have indeed lost a real friend." Even as she was a constant source of strength to the father, to the lover, and to the brother now in far-away France, to whom she was most devoted, so was she in the home circle so dear to her heart, and especially to the little mother whose comfort and happiness was ever her first thought. Not alone in the home circle and in the business world is she missed, but in the hearts of her myriads of friends and in the lives of the many to whose material needs she and her mother quietly and unostentatiously administered. Lawrence Avenue congregation misses her presence and her prayers. And yet we know that she is not far from us so long as we keep in close touch with the Father. Heaven and earth are not so far apart. The spiritual tie between us and those gone before is strong, and daily grows stronger if we daily make progress in the things they are growing in.

Free Book About Cancer.

The Indianapolis Cancer Hospital, Indianolis, Ind., has published a booklet which gives interesting facts about the cause of Cancer; also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.

Constipation

THERE IS NOTHING equal to Chamberlain's Tablets for constipation. When the proper dose is taken their action is so agreeable and so natural that you do not realize that it is the effect of a medicine. These tablets possess tonic properties that aid in establishing a natural and regular action of the bowels. Chamberlain's Tablets have cured many cases of chronic constipation.

Chamberlain's Tablets

Needs must there be one way, the chief,
Best way of worship: let me strive
To find it, and, when found, contrive
My fellows also take their share.
This constitutes my earthly care;
God's is above it and distinct,
For I, a man, with men am linked,
And not a brute with brutes; no good
That I experience must remain
Unshared.

—Browning's "Christmas Eve."

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9259 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

Heralds of Christ who bear the King's commands,
Immortal tidings in your mortal hands,
Pass on and carry swift the news ye bring,
Make straight, make straight the highway of the King.

—Laura S. Copenhaver.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's EzWear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

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SIMPLE CATARRH TREATMENT

Breathe Hyomei and Kill Catarrhal Germs.

Don't suffer from catarrh any longer. Go to your druggist today. Get a Hyomei outfit; pour a few drops into the small hard rubber inhaler that comes with each outfit. Breathe Hyomei in through the nose or mouth a few times a day and if it does not completely rid you of disgusting nose catarrh, Booth's Hyomei Co., Ithaca, N. Y., will give you your money back. Do not accept substitutes. If your druggist does not sell Hyomei outfits, we will send one direct, all charges prepaid for $1.15. Booth's Hyomei Co., Ithaca, N. Y.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Prayer a Test of Character.

Our Savior considered prayer a good test of character. Applying this test in Luke 18, he showed how guilty were the Pharisees and how the publican was to be commended for his honest petition. If we were judged by our prayers, by what we say to God and the way we say it, or by what we fail to say, many would be found lacking in those attributes that made the publican's prayer acceptable.

In pouring out the thoughts and desires of his heart to his Father in heaven, Jesus declared that he "sanctified" himself for the good of his disciples. In the margin the word "sanctify" reads "consecrate," which gives us a better understanding of its meaning. It has no reference to a personal sanctification of Jesus, since he knew no sin. It means, rather, that he committed himself wholly and unreservedly to the Father's work. All his natural and spiritual talents, everything which he possessed, everything he did—all were devoted to one supreme purpose, the good of others.

We have some illustrations of this consecration in modern life. A scientist spends the greater part of his life experimenting in some musty, evil-smelling laboratory that he may work out some new and vital theory for mankind. A great physician inoculates his system with poison that he may perchance prove the efficacy of some new antidote for suffering humanity. A teacher gives himself with untiring devotion to the work of his profession in order that those who sit under his instruction may get the best possible training. Parents have been known to deny themselves many of the good things of this life and to toil on with unremitting patience that their children might have a goodly inheritance. All of us, in so far as we are able to make an impression, wish to make the strongest impression. We desire to have our influence count for the most. Applying this principle to our religion, it simply means that even if there were no duty to God, or no duty to ourselves, this responsibility we bear for our brother man is strong enough to make us take heed to ourselves.

This idea of influence is an old idea, to be sure. Since the time when we were little children it has been drummed into our ears and flaunted before our eyes. But unless it has found a lodgment in our hearts and has become a dominating force in our lives, the lesson is not yet learned. There is still need of teaching and exhortation.

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Conscious and Inconscious Influence.

In regard to conscious influence there is little need of argument. There we understand its import and meaning because we see it used every day. Here is a merchant who has some article of worth to sell. Speech is employed, printers' ink is brought into play, comparisons are made, prices are cut, in order that his customers may be induced to buy. Here is a promoter or a politician who endeavors to persuade this one or that one to take a certain course. When argument fails, he seeks, perhaps, the intervention of some one who will be listened to because of the position he occupies or the power he wields or the favors he can bestow. In some extreme cases we have heard of those who employed hypnotic measures to gain their point. This kind of persuasion is conscious influence. All of us use it, and all of us are affected to a greater or lesser extent by its use upon us.

But it is another kind of influence that is chiefly the subject of our investigation. Emerson expressed the thought in those oft-quoted words: "What you are speaks so loud, I cannot hear what you say." Every man carries a kind of atmosphere with him and, whether he wills or not, affects others for good or evil. Individually and conjointly with others, every man is a teacher from whom others learn something; a contributor from whom others receive; an impressionist who is putting the stamp of his character upon something else. Even though no word be uttered, even though no pen stroke record his wishes, out from a man's character go far and wide—yea, sometimes across the sea—the heralds which proclaim what he is at heart. We need to be reminded that through the means of this unconscious influence the greater part of this world's instruction is received. When we were children, when our minds were plastic and passive, the characteristic traits of our parents were reproduced in us. Without apparent effort we caught their petulance or their passion, their gentleness or their tranquillity. Under their molding influence

the habits of life were formed, and it was due, for the most part, to impressions which they were unconscious of making upon us and which we were unconscious of receiving. But now we know that what took place there in the primary schools has been reënacted over and over again in the higher schools of life.

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Tragedies That Follow Wrong Impressions.

The New Testament teaches that we are always children to the extent that we can be influenced, and we are always teachers to the extent that we can influence others. That is what the Savior meant when he said: "Let your light so shine." That is what explains the apostle Paul's tribute to the Thessalonians when he said: "Ye were ensamples to all that believe in Macedonia and Achaia." It explains, too, his circumspect behavior while in their midst, as he said, "to make ourselves an ensample unto you to follow us." It explains, too, the justice of that rebuke administered to the Hebrews, and to all who do not appreciate the intrinsic worth of Christian influence, when he said: "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." It is hardly necessary to state that every man should exert the best influence possible in this world, and yet this is a duty that cannot be too often impressed. Only think of the disastrous consequences which accompany a wrong influence! So many examples of this pass before our eyes. How often do we hear of people who lose all their property through investments made under the influence of some one in whose judgment they had implicit confidence! How often we are distressed when we see widows and orphans deprived in this way of all their possessions! How often do we read of men from good families branded as criminals because of dishonesty brought about by speculation, the habit of which had been learned from their superiors! One party succeeded, and it was all right in the eyes of the world at least; another party failed, and it was all wrong. It would be interesting and profitable, if it were not so sad, to trace the career of the drunkard, the gambler, or the murderer, back through the tangled labyrinth of his misguided fortunes to the first wrong influence which started him on the downward road. It may have been the lack of self-control in a father or mother. It may have been the example of some one who was strong and would not deny himself for the sake of the weak. We do not know just how it happened or when. We only know that the influence was there, and somebody exerted it.

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"Living Epistles."

But the ruin of the body, the loss of reputation and of fortune, is nothing when compared to the ruin of the soul. "Woe to that man," the Savior says, "by whom the offense cometh!" We consider it an awful thing to lead a sweet, innocent child into sin; we are filled with righteous indignation when we see any one take advantage of the weakness of another and deliberately induce him to do wrong; but do we stop to think that unconsciously we may be exerting an influence which will lead precious souls out upon the broad road that leads to destruction? As Christian people, we cannot escape from our responsibility to those around us. We cannot be recluses and followers of Jesus Christ at the same time. Whether we will or no, we must be living epistles, "known and read of all men." We cannot shut up ourselves, our words, and our deeds from the world. If there is anything wrong in character, if it is not animated and illumined by an honest life, that wrong will propagate itself, and we cannot lift a hand to prevent it. The Master, under whose influence and teaching we profess to have come, whose name we wear, lived and died that he might exert the greatest power for the highest good of the whole world. All that is best for man he compressed into one sublime word, "salvation." Hence, we hear him say: "I came to seek and to save that which was lost." Toward this one end he devoted everything that he had. He desired that the uplifting and consecrating influence which had been given him might be constantly used to the world's advantage. Through the instrumentality of his disciples he kept it alive throughout all the ages. Hence the words: "For their sakes I consecrate myself, that they also may be truly consecrated." The Savior, as a man, did not expect of the disciples what he could not claim for himself. We sustain an all-important relation to Jesus Christ. It is because of his influence that it is possible for us to live in civilized lands. It is because of his influence that we enjoy good homes. It is because of his influence that we have the best educational advantages and can secure the greatest material prosperity. But, more important still, it is because of his influence and consecration that we can claim a victory over sin and the grave and live with the hope of eternal life implanted in our hears. The appeal he makes is this: "Through my consecration I have done all of these things for you. What will you consecrate for me and for my greatest work, which is *salvation?*" Is there not a heart-searching question here for parents? You are devoted to your children, and you would do anything in their behalf. You are ready to deny yourselves a great many pleasures you would like to enjoy and labor hard to provide what you think is best for them. What are you willing to do for their spiritual and eternal interests? Do you realize that the church of Christ is propagating itself largely through Christian homes; that the largest percentage of those who enter the kingdom have been born of consecrated parents and were reared in an atmosphere of religion? Do you appreciate, on the other hand, that it is an unspeakable misfortune for children to be born into an unchristian family where there is no reverence for holy things and where, for the most part, their religious interests are stifled and killed by the foibles and fashions of the world? Fathers and mothers, if you are not living the Christian life for your own sakes, think of your children and what your neglect may mean to them. For their sakes consecrate yourselves. But this is a lesson for all. No person lives who is not a force for good or evil. "No man liveth unto himself, and no man dieth unto himself." No man can insulate himself; no man can become a neutral personality. Each day he hinders or he helps. While engaged in the affairs of home and business, men and women take knowledge of us and are either attracted to or repelled from the religion of Jesus Christ. Day by day we are molding characters. Day by day the power of personality goes out and makes for or against the religious welfare of our neighbors. Daniel Webster once said that the greatest thought any man could cherish is that of his individual responsibility to God. His answer could not be improved upon.

Faith is not merely a speculative, but a practical acknowledgment of Jesus as the Christ, and effort and motion of the mind toward God; when the sinner accepts with thankfulness the proffered terms of pardon, and in humble confidence applying individually to self the benefit of the general atonement, in the elevated language of a venerable father of the church, drinks of the stream which flows from the Redeemer's wounded side. The effect is, that in a little he is filled with that perfect love of God which casteth out fear, he cleaves to God with the entire affection of the soul; and from this active lively faith overcoming the world, subduing carnal self, all these good works do necessarily spring which God hath before ordained, that we should walk in them.—Horsley.

Our Contributors

The Body, or Church, of Christ.

BY F. W. SMITH.

One of the fundamental errors of our Baptist friends consists in a misconception of Bible teaching on this subject. Brother Moore is all at sea on the question, and, because of a lifelong *delusion* relative to the matter, he seems wholly unable to grasp one of the plainest things of the New Testament. He says:

The body of Christ seems to be an unknown quantity with my friend Smith. In answer to this question, "Do you contend that all the saved at that time were in the body of Christ, which was the church of Christ, at Ephesus?" he answered: "O, no, but I do contend that all the saved were in the body of Christ, wherever the body of Christ was." Therefore the scripture that says, "Gave him to be the head over all things to the church, which is his body," etc., is not so. I prefer the word to Brother Smith's belief. Smith believes the church and the body are one and the same, and in his answer above he admits that there was only a part of the church and body of Christ at Ephesus is only a part of the church and body.

There was a church at Ephesus, not a part of a church; there was a body of Christ at Ephesus, not a part of the body of Christ. Pray tell me, Smith, how it could be possible, "when one member suffers, all the members suffer with it." You dare not say this means a member of a body composed of all the saved, for millions never know it. That general body you believe in does not exist. In every other institution men can understand it that the local assembly is the body there is to it and all recognize it as such. A body is a complete organism, not just the feet and the eyes. Paul tells us about the church body in Romans, twelfth chapter. He illustrates it by a human body.

Your idea of getting a man into the church, or body of Christ, and then have him take membership in a local assembly, is foreign to the Bible and not even respectable nonsense. Why don't you read us something of that invisible, universal thing you write about in the Bible? I think you have the best of reasons for not doing it, and that is, it cannot be found.

Every time the word "church" or body of Christ occurs in the New Testament Scriptures, it means a local assembly, and I challenge Brother Smith to find any standard Greek lexicon, not theological, defining the word "church" in any other way than an assembly.

I am sorry that Brother Smith knows no way of getting into Christ except by baptism. I told you that he baptized a man without faith in Christ; and if he is honest, and I do believe him sincere, then Brother Smith himself is now condemned in unbelief, having no hope and without God in the world. I tell you, dear man, if your present faith is no more than believing in God's existence, and you claim more as a qualification for baptism, you are a lost man and don't know it.

I said: "Christ and the apostles taught faith in Christ alone." Brother Smith says: "If his life depended on it, he could not produce one passage that says so." Acts 16: 31: "And then said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." Please tell us, Brother Smith, what other did the apostles tell the jailer to believe in? If Christ alone is not the sole and only object of Christian faith, I am deceived. I am still in my sins. Help me right here, Brother Smith, if you know another object in which, in addition to Christ, I must believe. I do declare here and now, that this is the passage you said could not be found, if my life depended on it.

Did the apostles tell the truth to the trembling jailer? I think so. What do you say? If you say yes, I have the passage; if you say no, I have it.

Well, Brother Smith, is this man who believes on the Lord Jesus Christ, repents of his sins, and confesses him before men, a condemned or justified man before you baptize him? This is as plain as your answer. Now what will you say?

He says: "The body of Christ seems to be an unknown quantity with my friend Smith." Now that is *literally* the truth. I know *what* the body of Christ *is*, but I *do not* know *where* it all is as to location, nor of how *many members* composing it. I know that every child of God on earth is a member of that body, but I do not know where they all are. I thank my brother in complimenting me for not being wise above that which is written. An inspired apostle declared: "There is one body, and one Spirit, even as ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." (Eph. 4: 4-6.) Even a casual reader should not fail to see from the relation of the above seven units that the body is as *general* as the rest. There is only one body for the human spirit, and there is only one spiritual body for the Holy Spirit. My friend could as consistently contend that the one "faith" and one "baptism" applied *exclusively* to the church or congregation at Ephesus as to contend that the one "body" so applies. The scripture which says, "Gave him to be head over all things to the church, which is his body," does not, in any way, conflict with my contention that the body, or church, of Christ is composed of *all* the children of God. Yes, there was a congregation or an assembly at Ephesus, but it was only a part of the one body, or general assembly, throughout the world. My friend thinks that the expression, "When one member suffers, all the members suffer with it," operates against the position that the "one body" is composed of all his disciples, because it would be impossible for all to know of the suffering of one member. It seems that any one ought to know that all that is meant here is that when one member *knows* of the suffering of another, it is a duty to sympathize with the afflicted one. I dare say that there are some in every congregation, even in Brother Moore's congregation, who suffer without the sympathy of every member, because all do not know of the situation. No doubt my friend himself has failed to sympathize with suffering members of his own congregation because he knows nothing of it. The fact that he sympathizes with those who suffer that are not members of his home church, or congregation, destroys his position on this point.

Brother Moore has *persistently refused* to answer this question: How can you harmonize with your position that the "one body" refers to a local assembly, church, or congregation, the fact that Paul says: "For in one Spirit were we all baptized into one body," etc.? (1 Cor. 12: 13.) Paul distinctly says that he and the disciples at Corinth were baptized at Corinth. Now, unless the "one body" use of the plural form of the personal pronoun "we." Paul was baptized at Damascus, while those he addresses were baptized at Corinth . Now, unless the "one body" is *general* and not *local*, will you please tell our readers how it could be possible for Paul and the Corinthians to be baptized into the same body? *You simply cannot do it, and that is the reason you will not touch it.*

Here is another question my friend is afraid of: Into what was the eunuch baptized down there in the wilderness? There was no church or congregation there into which he could be baptized. You have gone to record in saying "we are baptized into the body of Christ," and now I *insist* that you tell us into what was the eunuch baptized, if not into a general body. You have refused to touch this also, but it will be kept before you until you in some way dispose of it.

My friend says: "Every time the word 'church,' or body of Christ, occurs in the New Testament Scriptures, it means a local assembly, and I challenge Brother Smith to find any standard Greek lexicon, not theological, defining the word 'church' in any other way than an assem-

bly." The word "ekklesia," translated "church," means simply "that which is called out," without regard to location or numbers. It has no more reference to a local than a general assembly, and the context in which it is used must determine to which it is applied. And now, in the light of this fact, I will ask my friend *again* a question he has not touched—viz.: To what does "the general assembly and church of the first-born" refer in Heb. 21: 23? The writer of Hebrews was not, as you very well know, writing to a local church, or assembly, but a general epistle *to all the saints everywhere;* and yet he says they have all come to the same thing—viz., "the general assembly and church of the first-born." Our brother has shied around this, but he may as well come up to it, for I intend to keep it before him. He and my departed friend, Dr. Lofton, with whom I had a most pleasant controversy, differ the width of the heavens on this matter. Here is what that scholarly Baptist said: "Christ did not say that the gates of Hades should not prevail against his 'building his church,' but against 'it,' the church, which he would 'build;' and by the word 'church' he evidently meant his universal spiritual church, of which the individual organic church would be the concrete exhibition, or visible type, on earth. ("Lofton-Smith Discussion," page 265.) Thus may be seen the radical difference between my friend Moore and one of the ablest Baptists of the South. Moore says, "That general body you believe in does not exist;" but Dr. Lofton said it does.

Of course, Christ alone is the proper "object" of our faith; but I understood Brother Moore to mean that one is saved by faith alone in Christ—that is, the internal act of faith without an external expression. If he did not mean this, but the proper "object" of faith, I agree with him. Paul told the jailer to believe on the Lord Jesus Christ; *and he also told him to be baptized,* did he not? The man who believes on Christ, repents of his sins, is, before his baptism, resting under the *guilt of sin.* Is that plain enough? He has no *promise* of pardon *before* baptism. Will my friend answer this: Would you baptize such believers as those mentioned in John 12: 42, 43? If not, tell us *why* you would not. This is the second or third time you have been asked this question.

Old Testament Characters—Abel, Pioneer in the City of God.

BY H. LEO BOLES.

In concluding our study on Abel, it is fitting to observe that he was the first fruits of the city of God, the home of the soul, or heaven. Of all those who dwell upon earth who shall live in heaven, Abel, so far as the record goes, becomes the first; hence we may speak of him as a pioneer.

There is a wide contrast between Cain and Abel from the beginning of their worship to their eternal destinies. Cain went out from the presence of the Lord into the land of Nod, and there built a city and named it for his son; he started the first city on earth. Abel started the city above. All the hamlets, villages, towns, metropolises, and cities of earth are the duplicates and multiplication of the works of Cain; while the New Jerusalem, house of many mansions, holy city, is the home of Abel and "spirits of just men made perfect."

We are told that Abraham was sustained during his sojourn in the land of Canaan by an undying hope; "for he looked for the city which hath the foundations, whose builder and maker is God." (Heb. 11: 10.) All who sojourned in the promised land without receiving it as their own were not discouraged. All who serve God faithfully to-day regard themselves as strangers and pilgrims and "desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city." (Verse 16.) We should not forget that we are, like Abraham, only pilgrims: "for we have not here an abiding city, but we seek after the city which is to come." (Heb. 13: 14.) It is our desire and earnest endeavor to "come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel." (Heb. 12: 22-24.)

God's people under all dispensations have been taught to look forward by faith to this city. The patriarchs dwelt in tents which were unfit for permanent abode; the children of Israel wandered for forty years in the wilderness, dwelling in frail tents and temporary booths, all of which should have reminded them that God was preparing for them a permanent home, an abiding city. All the ancient worthies have been impressed with the fact that this earth is not their home. God's people have been persecuted and have been caused to go about in sheepskins, in goatskins; the world is not worthy of them; they have wandered in deserts and mountains and caves and the holes of the earth, been destitute, afflicted, and ill treated; yet through it all they have been sustained by an unfaltering faith and a glorious hope that some day they would reach the city of God and there enjoy the rest and blessings of the eternal home.

The Hebrew literature, as well as Christian literature, is enriched and adorned with the figures of speech, types, and allusions to the city whose builder and maker is God. These expressions are all significant and teach us many valuable lessons. A city with its walls was considered a place of safety. When Cain went out and founded his city, he made it a place, as he thought, of safety. When Lot went into Sodom, he thought that he was going to a place of safety; and when he was brought out of Sodom, he asked to dwell in the little city of Zoar. The Israelites had cities associated in their mind as places of safety; they were instructed to set apart six cities of refuge, places of safety for accidental manslayers. The city of God should be looked upon as a place of safety, that "we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us; which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil." (Heb. 6: 18, 19.) The weary pilgrims here below should be taught to look for a place of safety from all of the storms, vicissitudes, and changes of life, a place where they can be sheltered and enjoy rest. All the noble yearnings of the human heart look and long for an abiding home. Here the earthly ties of home are broken and shattered, leaving the bereaved sad, lonely, and desolate; hence the longing for an eternal home where there is no night, no sorrow, no separation.

A city suggests the idea of association, society. Normal man does not dwell alone; he is not a hermit and cannot enjoy to the full the capacities of the soul when in lonely solitude. The sweet spiritual associations begun on earth are continued and multiplied in the city above. "The everlasting anthem of the blessed will not be a solo; it will be a grand and mighty chorus." The company there with the hallowed communication will be with the sons of God, the Lord Jesus Christ, the angels, and God the Father. We will have the fellowship of righteous Abel, Enoch, Abraham, Moses, David, Isaiah, John the Baptist, Paul and the other apostles, together with all who have died in the Lord. "Through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed

together groweth unto a holy temple in the Lord." (Eph. 2: 18-21.)

The law of this city is love, which binds the citizenship into one community, one body, one grand and glorious temple. The light of this city will be the truth of our God. The moral glory of this city shall make the sun and the moon grow pale; "the very hours of heaven will be measured by the light of God's glory, and not by the shadows of the earth." All the varieties of human character and human joy will be melted by the warmth of God's love into one blessed brotherhood of ransomed and redeemed saints. "And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth do bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there): and they shall bring the glory and the honor of the nations into it: and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life." (Rev. 21: 23-27.) Thanks be unto God for Abel, the pioneer and first fruits of the city which hath the foundations, whose builder and maker is God."

A Letter to the Field Force.

Editor's Note: Brother A. M. Burton, president of the Life and Casualty Insurance Company, with headquarters in Nashville, has written a very fine letter to the field force. It contains so many good thoughts and suggestions as to how to increase one's usefulness that we think it deserves the careful consideration of our readers. We are printing it without Brother Burton's knowledge, but we think we can overcome any objection which his innate modesty might suggest Here is the letter:

To the Field Force: We have the most true and loyal field force with which any insurance company was ever blessed. I appreciate every effort they put forth; but, when I allow myself to think what our men might do compared to what they are doing, how much more they might earn than they are earning, I want to meet each man face to face and just make him see the true facts in the case as clearly as I see them myself.

They apply to me as fully as to any man with the company who is not getting as much out of himself as he should. As an agent, I was writing two or three dollars a week in new business, and thought I was making a fair record. Sometimes I would feel extra good, and by concentrating my attention on the matter I would write a dollar's worth of business in one day, and I made myself believe that was my "lucky day." I had to repeat the experience many a time before I tumbled to the fact that my success when I concentrated my efforts was due to the extra exertion and not to luck. With the same effort, properly concentrated, I could write a dollar's worth of business in any territory any day.

For a long time I wasted a great deal of my strength, energy, and power by using tobacco and dissipating in other ways, such as eating too heartily, etc. After eating too heavy a meal at noon, I was sluggish and unable to work as I should during the afternoon. Personally, I more than doubled my power and strength by gaining self-control, quitting the use of tobacco and coffee and everything else that contained no nourishment, and also quitting the practice of overeating.

If we, as insurance men, will look after our personal welfare as carefully as its owner looks after a race horse who is entered for a ten-thousand-dollar prize event, in the matter of diet, protection against cold, and exercise, it will be worth more than ten thousand dollars to us in the course of a lifetime. A prize fighter training for a twenty-five-thousand-dollar purse would not think of taking the risk of improper diet or the eating of a heavy meal. There is more than that amount up for the individual agent who uses care to strengthen himself physically, mentally, and morally. And if gamblers and prize fighters are so careful in these matters, how much more should we be as Christian gentlemen who love our families and are engaged in a noble work of inculcating principles of thrift and forethought among laboring people!

Many men do their work from week to week without giving it any thought and study. They allow their minds to drift off on politics or something at home; they worry over troubles that loom up ahead of them, wasting about seventy-five per cent of their energy in such ways. I know this, too, from my own experience. When an agent, I did not have an inspector to go out with me for about a year. I thought I knew my people and their circumstances, and I laughed to myself when the inspector asked at the first call for an annual premium, and stepped out of the room so that he would not see my amused look. I remember that it was a ten-cent case; and when the inspector came out the door, he had a five-dollar bill in his hand. Maybe that was not a jolt to my self-conceit! He tried the same idea all along the route, and sometimes it worked; if it did not, he tried for six months; and it certainly was hard to put that man off without paying him at least a month in advance. Naturally all this ran my collections away up, and it set me to figuring.

I compared my earnings for that big week with what I had been making for an average week's work, multiplying that sum by fifty-two to see what I had been losing for a year. Surprised at the result, in my humiliation I went further and figured what I would lose in the course of ten years, or twenty, or thirty, at six per cent compound interest. I found that I could be a rich man in thirty years if I would only do as well each week as that inspector did the week he was with me, and right then is when I turned square about face and started up the road of achievement.

There is not a man with our company to-day who cannot produce results that will be a revelation to him if he will only wake up, regenerate his will power and, through that, his habits, his methods of working, and the aim he sets out to reach.

And not only in collecting. My inspector friend not only wanted every spare dime in the house entered on the collection book, but he wanted every insurable risk in the house to carry a policy. I had prided myself on being a close worker; but he dug up new prospects—a boarder who had been taken since I last asked for prospects or occupants of a room recently let out.

Perhaps some of you agents have had the same experience I had, when an experienced man went with you and did better than you could do or had been doing. If you drank the bitter medicine like a man and determined to do better, you profited by the experience and have been making more money ever since. But, unfortunately, some are not willing to see their shortcomings in the past when brought face to face with them in this way. Self-conceited or prejudiced, they refuse to see the error of their way and try to justify themselves by thinking the bettered results were due to a new face, a new man, a new broom. All they do is to deceive themselves.

I want to make one special suggestion to those of our men who expect to make life insurance their life work: it is to concentrate. Try it out on a monthly basis. Work hard along all lines, but for the next month try especially hard on writing new business. Study out plans to get prospects, ways to interest people in what you have to say, and how to close them pleasantly and firmly. See just how much business you can write when you really try. For the second month concentrate just as hard upon collections. Use all your persuasion and logic to collect up every case of arrears, to pull advance pay, and to induce your policyholders wherever possible to pay annually, semi-annually, quarterly, or monthly. The third month specialize on saving lapses; and so on for twelve months. If you will do this and put in practice, earnestly and honestly, what you have learned, you will be earning twice as much at the end of the year as you are now.

Hoping this candid exposure of my own discomfiture when I found I was not doing half what I might have done, that I was not earning half of what I should have earned and was capable of earning, will serve its purpose of arousing in our men the same spirit that it did in me, I am,

Very truly yours, A. M. BURTON, President.

One and all, we may, at some time, realize to the letter the language of Saint John to a Christian mother. Many who are here must realize it now. They have learned to love in truth, not by impulse. They have learned to bind and rivet their love by the strong bond of the common and unchanging faith. All who know anything of Jesus Christ know something of this affection for some of his servants. some of us, it may be, know much, much more than we can feel that we deserve.—H. P. Liddon.

The Peace Dawn.

BY LOULA MARIE ADKISSON.

Tho' war's weird night has o'ershadowed the land,
And long we've looked for the peace dawn's first ray,
We now behold its joyous, risen day,
Whose glad beams doth light every deep, dark strand.
And God shall sooth each lone broken heart,
Time restore each rent land and shattered mart
Oft stricken by war's stern, merciless hand.

May the beautiful, newborn dove of peace
Spread its white and welcome wings, evermore,
O'er mount and vast plain, from shore to fair shore;
May the banner of Liberty ne'er cease
To wave till new suns cast their setting light—
Till eons have rolled in their onward flight,
And eternity doth tired time release.

After the War.

Many things are being said nowadays about the new world that is to come with the peace that is to follow the present great war. Some of those sayings are wise, and some, otherwise. Platform, pulpit, and press are made vehicles to carry these messages to the expectant people. It is claimed that, when the smoke of battle shall have rolled away, anew world will be discovered, whose conditions will demand a great many readjustments in things national, political, and religious. We are told that when the boys return to their homes and the pursuits of peace, they will make somewhat drastic demands upon the church, and that this institution will have to square itself to these new conditions and suit its message to these demands. It is intimated that old religious institutions will not suit this coming new world, and that old messages will not satisfy the longings of populations that are to be regenerated by the war.

Whence came the notion that this hypothetical new world is to be vastly better than the old one, and that the returned soldiery will demand better things of the church? Is it a deduction from the lessons of the history of the past? What are the indications that the war is going to purify the morals of the citizenships of the world, both civil and military, and impart to the people, everywhere, better ideas as to what the church and its message ought to be? If the war is not succeeded by a period of demoralization, history will have to quit repeating itself, and the facts of the past will have to be heavily discounted. The post-war task will not be for new conditions to reform the church and reconstruct its message, but for the church to reform new conditions, and try to keep the standard of living from descending to a lower plane than the one it occupied before the war.

No doubt, the peace that is to come through victory will bring with it some important changes in the affairs of the world, but there are two things that will not change—namely, human nature and the gospel of Jesus Christ. Human nature will be the same after the war that it was nineteen hundred years ago, and it will need the same gospel that it needed then. The gospel that was originally given to the world was designed to meet all the changing conditions of the world to the end of time, and the message that the church then received is the message she is to bear to the world till the message shall come from on high that time shall be no more. The truth of God is not subject to modifications by the changing conditions of the world, but is as permanent and unalterable as its divine and eternal Author.

The Master said, "Go ye into all the world, and preach the gospel to the whole creation;" and through an inspired writer the Holy Spirit said, "Contend earnestly for the faith once for all delivered unto the saints." This faith—this gospel—was God's power unto salvation at the beginning of the Christian era, and it will remain so throughout the ages that are to come, and neither war nor peace can make any changes in it either necessary or allowable. God knew just what the world needed to save it when he sent his Son into the world, and he knew what it would need throughout its history, and he adapted his gospel—his power—to these needs "once for all," and any attempt to change that gospel in any way, or to any extent, is disloyalty to the King of kings, and Lord of lords. It is the old story of Jesus and his love, and of faith in, and obedience to, him that the world needs now and always will need, and it is the business of the church to tell that old story over and over again to earth's remotest bounds and to the last moment of time.

No, the task of the church after the war will not be to find a new message for the world, but to discover from Scripture the old message and press it with new zeal and energy. Jehovah says, "Let him that has my word preach my word faithfully," and to do otherwise, at any time, is unfaithfulness to both God and a needy world. The world always will need salvation from sin, and the gospel presents the only plan whereby that can be attained; and as the gospel never changes, and human nature and human needs never change, the thing to do is to present, press, and, by every possible means, enforce the gospel with all diligence. The church need not bother itself about a new world, new conditions, and a new message. If it gives due diligence to cover the earth with the old message, it will have enough in hand to occupy all its time, means, and energy without trying to revise God's great program and his life-giving message.

Every succeeding generation finds a new world and new conditions to deal with—a world and conditions that did not confront its predecessors. Indeed, the sun rises upon a new world and new conditions every day, and this may require daily changes in the affairs and methods of men, but the way of life and salvation remains the same and needs no changes. The same message that met the needs of the people who, on the day of Pentecost, cried out, "What shall we do?" will meet the needs of returned soldiers after the war, as well as their needs during the war, and the needs of all men for all time. The repentance and remission of sins that began to be preached in Jerusalem on the ever-memorable Pentecost must be preached "unto all the nations," and this applies to the world and the conditions before the war, during the war, and after the war.—J. B. Briney, in Christian Standard.

In the Divine Plan God and Man Are Allies.

In the divine plan, God and man are allies, by whom the battle for righteousness is to be won. When God and man work together, things go right; when man works at cross-purposes with God, things go wrong. Man has found that without God he cannot win; and he has found in his direst straits, that "God's arm is not shortened that it cannot save." But he has found, also, that God does not propose to save humanity's cause without man's putting in the last ounce of his own energy. It is when, using the help of God, he goes forth fearless to battle against seemingly hopeless odds, that he has been able to "save himself, not once nor twice." It may well be the mightiest triumph of this war that God and man shall find each other, and that man, in corporate or individual life, shall learn unfailingly to join forces with God, whose is the kingdom and the power forever.—Selected.

Blessed are the ears that gladly receive the pulses of the divine whisper, and give no heed to the many whisperings of the world. Blessed indeed are those ears which listen not after the voice which is sounding without, but for the Truth teaching within.—Thomas à Kempis.

Missionary

Japan Missions.

BY W. W. FREEMAN.

The report of the Vincent Japan work last month is of four baptisms. Not every church in our land has had so many. One is the woman who taught Brethren Klingman and Vincent the language, and she is to be a great help. Funds are needed for the lot and a new house to go on it. Here is a place to give a hundred dollars or more so that it will count up. Anyway, special and some regular gifts are needed for it. Our poor buildings on rented land in not the best location are not what the church of Christ in the United States of America should make them in "the Land of the Rising Sun."

Japan is the key to the entire Orient, some one has truly said. Tokyo is the greatest educational center of the world. Why should we not at once put ten thousand dollars or more in a two-story building on a favorable lot we can get and then have room for children's school and church downstairs and advanced scholars and missionary's home upstairs? Such a combination is distressingly needed, and the work of loyal men and women and the faithfulness of many Japanese brethren and sisters deserve this manifestation of our interest and appreciation.

Send in some sanctified gifts for this special work right away. There is no greater investment to be made than in such pioneer work in planting the gospel in virgin soil. Much of interest may be said of the work, but this announcement must close here. We have played at the matter long enough. Others are taking such fields. Now is the time to reach this generation of souls. Address me at Abilene, Texas.

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Interesting News from Japan.

BY NELLIE STRAITON.

Sister Andrews writes:

Brother Hiratsuka has just told us the good news of several who are to be baptized next Lord's day. One of them is my language teacher, who has been a Methodist, although she has been coming to church here for a long time. She is a very earnest, good woman, and we have been interested in her, hoping she would learn and obey "the way of the Lord more perfectly." I believe she will make a splendid worker.

You asked about the Bible class. Two members of the class have obeyed the gospel, and another expects to be baptized soon, I think. I enjoy this work very much, indeed.

O Ski San, my native helper, has recovered from her long and very dangerous illness and has reëntered school. I am indeed thankful for her recovery, and hope she will do great things for God among her people. She is a lovely character and has a very strong personality.

I can't speak Japanese very well yet, but can make the people understand me. I have several times given an outline of the Bible to people who do not speak nor understand any English. My Japanese is very simple yet, but I do my very best in teaching the people about Christ, even the most ignorant. How steeped in superstition and idolatry some of the people are!

And Sister Cypert writes:

I have decided not to go to school this year, the principal reason being some splendid opportunities being opened up for work that I cannot possibly reach and go. I can devote all my mornings to language study and hold these opportunities in the afternoons for at least this school year.

One of the above-mentioned openings is a new sewing school that is being opened by an Episcopalian Japanese who is very much interested in the way Brother McCaleb teaches the Bible, so has asked that one of his girls teach in his school. His principle aim is supposed to be to teach sewing, but really it is to teach the girls Christianity. The possibility is that, if we let this pass, some one who will not give them a pure gospel will be secured to fill the place. Therefore my decision.

Another one is a class of young-men clerks who have asked for an English Bible class. Their principal aim is to get the English from a foreigner, but my principal aim is to teach them Christianity. So who knows what the results will be?

I also have a class of little folks who are learning very fast, and through whom I hope sometime to reach their mothers also with the truth.

It is appalling to see the great amount of work that is to be done and the few there are to do it.

These two young ladies are doing a splendid work. What are you doing at home here? And what are you giving to help the work in foreign fields? Don't wait until to-morrow, next week, or next year, but start right in where you are with personal, earnest work, and send something now to some of our workers abroad.

My address: Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

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Moving Pictures.

BY J. M. M'CALEB.

A good Christian street cleaner is better than a bad Christian preacher.

"In the orchard of opportunity it is better to pick the fruit than to wait for it to fall."

"You cannot run away from a weakness; and if that be so, why not fight it now and where you stand?" (Robert Louis Stevenson.)

Out of a population of fifty millions in Japan proper, it is said that there are yet thirty-nine millions who have not yet heard of Christ.

My expenses, including food, clothing, and traveling, have, from January to September, averaged thirty-five dollars a month. This does not include supplies used from my garden.

What a great blessing is the art of writing and the international and national postal system, by which hearts many miles apart are joined as one and mind communes with mind!

For people who are lacking in flesh the following has been recommended: Two eggs well beaten; half a cup of pure cream; thicken with sugar till it becomes a paste. Take one teaspoonful every hour.

I have lately read the life of David Livingstone, and these things impress me: His trust in God, the purity of his life, his perseverance in the face of difficulties next to impossible, and his kindliness toward the African tribes. I find his ideas and experiences as to missionary work much in accord with my own.

A Japanese newspaper, called the "Asahi," gives this item of news: "The Japanese government is contemplating the establishment of a new course in the Imperial University of Tokyo for the study of Shintoism, to encourage the patriotic spirit of the people and their reverence to the national gods, according to an announcement made by Mr. Tsukamoto, Director of the Bureau of Shrines in the Home Office."

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God will have thee learn to suffer tribulation without comfort, and that thou subject thyself wholly to Him, and by tribulation become more humble. No man hath in his heart a sympathy with the passion of Christ, so much as he who hath suffered the like himself. The cross, therefore, is always ready, and everywhere waits for thee.—Thomas à Kempis.

AT HOME AND ABROAD

Brother McQuiddy is still confined to his room.

L. B. Jones, of Paint Rock, Ala., came to see us last week.

Make the children at the Tennessee Orphans' Home happy.

John Hayes, of Mooresville, Ala., writes that he has the "flu." His name is legion.

We wish for our readers unalloyed happiness during this Christmas season and ever after.

"To get behind words to the reality for which they stand is the first essential in practical affairs." (Springfield Republican.)

A large number of Christmas offerings are being received for the War Sufferers' Fund. They will be acknowledged in our next issue.

From James H. Aiken, Brownsville, Tenn.: "I love the dear old Gospel Advocate. I have been taking it ever since it has been published."

The churches are asked to remember the Tennessee Orphans' Home in making the offering next Sunday. Send the contribution to John W. Fry, treasurer, Columbia, Tenn.

From H. M. Phillips, Miami, Fla., December 16: "Please state in the Gospel Advocate that I have enough 'Zion Melodies' for the present. Thanks to those who made such possible."

The number of children at the Tennessee Orphans' Home has been greatly increased and the current expenses are larger than usual. A substantial contribution at this time will be greatly appreciated.

From J. S. Dunn, Waxahachie, Texas, December 12: "The church in Waxahachie is doing well. The interest and attendance at all the meetings are good. There were two additions last Lord's day from the Baptists."

True giving has its source in the best part of our nature. It is the sweetest expression of our best feeling. It can no more be restrained than can the waters of a spring, and human life would be as desolate without the one as the earth without the other.

By friendship, I suppose you mean the greatest love, the greatest usefulness, and the most open communications, and the most exemplary faithfulness, and the severest turth, and the heartiest counsel, and the greatest union of minds, of which brave men and women are capable.—Jeremy Taylor.

From A. O. Colley, Dallas, Texas, December 15: "The church work here is fine. Two accessions last Sunday, one to-day. We are planning greater things for the Lord. We have had two deaths in the congregation from the 'flu.' Many others were afflicted, but are rapidly improving. Please announce that my address has been changed from 2018 Bennett Avenue to 5728 Junius Street, Dallas, Texas."

F. B. Shepherd sends us a report of the Forest Vale Mission Funds: From W. T. Fierbaugh, $4; Sister N. L. L., $5; by Christian Leader, $34; Scottsboro church of Christ, $7.85; A. K. Ramsey, $1; Garrett Avenue church of Christ, $5; J. Paul Hanlin and wife, $5; Mrs. Pearl McCuiston, $1; G. S. Ratliff and wife, $4; C. W. Sewell, $1; Beauchamp, $22.15; church of Christ at Charleston, $10. Brother Shepherd's address is Amarillo, Texas.

From J. J. Vanhoutin, Paris, Ill., December 16: "I write to say that I was sadly disappointed by not being able to hold meetings until the 'flu' epidemic came, and that caused a postponement of all my appointments. It is very doubtful if I have another meeting this coming winter. This is, indeed, very humiliating to me, being deprived of work as well as support." We hope some of our readers will cheer Brother Vanhoutin with a good letter.

Joe L. Netherland writes from Yuma, Tenn.: "My school will close here about the middle of April. I intend then to give all of my time to preaching the word. If any congregation desires to have me with them for a series of meetings after the above date, I would like to get into correspondence with it. I would like to be kept busy during May and June. Why should we wait until July or August to begin our work? 'Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.' (1 Cor. 15: 58.)"

From David O. Griffith, Merigold, Miss., December 17: "I am now located at Merigold, Miss., Route 2, Box 142. I have been very busy all the year preaching in Texas, Mississippi and Alabama. I am now located at Merigold to work and to build up a congregation at Matthews' Crossing. There are a few members near this place who meet for worship every Lord's day. The work was begun last Lord's day, and I shall keep it going. I am now ready to give my assistance to congregations within one hundred miles of Merigold. Those that desire my services for 1919 should write at an early date."

From Mrs. J. D. Northcut, Tracy City, Tenn., December 19: "I write to thank you for the courtesy shown us in publishing so many articles so kindly contributed about my dear, deceased husband, J. D. Northcut; and I also wish to express, through the Gospel Advocate, my deepest appreciation for the many letters of condolence—more than fifty in number from brethren and sisters, his friends, from almost every part of the United States and one from Canada, most of whom, I am sure, take the Advocate. The Advocate has been a weekly visitor in our home for twenty years, and now, in our loneliness and sorrow, I feel that I could less afford to do without it than ever before."

While peace marks the end of the war, that end will itself mark the beginning of the new era—the changed order of things throughout the civilized world. All the strength, the influence, and the wisdom of the best of the free and progressive nations will be needed in dealing with the new situation. To create a world, to restore a broken-down civilization to livable conditions, to rehabilitate the ruin of the best efforts of the centuries, to revitalize industry, to reëstablish law and order, will become the duty of all the peoples, combatants and neutrals alike. In this great reconstructive work America must be a leading factor. As we trained for war with zeal and thoroughness, so we must train for securing the victories of peace with just consideration.—Christian Herald.

The following notice has been sent us for publication: "We challenge any officer of the American Christian Missionary Society, any Regional Superintendent, or any officer of the Christian Missionary Society of South Dakota to debate the following questions in the city of Huron (time to be agreed upon): First, 'Resolved, That money has been collected in South Dakota from the disciples under the promise of putting evangelists into new fields to organize churches after the apostolic pattern, when, at the same time, a compact had been entered into between the American Christian Missionary Society and the denominations not to enter new fields where the denominations were sending in money.' Second, 'Resolved, That, under this agreement with the denominations, the disciples cannot enter any one of the fifty county-seat towns or the capital of the State, where the pure, unadulterated gospel has never been preached.' Done by order of the church of Christ, of Huron, S. D., this 15th day of December, 1918. Mrs. Mathilda Erb, Clerk."

Training Little Children

By MRS. ETHEL G. YOUNG.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 32.

"Come, Let Us Live with Our Children"—To Live with the Children Means to Be Interested in Them and Play with Them, to Be Honest with Them, and to Have Faith in Them.

I am a mother of three children—Betty, aged six; Bob, four; and Jack, who is two. Up to the time Betty was four years old, she had always been a very nervous child and needed constant entertaining. I hesitated to send her to kindergarten; but after reasoning with myself, I finally decided to send her. The concentration required in the two years she spent in kindergarten made a different child of her, and she can amuse herself now for many hours at a time.

Bob entered kindergarten about three months ago. He is a quiet child and needs to be brought out of himself. He seems to be getting needed help in the kindergarten, for, in the short while he has been there, he has become more talkative and active. He now enjoys being with other children, whereas before he preferred to play alone.

There is nothing more necessary in bringing up children than to have them feel that we are interested in them. Try always to answer their questions. If you cannot satisfy their curiosity, they will surely go elsewhere for their information. When the children come home from school, I ask what they did, what songs they sang, what pictures they looked at, etc. They live the two or three hours spent in kindergarten over again by telling me what they have done. I had to leave the children for a week not long ago. When I returned, they could not talk fast enough to tell me all that had happened. The habit thus formed of caring to share their experience with you is a great safeguard as they grow older.

A story at bedtime is always welcomed by the children; and I find that it is not only enjoyable and beneficial to them, but also to myself. They never tire of good fairy stories. Nature stories are always interesting, too. My children will choose the same stories over and over again until they almost know them by heart.

Several nights ago I was called away and could not read a story, so I promised one for after breakfast next morning. When breakfast was over and I thought of all I had to do, it seemed as if I were wasting time to sit and tell stories. However, as the children became absorbed in the story and their happy faces looked up into mine, I realized that time could not be better spent. The story was that of "Hans and the Four Big Giants," the keynote of which is helping others. I knew that the children had absorbed the point of the story when they helped me afterwards to clear the breakfast table.

The kindergarten is a great help in making children independent. Each child is taught gradually and in a playful way to help himself. In a class of forty, John does not like to be the only one who cannot put on his rubbers or button his coat. Perhaps you will say you can teach independence at home. Granted, you can. The trouble at home is that we too often do too many things for our children. At home, too, we lack the group work so beneficial in the kindergarten. It develops the social side of a child as well as his ability to be of service.

Orderliness is another aim of the kindergarten. It should also be the aim of every household. In kindergarten all the material is kept in order. It is given out and collected in an orderly way and each child is taught to pack up his material after he has finished with it. There is always a place for everything in the kindergarten, and the child learns to put everything in its place.

If your child is not orderly at home, do not blame him until you first put yourself in his place and see if you are expecting the impossible. We have discovered in our family that by making things convenient the children will keep things in order. In our coat closet we have a box for rubbers and another for toys. We have put within reach two hooks for each child's clothing. On the door there is a bag of several pockets for gloves. Even the two-year-old boy puts his things away, and I have never taught him to do so. He learned by observing the others. Just the other night he cried while I was undressing him because he remembered he had not put his train away. Let each child have a separate place for his toys, for they so enjoy being owners. If one is neat and another careless, it would be very discouraging for both to keep their things together.

Not long ago I spent a most enjoyable afternoon coasting with the children. A neighbor who saw me said: "You surely are a child with your children." She unconsciously paid me a compliment. If I can only make my children feel that I am interested in everything they do, I am certain I will have and keep their confidence.

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The Word is well said to be omnipotent in this world; man, thereby divine, can create as by a fiat. Awake, arise! Speak forth what is in thee; what God has given thee, what the devil shall not take away.—Carlyle.

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Our faith is not a working force unless it supports the conviction that right will prevail.—Bishop Woodcock.

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If by any means a man can help it, he has religiously no right to be dyspeptic or deformed.—Phillips Brooks.

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The line of supernatural life may run wholly in the midst of little and lowly things.—T. T. Carter.

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The Value of a Smile.

The thing that goes the furthest toward making life worth while,
That costs the least and does the most, is just a pleasant smile.
The smile that bubbles from the heart that loves its fellow man
Will drive away the clouds of gloom and coax the sun again.
It's full of worth, and goodness, too, with human kindness blent—
It's worth a million dollars, and it doesn't cost a cent.

There is no room for sadness where we see a cheery smile;
It always has the same good look—it's never out of style.
It nerves us on to try again when failure makes us blue;
The dimples of encouragement are good for me and you.
It pays a higher interest, for it is merely lent—
It's worth a million dollars, and it doesn't cost a cent.

A smile comes easily enough, a twinkle in the eye
Is natural—and does more good than any long-drawn sigh;
It touches on the heartstrings till they quiver blithe and long,
And always leaves an echo that is very like a song.
So, smile away! Folks, understand what by a smile is meant—
It's worth a million dollars, and it doesn't cost a cent.

—Wilbur D. Nesbit.

Georgia and the Far Southern Field

By S. H. HALL

"The Scattered Disciples."

The following "Observations," which recently appeared in the Christian Leader from the pen of Brother F. L. Rowe, we give our readers for consideration:

A brother writing from Ontario recently made this statement: "There was no church of Christ here until we came. Now we have a church of eight members and several interested outsiders."

I have frequently had letters from brethren moving into new places, wanting to know if we had a church there. In numerous cases I have replied that we had no church there, but I was sure we would have if they stayed there.

I have thought over these cases and that Canadian report frequently. How it carries you back to the days of the dispersion! The record says the disciples, following the persecution of Stephen, went everywhere preaching the gospel. Do you ever stop to consider what a powerful influence the church, as individuals, would be if we carried out that same apostolic practice? How seldom you find a member who, when he goes into a new locality and discovers that he is all alone, has the courage to make an effort to build up a church! How often they will just settle down and become indifferent, or else become merged with some of the other religious bodies! This is not always the result, as we have many godly families living far removed from churches who are standing for truth with all their power and determination and who have not had any encouragement, but are faithful, nevertheless. But there are hundreds—I was going to say thousands—who move into new places, and particularly in cities, where their light goes out and their next-door neighbor does not know that they have ever made a religious profession. If, on the other hand, we show the zeal that this brother manifested, how different the result might be! In nearly every settlement you can now find some one of like precious faith, and two or three constitute a scriptural congregation. I believe many times the work of the Lord could be built up by a little nuclues making the effort like this brother and letting the people know of their purpose.

Besides showing our zeal by such action, we also acknowledge our personal responsibility to our Heavenly Father; and that item alone, with me, is a mighty serious phase of the situation.

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The Two Kinds of Branches.

What Brother Rowe has said leads me to say a few words about the two kinds of branches. Christ says: "I am the vine, ye are the branches." (John 15: 5.) It is a fact that we all well know that there are two kinds of branches—viz., living and dead branches. It is also a fact that we just as well know that if you will take a living branch of a vine and plant it in the earth ever so far from the vine from which it was taken, it will continue to live and will grow and bear fruit. But not so with the dead branch; it bears no fruit, neither while connected with the vine nor when planted in the earth at some other place. The trouble with so many church members is that they are dead while having a name to live. While at home with a well-organized congregation they attend church and do some work because of the propitious circumstances; but take their surroundings from them, then they are seen as, indeed, they are—viz., dead, not living. Just as certain as there are souls to be saved, there is something radically wrong with that man or woman who claims to be a disciple of Christ, but who, when he or she moves to a place where there is no church, folds his or her arms and quits. Such will not be saved unless brought to repentance and put to work.

Just here it seems that attention should be called to a mistake that is often made by ministers. In their travels they often meet some of these scattered disciples by what I shall call, for lack of a better word here, accident. So soon as they meet them they suggest: "Let's organize a church and go to work." So a few dead sticks in the house of God are brought together and it is announced that a new congregation has been established, when, as a matter of fact, there is no house of God there, for in those people God does not dwell. The thing for ministers to do, under such circumstances, is not to think or talk about organizing a church, but to preach to those sinners who call themselves "Christians" till they are "born again"—till they become, indeed, new creatures in the Lord Jesus Christ, and they cry out, because of this life that is in them: "Let's get busy and see that a church is established here and this community won for Christ." Then it is time for the preacher to help start them into the work of a congregation and announce that a new congregation has been established.

In those communities where we have the scattered disciples calling for preachers to help them, the fact that they call demonstrates that they have life. It is the duty of the minister to answer all such calls and help them as living branches of Christ, the true vine. But where we perchance meet scattered disciples that are doing nothing in the way of establishing the work, as dead branches they should be treated. They should first be saved before organizing them into a body to save others.

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Field Reports.

The following good letter comes from Dalton, dated December 16:

Brother Hall: Brother Flavil Hall came and preached two sermons for us yesterday. He is to be with us every third Sunday. We have some new members from Trion, and Brother McArthur has also moved here and is meeting with us regularly. I think we are doing fine not to have a regular preacher; and if you will just keep coming occasionally, it will still help out. Brother Phillips is to preach every fourth Lord's day; so you see we have half the time arranged for help. We will use Cass [Cass Hall, his son-in-law] or some of the other "clod-hoppers" the rest of the time, and will make it fine with your dropping in occasionally.

The birds and opossums are still fat and waiting for you. Come when you can. Your brother in Christ,

J. M. WEAVER.

We are glad to get the good news from Dalton, and we assure Brother Weaver that we will be there soon to take care of the birds and opossums. There is nothing better. He misses it when he calls Cass Hall a "clod-hopper," for Cass drives a "Ford" and does not work on the farm. Brother Jim, I think it is you that drives "Beck."

Brother Pettey was with the Austell brethren on the second Sunday in this month and reports a glorious time. He is to be with them again on the fourth Lord's day.

The workers here are striving harder than ever before to make this Christmas a happy one by remembering the poor, the sick, and the neglected.

Brother Brooks continues to do a good work at East Point, and Brother Klingman is doing the same at South Pryor. The writer was with the Liberty Hill brethren on the third Lord's day. The work goes well at all the places.

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Honoring Christ.

Patient with others, but strict with myself,
Loving to give and refusing all pelf;
Doing the right though it brings me no fame;
Honoring Christ, because signed with his name;
Helping the downcast and cheering the sad;
Living our creed till it makes the world glad;
Fond of our work, of our friends, of our land;
Walking by faith, daily led by God's hand;
This is the pathway the saints all have trod,
This is the life hid with Christ's life in God.

—Christian Herald.

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EDITORIAL

Voting is Division.

BY E. A. E.

To walk disorderly is not simply to make a mistake or to be overtaken in a trespass, but to pursue a course of disorderly conduct, such as to *work not at all*, to be a busybody, a meddler in other men's matters, a drunkard, covetous, an extortioner, to live in fornication, to cause division contrary to the teaching of Christ, to be a factionist. One who teaches the truth is not a factionist, if all others should vote that he is. The brother who has been overtaken in any trespass should be restored in gentleness and forbearance; if he resists all scriptural efforts to restore him, his life becomes disorderly, and it is God's will that the church should withdraw themselves from him.

All know that by voting a congregation cannot change the will of God. The question of what disorderly conduct is cannot be decided by vote. God defines that. Think of babes in Christ, some of whom are only ten or twelve years of age, of others who are distressingly ignorant of the Bible and are governed more by a partisan spirit than by the spirit of Christ, voting on what the will of God is! What baptism is cannot be determined by vote. Just so, God commands the whole church to withdraw themselves "from every brother that walketh disorderly," and every one who does not do that disobeys God as much so as the one who refuses to be baptized. A church cannot decide by vote whether or not a believing penitent should be baptized; God commands him to be baptized. So a church cannot decide by vote whether or not a brother who walks disorderly should be withdrawn from, because God commands that to be done. To vote against doing that is to vote against God.

When it has been clearly seen from the will of God that a brother is really *walking* disorderly, in the first place, all the church should be sorry, as Paul says the church at Corinth should have mourned that one there was living in fornication; in the second place, all should endeavor to restore the wrongdoer in the spirit of *gentleness* and *forbearance*, looking to themselves, lest they also be tempted (Gal. 6: 1-3), and should use all other means specified by the Lord to save him. They should never suffer a desire to enter the heart to make out a case against him in order to take vengeance by having him "turned out of the church." They should never prosecute him in church as a criminal is prosecuted in court, and should never persecute him. There should be no two sides, no partisans. When all means have failed, then the church with one accord and one heart, in obedience to God, must withdraw *themselves* from him. There is no place for voting. To vote is to divide the church virtually over the question whether or not the will of God shall be done.

For a church to divide over the question of a brother's walking disorderly, one side striving in a partisan spirit to prove him guilty and the other side in the same spirit striving to clear him of the charge, is contrary to the will of God, destructive of unity and peace, and a shameful thing.

When a church has obeyed God in withdrawing themselves from a brother who walks disorderly, this brother is not then to be treated as an enemy, but admonished as a brother.

God forbids that anything shall be done through faction or vainglory—through a partisan spirit, or through a spirit of rule or ruin or to have one's way and to carry one's point. This is wrong even if a large majority should vote to do it. To divide a church in a factious and vainglorious and malicious spirit is as wicked as it was to rend the natural body of the Son of God with a spear and to tear his flesh with nails. To use the church to serve one's own personal and fleshly ends and ambitions is as bad as the betrayal of the Savior with a kiss.

God commands the church to *all* speak the same thing, to be perfected together in the same mind and the same judgment (1 Cor. 1: 10); to be of the same love, to be of one heart and soul, in lowliness of mind to consider others better than oneself; to look each one not to one's own selfish interest or even to one's own salvation alone, but to the good and salvation of others (Phil. 2: 1-11). Every congregation is commanded to "give diligence to keep the unity of the Spirit in the bond of peace." (Eph. 4: 3.) Not to obey God in these commands is as much *rejection* of his will, or is as rebellious, as to refuse to be baptized or to eat the Lord's Supper. Yet, not a few church members seem not to care whether others do right or wrong, or are saved or lost, or whether or not all are of the same mind and heart.

In case some church members do not understand the will of God on the subject, or are not certain as to the guilt of the one in question, or whether or not what he is accused of is disorderly conduct, or for any reason all are not of the *same mind and judgment*, the church should not vote and divide in feeling and, maybe, into two con-

gregations, but should study the Bible together and devoutly pray together until all have learned the will of God, are of one accord, and can keep the unity of the Spirit in the bond of peace. God has not been obeyed until this has been done. Not to do this is disobedience to God. Then when all are of the same mind, of the same love, of one heart and soul concerning the one in question, that one will be withdrawn from or will not be withdrawn from, according to the will of God, without voting.

Some church members seem to know but little of the will of God concerning "the unity of the Spirit in the bond of peace;" in regard to being of the same mind, the same judgment, the same love, of one heart and one soul; or, if they know it, worse still, they have but little regard for it. Some seem to prefer rather to break this peace and to destroy this unity than to make sacrifices of opinions and selfish ends in order to maintain them. And some in theory are very exacting in regard to the importance of obedience to the will of God and of doing the sayings of Jesus, quoting Matt. 7: 21-27 and other passages, but in practice they reject much. There can never be harmony and peace until many act differently.

When I wrote as I did on the church's withdrawing themselves and on being of one mind and one heart, etc., I repeat, I was writing for all who *desire* to obey God, not for partisans and sinners who by their vote would thwart obedience to him. If a man knows that by his dissenting vote a church cannot be of the same mind and judgment and of one accord in withdrawing from a fornicator, and, therefore, votes to retain the fornicator, he is more of a politician than a Christian, has no regard for God, is no better than the fornicator, and both should go together. On the other hand, if a man works up a case against a brother who is not guilty of disorderly conduct and induces the church by majority vote to "excommunicate" him, he and those who vote with him are guilty of the sin of dividing the church and are responsible for the strife and sins which follow. Such a character has no respect for the body of Christ.

How is the act of withdrawing to be performed? In order to answer this question, we must know what is meant by the command, "*withdraw yourselves*." Each one performs the act of withdrawing himself; so all perform the act of withdrawing themselves. A preacher only, the elders only, a majority only, cannot perform this act for the rest. The elders, being older, wiser, fuller of love and forbearance, teachers, and examples, should take the lead in this, as in all other things, but the whole church must act and must obey God in withdrawing themselves. There was by far more unity and love and fellowship among the people of God in the days of the apostles than now exist among nominal church members. The church at Jerusalem, embracing thousands, were of one heart and soul, "had all things common," "sold their possessions and goods" in order to supply the wants of all in need, continued "with one accord in the temple" day by day, ate their food at home "with gladness and singleness of heart," praising God and "having favor with all the people." They continued steadfastly in this fellowship. To withdraw this daily and blessed association from a brother who walked disorderly was *the act* of withdrawing themselves. Not one of these thousands of Christians raised his voice against God's destruction of the liars, Ananias and Sapphira. They were of one accord and one heart on this, too. Not one in the church at Corinth voted to retain the fornicator when God commanded that he be turned over to Satan for the reasons given. This is what must be done now; this daily and happy association of the whole church must be withdrawn from the brother who walks disorderly, and the church must "have no company with him." This must be done "to the end that he may be ashamed." (2 Thess. 3: 14, 15.) Yet he must not be treated as an enemy, but admonished as a brother. In order to so treat him, he must be met, talked to, dealt kindly with, persuaded, and encouraged to change his course; but he cannot have or enjoy the congenial Christian association and fellowship and indorsement which Christians enjoy and in which they live. For instance, if he will not work, the fellowship of feeding him must be withdrawn. The man in 1 Cor. 5, who was living in fornication, was so treated. Just so now, "if any man that is named a brother be a fornicator, or covetous, or an idolater, or a drunkard, or an extortioner," the whole church must "not keep company" with him; "no, not to eat." "To keep company with" means more than to meet up with, to talk to, to admonish, to eat a necessary meal with; it means to mix up with, to be familiar with, to be on equality with. The eating here is that eating which places on equality, on familiar terms, and in communion with—not a necessary meal, such as eating in one's family.

An illustration will make this clear. A woman in a community is guilty of a certain sin, and all that community immediately withdraw themselves from her. They necessarily met with her, treat her always kindly, eat with her at times and her family always; but the community never does so in a familiar, congenial and social way so as to place themselves on an equality with her, so long as she continues in her sin. Let the church, the Lamb's bride, be so clean, so pure, so holy, that there can be no congeniality, spiritual equality, and fellowship between the whole number and any brother who walks disorderly. The brother who walks disorderly cuts himself off from all this fellowship. He has not simply cut himself off from the worship on Lord's day. To withhold the Lord's Supper from him and still to fellowship him in all daily life is not to "withdraw yourselves" from him, is not to "have no company with him."

How are elders to be selected, if not chosen by vote? Voting that a truthful man is a liar does not make him a liar; voting that a liar is a truthful man does not make him a truthful man. Voting cannot change facts. God plainly gives the qualifications of elders. He gave the qualifications of the seven men mentioned in Acts 6 which fitted them for their peculiar work—"men of good report, full of the Spirit and of wisdom." Voting could not change these qualifications. All men in a congregation with the scriptural qualifications are competent and worthy to serve as elders. Voting on them cannot qualify or disqualify them.

How are such men to be found? Look them out. As men work in the church, these qualifications are developed and discovered. Let a congregation look out among themselves men who are qualified to serve as elders, and let such men be appointed to this work. Neither can appointing them give them the qualifications.

But when a choice must necessarily be made between two equally well-qualified men, how can it be done without taking a vote? Such a case is found in Acts 1: 23-26. Justus and Matthias were qualified to serve as apostles in Judas' place, but only one apostle was necessary. The apostles cast lots with the perfect agreement that the one upon whom the lot should fall should be the one to fill the place. There was not a dissenting vote. They first prayed, asking God to guide the lot, since he knew the hearts of men, in order to show which man was his choice. Then they cast lots, and the lot fell upon Matthias. This settled the question and all accepted Matthias as God's choice. "The lot is cast into the lap, but the whole disposing thereof is of Jehovah." (Prov. 16: 33.)

Personal preferences and prejudices and ignorance of the will of God in the young and inexperienced who are incompetent to judge of the scriptural qualifications of elders can have nothing to do with selecting elders to have

the oversight of God's church. God alone can select them, and he does this by giving their qualifications.

Voting calls for a division of a congregation, because some vote one way and some vote another way. Then the vote of a child or of an inexperienced person and one ignorant in the main of the teaching of the Bible will destroy the vote of the purest and wisest and most godly man.

Another thing seems very clear: When a brother who walks disorderly in spite of all scriptural effort to restore him has been withdrawn from by a church in obedience to God, every other individual Christian or congregation of Christians that receives and fellowships him and encourages him becomes a partaker of his sins and slaps God in the face.

When feelings, personal preferences, prejudices, and selfish ends are placed above the church and above the peace and harmony and unity of the church, strife and division inevitably follow.

How Long Must the Christian Life Continue?

BY E. G. S.

The Christian life must continue until death; for if we cease to live as the word of the Lord requires, that may be the very time Death will lay his icy fingers upon us and take us away. We have no fixed lease of life. No one knows how long he will be permitted to live. Some die in infancy, some die in very early youth, and some die in early manhood or womanhood days. Some live to be threescore and ten, some reach fourscore, and some few reach the hundred mark; but these are very few compared with the masses that are born into the world. I do not now think of any that I know that have reached the one-hundred mark. I may know a few, but I cannot recall them now.

I think we ought to want to live as long as we can do any good; but if we live beyond our ability to do good, we will certainly be an encumbrance to others. But this is a matter we need not build up trouble over. Most of us will likely live about as long as we will be a general blessing to others. All Christians should strive to do all the good they can as long as they live in the flesh. It is next to a disgrace to live in the world and do no real good while we live. There is always some good that we can do, if we will only look it up and do it. It will certainly make us feel bad if we live to be old and cannot look back and see any good that we have done during our past lives, but it will be a matter of much joy if we can look back over a long and useful life. We can then thank the Lord for the good we have been able to do and can well wish that we could live on and do more good.

Then let us keep thinking and studying what we can do that will accomplish the greatest amount of good. Very few men can tell how much good they are accomplishing as they pass along the journey of life; but if they make a good, earnest effort, they can know that they are trying to do good, and even this gives some consolation. But a man that has made little or no effort to do good will surely have serious regrets that he did not strive to do more, so that he could have something to look back to as evidence of some good done. Any of us to-day would feel very sad if there were no good things in our lives that we could look back to with pleasure and feel that we had been instrumental in doing some good. People that do good in this life generally get credit for it while they live and are made to realize that they have done some good; but people that have done no real good have nothing to cheer them in looking back over the past.

Those that lead a useful and busy life not only have things to look back to, to comfort and cheer them in old age, but something to help them in their declining years. But to think of growing old and feeble with nothing in hand to help them is sad indeed. Hence, all ought to bear that in mind and not let old age overtake them without anything on hand to help to ease them down the decline of life. It is a very nice thing to save up something for old age; yet it is a dangerous thing to the interest of the soul to get our hearts too much set on earthly treasures. The love of money is said to be the root of all evil. Hence, we need to be careful not to strive after earthly treasures to the neglect of the soul. Indeed, we should not allow any earthly interest to interfere with the salvation of our souls. Let the matter of salvation be first always. This is the only safety for the soul. Jesus knew what was of the greatest importance. Hence, he said: "Seek ye first the kingdom of God, and his righteousness." This should be our first and most serious consideration. It is generally true that the man that makes the best preparation for eternity also provides for the highest and truest interests of this mortal life. No man ever reaches the highest and best interests of this life that takes no interest in the matter of eternal life. Truly, the most interesting and happiest life that we can live on earth is to lead an earnest and faithful Christian life in the presence of others.

Use the Renewal Blank.

In every copy of the Gospel Advocate mailed out this week our readers will find a renewal blank. We sincerely hope that this will be used, not only for sending renewals, but also for new subscribers. Increased postage makes it prohibitive for the publishers to send out the number of letters that we did send formerly, and we must rely on our readers' spirit of promptness and fairness to respond without being continually reminded.

You have all heard the old saying, "One good turn deserves another." Our dealings with one another should be on the "give-and-take" basis. Applying these maxims to the Gospel Advocate, we can modestly say that for the past few months the publishers have been giving to its readers the best paper possible under the trying conditions.

The Bible says: "Cast thy bread upon the waters, and it shall return to thee after many days." One party to a transaction is not expected to do all the giving. It is now the publishers' time to take something from the thousands of appreciative readers. We have implicit faith in their willingness to do their part. What we earnestly desire is that all our subscribers show their interest in the paper and the good work it is doing by sending us new names for our list. A very little effort on their part will be richly rewarded. PUBLISHERS GOSPEL ADVOCATE.

Speelal Services at Belmont Avenue Church.

The Belmont Church, in Nashville, announces a special series of sermons on "The Fundamentals of Christianity." The first group, of four addresses, will be delivered on the evenings of December 31 and January 1, 2, 3, at 8 P.M. These sermons are in connection with the study and discussion on the life and teaching of Jesus now being conducted by Morgan H. Carter at the Friday evening Bible classes, under the direction of the Belmont Avenue Church. The program will be as follows: Tuesday evening, "Lifting Up the Language," by A. B. Lipscomb; Wednesday evening, "The World's Greatest Library," H. Leo Boles; Thursday evening, "Christ, the Master of Men," S. P. Pittman; Friday evening, "The Goodness of God," E. A. Elam. All interested in a deeper knowledge of Christ and his word are urged to come and to bring their friends. These sermons will be followed by others delivered by able men. You will find a real welcome. The meetinghouse is located at the corner of Belmont and Grand Avenues. Take any Belmont car.

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The Preachers and the "Flu."

BY GEORGE W. FARMER.

I do not believe that any class of people have had their work more completely demoralized and have more keenly felt the force of the "flu" epidemic than have the preachers; in fact, I doubt whether any class of laborers will suffer so severely from this terrible scourge as will the laborers in the gospel. Perhaps all of our preaching brethren that are trying to be regularly engaged in the work, like myself, had promised time and planned meetings up to the close, or very nearly the close, of the year, and, not anticipating anything of so demoralizing and of so serious a nature, had laid no plans for anything else. But when this epidemic struck the country, picture shows, theaters, schoolhouses, church houses, and all places of public gatherings were closed.

Now that the epidemic in some measure has abated and the ban, in most places, has been lifted, the theaters have been opened up, the picture shows are running in full swing, the schools have reopened, and entertainment seekers and pleasure lovers and all lines of secular business and employment move on as though no epidemic had ever struck the country. The school-teachers in most cases have drawn their regular monthly salaries, which, I believe, is altogether just; other things of a secular nature will move right on and soon pick up all they have lost, and, therefore, will soon never know they have been struck.

But where is the preacher left? Without an income, or salary, and without work because he cannot get a chance to work.

Everybody concedes the fact that people are sickening and dying every day and all around us, and that the people need the gospel just as bad as they ever did. But we are in the midst of winter, and the churches are faint-hearted and timorous, not willing to pull against a cold collar and work under difficulties if need be. Consequently, the most of the meetings have been abandoned or postponed indefinitely.

But where is the preacher left? He has been thrown out of work all this time without a chance to readjust himself to conditions, and the cost of living piling up upon him greater than ever before. If the farmer or teacher or business man had to be thrown out this way, he would think it terrible and there would be a wail of woe coming at once; but it is looked upon as the fate incident to the preacher's life and to none other. But the preacher will feel the effects of this very keenly in more ways than one.

Brethren, we must be willing to

Rhumatism and Indigestion.

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for dyspepsia and indigestion, relieves rheumatism and the rheumatoid diseases, such as gout, sciatica, neuralgia, and nervous headache. All of these diseases are probably related and all are probably due, in whole or in part, to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby *preventing the formation* of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

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

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

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

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

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

work under unfavorable conditions at times. We have fallen into the idea that our meetings must be just at the most propitious times or not at all—that is, they must not come too soon or too late in the season, nor when it is too hot or too cold, nor the nights dark, nor the people too busy; in fact, everything must be just right before we shall try to have a meeting. Paul says: "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish." (Rom. 1: 14.) The church owes the world the gospel and God is going to hold it to a solemn and fearful account for the same. (1 Tim. 3: 15; Eph. 3: 6-12; Phil. 2: 14-16; 1 Cor. 9: 16.) I want to insist on every one who lays claim to being a Christian to read and study prayerfully these scriptures.

We need more courage, resoluteness, energy, and "stick-to-it-ive-ness," and we must have it if the world is brought to a knowledge of the truth. One strong admonition to Joshua when upon his shoulders fell the responsibility of leading the people into the land of Canaan was: "Be strong and of good courage." (Josh. 1: 6-9.) Churches of Christ must "be strong and of good courage" and be willing to work, even though we work under difficulties, that the gospel may be preached. Give people a chance to hear and obey the gospel; then, if they reject it, the responsibility is upon them and not upon the church, as the church has given them the opportunity of accepting it.

Dread of Poverty.

A great deal of apparent poverty comes from dread of poverty. A man saves every cent and goes mind and soul hungry and, ten to one, he is starving somebody else at the same time, along with himself. He is really poor, for the time being, although he has a large bank account. Poverty will come every time as the result of the improper attitude toward money. Money is not a reality; it represents things that we consider for our good. But there is no poverty like that of the starved soul that shrinks and dries up into narrowness and compression. In getting the feeling of wealth, look about you. See all the wonders of nature; believe that wonders will happen, and then get ready for them. After the day's work is done, build air castles, and then go in and lay a strong foundation under one of them. Expect to develop into efficiency necessary for the bigger job. The key to this lies in your hands in doing the little things well.—Patrick Fenton, in the Nautilus.

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The man struck a match to see if the gasoline tank on his automobile was empty. It wasn't.

A man speeded up to see if he couldn't beat the train to the crossing. He couldn't.

A man looked down the barrel of his gun and pulled the trigger to see if it was empty. It wasn't.

A man blew out the gas to see if the asphyxiation tales were jokes. They were not.

A woman used gasoline stove polish to see if it would explode. It did.

A man jumped aboard the moving street car to catch the next train. He didn't.

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A boy ran across the street to beat the automobile. He didn't.

A woman tried to cross without looking both ways. She failed.—Exchange.

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"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn, and distress at once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness, or belching of gas, or eructations of undigested food, no dizziness, bloating, foul breath, or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and, besides, it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by fermentation due to excessive acids in the stomach.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Nadine Face Powder

(In Green Boxes Only)

Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R. P. National Toilet Company Paris, Tenn.

CHURCH NEWS

Kentucky.

Hopkinsville, December 16.—We had splendid services here yesterday. The house was pretty well filled. The singing was unusually good. Two were added to the congregation. This makes twenty-seven since last January. The church is growing both in numbers and spirituality. We are at peace among ourselves. "Greater things for God" the coming year.—J. H. Hines.

Tennessee.

Cookeville, December 16.—Brother C. R. Nichol, of Clifton, Texas, began a meeting with the church of Christ at this place on November 10, and continued it over Sunday, November 24, preaching twice each day, after which he spent from Monday until Saturday in East Tennessee. Returning, he continued the meeting over Sunday, December 8, with two baptisms. His discourses were presented in a forceful, logical, and convincing manner and in such a spirit that none could be offended. His lessons throughout the entire meeting were, in the main, directed to the church, and the members were greatly strengthened, edified, and unified, and, in consequence, thereof this church has set its heart and hands on doing more work for the cause of Christ during the next year than they have ever done before. Additional deacons have been selected and appointed and new life seems to be infused into the whole church. The meeting closed with everybody feeling good toward Brother Nichol and wishing him Godspeed in his good work and inviting him to visit us again. I feel that this meeting accomplished great good.—R. R. Womack.

Texas.

Whitewright, December 16.—The work in Whitewright moves on. Crowds have been small since the epidemic struck the town; however, there was an increase in attendance yesterday of seventy-five or a hundred per cent. For two weeks I have been teaching in the city schools. Six teachers were absent with influenza, and I was asked to take a position until conditions should improve.—J. P. Kimbrell.

Nocona, December 16.—It seems like the "flu" will depopulate the church and even the town here yet. We had a good service at the church, but a small crowd. Almost every family has sick ones to care for. Our Bible study on week nights is very well attended, and also the children's meeting, and the interest is great. I never in my life saw so fine and well-prepared lessons as they are having here. The little folks come out on Friday nights with lessons that astonish and delight me. We buried Sister Ollie Jones yesterday evening at Montague cemetery. I preached the funeral. This afternoon or to-morrow morning I will conduct the funeral of Sister Annie Rolls, wife of Brother Will Rolls, the hotel man here. Others are expected to pass away any hour. I have conducted eleven funerals in the last six weeks, only five of whom were members of the church. I am doing all I can to save the living now, but they are hard to reach amidst such terror as is in the hearts of all now. But we will labor on and never faint. I am sick, can hardly go. I need help to give me rest. I want a small tract of ground somewhere in a good locality to farm next year, to get my boys on. Who knows where I can find a place that season will permit a crop? Let me hear from you. And don't forget to pray for me and mine.—Tice Elkins.

Seek a Healthy Viewpoint.

If you desire to possess a broad, healthy point of view, observe the horde of restless, unhappy men and women who have failed to find happiness through a worship of false gods, and who find it only after having found a purpose that would effectively serve humanity. They will teach you a lesson on the futility of striving after the things that serve no useful end. Get a healthy viewpoint upon life.—Selected.

160 Hens—1,500 Eggs.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 6259 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

SHORT BUSINESS COURSE FOR SOLDIERS—For those who cannot go through college. Special rates for soldiers. Meridian College, Meridian, Miss.

Peace.

Peace is not an ideal at all; it is a state attendant upon the achievement of an ideal. The ideal itself is human liberty, justice, and the honorable conduct of an orderly and humane society. Given this, a durable peace follows naturally as a matter of course. Without this, there is no peace, but only a rule of force until liberty and justice revolt against it in search of peace.—N. M. Butler.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention —Advt.

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted, and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when positive relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 477E Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

The Threshing Problem Solved

Threshes cowpeas and soy beans from the mown vines, wheat, oats, rye, and barley. A perfect combination machine. Nothing like it. "The machine I have been looking for for twenty years."—W. F. Massey. "It will meet every demand."—H. A. Morgan, Director Tennessee Experiment Station. Booklet 88 free.
ROGER PEA & BEAN THRESHER CO.,
18 Roger Street, Morristown, Tenn.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

There Seems to Be a Change.

BY H. M. PHILLIPS.

It is well for people to make a change on some things, but others are settled for time and eternity. When we come to the Lord's will, it is the same in season and out of season, during war times and during peace. It appears to me that I can see a change in some in regard to the teaching of the Book—not that the Book has changed, but some evidently try to make it suit their views on certain propositions.

Societies taking the place of the church is one of the changes I see. Now, for many religious bodies such is not surprising, but to the body posing as the church it surely is a sad affair. Some bodies which used to cry aloud for the church as the only body through which to do the work of the Lord have lately seen fit to teach that such can be done to God's glory in other bodies. This, no doubt, causes a little fear on the part of some. If there is any other organization through which or in which a Christian can relieve the suffering and preach the gospel other than the church, I fail to see it. But I am young yet, and may not see as well as some older and more keen-sighted preachers. The church is God's organization; and when we go to or work in another, we surely are not in God's organization. Then we must not expect God to bless us, for we are not in his society where he places his blessings. Some who used to preach and write straight to the plummet now say these organizations are all right.

Now there is a change in many big preachers on another theme; but I am glad that not all of them, nor that the body as a whole, see it this way. If a man cannot be a "Y" worker or a "camp pastor" and teach against carnal war, I do not see how he can become such. I fail to see how he can be true to God and not declare "the whole counsel of God" on any subject plainly taught in the one Book. But those who are such may think it all right to use carnal weapons, and so there is contentment on that. There used to be a great deal of teaching against such war, but it has grown less lately. Anyway, there seems to be a change.

If there has really been a change on these points, we may not be surprised at others, for the same authority that could change one thing could do so to others. Suppose a man were to try to keep up with such a process; he would have to change his sermons very often. But if a sermon fits perfectly with the word of God one time, it will always fit on similar occasions. What is the truth now was the truth nearly two thousand years ago, and will be as long as mortal man exists. If carnal war is wrong one time, it is always. If the church is the only God-given body through which to work one time, it is for all time. We need a great deal of teaching now along such lines, for there seems to me to be a change. Is there a change, and is it right?

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9259 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $2 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH, CHIME and PEAL
BELLS Memorials a Specialty

All Called On to Show Courage.

Whatever your sex or position, life is a battle in which you are to show your pluck; and woe be to the coward! Whether passed on a bed of sickness or a tented field, it is ever the same fair play and admits no foolish distinctions. Despair and postponement are cowardice and defeat. Men were born to succeed, and not to fail.—Thoreau.

TREMENDOUS VALUE FOR 15c.

Washington, D. C. (Special).—An unusual offer is being made by the editor of the Pathfinder—to send the paper to new readers thirteen weeks for 15 cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; well printed in large type. It puts everything clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization; history is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send 15 cents for thirteen weeks' trial subscription to the Pathfinder, 156 Douglas Street, Washington, D. C. The 15 cents does not repay the editor, but he is glad to invest in new friends.

RETURNED SOLDIERS

Get special rates in college. For particulars, write **Meridian College**, Meridian, Miss.

Editorial of J. W. Porter, D.D., LL.D., Editor of "Western Recorder," Louisville, Ky., November 28, 1918.

KELLAM HOSPITAL

Some months since we wrote an article in which we cited two cases of cancer cures at Kellam Hospital, Richmond, Va. The article was due to the fact that a physician of more than thirty years' experience, and one of our most esteemed church members, had been cured of cancer, with which he had been afflicted for more than seven years. At the time he entered the hospital he was considered incurable, and, apparently, could live for only a few months. At the time we frankly stated to Mr. Kellam that we were quite sure he could not cure the patient; but if he did, we would make mention of the fact in these columns.

One of our valued readers, a physician, chided us for stating that a malignant cancer could be cured, and is well and hearty to-day.

Recently, while in Richmond, we visited the Kellam Hospital and looked into the work it is doing. In addition, we talked with a number of citizens, among them Mr. Kellam's pastor. We learned that he was a deacon in the Second Baptist Church, and greatly esteemed by his fellow citizens.

Some years ago, at the suggestion of Dr. Ben Johnson, at the time one of the leading surgeons of the city, a bill was introduced in the Legislature forbidding any one to practice medicine who was not an accredited physician. An amendment was made to the bill which excepted the Kellam Hospital from its operation. Several patients appeared before the committee that had charge of the bill, and in Dr. Johnson's presence testified they had been cured of cancer at the Kellam Hospital, after being operated on by Dr. Johnson. Dr. Johnson then concurred in the amendment excepting the Kellam Hospital.

Dr. W. P. Matthews, who ranked as high as any physician in the city, sent all his patients to this hospital, and claimed that more than ninety per cent of them were permanently cured. Dr. A. B. Anderson, health officer of Hanover County, has given a written testimony of the fact that he was cured of cancer in this institution, after other treatments had failed. A number of cases have been cured in this hospital after Johns Hopkins and other great hospitals had failed to effect a cure.

In view of the fact that thousands are dying yearly with this dread disease and the further fact that many external cancers are considered incurable, we deem it a duty and a privilege to make these statements; and should they be called in question, we will be glad to make the proof. For the sake of suffering humanity these facts should be widely known.

Colds and Grippe Yield To Calotabs Overnight

To break up a cold overnight or to cut short an attack of influenza or grippe, physicians and druggists are now recommending Calotabs, the new nauseless calomel, that is purified from all dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old-style calomel, heretofore recommended by all physicians.

One Calotab on the tongue at bedtime, with a swallow of water—that's all. No salts, no nausea, nor the slightest interference with eating, work, or pleasure. Next morning your cold has vanished and your whole system feels refreshed and purified. Calotabs are sold only in original sealed packages; price, thirty-five cents. Recommended and guaranteed by all druggists. Your money back if you are not delighted.—Advt.

WANTED—To buy first-class photographs of cotton and corn or other field crops and agricultural photographs of vegetable or forage plants.

Agricultural News, Clinton, S. C.

Heal Itching Skins With Cuticura

All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

Remove

Impurities from your body as you would dirt from your home.

Constipation is the cause of much disease.

Keep your system clean by using

Dr. Miles Liver Pills

Safe—Mild—Sure

Highly recommended for Torpid Liver, Biliousness, Constipation and Indigestion.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Prayer.

BY J. J. VANHOUTIN.

"Prayer is a petition to God; an entreaty." Once, after Jesus had prayed, it appears that it was so different from what his disciples were in the habit of hearing that one of them said: "Lord, teach us to pray, as John also taught his disciples." John had taught his disciples how to pray, and Jesus instructed his disciples how to pray, and gave to them a formula; and the apostles have given instructions in regard to prayer—how to pray, when, and where, and what to pray for—but left it with the one who prays to arrange the formula. Supplications, intercessions, and thanksgiving with praise and adoration should be inserted as the surroundings would require.

The Christian should address the Almighty with as much respect and reverence as he would the Governor of the State. If you should go into the presence of our President, or governor, you would remove your hat before you asked a favor. So, in prayer, please remove your hat.

In the ancient Jewish worship all prayers and acts of worship were offered in the name of the Great High Priest, through the mediatorship of Moses. Now, Paul says to the Christian: "And whatsoever ye do in word order to pray acceptably. In ap- Jesus, giving thanks to God and the Father by him." (Col. 3: 17.) Christ is our Mediator, through whom we approach our Father; Christ is our Advocate, who pleads our case before our Heavenly Father for us; Christ is our Great High Priest, who officiates for us in our prayers and thanksgiving offerings. Brother, do not consider prayer a mere formality. A prayer, to be acceptable, must flow from a penitent, forgiven heart. Do not wait until the very last to ask for pardon, for that is the first thing to obtain in order to pray acceptably. In approaching the Almighty, use words of reverence and respect, as Jesus taught his disciples to say: "Our Father which art in heaven, Hallowed be thy name." We can with propriety use many other expressions. I would not attempt to give a set form of words, only to say: "O Lord, our God and our Creator, thou the great author of life and the Father of our spirits, in the name of Jesus, thy Son, and our Savior, our great High Priest, Mediator, and Advocate, we plead thy kind forgiveness of all our sins that we may appear before thee acceptably, and that our prayers and thanksgiving may come before thee as an offering of sweet incense, and as the prayer of one be acceptable upon the great altar of mercy. O divine Father, thou who ordained that nations should exist and who ruleth in the kingdom of men, we are thankful to thee for the great manifestation of thy love in the gift of a Savior that man might be redeemed." Christians, in prayer, should make their requests known unto God, but should first consult his will and then ask in accordance with his will.

Solomon said: "Make not much babbling when thou prayest." Again, in reproving the unruly and boisterous, he said: "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few." (Eccles. 5: 2.) I have heard prayers (as they were called) which were so rash and boisterous that, had such been presented to our governor, he would have boosted the whole crowd from his office for unruly conduct. God is not the author of confusion. When any one prays in the public assembly, he should speak out loud enough to be heard by all in the room, and all others should remain in profound silence, for the one who leads in prayer speaks for all, and at the close of the prayer all present should say, "Amen." Thus the prayer becomes as the prayer and voice of one, and God is honored and worshiped in the beauty of holiness. In prayer, a person should never quote poetry nor assume an agonizing voice. When shall I lead in prayer at your place of worship? For the year 1918 I bid you a kind adieu.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the Ez-Wear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

Among the Colored Folks

Report from the Field.

BY S. W. WOMACK.

My last meeting left me at Sugar Grove, Ky., where we held four services—two at the church and two at the water—with two added by baptism. We had to close on account of the "flu." The meeting opened with fine prospects for a good meeting.

Returning to Nashville I found everything closed down; but a few of us met each Lord's day at Brother M. Keeble's house and worshiped.

I next went to Capleville, Tenn., to attend the trustees' meeting, and found things closed down; but I was there two days and nights. The people were ready and prepared for the meeting, and it was an encouraging one. The sum of four hundred and fifty-nine dollars and eight cents was collected. We are very thankful to those people for their kindness toward us.

Brother Thomas Harris, of Nashville, preached a series of sermons to the Jackson Street Church in November from the letters to the churches, and it was a treat to hear him. There was one confession. On the fourth Lord's day I spoke for the Jackson Street Church, and at night I spoke for the church in Lebanon.

On November 28, Thanksgiving Day, a boosters' meeting was held at the Silver Point Christian College. The talks, the attendance, and the contributions were encouraging. Brother A. M. Burton, of Nashville, has just donated one hundred dollars to repair the girls' building. We have received a nice donation from a large number of contributors at Sugar Grove, Ky. Other donations came in from Jackson Street Church, Capleville, Lebanon, Tullahoma, Duck River, Silver Point, and Washington, D. C. We are now making an effort to raise twenty-five hundred dollars, and we ask both white and colored to help us.

Safety First.

It is mighty easy to make little of every scratch, cut, burn, and sting. Sometimes you can neglect them and luckily get by without any serious infection. If you do, do not think you are fortunate. The next case of neglect may prove fatal. Blood poison is likely to set in unexpectedly, and the result may be fatal. Do not play with fate. Take care of your body. In every case of broken skin apply Gray's Ointment immediately and freely. It is healing and antiseptic. For nearly a century one of nature's greatest methods of insurance against infection. Telephone your druggist, or write to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., for sample. —Advt.

LAXATIVE for Aged People

THE BANE of old age is constipation. The bowels become weak and unable to perform their functions without aid. For this purpose only the mildest and gentlest laxative should be used. The use of harsh cathartics aggravates the trouble and makes the constipation worse. Chamberlain's Tablets are a favorite with people of middle age and older on account of their gentle action.

Chamberlain's Tablets

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

'Tis more to be good than be great,
To be happy is better than wise;
You'll find if you'll smile at the world,
The world will smile back in your eyes. —Selected.

"More Eggs" Paid the Pastor.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold forty-two and one-half dozen eggs last week, set four dozen, ate some, and I have one and one-half dozen left."—Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Don't delay. Send a dollar to-day to E. J. Reefer, 3259 Reefer Building, Kansas City, Mo., for a package of "More Eggs;" or, better yet, send him $2.25 and he will send you three packages of "More Eggs" tonic, prepaid. This is a season's full supply. A million-dollar bank guarantees that if you are not absolutely satisfied, your money will be returned on request without question. So send either a dollar or $2.25 to-day for this wonderful egg producer; or write Mr. Reefer for his FREE poultry book that tells the experience of a man who is helping a great many people make money with their poultry and who himself has made a fortune out of the poultry business.

Fogs Have "Silence Zones."

Fog bells and buoys are frequently ineffective, because of the "zones of silence" prevalent in fog banks. Frequently these zones not only retard a sound, but stop it entirely. In the same bank or fog there will be a long lane through which sound will carry clearly. The result is that one ship may hear another that is far off and have no hint of a third that is close at hand.—People's Home Journal.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's EzWear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

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MONEY BACK CATARRH TREATMENT

If Hyomei Does Not Relieve, Your Money Will Be Refunded.

Catarrh is caused by germs.

The way to cure catarrh is to kill the germs; no one will deny that.

Stomach dosing, sprays and douches won't kill catarrh germs; they don't get where the germs are.

But Hyomei, the pleasant antiseptic air from the Eucalyptus forests of Australia, when breathed over the germ infested membrane, relieves catarrh. If it doesn't, you can have your money back.

A complete Hyomei outfit, including hard rubber inhaler, at any druggist's for $1.15; or direct, all charges prepaid, from Booth's Hyomei Co., Ithaca, N. Y.

Hyomei relieves Catarrh and colds of the [illegible] Catarrhal Coughs, Bronchial Catarrh, [illegible]monic Croup, Catarrhal Laryngitis or Hay Fever.

Peace Over Earth Again.

Rejoice, O world of troubled men;
For peace is coming back again—
Peace to the trenches running red,
Peace to the hosts of the fleeing dead,
Peace to the fields where hatred raves,
Peace to the trodden battle-graves.

'Twill be the Peace the Master left
To hush the world of peace bereft—
The peace proclaimed in lyric cries
That night the angels broke the skies.
Again the shell-torn hills will be
All green with barley to the knee;
And little children sport and run
In love once more with earth and sun.
Again in rent and ruined trees
Young leaves will sound like silver seas;
And birds now stunned by the red uproar
Will build in happy boughs once more;
And to the bleak uncounted graves
The grass will run in silken waves;
And a great hush will softly fall
On tortured plain and mountain wall,
Now wild with cries of battling hosts
And curses of the fleeing ghosts.

And men will wonder over it—
This red upflaming of the Pit;
And they will gather as friends and say:
"Come, let us try the Master's way.
Ages we tried the way of swords,
And earth is weary of hostile hordes.
Comrades, read out His words again;
They are the only hope for men!
Love and not hate must come to birth:
Christ and not Cain must rule the earth."

—Edwin Markham.

A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial, and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price, 50 cents. Ask your druggist for it or write WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Does it Pay to Be a Christian?

BY R. A. CRAIG.

Many brethren do not practice living so that they can answer this question in the affirmative; but all have not "bowed to Baal," and some are ready to say, "It pays."

After giving themselves to God, many brethren fail to "go on unto perfection," and, consequently, they fail to learn of, and to enjoy, the many blessings that accompany the Christian life. When considering temporal things, man seems to have a clearer vision than when considering spiritual things. When contemplating an investment, man wants to place his money where he will receive the biggest per cent on the principal invested. Of course, it pays to do that, because man has learned from experience that loss means poverty and gain means riches. When considering fraternal orders, men will say it pays to be an Odd Fellow, a Mason, a Knight of Pythias, or a Woodman of the World. Of course, these institutions thrive and grow and bless their servants in a temporal way; but to be a Christian pays dividends that far exceed the blessings of all the temporal institutions of man. What does the Christian life pay? When considering the question of conscience, we are bound to say nothing can give a good conscience but the Christian life. "To have a conscience void of offense toward God and men always" (Acts 24: 16) is priceless to the Christian. Some are deceived in their conscience, and because they know not the sting of remorse are ready to say they are at peace with God. The seared conscience knows no pain, because sin has burned its way deep into it, and, like seared flesh, there remains no life in it.

Brethren will stay at home on the first day of the week and ignore the plain command of God, which says: "Not forsaking the assembling of ourselves together." (Heb. 10: 25.) Of course, the result is a seared conscience. The man who has his name on the church book and who willfully ignores any command of God when he knows his duty and is not concerned, that man has a seared conscience. A good conscience is not all that the Christian life pays. When we think of prayer, we are reminded of another blessing of the Christian life. To pray to God in Christ's name, with full assurance that your prayer will be answered, is worth more than precious gems. What a glorious thing to know by faith that God has brought to a close the great world war, because Christian people have cried to him day and night in prayer! This scourge of disease stalking our country will abate also, if Christians will continue praying.

But a good conscience and the benefits derived from prayer are not all the Christian life pays. It pays to be a Christian because it teaches men to love—not our friends only, but our enemies also. God commands that we love our enemies. (Matt. 5: 44.) By loving we will have a forgiving spirit. But how can we love our enemies if we bite and devour one another? Brethren, "let us not love in

Your Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write h-18
Murine Eye Remedy Co., Chicago.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's EzWear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over five hundred styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.—Advt.

GO TO COLLEGE.—Educated men and women needed greatly. Fine positions awaiting the educated. Special offers to ambitious young people. For particulars, write **Meridian College**, Meridian, Miss.

TETTERINE
for the COMPLEXION
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word, neither with the tongue; but in deed and truth." (1 John 3: 18.)

It pays to be a Christian because it keeps one meek and humble. Worldly wisdom is the foundation of egotism and false pride. Egotism and false pride cause many to stray from the right path. The world is unsteady to-day because of egotistic minds, and Christians are being persecuted because they want the Bible as it is written, not twisted and warped by propagators of new thought and German rationalism. God promises a blessing to the meek. (See Matt. 5: 5.) There is no way to obtain this blessing outside the Christian life. "It pays to be a Christian because it teaches us to sacrifice. Every Christian knows that God will have nothing but the best offered to him as a sacrifice. Hence, he says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." It pays to be a Christian because some day we shall appear before the judgment seat of God. Christians will hear him say: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." To enter into the joy of the Lord, where there is no pain, nor sickness, nor sorrow, nor dying, but where we are like the angels of God in heaven, is worth more than this world could give even though we should live a billion years.

It is a sad thing to begin life with low conceptions of it. There is no misfortune comparable to a youth without a sense of nobility. Better be born blind than not to see the glory of life. —Theodore T. Munger.

The Pilgrim Way.

But once I pass this way,
And then—no more!
But once—and then the Silent Door
Swings on its hinges—
Opens . . . closes—
And no more
I pass this way.
With all my might
I will essay
Sweet comfort and delight
To all I meet upon the Pilgrim Way;
For no man travels twice
The Great Highway
That climbs through Darkness up to Light—
To Day. —John Oxenham.

Free Book About Cancer.

The Indianapolis Cancer Hospital, Indianapolis, Ind., has published a booklet which gives interesting facts about the cause of Cancer; also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.

A Carol from Flanders.

In Flanders on the Christmas morn
The trenched foemen lay,
The German and the Briton born—
And it was Christmas day.

The red sun rose on fields accurst,
The gray fog fled away;
But neither cared to fire the first,
For it was Christmas day.

They called from each to each across
The hideous disarray
(For terrible had been their loss):
"O, this is Christmas day!"

Their rifles all they set aside,
One impulse to obey;
'Twas just the men on either side—
Just men, and Christmas day.

They dug the graves for all their dead,
And over them did pray;
And Englishman and German said:
"How strange a Christmas day!"

Between the trenches then they met,
Shook hands, and e'en did play
At games on which their hearts are set
On happy Christmas day.

Not all the emperors and kings,
Financiers, and they
Who rule us could prevent these things—
For it was Christmas day.

O ye who read this truthful rime
From Flanders, kneel and say:
God speed the time when every day
Shall be as Christmas day.
—Frederick Niven.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9259 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Advt.

$125 A MONTH
For MEN and WOMEN

MEN and WOMEN, ages 16 to 45, who have finished eighth grade or its equivalent, are wanted, from each county, for business positions paying from $75 to $125 a month; good chances for promotion; no experience necessary; we train you. Clip and mail this

COUPON

DRAUGHON'S, Nashville, Tenn., Box B410:
Send particulars about position paying $75 to $125 a month.

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(Name)

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(Address)

PREACHERS' SONS AND DAUGHTERS. —Missionaries and young preachers receive free tuition and liberal contribution to board. For particulars, write **Meridian College**, Meridian, Miss.

SAWS
ANY WOOD IN ANY POSITION ON ANY GROUND
4 in. to 5 ft. Through
1 Man With a Folding Sawing Machine Beats 2 MEN With a Cross-cut Saw
5 to 9 cords daily is the usual average for one man

Our 1919 Model Machine saws faster, runs easier and will last longer than ever. Adjusted in a minute to suit a 12-year-old boy or strongest man. Ask for catalog No. M145 and low price. First order gets agency.
Folding Sawing Mach. Co., 161 W. Harrison St., Chicago, Ill.

TETTERINE
Makes low necks and short sleeves possible. It clears the skin

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

Influenza, Colds, Pneumonia, Sore Throat

Yield Quickly to Antiseptic Oil Treatment.

Many are finding relief from influenza, colds, sore throat, and perhaps preventing pneumonia, it is said, by the use of **Miller's Antiseptic Oil, Known as**

Snake Oil

Its great penetrating, pain-relieving qualities insure almost instant relief when applied freely on the chest or throat, well greased when first symptoms arise. The oil penetrates through to the affected parts and tends to open up the air passages, making breathing more easy, relieving the pains. And for the cough a few drops on a little sugar usually brings prompt relief. Don't fail to have a bottle on hand when the attack comes on; and if used according to directions, results are assured, or your money refunded. On sale by all druggists, or mailed direct from **Herb Juice Medicine Co.**, Jackson, Tenn.

COUGHS and COLDS
disappear in a night and leave the chest free, clean, and well when
GOWAN'S
is applied. A pleasant, soothing, healing, exterior application for just such troubles. Ask your druggist. If he can't supply you, write **Gowan Medical Co.**, Concord, N. C. $1, 50c, 25c. Pay no more.

A Pretty Face
should not be marred
PALMER'S SKIN-SUCCESS OINTMENT
makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to
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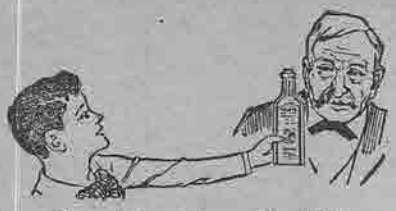
1521 Atlantic Ave.,
Brooklyn, N. Y.



Coughing Tires the Old

Elderly people, tired out and weakened with coughing, will find great help and comfort in

FOLEY'S HONEY AND TAR

It relieves those chronic coughs, usually bronchial in character, and puts a soothing healing coating on a dry and tickling throat. It raises phlegm easily.

George Perry Randall, Dayton, Nevada, in his 87th year writes:—"I take Foley's Honey and Tar for coughing and tickling in the throat. Sometimes the spell of coughing would last from five to ten minutes. I am very glad to tell you that Foley's Honey and Tar has stopped all that, and also the tickling."

Calomel Salivates And Makes You Sick

Acts like dynamite on a sluggish liver and you lose a day's work.

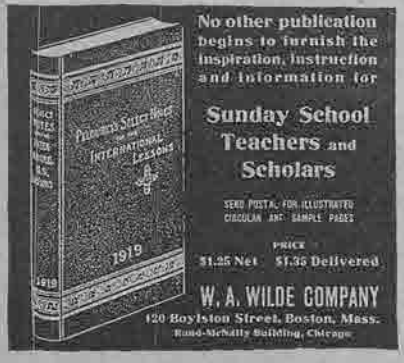
There is no reason why a person should take sickening, salivating calomel when a few cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid, which will start your liver just as surely as calomel, but it does not make you sick and cannot salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick, and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue, or sour stomach. Your druggist says if you do not find Dodson's Liver Tone acts better than horrible calomel, your money is waiting for you.

AUTHENTIC HISTORY OF WORLD WAR. In preparation three years. Agents making $10 to $50 per day. Best terms. Credit given. Send 10 cents for postage on $2 outfit free. Act quick. MULLIKIN CO., Marietta, Ohio.



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OBITUARIES

Mitchell.

Felix Turner Mitchell was born on September 10, 1891, the eleventh child of J. W. and Mary Ann Mitchell. He was "born again" in September, 1908, under the preaching of Brother Charles Ward, and his life was a consistent progress along the path that leads to eternal mansions. Turner was a boy that could always be depended upon. Whatever the circumstances, wherever the place, whatever the occasion, he could always be found contending earnestly for the faith. He often met with us, some ten miles from his home, and his part of the worship was always an exhibition of zeal for the cause of Christ, linked with a knowledge of what the Lord would have done. Felix was the last boy at home, and his death leaves his father without necessary assistance at home, and for that reason he is doubly missed. But what a consolation to his loved ones that he died in the Lord and is now resting from his labors, and that they can daily see his works following him, leading others to see the way of the Lord! The entire Scottsboro congregation join me in loving sympathy to the bereaved ones. His death occurred on July 26, 1918. J. M. GAINER.

Thomas.

Fred Thomas was born in Weakley County, Tenn., on July 26, 1896, and died, of Spanish influenza, at Camp Sheridan, Montgomery, Ala., on October 21, 1918. Although I have known his parents many years, I never had the pleasure of an intimate acquaintance with Fred. He obeyed the gospel under the preaching and persuasion of John T. Smith, and, from what I have been able to learn from his associates, he must have been a mighty good boy. His soul revolted at the thought of carnal warfare, and throughout his entire stay at camp he appeared in a depressed state of mind, often weeping for the association of loved ones and home. Though quartered with men who neither respected his religion nor loved his God, he neither forsook the one nor forgot the other. All through the day before his death he quoted familiar passages of holy writ, and among his last words were: "Well done, thou good and faithful servant." Like the waters of the Jordan at the feet of the prophet, death recedes before such Christians. "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. . . . Wherefore comfort one another with these words." C. M. STUBBLEFIELD.

Taylor.

Sister Ida Taylor was born on October 29, 1874; married J. W. Taylor on December 29, 1896; and died on October 11, 1918; aged forty-three years, eleven months, and twelve days. Sister Taylor obeyed the gospel at the age of fourteen and had lived a life of unusual devotion to the cause of Christ for thirty years. The writer has known her intimately during the past five years, and has always found her as near the ideal Christian wife and mother as he has ever known. She was always regular at any and all services of the church and manifested a keen interest in its activities. She is survived by her father and mother, two brothers and one sister, her husband and five children. Brother Taylor is one of the most faithful and beloved of the Pulaski brethren, and has shown himself worthy to have had such a companion. Three of the children are devout Christians, the other two have not reached the age of accountability. One particularly sad feature of this death was that four of the children were seriously sick at the time and could not attend their mother's burial. Another sad echo of the influenza scourge that has just swept over us. The children have since recovered. After funeral services at the home by the writer, her body was carried back to Cornersville, Tenn., her girlhood home, for burial. Thus another happy home has seen its first great sorrow. May the Heavenly Father comfort them in their sorrow. J. T. CLARK.

Clements.

By request of a special friend of mine and a relative of the deceased, I write a few words concerning the life and passing of Sister Della Clemens, of Dixon Springs, Ill. Among the many who were called upon to answer the summons of the messenger of death which came as a result of the dreadful influenza epidemic was the fair, beautiful, modest, kind, loving, Christian companion of Brother J. D. Clemens, of the Dixon Springs church of Christ. The subject of this notice did not believe in the strewing of flowers merely because one had passed into the beyond, but I believe that I could not find words to express

"More Eggs" Paid the Pastor.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold forty-two and one-half dozen eggs last week, set four dozen, ate some, and I have one and one-half dozen left."—Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Don't delay. Send a dollar to-day to E. J. Reefer, 3259 Reefer Building, Kansas City, Mo., for a package of "More Eggs;" or, better yet, send him $2.25 and he will send you three packages of "More Eggs" tonic, prepaid. This is a season's full supply. A million-dollar bank guarantees that if you are not absolutely satisfied, your money will be returned on request without question. So send either a dollar or $2.25 to-day for this wonderful egg producer; or write Mr. Reefer for his FREE poultry book that tells the experience of a man who is helping a great many people make money with their poultry and who himself has made a fortune out of the poultry business.

the full truth concerning the beauties of her life. I have known Sister Della all of my life. My father lived on her father's farm at my earliest recollection, and I remember seeing her in the schoolroom in my first school days. Upon reaching about the fourth grade, I was under Brother Dee's instruction for one term. She was also in school at that time and place, and perhaps only they dreamed of the happiness that lay before them during their companionship. But years passed by and Della became a young woman, for it seems to me that she was only in her teens then. She obeyed the gospel at an early age, for she was reared in a church that had much preaching done. Her father's home was the home of the preacher, and he fared far from poorly while there. Brother Dee in time came to claim her hand, and it seemed as young Gabriel in the home of Evangeline. None were so welcome as he. They became one in heart and life. A new home was begun, a model one in every sense. It always appeared that union, prosperity, and happiness reigned there. Many are the preachers that would testify that that home was the preacher's home while stopping in that community. Into this home came a bright baby boy, now fifteen years of age. Under the influence of this home, his babyhood was short. He became a young man real young, and has been himself a Christian for some four years. Wayne has every reason to be proud of being the son of such a worthy mother. She offered her life for him once; she gave it for him at the last, for in taking care of him so faithfully and tenderly during his illness she became endangered and really passed away. Della was the only daughter of S. C. and Mendoze Cletcher, so well known through the county and adjoining sections. Their loss is great, Brother Dee's is greater, while Wayne's is beyond compare. May God bless them all. The dearest thing on earth is a wife and mother. She blessed the earth thirty-six years, eleven months, and twenty-one days. Her beautiful life ended at Carbondale, where they were living temporarily that Wayne might attend the State Normal. It takes a strong faith to always say, "Thy will be done." The Lord says: "My grace is sufficient for thee." In our weakness, may we find strength. Many prayers are for the bereaved. F. L. PAISLEY.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the Southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the Ez-Wear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Advt.

"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, formerly Secretary of the Treasury, and ex-Governor of Iowa; former United States Senator and Vice-Presidential nominee, Charles A. Towne; General John L. Clem (Retired), the drummer boy of Shiloh, who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.

Cautions to School Pupils.

Safety First means safety all the time.

Never hitch your sled or cart to automobiles or wagons.

Better be a minute late than to be a cripple.

Don't play on streets where street cars run.

If your ball rolls into the middle of the street, stop, look, and listen before you go after it.

Don't cross a street in the middle of a block—use the crossing at the end of the block.

Never attempt to board a car when it is moving.

Never hop on behind a moving car or wagon.

Never play with matches or fire.

Never cross the tracks by night or by day
Without stopping to listen and look each way.

Never walk along the railroad ties.
You can't always trust your ears and eyes.

Never hop a freight, for nothing quite heals
The wounds received under grinding wheels.

Never on a hot or sunny day
Sit beneath a railroad car to rest or play.

Never crawl under a car of freight;
When the crossing's blocked, play safe and wait.

Never board or alight from a train that is moving—
Accidents daily its dangers are proving.

Never play games around the tracks at the station—
There are much safer places to seek recreation.

Never a railroad bridge should you cross,
A train may come and result in your loss.

Never pick up coal around the railroad yard—
A train may catch you off your guard.
—Selected.

Aches and Pains of rheumatism are not permanently, but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla—which corrects the acidity of the blood on which rheumatism depends and cures the disease?

Expecting Too Much.

The girl or boy who expects his or her friends to be perfect has many a disappointment in store. Human nature is full of surprises, but perfection would be the greatest surprise of all. Do not be astonished when you discover some little flaw in your friend's character, for, unless love has blinded him, it is very certain that your friend has discovered a similar flaw in yourself.—Selected.

I say to thee, do thou repeat
To the first man thou mayest meet,
In lane, highway, or open street:
That he and we and all men move
Under a canopy of love,
Wide as the heaven above;
That we, on divers shores now cast,
Shall meet, this peerless voyage past—
All in our Father's home at last.
—Selected.

160 Hens—1,500 Eggs.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 6259 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

For HEADACAE

Take the Old Reliable Liquid Remedy. 20 Years Success Behind it

CAPUDINE

No Acetanilide Heart Depressant Relieves Quickly—Try it

Ruptured?

Throw Away Your Truss.

It is too heavy; too uncomfortable; too binding; too big; and it neither relieves nor cures.

The only truly comfortable and scientific device for holding rupture is the BROOKS RUPTURE APPLIANCE.

FREE TRIAL

If you have been wearing a truss you know too well how burdensome, painful, hard and inconvenient it is. The various metallic and hard rubber devices used are nerve racking, always in the way and often cause sores from rubbing, frequently misfit, doing more injury than good. The Brooks Appliance is not a truss, but instead a comfortable little air pad securely but snugly supported in place so that it is never in the way, never slips and is so comfortable and natural that you forget you are wearing it. While the air cushion and supports are resiliant so that the appliance gives with every motion of the body its pressure is uniform at all times and as long as it is on the body keeps you absolutely safe against strangulation. It readily makes itself as near a part of the human body as nature permits, with no salves, no harness, and no inconvenience. Try it at our risk and you will never give it up until you are well. Fill out the coupon below and you will not only get full information about ruptures and the appliance but you will see also what thousands of other users think of it. The appliance doesn't cost you a cent if you are not entirely pleased and you are to be the judge.

AVOIDED OPERATION.

"Was Sure He Would Be a Cripple."

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:

Enclosed is a picture of my children, and the little man you see seated on the chair is the one who was cured by your Appliance.

He had been ruptured quite a while before we wrote you and I was sure that he would be a cripple the rest of his life. However, some helping hand showed me an ad. in a newspaper, with the result that he was in perfect health through the wearing of a Brooks Appliance for just three months.

The doctor advised an operation, which I would not consent to. Your advice was to put an Air Cushion Appliance on him, and I must say that it is worth ten times what it cost.

I wish you could have seen him before we used the Appliance and now, when he is fully as sound as he could be.

I cannot thank you too much for what you have done for my boy.

Yours respectfully,
OLIVER HANSON.
Ada, Minn.

RUPTURE HEALED AT THE AGE OF 81.

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:—

Less than a year ago I sent to you for an appliance which came promptly. I at once put it on and it fitted perfectly. I have worn the appliance not quite ten and a half months. It has **cured my rupture.**

I tried the other day while the appliance was off, to see if I could force anything out of the opening to make a break there but I could not though I tried hard.

Now I think this remarkable, as I am in my eighty-first year. I am an old veteran of the Civil War, born and raised in the town of New Boston, State of New Hampshire, from which place I enlisted in the 10th N. H. Vol. Inft. in Co. C, commanded by Col. M. T. Donahue.

I cannot feel but that I owe you this testimony for I had never expected to be cured. However, thanks be to God I found a cure through the valuable appliance you made for me.

Your friend,
E. A. RICHARDS.
Holly Hill, Fla.

NO MORE TROUBLE.

Mr. C. E. Brooks,
Marshall, Mich.
Dear Mr. Brooks:

Answering your letter, will say we need no more Appliances, as our son has been completely cured by wearing your Appliance.

We recently had him examined, and the doctor said the opening was entirely closed and that it wasn't necessary to wear it longer.

Thanking you for your kindn s, I am.

Yours very truly,
Mrs. H. Tollman.
119 Towle Avenue,
Mishawaka, Ind.

PENNSYLVANIA MAN THANKFUL.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable God-send to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
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